SCIENCE, SUPPLEMENTED BY AN EXALTED MORALITY, THE BIBLE OF THE FUTURE.

THE PROGRESSIVE THINKER.

Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

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CHRISTIAN OR NOT CHRISTIAN.

WHY NOT CHRISTIAN?

Dr. A. S. Hudson Urges Many Serious Objections

In Reply to Ida C. Hawkins' Defiant Challenge.

To the Editor:—There is a bulky bundle of reasons why Spiritualists should revolt against any relationship to Christianity. Christianity is fed by superstition and bounded by faith. Spiritualism is a science, a philosophy. What is a science? Mr. Henry Thomas Buckle, a historian of England, said: "That sum of knowledge which can predict, can foretell or prophesy, is a science." This is essentially and eminently what Spiritualism can do. It is a part of its life. Without Mr. Buckle's support, Spiritualism propounds its own status.

It, like every science, is based upon three predicates. They are, first, fact; second, observation; third, reason.

Science gathers and evolves knowledge. It confers new truths. What truth, what knowledge did religion ever bestow upon the race of man? None.

It has always been clothed in assumptive nothing. It abounds in faith.

Spiritualism is as free from faith as as mathematics. While Spiritualism is not a religion, it may be held and adopted as such. Mediums need Spiritualism as a religion to protect them before the law and against prosecution in the exercise of their gifts.

To attach a prefix to Spiritualism as Christian, Mohammedan or Talmudic is to belittle it and diminish the grand proportions of its dignified figure.

Astronomy was preceded by astrology; chemistry was preceded by alchemy; surgery was preceded by sow-gelding; Spiritualism was preceded by Christianity; therefore astrologic astronomy, alchemic chemistry and sow-gelding surgery are all as consistent, proper and euphonious as Christian Spiritualism.

No prefix or handle to Spiritualism. It is naturally large, bold, puissant and of towering majority. There is no more profound, dignified, self-denoting term than that of Spiritualism.

The defiant Ida C. Hawkins says: "We have added a steeple to our former belief."

Here we plant our feet and oppose an objection. We deny her right or liberty to call Spiritualism "a belief." That is an insufferable impertinence. Spiritualism is in no sense a belief. It is in sum and substance, knowledge—sound, broad, scientific knowledge of the living, growing, experimental order. It came without a shadow of superstition faith, or weak-kneed belief. Every votary of Spiritualism was in the outset a skeptic, and it took proof direct and the most obdurate to convince such a mind.

Our friend says: We want it distinctly understood that we are followers of the teachings of Christ."

Madame, not so fast! Go slow! Are you sure of your footing.

You think you here tell the truth.

But over-righteous and over-confident people are sometimes mistaken. Let us see. Turning to the record we find this:

"Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance, against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law."

These are the teachings of Jesus Christ, your fetich. Do you follow them? Now be honest and own up to to the truth of this exact matter in hand. Have you ever followed this "Christ" teaching? If you have not, then have you told the truth when you said: "We are followers of the teachings of Christ"?

You ask: "What true Spiritualist could object to the sermon on the mount"?

I must answer and say, any and every honest man, Spiritualist or not, should object to it, because of its numerous errors, short-comings and its supreme grossness. Not to mention others, there are seven defects in it. It is superstitious, absurd, illogical, irrelevant, tautological, immoral, false! We will not stop to prove these items in detail. But proofs of some of them will appear as we go on. Jesus enjoins this:

"Take no thought for your life, what ye shall eat, what ye shall drink, nor yet for your bodies what ye shall put on."

Observe: this is three times repeated. "Take no thought for the morow. Sufficient unto the day is the evil thereof." Pray, where is the evil of having enough? Madame, do you follow, have you followed, these corrupting teachings of your dear Jesus Christ?

You must know they constitute the logic of the tramp, the code of the vagabond, the passport of the bummer.

They inculcate idleness, which is immoral.

Another false and foolish rule of action of this pseudo God is, is to love your enemies, to give your cloak to the one who takes your coat. No one ever did this, nor ever will. The rules are impractical. We love our friends. We love what is lovable; we hate what is hateful; we admire that which is admireable. To attempt to reverse these ingrained rules of action, is to reverse the rules of one's physical organism. They show how little real practical knowledge the author of them possessed.

Every truth found in "the sermon on the mount" and in the New Testament was in existence long before the Christian era, and was borrowed or filched from the wisdom of the sages of earlier periods. The golden rule uttered by Confucius, if he was not the author of it. Early in her script, the madame asks: Why so much bigotry among Spiritualists? Here the reader is made aware of a much savage thrust direct from the feminine shoulder. She says: "The Spiritualist who objects to the teachings of Christ to the extent that he desires to expunge the title Christian as a distinguishing mark is no true, honest, honorable member of that body." Oh, how small! Any bigotry here? Was ever seen another Christian so illiberal? Some few years ago the writer felt the need of a new word, and had the hardihood to coin one suiting the emergency. That word was "Idiocrat." It was from the Greek idiotes, a private uneducated, ignorant person, from idios, a private person, and from kratein to be strong, to rule, from kratos strong It is not a word of opprobrium, though it signifies defect. Not only a lack of knowledge, but one-kratos-strong in that lack. Not to my view, Ida C. Hawkins is a living, striking representative idiocrat. Christolatory and idiocrat alike feed on superstition, rest in belief, and abide in faith. What but a high-grade idiocrat could or would have the termerity to charge mature Spirittualists with dishonesty in their life convictions?

Does not that squint toward a mountain of bigotry?

We have heard of Iron mountain, an innocent mountain of iron in the state of Missouri, useful and modest. But who, until he saw No. 360 of Progressive Thinker, would believe there could be a mountain of bigotry? Here we meet a mountain of bigotry in skirts, both aggressive and defiant. So, in the face of our friend's dynamite challenge, we do hereby protest to having the grand proportions of majestic Spiritualism debased by being baptized with the prefixed nomenclature of "Christian." It is perhaps thought Christian comes from Jesus Christ. It is not so. It is astronomical, and very ancient. As to Jesus, he is a myth, his genesis a deception, his religion a delusion., his messiahship a falsehood The "fall of man" is a falsehood. No! No! We must tolerate no prefix to Spiritualism. This effort to christianize it is a serious matter.

1. Spiritualism needs no cultic relationship with Christianity.

2. Jesus and Spiritualism are at enmity. They are antagonistic and antipodal. They disagree and must always conflict.

3. The so-called Nazarene is the type of a savior. Yet the friends thereof say: Whatsoever ye sow, that shall ye also reap." Siritualism quotes and acts on a like statement, as this: "A wrong act stings till retribution heals.

4. Jesus appears as a figure of atonement; while almost the second message from the Spirit-world said: There is no atonement for man." The first message was: We are your friends, spirits of people once inhabiting earth."

5. Christianity is a cult, a religion. Spiritualism is a science, a philosophy.

6. Christianity never conferred a new truth upon the intellectual world, while Spiritualism teems with volumes of newly mined knowledge. It first discovered the planet Neptune.

7. Christianity has opposed every new truth and every discovery. Spiritualism is a trusty friend in all learning. Wisdom is a pioneer in original inquiry.

8. Christianity is clothed in filthy garments of superstition and the supernatural. Spiritualism scorns all these and is concordant only with the normal and natural.

9. Christianity is blackened with the bloody history of meanness and perfidy of the past. Spiritualism has a clean record and scintillates with ancient and modern beneficent work.

10. Christianity is a dotard; it is palsied with senility and sterility. Spiritualism is juvenile, fresh, virile, and of abounding fertility.

11. Let us have no fossilized nor petrified prefix to Spiritualism. It is itself a potentate and sovereign.

A. S. Hudson, M. D.

Stockton, Cal. 1896.

WHY CHRISTIAN?

Moses Created His God in His Own Image.

The Religion of Spiritualism Is the Religion of Jesus.

To the Editor:—First of all, to become a Christian we must believe the Bible to be God's holy word. We must accept it literally and without comment.

The God that Moses created was in his own image, and partook mostly of his character. Moses made the plans of creation, and his God executed them. When every thing did not work to suit Moses, he would call his God to an account and demand an explanation. They would sometimes disagree, and then they would both go on a war path. Moses gave his God only six days to make this world and all the others that float in space. The first man that God made was constructed in his own image and that image partook of Moses. The woman was a model of beauty as she stood naked before Adam, and God admired his own handiwork, but went off home, to heaven, and left them both in a nude condition.

The Garden was filled with trees, all laden with beautiful fruit. The happy couple were informed of the kind of fruit of which they should partake, and then he left them to help themselves. In the meantime the Devil—who by the way, was never created, stood by unobserved, a silent listener, and when God left the Garden, he modestly informed the lady that she would become a Goddess and her husband a God if they would take his advice and partake of the forbiden fruit, which they did.

When God discovered that he had been thwarted in his plans, he was mad and swore eternal vengeance on Adam and all his posterity.

After this the gods came down from heaven and took to themselves wives from among the daughters of men, and raised up giants who became men of great valor; but this would not do, and a plan was made to drown them all with the exception of one family.

At the command of God a huge boat was built and a pleasure excursion arranged, and two of all animals invited to take a voyage around the world.

This voyage was a complete success, and when the waters cleared away, new life of all kinds sprang up spontaneously, and soon the world was peopled again.

When worlds are made to order, and human beings spring into existence as by magic, what wonder is it that their religion should partake of gods and devils? When gods are born of maidens, and devils kicked out of heaven, where will humanity find a place to rest in security?

As long as blood atones for sins, and devils roam the earth at leisure, and Gods three judge of man's destiny, what hope has humanity of any happiness in the hereafter?

If life is progressive and man lives forever, what right has one to tolerate gods and devils any longer?

If our loved ones return to earth and greet us with their blessings, who has the right to deny it and proclaim it untrue? If the religion of Christianity is founded on a myth, and we can show conclusively that we have something better in form of the religion of Spiritualism to take its place, who, I ask has the authority to proclaim it is false, and comes from the Devil?

If the religion of Spiritualism conforms with that which Jesus taught, and our mediums do even more wonderful things than he did, who dare proclaim that Jesus and the angels are not at the back of it all? If God in his infinite wisdom has permited us angels to proclaim to the people of earth that life is immortal, as well as progressive, who gave Christians the authority to proclaim that Spiritualism is untrue, and that we are transcending God's laws in persisting that we are in daily converse with the higher angels?

If it is true—as we assert it is—that the soul of man is a part of God, what right have Christians to ignore it, inasmuch as Jesus proclaimed that it was even true

If human existence is in touch with the angel world, is it not about time that Christians understood it, come forward, and with us, call for more evidence from those on the other shore of eternity?

We are constantly sending our loved ones to the other shore of eternity, and what more natural than that some of them would be pleased to inform us that they still live and will congratulate us with their presence if we will give them the opportunity?

Out of love comes perfection, and out of truth comes holiness, and great is he whose soul is large enough to love all humanity. Mothers are prone to love their children, and Jesus taught us to love one another.

The religion of Spiritualism is the religion of Jesus, and blessed is he that devotes a good portion of his time in doing good to others. Blessed is he that seeks the holy spirit, and through that comes in rapport with the higher life. Come up to the altar of truth, and learn more of what there is in the great hereafter.

Wm. Cleveland,

St. Paul, Minn.

Nothing is rich but the inexhaustible wealth of nature. She shows us only surfaces, but she is a million fathoms deep.—Emerson.

Those whose whole minds feed upon riches recede in general from real happiness in proportion as their stores increase.—Burton.

WHY CHRISTIAN?

No Fault to Find with the Teachings of Jesus,

But Spiritualism Does Not Depend Thereon.

To the Editor:—In answer to "Why Not Christian," I have no fault to find with the teachings of Jesus; they are good, though simply the revolcings of the teachers long gone before him, the sentiments so old that their origin is lost in the dim mists of the past. Spiritualism does not depend on the teachings of Jesus, for spirit return and its phenomena form the basis and foundation for every great religion the world has ever known.

So-called Christians are the greatest enemies that Spiritualism, as a movement, has had to fight, and to-day from almost every Christian pulpit in this broad land of religious liberty, Spiritualism is denounced as a farce and a delusion, and its believers as fools, knaves and lunatics; and then we are to take the name adopted by our greatest enemies as an honor to us; and you tell us: "Let me warn the Spiritualist who repudiates the title 'Christian,' that if he build not upon the rock of ages, he will find that he has built upon shifting sand, and that sooner or later his house will fall."

There is no religion higher than truth; truth is the rock of ages which endureth through all time, and Spiritualism is a living demonstration of that truth—the only religion—Christianity not excepted, that has thousands of living, demonstrating teachers on every side to-day—not two thousand years ago.

No! Spiritualism, because its teachings happen to agree with the sentiments voiced by Jesus, two thousand years ago, does not have to depend on the name Christian for its success; for from it. We come to conquer the world with love and kindness, while Christianity has been a trail of bloodshed and horror. I have not one word to say against any person, but as a coworker in the cause I feel it my duty to jealously watch any encroachment upon the hard-fought-for ground that this glorious movement occupies to-day, and you, my sister, have fallen into the the name of Christian to Spiritualism; and you, my sister, have fallen nito the very pit I am warning our friends against. I quote: "We wish it distinctly understood that we are followers of the teachings of the Christ, and that in embracing the truths of Spiritualism we have simply added a steeple to our former belief."

In my former article I said: "They will simply incorporate spirit return into their creeds, and go on with their forms and dogmas, leaving the uplifting teachings of Spiritualism to die."

It is not any of the grand truths that come down to us from the past, that I condemn; but it is an encroachment that may be made on Spiritualism as an independent movement that I would call attention to. As a movement, Spiritualism has a well-defined object in view, and that is the promulgation of truth.

"Truth shall make you free," and it is to make free, self-reliant, noble men and women who will recognize truth and truth only for authority.

Any man or woman who is living a pure, honest life does not have to depend on outward teachers for a guide in life. Let them turn their thoughts within and listen to the still small voice of love. If, as we are told, our bodies are the temples of the living God, where can we look for higher guidance than within our own souls, where the still small voice speaks to all who still the passions and outward sense long enough to hear it speak.

When I signed a covenant with the teachers of light to devote my life as a coworker in this work, I did it after due consideration, knowing well the trials ahead; and I wish to say now that we are on the eve of a great crisis for the human race, and we as teachers and workers must stand firm and work together, or we will see our glorious movement go down amidst darkness. Spirit return, as a fact, will always live, but dangers beset Spiritualism as an independent movement on every side, from enemies within and lukewarm friends without.

L. W. Van Dyke.

San Francisco, Cal.

A fortunate shepherd is nursed in a rude cradle in some wild forest, and, if fortune smile, has risen to empire. That other, swathed in purple by the throne, has at last, if fortune frown, gone to feed the herd.—Metastasio.

Men of God have always, from time to time, walked among men, and made their commission felt in the heart and soul of the commonest hearer.—Emerson.

A large library is apt to distract rather than to instruct the learner; it is much better to be confined to a few authors than to wander at random over many.—Seneca.

Consider how much more you often suffer from your anger and grief than from those very things for which you are angry and grieved.—Marcus Antoninus.

THE PROGRESSIVE THINKER.

IT LEADS IN . . .

EVERYTHING PERTAINING TO SPIRITUALISM AND FREE THOUGHT.

INDUCE YOUR NEIGHBOR TO SUBSCRIBE FOR IT.

WHY CHRISTIAN?

A Plea for Spiritualism, Pure and Non-Christian,

But Possessing the True Christ Principle.

Ida Hawkins in a late issue of The Progressive Thinker, puts in a plea for the title of "Christian Spiritualism," to be attached to the pure article of our Spiritualism. Not any for me, I thank you, but while I do not object to all the good principle or Christ-principle, that we can have within our souls, I do object to the title of Christian" as it is meant in these degenerate days of the Christian Church.

I wish Ida was a man, so that I could write right out plain and tell her why we do not need to be "Mongrel Spiritualists," instead of just true and good Spiritualists, and nothing else.

You Mr. Editor, as well as your contributor Ida, must know that there never was such a man as is commonly called Jesus Christ; because the Jesus of Nazareth was or is a historical man, and "Christ" is good or the good principle; therefore we must keep them separate, for they do not belong together at all, unless you choose to call Jesus the Christ or man of good principle.

I do not wish to mix my Spiritualism with the Christian Church religion, for the following reasons:

First, I do not wish to follow in the footsteps of the old Church, because they are the only religious people that force their religion upon people. For instance, take the trouble in Turkey today, it is caused by the Christian Church forcing the vagaries of the Christian religion upon a people who have a good religion of their own, and do not wish to accept the religion of the Christian, but it has been forced upon the Mohammedan until he has rebelled against the encroachment, and then the Christian has called upon all the powers of the known world to aid and protect him and his usurping and plundering missionaries, and the whole world is in a turmoil over this Christian religion, when it is a well known fact, that his religion is the grandest humbug of the nineteenth century.

No other man but the Christian forces his religion and his Bible at the point of the bayonet, or at the mouth of the cannon. A trail of blood has marked the path of the Christian and his Church, all along the ages behind us, and history proclaims the fact that over 50,000,000 of people have gone down to their graves and yielded up earthly life, all in the name of the meek and lowly Jesus; and through the persecutions of the Christian as against his fellow man. 100,000,000 have been put to death directly and indirectly in the name of Christianity. The shrieks and groans of dying millions have cursed the name of Christianity so that we do not want it attached to our Spiritualism. 60,000 Christians were slaughtered at the St. Bartholomew massacre in one night, by brother Christians. I don't wish for any modern Christianity, nor the name added to my Spiritualism.

The Christian religion says "believe or be damned;" pure Spiritualism says, do good, live pure lives, and you shall reap your reward over in the kingdom of soul life.

Christianity pictures to us a hell unbounded and free, and a heaven with a doubt, and circumscribed and limited; Spiritualism pure and simple, pictures to us a religion in soul life where father and mother, brother and sister, wife and children, shall live in one harmonious family, and joy shall be to that household when they are joined together over in the land of spirit-life.

The Christian says that we must be separated, and joy will be only to those that are saved through a belief in Jesus; so that if I am a Spiritualist and my mother, wife, and my children are Christians, my portion will be hell, and theirs only will be heavenly. Not any for me, I thank you.

Spiritualism says that the next life is a natural one and that we abide over there in a natural condition, and that the condition of man's soul will decide how much heaven he will have and enjoy.

While we know that Spiritualism includes all mankind, the Christian religion says that only the Christian can be included in the heaven business, and as there is only about one-thirteenth of the whole world Protestant Christians—counting the 70 millions of the United States and Canada as "all" Christians—which they are not, for the Protestants only claim twelve to fifteen millions out of this 70 millions in both dominions—so I cannot see where the wonderful power of the word Christian comes in; for while a full one-third of the population of the world are followers of Buddha, only about one out of one-hundred of the world's population are called Protestant Christians.

The statistics of our churches show this, for out of a population of over 70 millions, the Catholics only claim 9 millions of adherents.

Ida does not say which she wants to be called, a Catholic or a Protestant Christian Spiritualist, but I rather think that she is willing to be called just a Christian Spiritualist, or that is, she wants to be one half a Christian, and one half a Spiritualist. Give me the pure article, every time, and don't mix my Spiritualism up with either Christian, Mohammedan, Mormon, Buddhist, Taoist, Greek, or Catholic religion, and I will get along on that basis; for I know that while Ida claims a good deal for the Rock-of-Ages clause in the Christian religion, the Rock-of-Ages that she refers too is older than Jesus' time, and older than all religions that have ever existed on earth. The true Rock-of-Ages is Spiritualism without the dogmas, creeds, hells, heavens, Jesuses, infant damnations, elections, predestinations, immaculate conceptions, Mother Marys, Holy Ghosts, three-in-one gods, or any of the vagaries and fallacies of that old worm-eaten, crumbling, benighted paganism called the Christian Church.

Therefore, set me down as a Spiritualist, true blue, without one drop of any other ism, or religion in my soul, hoping that upon my advent into spirit-life I may retain enough of the Christ principle within my own soul to make a heaven within that soul; but don't attach modern Christianity, or anything pertaining to it with my Spiritualism.

Buffalo, N. Y. J. W. Dennis.

WHY CHRISTIAN?

Christianity Has Stood as a Wall Against Science and Progress.

Fear of the Devil Makes People Build Churches.

To the Editor:—I was very much amused in reading, "Why not Christian?" the very enthusiastic article by Sister Hawkins, demanding the prefix Christian to Spiritualism.

It is very apparent to the reader that her inherited zeal for the Church and Christians so-called, has not been eradicated by her knowledge of Spiritualism, otherwise she would see the impossibility of trusting midnight darkness with a noonday sun.

The record of the Christians during 1,800 years is the most damnable and bloodthirsty history of any people in existence. All history is full of their persecution and tortures to make people say they believed in the most improbable and impossible lies?

What has Christianity done for humanity, that we should adore and adopt the word as a prefix to our beloved Spiritualism? We have no opponents to-day so bitter and bigoted as our so-called Christians. They and their blind and selfish theological fakers have ever stood as a wall against science and progress, knowing they would be proven false if science was encouraged.

Sister Hawkins claims to be a follower of the lowly socialistic Jesus; will she permit me to enquire how many of her Christian friends are in accord with the socialistic movement of to-day? She must be aware he preached and practiced naught but what the socialists claim, and by every right taught by Jesus it is the ideal government of to-day. Let me add that if Jesus, who is much worshiped by millions to-day, could come and preach as they say he did in the past, the Christians could not have him crucified too soon.

All the fat salaried fakirs in our churches to-day are denouncing the socialists, simply because they want practical deeds as taught by Jesus, in place of the hungry faith as taught by themselves.

Yes, we would probably adore the word Christian, if we knew naught but what Jesus taught. If the churches taught the people to worship the Devil, they would do so as readily as they do the God they have manufactured; and it would be really more logical to do so, as he is much the greater man. It is the fear of the Devil that makes people build churches and add steeples to them, as our sister says she did about Spiritualism—not the love of God or humanity; or the money thus spent would be used for the sick, the blind, the lame and the needy in place of a palace to worship a man like themselves and just as helpless to forgive sins; they would build a hospital to shelter those who needed care and attendance.

In time of distress and woe, what consolation does it give when you have lost your most loved one, when the fakir who is called tells you all flesh is not one flesh? Your cook or butcher can tell you the same, if you do not know it yourself. He will say they cannot come to you, but if you do as he says and have the necessary quantity of faith, you can go to them. How comforting.

From Sister Hawkins article, I fancy she thinks Christ was the means of bringing Spiritualism to the world. If such is the case, her "thinker" is out of order and her reasoning faculties want brightening—Spiritualism is as old as God—if God is spirit and created all things, we having a spark of the divine within ourselves must be as old as God is. I love the word Spiritualism, and if we must have a prefix let us add, "Divine."

H. M. Edmiston.

It is by studying little things that we attain the great art of having as little misery and as much happiness as possible.—Johnson.

No earnest thinker will borrow from others that which he has not already, more or less, thought out for himself.—Charles Kingsley.

True politeness is perfect ease and freedom. It simply consists in treating others just as you love to be treated yourself.—Chesterfield.

There are braying men in the world as well as braying asses; for what is loud and senseless talking and swearing any other than braying?—L'Estrange.

WHY NOT CHRISTIAN?

As Viewed by Henry C. Colby.

To the Editor:—I saw in your paper of Oct. 17th an article, the title of which was: "Why not Christian?"

The writer said she defied and challenged contradiction. I will give you a few reasons why I do not believe that Spiritualists should accept the name or title of "Christian," or follow the teachings of Christ. She said that Spiritualists can find no fault with the inculations. "Love thy neighbor as thyself, and a few other quotations she named. Those things were taught more than six hundred years before Jesus was born.

Those were not original with him. I will give you a few quotations of his teachings as recorded in the Bible:

"Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall shall put on."

"If thy right eye offend thee, pluck it out.

"If thy right hand offend thee, cut it off."

"If a man sue thee at law and take away your coat, give him your cloak also."

"Think not I am come to send peace on earth. I come not to send peace but a sword." For I come to set a man at variance against his father, and the daughter against her mother."

"And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundred fold, and shall inherit everlasting life."

Such teachings as those are an inducement for us to desert our friends in this world, to gain eternal joy in the next. "He that provideth not for his own is worse than an infidel."

Paul was a follower of Jesus Christ, and he taught after this style:

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast."

According to those teachings it doesn't make any difference what a man does, if he has faith to believe he is all right. I will quote one more passage from your Jesus or his followers: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

"You take the goody-goody Christians and they endorse the teachings of Jesus as they are in the Bible where he says: "Forgive not only seven times, but seventy times seven." So they think they can keep right on and do deeds that are not lawful for them to do. "Oh!" they say, "we shall be forgiven."

One more passage comes to my mind; it is this: "And when they came that were hired about the eleventh hour, they received every man a penny." It is no matter what sins a man commits, if he only repents at the eleventh hour he is all right, his sins will be washed away by the blood of Jesus.

Does modern Spiritualism teach such stuff as that, or is there a true Spiritualist in this land who would want his name coupled with such teachings?

What has Christianity ever done for this country? I will answer, nothing. It has not done as much in eighteen hundred years as Thos. Edison has in his life time.

I thank my God that I am not a Christian, and I don't want my name coupled with Christianity. If you see a notice in the paper of some bank defaulter, before you get through reading that notice, it will say he was supposed to be a good Christian. Christianity is a cloak to hide behind, and I don't believe Spiritualists want that cloak.

If the people of this world had followed the teachings of Jesus Christ and his followers as put down in the Bible, this world would be a howling wilderness. There wouldn't be a person upon the face of it to tell the tale of misery and woe. Yours for Spiritualism and not for Christianity.

Henry C. Colby.

MILK AND WATER GOSPEL.

Bangor Isn't the Only Place Where an Evangelist Has Said Strong Things.

Friday night Evangelist Sanford spoke to a packed house at the Wayside Mission in Auburn and expressed his opinion of the prevailing church methods for interesting the unsaved. He mentioned fairs, suppers and socials as the usual means employed and then exclaimed: "I'll tell you what it's like. Go down to hell and bring all the devils up; go up to heaven and drive all the angels out, then put the devils in there and place the sinners among them for the influence that the church members have on sinners!"

He added: "When I think of it I feel like kicking a hole through the table here. If such things were done in a church of mine I'd kick a hole through the church. There's a namby-pamby milk and water and molasses gospel preached, while people are hungry for the truth; and then the churches don't look to God for help. They get down on their knees begging rum sellers to help them to pay their bills, begging the Devil to assist. I won't have the Devil's money about my work!"

He declared his belief that only one in ten of the church members were saved or really wanted to see others saved. The stronger his language, the more enthusiastic his audience, groans and cries of "that's so" mingled with his words. He finally announced that if any there didn't enjoy his preaching he did himself thoroughly.—Bangor (Me.) Paper.

George III. had the family taint of lunacy, and for many years was insane.

BIRTHDAY THOUGHTS.

Methought I stood upon a height;
And, like a panorama grand,
I viewed the Long Ago in light
With years close-ranged on either hand.
Tears lost in smiles, smiles lost in tears,
Were interwoven through the years.

Sore pains of body and of mind
Filled many a year with cold and gloom;
But, even then, oft did I find
A far-off summer radiance loom;
And through my doubts, dull griefs and fears,
Rose angel-thoughts from Heaven's spheres.

And every year seemed like a book
With some leaves blotted, others clean,
Recording every thought and look,
And every motive which had been;
But still Hope's voice, which ever cheers,
Inspired me through those checkered years.

So, every year we soil or gild,
With selfishness or acts divine,
Until Earth's volume is fulfilled
And closed, and sealed with Death's sure sign.
But Death-day is the Birthday bright
Of Earth-souls into realms of Light.

DEVOTION.

Sydney, New South Wales.

Despair is the offspring of fear, of lazlness and impatience; it argues a defect of spirit and resolution, and often of honesty, too.—Collier.

CAREER, CHARACTER AND TEACHINGS OF JESUS.

A JEW ON JESUS.

Treated as a Political Martyr and Jewish Patriot.

What Is Good in His Teachings Not New.

A VIEW OF THE FOUNDER OF CHRISTIANITY TO WHICH CHRISTIANS HAVE NOT BEEN ACCUSTOMED, AND WHICH MAY SEEM STARTLING IF NOT ALMOST PROFANE—THE IDEAS OF A JEWISH SCHOLAR.

[We reprint to-day from that able Jewish magazine, the Menorah, a striking article by Dr. E. Schreiber on the life, career, character, and teachings of Jesus Christ. The attitude assumed towards the subject may seem almost profane to sincere Christians; but Dr. Schreiber writes so temperately, so philosophically, and with so manifest a desire to adhere to historical truth that his argument will be respectfully regarded by them. It is a view of the founder of Christianity to which they are not accustomed, and for that reason they will give all the more attentive consideration to it, especially as it is not presented in a controversial spirit and in tone that is offensive.—New York Sun.]

The following is the article referred to giving a Jewish view of Christ:

The expectation of the Messiah had long been rife among the Jews. The prophets had repeatedly promised the supremacy of Israel, but events had turned out differently. Persia, Egypt, Syria had successively held Palestine in subjection. The existence of their religion was threatened. At the end of the first century before Christ the messianic expectation had created a wild ferment among the population of Palestine. The need was at its highest, help then must be highest, for matters had indeed grown from bad to worse. The political situation was intolerable. The Roman yoke had been fastened upon the neck of the people, and the weight of oppression became tenfold more difficult to support from the sweet taste of liberty that had preceded it after the brief spell of independence in the days of the Maccabees. The rapacity of the Roman governors knew no bounds. A land impoverished by incessant wars and the frequent failure of the crops was drained of its last resources to satisfy the enormous exactions of a foreign despot, and, most humiliating of all, it was Rome, a nation of idolators, which was thus permitted to grind the chosen people.

To this must be added that Pontius Pilate began his administration with an attempt to abolish the Jewish law, exactly as Tiberius did in Rome. The influence of Judaism upon decaying heathenism became so potent and great that the Romans were frightened. Thousands of proselytes from paganism publicly and privately professed Judaism. The Jews in Rome made use of the privileges granted them by Julius Caesar not only in adhering to their religion, but also in making proselytes from all classes of Romans. Indeed, Horace speaks of proselytizing Jews and their Sabbath, which his friend Fuscus would not violate, as he was "one of the many" who observed it. Ovid speaks in his "Art of Love" of the Jewish Sabbath as being observed by the Roman women. Seneca censures the observance of the Sabbath by the Romans, and complains that the Hebrews, the conquered, have given laws to the conquerors. Roman women of high rank sent gifts to the temple of Jerusalem. In consequence of this rapid spread of Judaism in Rome the senate enacted a decree expelling the Hebrews from Rome and Italy, thus setting at naught the decrees of Julius Caesar. But Pontius Pilate went so far as to abolish the Jewish law in Judea itself. He entered Jerusalem, and the army displayed all its ensigns with the effigies of the deified Caesars and other symbols of idolatry, which naturally exasperated the Jews. Pilate missed no opportunity for confiscations, and, private estates being insufficient to gratify his rapacity, he seized upon the temple treasures under a ridiculous pretext. Great despair seized upon the minds of the people. In such times moderation is no virtue, and people choose men for their favorites who will come forward with burning zeal, with a fervor of patriotism bordering upon raving madness. Such men were found and called "Kanneem" or "Zealots," who nurtured an implacable hatred against tyrannical rule. Such unrelenting leaders were Juda Gaulonitis and Thendos, both of Galilee, both proclaiming it a crime against religion to obey the earthly empire of Rome, and both were crucified by the Romans for treason against the senate, as crucifixion was the Roman fashion of public execution of criminals.

There was still another Galilean, charged as guilty of the crime of inciting the populace to rebellion against Rome; he, too, was crucified, and his name was Jesus of Nazareth.

Jesus of Nazareth was nothing less than a political martyr. He, too like Juda of Gaulonitis, had the motto, "There is but one kingdom; it is the havenly kingdom, the kingdom of God." Galilee was always the hotbed of revolutions. The people there were inflamed by the idea that this world was breaking down, and a new one, the future world, would soon appear. While others merely counseled preparation for the heavenly kingdom, promising that a complete reformation of the world would take place, Jesus had the courage and self-confidence to proclaim: The time is fulfilled, the heavenly kingdom has come, and I am this King or Messiah, the Savior of my oppressed people. He was a Jew, a Pharisean Jew, with Galilean coloring; a man who joined in the hopes of his time, and believed these hopes were fulfilled in him. He was brought before a court and it seems that not a large number of followers were with him, otherwise it would have been dangerous to pronounce judgment against him. Pilate, the Roman procurator, asked him: "Art thou the king of the Jews?" He answered: Thou sayest it." Now, as the Jews were Roman subjects, is it a wonder that he was not treated better than any other rebel, but shared the fate of Juda of Gaulonitis, and was crucified? Why, he wouldn't fare better to-day under similar circumstances in any land in Europe. He had boldly attacked all political conditions and the whole civil, social, and religious society of his time, and paid the penalty of all political martyrs.

And now a few words as to the vexed question of the part the Jews have played in this tragedy. The gospels are in themselves not agreed when the trial scene took place. But no matter which of them we follow, the whole account of the trial and execution is flagrantly out of keeping with the well known principles of the Jewish criminal law. Jesus' trial takes place at night, which is an infraction of the Jewish penal code, which orders capital trials to take place in the daytime. It takes place in the private house of the high priest, but the Jewish law lays down the principle that the trials must take place in the chamber appointed for that purpose in the Temple. The execution takes place on a holiday, or, as another account has it a day previous, but the Jewish law does not permit executions to take place on a holiday or the eve of a holiday. Jesus is condemned on his own confession, but according to Jewish law this cannot be done. Two witnesses had to testify to the truth of the charge, and it had also to be shown that the defendant had been warned. The charge seems to have been blasphemy, because Jesus said: "I am the son of God," but every one familiar with the prophets must know that they frequently speak of Israel as sons of God, so that it is hardly probable for a Jewish tribunal to sentence a man to death for merely repeating a biblical phrase. That crucifixion is not a Jewish mode of punishment is well known; the Jewish law knows only death by the sword (harag), by the rope (chenekh), by stone (szekeelah), and by fire (szeripha).

The discrepancies, divergences, and glaring mistakes are so little in harmony with the well established rules of procedure in a Jewish tribunal, that the account of the trial scene, from whatever point we may study it, cannot pass as historical.

Now the question arises: Where is the novelty of Jesus' work? It has been said, for instance, to consist in the overthrow of Phariseeism. But while he now and then rebukes severely some extravagant and unworthy members of the Pharisees he never reproached the party as such. On the contrary, he said: "The Pharisees sit in Moses' seat, and whatsoever they bid you observe that observe and do." The Pharisees were certainly not a "race of hypocrites" and a "generation of vipers." A writer living before the destruction of the temple could not have called the Pharisees a band of hypocrites. The Sadducees were more hypocritical slaves of the letter than the Pharisees, who were the party of the people, the progressive friends of the national cause. Let us not forget that in the main Jesus himself adhered to their principles; that what is called "the sermon on the mount" has been time and again proved to be contained in the prophets and contemporaneous Jewish writings, whose authors were Pharisees. The so-called golden rule had been proclaimed by the Pharisee Hillel thirty years before Christ, and Hillel must have learned it from the Greek Isocrates.

If we read the gospel of Matthew carefully we will find that Jesus does not attempt to abrogate the Pharisaic laws, but only insists upon the great importance of the commandments of the heart. "Woe," he cries, "for ye pay tithe of mint, of anise, of cummin, but ye have omitted the weightier matters of the law; judgment, mercy, and faith; these ought ye to have done, and not leave the other undone." But such doubtless recommendable sayings we find in the first chapter of Isaiah, in the sixth chapter of Micah, in the Psalms and Jeremiah much more emphatically expressed. He also said that "not one jot or tittle shall pass from the law." He only denounces the ceremonies of the age when they interfere with the superior claims of the moral law. But there is nothing new in this. He did not abolish the Sabbath. "The Sabbath was made for man, but man is not made for the Sabbath," is a Jewish saying, and the Talmudic Halakah teaches that danger to life sets aside Sabbatical prohibitions of any character.

Did he preach a new prayer, as is so often claimed? No, the prayer with the chaste introduction, "Our Father who art in heaven," is a combination of Jewish prayers, not a sentiment in it is foreign to the Judaism of his day. Nor is the novelty of Jesus' work to be found in the extension of the gospel to the heathen world. This was the work of the Apostle Paul. Jesus on the contrary, most emphatically said: "I am not sent but unto the lost sheep of the house of Israel," and he charges his apostles: "Go ye not into the way of the Gentiles, and go into any city of the Samaritans enter ye not. Go rather to the lost sheep of the house Israel, and as ye go, preach, saying the kingdom of heaven is at hand."

There are, however, some new features in Jesus' teachings which are not contained in the Jewish writings before him. "Love your enemies," is such doctrine. But let us be candid; such a gushing love is not only impracticable but impossible. Our religion teaches: Do not revenge nor bear any grudge. Do not rejoice at the fall of thy enemy. If thy enemy is hungry, give him to eat; if thirsty, give him to drink; if his animal is going astray, bring it back to him. This is as far as humanity can go. What is beyond this is unnatural. Jesus also taught that his followers should renounce earthly treasures. This doctrine is neither new nor good.

The Jewish sect of the Essenes had practically carried out this system of poverty and communism nearly two centuries before Jesus. But it has never found favor among Christians. While certain Catholic orders did not and do not permit their monks to have a goodly share of the things of this world, the monasteries, the church, and its dignitaries have the more. The financial condition of christendom to-day is a flashing commentary on this communistic principle of Jesus. And while some envious, pious Christians never tire to accuse the Jew of being a money-getter they do not seem to care much about the eye of a needle and a camel, or to be particularly fond of another command of Jesus: "If any man will sue thee at the law, and take away thy coat, let him have thy cloak also." (Matt. V., 40-47). Moses knew and appreciated the value of earthly treasures, and did not command us to disregard them, while Jesus' doctrine in this respect is dangerous to society, to industrial progress, and civilization.

Another doctrine of Jesus, not to care for the morrow, or the carpe diem principle of Horace, is surely not one which has helped to make the United States of America what it is.

Now the principle: Whosoever shall smite thee on thy right cheek, turn to him the other also; thou shalt not only suffer, but even divest thyself of all sense of honor, thou shalt be a coward in this respect—was not the one which has helped to build up true manhood, character, courage, fortitude.

Nor do we find the precepts attributed to Jesus limited to the Jews and Christians. Buddha, long before Hillel and Jesus, said: "Hatred is not conquered by hatred at any time; hatred is conquered by love." This is an old rule. Lucius, Seneca, and Epictetus, following the stoics, arrive at many of the doctrines taught in the "Beatitudes." In the writings of Plato and in the teachings of Socrates, as preserved by Plato and Xenophon, we come upon this higher spirit. The principle that we should rather suffer than do injustice, insisted on so often as Christian, is distinctly and beautifully taught not only in the Talmud but in the Gorgias of Plato by the grand old man of Greek philosophy; by Socrates, the same who, though he could have evaded the law, preferred to drink the poisoned chalice and to become a martyr of his convictions, saying: "I should gain nothing by delaying to take the draught for a few moments except to laugh at myself for having clung so eagerly to the remnant of a life that had already ran its course."

Strange are the ways of providence. There is a man, who for purity of motive, for courage of his opinions and loftiness of thought, and all the attributes which go to make the true man, has been surpassed by no man in history; this man died for his faith, and yet he remained simple Socrates. Had he lived in an age of religious superstition and moral decrepitude, and among people crushed under the heel of iron tyranny, we doubt not we should have had another Messiah in him.

True, Jesus died a martyr for his ideas, but he was only one of the endless galaxy of martyrs who suffered in the cause of humanity, enlightenment, progress, and science.

The Greeks sacrificed the revealer of human conscience, the Romans the tribune of social reform, the Florentines the precursor of modern revolutions, the Britons the prophet of religious tolerance, the French the Titan of democratic principles, the Spaniards the discoverer, almost the creator of a new world in the immensity of the ocean. They were all soldiers in the great army of mankind, battling in the cause of morality and righteousness; by their sufferings have they helped to draw onward and forward the car of progress.

Dr. E. Schreiber.

WHAT NEXT?

Bible of the Past—Bibles of the Present—Bible of the Future.

To the Editor:—Prof. Jos. Rodes Buchanan's paper in the Arena for November, on "Jesus and the Apostles," is very forcibly written as far as language is concerned, but I cannot see what authority he has for the assertions he makes.

He talks about the dawn of Psychometry and telepathy, and he calls the book of Revelations "a wild effusion of meaningless mediumistic insanity." This is not very complimentary to mediumship; and yet every psychic manifestation from the tiny initiatory rap to the latest method of spiritual communication as well as all ancient revelations, prophetical and otherwise, are only different phases of mediumistic power and work.

When Jesus was called "the mediator of a better covenant" (see Heb. 8: 6), it meant the medium or revealer of the new and better dispensation as compared with the old of which Moses was the medium or mediator.

I am glad the Professor does not ignore Jesus as a myth as some others do, but I am sorry that, like others, he has so many hard and bitter things to say about the Bible. I submit if it would not be better to regard the Bible, consisting of the Old and the New Testaments, as simply the religious literature of former ages and liable to become obsolete as the forms of religion they represent have done and are still doing; and thus avoid a great deal of unpleasant and unprofitable (not to say injurious) discussion. Such a course would, in my opinion, better conserve the ends of truth, righteousness and human progress; and our successors, who will be as far above us as we claim to be above the most superstitious bibliolaters can give us credit for human sympathy.

The unprejudiced spiritually minded, who are willing to accept truth wherever they find it, will find many spiritual and beautiful truths in both parts of the Bible, which will give them help and comfort, while passages which are not so they can omit as things that belong to a cruder age and people and not to us.

The woman who aspires to preaching unscrupulously, disregards Paul's injuntion, yet she takes her text from his writings as well as from that of others when she thinks it is appropriate. And when the Bible is superseded, as it will be in a future age by one more suitable to advance humanity, the eternal truths contained in the old will remain.

The approximation of religion to science—a prominent sign of the times—points to the book of Nature written by the finger of God, as the Bible of the future.

I do not pretend to criticise Professor Buchanan. His prestige as a scholar and investigator will give his forthcoming book—which he has already advertised well by his contributions to other publications—a liberal patronage. We hope then to see the evidence on which his bold assertions are founded.

But I am like the Irishman who was arraigned at court for something in which he could see no harm, and when asked, "Are you guilty or not guilty?" he replies: "How can I tell, yer honor, whether I am guilty or not till I hear the evidence." So in this case it is with me a matter of evidence. In the meantime, let us hope that the bitter enemies and overzealous friends of a book which neither of them ever rightly understood, but made it an object of hatred on the one hand and blind belief on the other, will stop their wrangling and tearing of it to pieces to make it over again like an old garment; and turn their attention to personal spiritual culture, which will soon raise them to a position where no stumbling blocks of the kind can interfere with their progress.

Since writing the above I see by The Progressive Thinker that another Bible translation is being made. Already we have the Septuagint or Douay translation (Catholic); the King James (Protestant), and the late international translation, which has been in use, to some extent for several years. Then we have the Woman's Bible, which I know nothing about because I don't care to; and now we are to have another which we may call the Heresy Bible, as a noted heretic is working on it. Last of all Prof. Buchanan proposes to resurrect from the ruins of the biblical literature the genuine unadulterated "Primitive Christianity." What next?

This reminds me of a Chorister who asked a clergyman to have the hymn, "O let my heart in tune be found
Like David's harp of solemn sound," changed to
"O, let my heart be tuned within
Like David's sacred violin."
The clergyman replied why not sing,
"O let my heart go diddle, diddle,
Like uncle David's sacred fiddle.

R. Neely.

We are reformers in spring and summer. In autumn and winter we stand by the old. Reformers in the morning; conservatives at night.—Emerson.

Drive ignorance from you and be wise; drive misery from you and be happy.—James Madison Allen.

A STEP IN ADVANCE.

An Appeal to Spirits and Spiritualists.

To the Editor:—About fifty years ago A. J. Davis, an illiterate youth, under the stimulus of mesmeric operations leading to what he called the superior condition, gave to the world Nature's Divine Revelations and a

VOICE TO MANKIND.

This Voice was an appeal to men and women to free themselves from the incubus of self and the many consequent evils which prevented them from being honest, just and happy.

I will quote one passage from it, which can be read now with peculiar significance.

"Our country, its interests, wealth and government, are fearfully involved in a peace-destroying war, the result of which will be a powerful reaction on every mind; and this will accelerate the insinuation of these principles and their practice. The era is nigh; the judgment-day, when wisdom shall predominate will soon arrive; and this will banish ignorance, error, prejudice and fanaticism from the earth. A genral revolution is at hand. It is already kindled."

On the heels of this voice came the Rochester knockings and the advent of what is called Modern Spiritualism, which in itself was and is a revolution, stimulating and involving new thoughts and ideas of a reformatory, philosophical and religious character, even in those who believed not in it and those who were its bitter opponents.

Its chief mission manifestly was to place man's immortality on a basis of demonstrated fact instead of faith and speculation, by the cheering evidence of actual communication with those who were supposed to have gone to "The undiscovered country from whose bourne no traveler returns." While this was its leading mission, scarcely second to it was social reform, since the welfare and character of the Spirit-world itself depended upon the social conditions of this world from which originated all its supplies.

It was and is of the utmost importance that a sound foundation be given to the superstructure, eternal in the heavens, now revealed and awaiting us. That foundation was life-work and conditions on earth. Little wonder, then, that the early literature of Spiritualism was burdened with messages of social reform. Possibly later an earnestness in these matters lulled, and in its place we may have had too much useless or idle speculation in doctrinal details and in regarding spirit life, which so woefully beset and ruined that other spiritual movement which gave Christianity to the world. Nevertheless, though all was not done which could and should have been done, much has been done through the efforts of such veterans as J. R. Buchanan, James G. Clark, J. S. Loveland and others in California and all over the Union.

Since the close of the war in 1865 wonderful material changes have taken place. From the Atlantic to the Pacific, States and territories have sprung into existence, covered with a network of railroads, telegraphs and telephones. Wealth has accumulated beyond all precedent; opportunities have been presented to the shrewd and unscrupulous as well as to the thrifty and industrious, and as a consequence class distinction has come into being to a degree never dreamed of by the founders and maintainers of our Republic, in the form of multi-millionaires and the law protected monopolies, which by their insensate greed have produced another class, the involuntary idle and the ever present tramp, the two dangerous classes of society.

Spiritualism in its early gospel preached the prevention and remedy for these evils; but it seems as if Spiritualism itself has been swept into and drifted away with the devastating current; yet I know it is not so. I feel certain that very much of the discontent and unrest—the result of the leaven of reformatory ideas—which prevails among the proletariat, and brings fear and forebodings to the undue wealthy, is due largely to the influences of spiritualistic propaganda. Still I do not think that Spiritualism is occupying the place it should at this present crisis and which the importance of the crisis and the high position and character of Spiritualism demand.

An able article in the June Forum on "The Democratization of England," speaking of the Christian Socialists says:

"They recognize that it is only as an eternal being that man can rationally choose a moral life; that is, a life in which the well being of all men is essentially included. It is a pity that they recognize this only under a form which no longer meets the intellectual needs or commands the moral sympathies of earnest men. Hence it is that the Christian Socialists do not supply in available shape the religious element which the democratic movement so much needs."

While exceptions might be taken to the assertion that "only as an eternal being man can rationally choose a moral life," since there have been so many good, moral and philanthropic men and women who have worked for the well being of all men as far as it was possible for any to do, no matter as to what their belief might be, who had not the slightest belief in a future existence.

Still it must be admitted that there is in the spiritual faith an incentive and a reason for work in social-reform, which does not obtain in faith lacking the perception of immortality.

Spiritualism has a natural tendency in that direction. When Bro. J. S. Barbee introduced the Farmer's Alliance into California, it was in Summerland—that hot bed of Spiritualism—the first alliance had its birth. This Farmer's Alliance all over the Union has done much in educating and arousing the people, but it lacks something and fails just when and where its service are most needed.

There is a widespread consciousness among all classes of there being something wrong somewhere; and there is a vague (though in the main correct,) perception of what that wrong is, but all are woefully at sea as to how that wrong should be righted without inflicting other wrongs of equal magnitude.

Laying aside all reference to religious belief or unbelief and referring only to the religious instinct in man, which determines his aspiration to be more, better and higher, the workings of that evolution involved in our constitution, I make the assertion that no permanent reform has ever obtained that had not in it the enthusiasm of religious aspiration, and referred to in my quotation from the Forum.

Here I believe lies the mission of Spiritualism at the present time, seeing it possesses for such a mission all the necessary qualifications. It is the Spirit which shall speak to the dry bones. It has spoken. The dry bones have taken on flesh and life, and an exceeding great army is standing ready to act, but standing bewildered, staring every where and crying, who shall lead us and tell us what to do?

At this juncture I appeal to the powers behind Spiritualism to give the word. Those powers are largely responsible for the present upheaval and to them belongs the duty to give the marshalling word, the vitalizing, organizing idea which will in wisdom give orderly and victorious action to the vast masses now ready and waiting for it.

Something must be done to stay the hand of oppressive greed which is scooping in the wealth of labor and leaving the laborer so very poor indeed. To poverty is added consequent degradation of every one under its influence and the probable collapse of this promising republic, the fairest home freedom ever enjoyed.

Transfer St. Clare's description of slavery in Uncle Tom's Cabin to the condition of the working man, for Quashy reading working man, and see if it does not fit exactly: "This cursed business, accursed of God and man, what is it? Strip it of all its ornament, run it down to the root and nucleus of the whole, and what is it? Because my brother Quashy is ignorant and weak, and I am intelligent and strong—because I know how, and can do it,—therefore, I may steal all he has, keep it, and give him only such and so much as suits my fancy. Whatever is too hard, too dirty, too disagreeable for me, I may set Quashy to doing. Because I don't like work, Quashy shall work. Because the sun burns me, Quashy shall stay in the sun, Quashy shall earn money and I will spend it. Quashy shall lie down in every puddle, that I may walk over dry shod. Quashy shall do my will and not his, all the days of his mortal life, and have such chance of heaven at last as I find convenient."

Are such to be the conditions of the very nursery ground for the Spirit-world? A stand must be taken against this, and the time to take it is now.

Spiritualists with spiritual forces behind them, a spiritual force within them, spiritual lives as credentials, with every reason and incentive for the work, can step into the arena now and gain a conquest for which mankind will forever bless them and be blessed in so doing.

As to the nature of the work and its details, it is not necessary now to enter. What is wanted is a universal fraternal commonwealth, which the aforesaid Voice to mankind asserted was near at hand. It may imply nationalization of land including productive energy and a hundred other ideas of reform, but to the inspiration and wisdom of the hour must be left the details of the work. The need is an association of workers in whose hearts shines the unobstructed light which lights every man that cometh into the world.

I am aware of the feebleness of my appeal, but in the multitude who read The Progressive Thinker will be found heads, hearts and hands who can make an effective appeal and present it in a clearer manner.

Tulare, Cal. J. W. Mackie.

CONSUMPTION

To THE EDITOR—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their express and post office address.

T. A. Slocum, M.C., 183 Pearl St., New York.

DRINKS "HOLY" WATER

Priests Believe They Have Driven out an Evil Spirit.

YOUNG IGNACIUS KOSIOLAK, WHOSE CASE HAS LONG AMAZED THE MEMBERS OF THE HOLY TRINITY POLISH CATHOLIC CHURCH, ISFINALLY INDUCED TO SWALLOW HALF A PINT OF "CONSECRATED" WATER—HISTORY OF A STRANGE CASE.

Months of patient labor, the faith of devout believers in the church, prayers and penance without number, and lastly the exorcisms of priests yesterday are believed to have prevailed against Satan in the battle to reconcile young Ignacius Kosiolak to holy thoughts at the Holy Trinity Polish Catholic Church.

Kosiolak is a lad of 11 years, who is believed by his parents and priests of their own nationality to be possessed of devils. For nine months he has resisted all aggressions from friends or strangers seeking to advance religious matters with him—even barking like a dog in reply to such attention, and uttering execrations strong enough to put a regiment of pious folk to flight. The sight of a crucifix, beads, or such pictures as Catholics like to look upon was enough to drive the child into a frenzy in which it is said he became either furious or in calm talked wise beyond his years.

Medicine, hypnotism, and faith cure did not avail to change the boy's inexplicable conduct. The parents had come to think there was no hope of reclaiming him until yesterday new confidence seized them, when the Rev. Father Casimir Sztuczko, rector of the Holy Trinity Church, after a series of tests and much trouble of the spirit, succeeded in making the lad drink half a pint of holy water and make the sign of the cross.

Some have said the boy was subject to a peculiar form of insanity. Others thought he was shamming. A few offered the theory that his malady was a form of reaction from too much religious training in his early years. Those who know him best say evil spirits have taken possession of him, and this theory is generally accepted in the parish.

It is told that the boy's hatred of all things pertaining to the church and religion is made doubly mysterious by gifts of tongues and faculty of mind-reading. His feats in this line have made him a source of terror to some persons to whom he repeated chapters of their early lives, which they supposed no man knew—things which in several well authenticated instances happened and were forgotten years before the boy was born.

EARLY HISTORY OF THE CASE.

This incredible situation is the development of less than a year. Ignacius Kosiolak was like any smart, cheery lad up to his eleventh birthday. Last February his mind took on an anti-religous hysteria and he grew worse until thousands of people knew of the queer situation. The story was printed in The Tribune several months ago, and so many people went to the boy's home out of curiosity or pleading interviews in the interest of science that at length the family moved to the other end of the Holy Trinity Parish. Young Ignacius has been kept in seclusion most of the time since and intruders are not given any satisfaction at the humble home.

Upon repeated appeals of the parents Father Sztuczko undertook to drive out the evil spirit. He called into consultation many of his brother priests, and all sorts of experiments were made to locate the seat of the evil one. It was found to be true as the parents had represented that the child had a horror of holy water and would manifest a frenzy when by any deception he was brought in contact with it. He seemed to be able to detect holy water from the ordinary water by intuition. It is said that a single drop of consecrated water was put into his drinking cup and allowed to dry without his knowledge. He refused to drink out of it for three days until his mother washed it one day—again unknown to him—and he straightway took it off the shelf and drank from it. His parents say if a few drops of water which have been blessed be sprinkled upon his clothing while he sleeps, even though he cannot feel the moisture, he will tremble from head to foot, grit his teeth, remonstrate bitterly, and even weep without waking up.

Such stories find more witnesses than a notary could hear through in a week. Among the friends who have looked into the case and who believe these stories are some persons with a knowledge of medicine who would not be easily imposed upon. To one of these, Charles J. Machek, No. 844 Milwaukee avenue, an uncle of the boy, the youngster one day broke forth in a tirade in the Italian language, although it is not believed by his parents he ever heard a word of that language before. He is said to have dragged a few skeletons from the closets of individuals who attempted to influence him, with the effect of keeping the thereafter at a safe distance from him.

FOUGHT BEFORE THE SACRISTY.

When the priests first began their incantations it is said the boy was insolent and abusive. He railed at them, and assuming to be a power above and without the life of the lad of 11 years warned the holy men that they were powerless to move him and would come to grief if they attempted it. When his moods come upon him he always talks impersonally, as if he were the devil and was guarding young Ignacius from oppression. He never pronounces the name of divinity, the saints, or holy things, but drives his friends to terror and fear of avenging lightnings by referring to the Almighty as "the old dog." He fought and kicked and barked like a dog when they first carried him to the sacristy. Before the confessional he fought like a madman. Upon being removed to his home after one of these ordeals the child invariably weakened, sometimes went into a faint, from which he awoke as docile and gentle as a babe until his eyes again fell upon some religious symbol.

For sometime the priests have been working with him. Yesterday afternoon he was taken to the Holy Trinity Church and further incantations were tried upon him. He was seen to lose much of his fractiousness and at length he consented to drink a cup of holy water and make the sign of the cross, although he refused to pray or repeat the name of the divinity or saints. His parents were delighted at even so much progress. Father Sztuczko said last night he would like to take the child into the parish house and devote more time to the study of his case if his own religious duties were not so all-absorbing.

The above is simply a case of obsession that can be easily cured without the aid of the "crucifix" or "holy" water. Spiritualists understand it thoroughly.

Chicago, Ill. Spiritualist.

THE CAR OF PROGRESS.

Sometimes Progress moves like the snail,
Sometimes like the car on the rail,
But it ever goes toward the light,
Out of the "woods," out of the night.

The Car of Progress never "backs"
Or inverts its tracks,
On and on, with the flying years—
Carrying mind up to the rolling spheres—
And on, still on—thro' fields of space—
Sometimes slow, sometimes in haste.
Ah! who can prophesy or tell—
As the flying years the list doth swell—
What the grand outcome will be
From each new discovery?

"My stars!"
Only think what we know about Mars!
And we've only reached the outer border
In the planetary order.

What may we hope
To see with a bigger telescope?
And with full steam on the car,
Buzzing past each shining star;
Stopping now and then, as the case may be,
To look into some new mystery?

Ah! this is an era grand,
When open wide is the Father's hand,
And all Nature, smiling, waits
To gladly open wide her gates:

"Come in, nor ever fear to go
Where'er the God-Love doth its bright rays throw.
Come in—nor fear the highest steep
Or the lowest deep,
Where'er you see one God-mystery—
It is all yours to know—
Only in Truth's straight channels go."

—Ever go up to it,
Nor fear Superstition's dark edict.

G. S. GREEN, M. D.
Enosburg Falls, Vt.



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GLEANINGS.

EXTRACTS FROM "LIGHT," LONDON, ENGLAND.

In lately considering the possibility of spirit-life everyday, we very freely looked around to see how everywhere flesh and spirit were separate or even opposed, and how everywhere spirit was deeper and higher and finer and more real than flesh. One need not be a Spiritualist, in the ordinary sense of the word, in order to believe that. It is a very homely fact, it is even a fact with a decided market-value in it. It is, moreover, on the minutest and on the most extended scale, a great fact concerning Nature, whose secrets never lie on the surface and who everywhere say,—The things which I show you and the creations which I evolve before you, they are spirit and they are life.

Now, what we want to insist upon is that all this is intensely practical. There is not a word of mere sentiment in it. Every human creature upon this earth is "a living soul," and all he can say about the body is, that he has a body. The flesh is the instrument; the master is spirit. This is why it is a deplorable or a shameful thing for a human being to be in bondage to flesh, to be, as we say, "a slave to his appetites." We feel, we know, that this is somehow wrong; and so, as a rule, does the slave; or, if he does not, he does not only because he is so low down as not to know he is low down, and then the measure of his immunity from shame and remorse is the measure only of his degradation.

There is no more necessary act in life than this, that we should shake ourselves free from the delusion that God has yet made man. Man is not created; he is being created. It is probably the truth that there is not upon this planet a single perfect type of human being. But, God be praised, there is also probably not one human being who is not on the march and who may not contribute to the advance of the race; for even the obscene, by creating disgust and longing, may advance the race a trifle in purity, and dry unbelievers may deepen the longing for something better, and tyrants may help the peoples of the earth to pant for freedom, and teach them how to get it. So, by all processes and paths, the ideal may be approached—and possibly, ultimately, reached.

There is a sense in which it is true that every human being has an ideal—a most blessed and hopeful fact of human life! The desire may be very low, the ideal may be even contemptible, but the supreme fact is that it is there; and the immensely hopeful fact is that it can be used for anything. Caliban said that Prospero taught him language, and that the use of it was—he knew how to curse; but, in the end, we hear him say: "I will be wise hereafter, and seek for grace"—a wonderful parable, finely setting forth the march of man! One of the secrets of life is to recognize this profound significance of desire, in its great march upward to aspiration and adoration. It is only a question of degree The instinct is there; it only wants instructing and guiding. Low down, it is satisfied with savage tattooing of the skin; higher up it yields us the masterpieces of a Rembrandt or a Henry Moore. All the way may we trace this idealism from a cannibal to a Christ

But here and now, in relation to everything, we may truly say of ideals what we said of flesh and spirit—they vary enormously in relation to the same object or transaction. Take the common-place matter of running a business, whatever it is; there may be ideals as far apart as heaven and hell. One man may think of nothing but making money. He will do, for the people he employs, nothing that he can help doing; he will give them nothing he can withhold. Call him "slave driver," "sweater," what you will, it is all the same to him. His one object is to make money; and every human being he hires he hires as one might buy an orange, to suck it, and pitch the exhausted skin away. Another man may have a keen eye for his work-peoples's comfort. Their work rooms shall be made as bright, as airy, as cosy as possible; the conditions of their service shall shall be made as free as possible from degradation and from irritation: petty tyrants shall be watched and kept to their proper limits; he will be as much of a friend to his work-people as a master can possibly be. Is this mere sentimentalism? We are sorry for anyone who thinks so; for, in proportion as anyone does think so, he may know he is far away even from the average Realism of his day—poor and low as that is.

The time will come when men will run a bussiness on a far higher level than that of money-making only. Mr. Stopford Brooke never spoke more sensibly than when he said: "Men enter the industrial realm at present for profit, and the most successful are those who reap the largest profit. The nobler idea would be to enter the same realm for service, and the most successful would be those who rendered the largest service." Why not? There are many men now who enjoy business as a business. They take a pride in what they are doing. They know the feelings and ideals of a commander of forces. They want to excel: they want to win. That is a good stage higher than the mere desire to make money; for that must always be more or less tainted with something lower even than selfishness. Why, then, should not these "captains of industry" rise to higher stages still? Why not mount up to this fine ideal of conducting a business for the good of everyone connected with it? How this might glorify the old foundries, pits engines, sheds! What new light might shine in everywhere—ay! what new possibilities! It is even conceivable that the idealist might find himself on the track of a new, because untapped, source of wealth. We often ask for faithful servants. Suppose we talk about faithful masters—and mistresses. Let Stopford Brooke say it for us again:—

Whose mind is not lifted and moved to admiration, as he reads Orlando's words to Adam in "As you Like it'?—

"O good old man! how well in thee appears
The constant service of the antique world,
When service sweat for duty, not for meed!
Thou art not for the fashion of these times,
When none will sweat but for promotion."

If this is an ideal for servants, why is not one for masters? If we would have our workmen work for something else than hire, why should not we work for something different in principle, too? We blame working-men for demanding higher wages, when we are all the time striving and plotting for higher profits. We say they don't care for their work; it is their money they want. What do we want?

That is pretty plain speaking, but who can deny its truth?

Of course the difficulties in the way are very great. The ways of the world are hard to set aside, and competitors who stick at nothing are as hard to beat. But what we want to see is that these difficulties only measure the smallness of the world's standard and the poverty of its ideal. He would, indeed, be but a sorry help who tried to make out that the ways of the world were all wrong, and that, for instance, money-making might be left out of the question. That would be ridiculous. Money is necessary, and there is no reason why a man should not say grace after a profitable transaction as well as "after meat." But the true ideal brings in other considerations and finer motives and less sordid desires. It even promises to turn bookbinding and building and cotton-spinning and shoe-making into real "divine service," and to reckon honest work amongst the sacraments of life.

And all this is just as applicable to any other sphere of life. What is true of business is true of home, school, church, club; and everywhere the ideal must come from within, for it is purely spiritual. It ignores or gently puts aside much that the world "expects" of us; it is independent, self-poised, serene. It teaches the greatest of all lessons—Know thyself. It helps to the greatest of all victories—Be thyself. It makes possible the sublimest of all consecrations—Give thyself. And that will one day be the salvation of the world.

STUNNED BY THE NEWS.

We ought not to too narrowly scan what people say or write in the first moments of a great grief; but there are exceptions, and these relate to cases where grief is official or not nearest to the cause of it. Here is a case in point. The Queen, in telegraphing her sympathy to Mrs. Benson, said: "I am stunned by the awful news." Why "awful?" Surely it was almost the very worst word to use. Here is a good man, close upon threescore years and ten, with a splended record of work and life, passing on in an almost ideal way, "in harness," without the distresses of lingering desease; and that is called "awful." "Beautiful" would have been more exact, though it would have been less conventionally acceptable. But probably the kind lady who sent the message did not stop to weigh her words. Probably, however, no Spiritualist would have been in the slightest danger of choosing the grim word which first ocurred to her.

The explanation is that the view of death, bound up as it is with gloomy notions of judgment and the possible terrors of hell, naturally suggests the word "awful." Alas! for what untold agonies is that old view responsible! But the days of release are coming. Death will die. The great transition will be seen to be very beautiful. Order, Law, Harmony, Progress, will be the great words of the future; and perhaps the time will come when the word "congratulation" in some tender and well understood sense, will be used in place of "stunned by the awful news."

TAKE HIS BREATH AWAY.

American Spiritualists are about to hold their Annual Convention at Washington. Their programme is enough to take away one's breath, or, let us say, to make us faintly blush:—

First.—Protection for genuine mediums from unjust persecution on the part of enemies outside of our ranks, and from competition with the frauds and fakirs who have attached themselves, like barnacles to a ship, to our movement, and are Spiritualists in name only. Second.—To assist our magnetic physicians in obtaining their rights in the forty-two States whose law-making bodies have decided that they have no right to heal suffering humanity. Third.—To provide homes, through a pension fund, for our aged and indigent workers and laymen. Fourth.—To provide sanitariums and hospitals in which those afflicted by all kinds of diseases can be placed and cared for by the most advanced methods of medical science, referring now especially to mental disorders. Fifth.—To establish schools of science and philosophy in which the laws governing mediumship and everything pertaining to psychology can be thoroughly taught to all students of occult lore, more especially our embryo mediums. Sixth.—To assist local societies in erecting temples and other suitable places for holding their meetings, to the end that our people will not be ever obliged to ascend to the fourth floor of an uncomfortable building or to meet over a livery stable, a saloon, or a German soup-kitchen, as many of them are now doing. Seventh.—To provide for an active missionary service, by means of which the eager searchers for truth can be made acquainted with the fundumental principles of our religion. Eighth.—To provide suitable music for our gatherings of all kinds, in order that the dismal hymnology of two hundred years ago may hereafter be avoided by us. Ninth.—To establish a National Library in Washington, D. C., where every book, newspaper, and periodical ever published in the interest of Spiritualism can be found for reference by the students of this great science. Also, every book ever published against Spiritualism, that a fair comparison of the merits of the arguments on both sides can be obtained. Tenth.—To establish and maintain, in every city, town and hamlet, Children's Progressive Lyceums, through the instrumentality of which the rising generation may be led into the light of Spiritualism.

OCCULTISM—TAHITIANS.

"Occultism among the Tahitians" is the subject of a lively article in "The Metaphysical Magazine" for October,—useful as helping to drive home the fact which will ultimately have great weight,—that the stamp of something like universality as to time and place is on the leading phenomena of Spiritualism.

The writer of the article refers in the past tense to the Tahitians and their beliefs and practices, an indication, probably, of her opinion that the old religion is being swamped or undermined by western innovations, and made commonplace by Christian missionaries who are not at all likely to understand the beautiful old symbols and deep truths underlying "gross superstitions." The Tahitians were, in truth, a very religious people, best described, perhaps, as nature-worshipers, with a very considerable infusion of Spiritualism, pure and simple. They saw gods or spirits everywhere. Everywhere Nature was alive to them, and to put themselves en rapport with her was their one desire.

But the culmination of all was found in spirit-communion, always, however, barring out materialisations and the sight of spirits in any way. By the writer of this article, the consultation of oracles is very propery indentified with clairvoyance and trance-mediumship, and the uses of crystal-seeing are said to have been well known to the Tahitians, though water was used as a mirror. The following passage shows how near these "pagans" approached to some of the finest insights of modern times:—

Prophets were supposed to speak under the influence of departed spirits, and these were thought still to retain the human form. At death the soul was believed to be drawn out of the head, whence it was borne away to be slowly and gradually united to the god from whom it had emanated. It had to pass through nine conditions in order to reach the tenth—everlasting rest. It is most interesting to know that the Tahitians had concluded that a substance, taking human form, issued from the head of the corpse, because, among the privileged few who have the blessed gift of clairvoyance, some affirm that, shortly after a human body ceases to breathe, a vapor arises from the head, hovering a little way above it but attached by a vapory cord. The substance, it is said, gradually increases in bulk and assumes the form of the inert body. When this has become quite cold, the connecting cord disappears and the disentangled soul-form floats away as if borne by invisible carriers.

A VERY CURIOUS VISION.

In the early morning of Monday, October 5th, I had a vision—or perhaps dream would be a safer word—which may interest some of your readers. I write because I think that other people may have had at this time a similar experience, for as a student of the most ancient of the occult sciences, Astrology, I have reason to think that the influences at that hour may have been general and not peculiar to myself. For I found on referring to the ephemeris, that the psychic planet Neptune (now in Gemini), which is believed to especially rule clairvoyance, formed about 3 A. M. the trine aspect, one of perfect harmony with Mercury, the mental ruler in Libra. Both planets were retrograde, and thereby intensified in their influence; they will repeat the aspect direct on the 29th inst. I may observe that the experience is unique in my case, and that with the exception of a very vivid symbolic and prophetic dream on the morning of August 26th, 1893, which preceded by a fortnight my beginning the study of Astrology, I have never had any "phenomena" when alone, though greatly attracted towards mysticism like my mother (who was a Highlander) in the past. To return, however, to my subject, I was very sleepless that night, and at 2 A. M. by my clock I got up and had a meal, which I often find a partial remedy. On returning to bed, about an hour later I should say, I was suddenly conscious of a beautiful naked boy like the classic Eros, standing on my bed on the left side next to the wall. Very charming and debonair he looked as he stood there luminous in the dark room. I sat up to admire him, and fully conscious of the miraculous nature of the experience, I raised my hand and felt his fat little shoulders and arms, which were as firm and real as anything I ever touched in my life. I now became conscious of the presence of another boy, his counterpart in every way. Both my visitors talked to me with a flow of charming gaiety; but alas, I remember nothing they said, but a remark which preceded another manifestation. "Oh, there's that woman again!" cried the first boy; and I saw with the utmost clearness—for I am very shortsighted in my normal state—the face or death-mask of a pale, rather unpleasant-looking woman, unknown to me, with dark hair and a sad expression, floating near the bottom of the bed. It came quite close to me, receded again and disappeared. I am sorry to say that my little friends vanished at the same time, and in their place stood two earth gnomes or cobbolds in dark brown hoods and coats falling to their feet. One addressed me in a deep gruff voice, and then they too, vanished, and without the least sense of waking or transition, with the glow of surprise still on me, there was I in my bed pinching myself to be sure that I was wide awake.

Of course this had a meaning, an uncomplimentary one I imagine, but this can concern no one but myself—all I want to hear is of any similar experiences. I am inclined to think that the boys were the symbols of tutelary spirits of the sign Gemini, through which Neptune, the spiritual Venus, "last, loneliest, loveliest, exquisite, apart," the ruler of the Celtic race and temperament, moves slowly in his vast orbit on the borders of space. As a curious correspondence I would recall what Tacitus observes in his stately prose of the Celt: "Proximi oceano Cymri, parva nunc civitas, sed gloria ingens."

If it would interest any astrological reader I may state that I was born at Utacamund in Southern India, on July 9th, 1860, with the thirteenth degree of Virgo rising, the moon in the twenty-fifth degree of Pisces near the conjunction of Neptune, and Venus ruling the ninth house (dreams, visions,) in exact conjunction to the minute with Jupiter and thrine to Neptune. This ought to give me splendid dreams, but I regret to say that with one or two exceptions it has not done so hitherto. I am informed by crystal seers and others, that my mystical number is thirty-one, my spirit name Pansy(!) and my stone the opal, "because his thoughts are like flames," or perhaps "because there is fire in his belly," as Carlyle would say. I give these for what the are worth, but I have found Astrology solid ground; in fact, the adamant on which what we call time and date build the lives of men.

My "lunar direction" for this month is the Moon to the conjunction of the "progressed" Venus, in Cancer, an occult sign,—the other two being Scorpio and Pisces. Perhaps this may partly explain my vision, though I sincerely hope it may be the beginning of a new faculty. I can say in conclusion that I have not consciously exaggerated by a single hair's breath.

Mercury in Leo.

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THE RELATION

That Exists Between the Astral and Earth-Bodies.

The Progressive Thinker for Oct. 31., in a communication signed Alcinous contains fifteen questions, all of which are worthy of careful consideration. The questions are too numerous and varied to admit of even approximately appropriate replies being given on the present occasion, but taking the first in order I will submit my own views on the subject, which your correspondents and others may examine, and accept or reject as to them may seem best.

The question reads: "What is the relation existing between the more etheral body, soul (called astral body by some), and the earth-body?"

By "ethereal body," "soul" or "astral-body" as here used I understand that envelope or covering of the individual spirit, in which that spirit remains enclosed after temporary or final separation from the earth-body. This ethereal body has form resembling that of its physical counterpart. During earth-life the two are united together by an exceedingly fine elastic cord, the snapping asunder of which frees the spirit and enables it to be reborn into a higher life, through the process which we call death. This is so far sufficiently clear and is generally understood by all who possess any knowledge of occult or spiritual philosophy. The origin, use, and ultimate end of the ethereal body, and how it affects or is affected by the earth-body, in short, its relation thereto, are less clear and more imperfectly understood, if understood at all, by many minds. It is with view to an explanation of these points that Alcinous propounds his first question.

Spirit, per se, is formless. It knows no limitation, until it places limitations upon itself by taking on clothing of matter. If that matter be in the form of a human germ it is because it has attained the condition of possible human development. The law of evolution compels all existing within nature to seek higher expression. This law is none the less universally binding because it universally acts in a spiral, not a perpendicular direction. In consequence of this there appear to be periods of retrogression, but these are essential to continual progress. The enclosure of the spirit within the human germ is one of these periods. Immediately on this enclosure it commences to build up the physical body. No sooner, however, has it entered upon this work than decay of that body also commences. Not the billionth part of a second elapses, without matter being taken on and other matter cast off. As soon as we live we commence to die. Not an instant but some part of our physical substance dies (so far at least as it is connected with our individual life), and is rejected by the living form as of no further value to it. What we call death is but the consummation of life's work, the end of the act of dying which commenced with the entrance into this life. But death is itself a rebirth into other conditions, and dying the preparation for that rebirth. The spirit never ceasing in its labors, employs itself while in the physical form in preparing another body fitted for the higher conditions to which in due time it must ascend.

This body, by whatever name it may be called, is the habitation of the spirit in the next stage of life. During each earth career it is usually bound to the physical frame without any power of escape from it, yet it is ever seeking to escape that it may accompany the spirit in flight to broader and fairer fields. Sometimes, however, a temporary excursion of the astral body may take place, either through weakness of the physical frame, the result of sickness, or its extremely negative condition in sleep or trance; or, on the other hand, in those whose psychic powers are highly developed, the strength of the astral body (to which those powers rightly belong) enables it at will to quit its tyrant for a season, the strong magnetic cord then drawing it back to its earth tenement.

The spirit in this life constructs the ethereal body by means of the physical. The use or abuse to which every organ, muscle, nerve and fibre of our present visible, frame is put, is portrayed in the astral. But as the material of which it is constructed is finer, it will more aeternal ascension, ever discarding the the condition of spiritual development to which we have attained. Like the physical body, the astral is mortal. It serves a temporary purpose in another sphere, as that does in this. The human spirit continues the same work of eternal ascension, ever discarding the grosser forms of matter and collecting to itself the less gross.

Spirit is eternal, without beginning or end, and is eternally unchangeable. Matter is also eternal, without beginning or end, but subject to endless changes of combination under the operation of spirit. The ego is spirit, therefore always did and always will exist. The material atoms which combine in forms are constantly disuniting and recombining in other forms. Physical bodies and astral bodies are constructed without end, and perish when no longer of service, but the immortal "I" knows no destruction.

The ethereal body while united to that of earth, is affected by its conditions and surroundings. Thus disease, ignorance and vice in this life darken and enfeeble it. Health, intelligence and virtue produce on it the contrary effects. The exercise of the mind upon corrupting objects causes the astral body, which is in the process of evolution, to possess the elements of corruption. Contemplation of purely spiritual things is its natural training for higher spiritual life.

The subject of the relation between the celestial and earth-bodies might be treated at much greater length, but enough has probably been said to suggest thought for the present

E. J. Bowtell.

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THE CLERGY.

As Viewed by Prof B. F. Underwood.

The old idea of the priest was that of an individual invested with supernatural authority and having secret communication with the divine power. He was believed to have means of communicating with Deity, unknown to ordinary men. He had power to inflict evil or to do good by virtue of his office, which none others possessed.

He belonged to the order favored by the multitude. He could by appeals to the supernatural control or modify even the operations of nature. It is not strange, therefore, that he was a man of the greatest consideration and importance among all other classes of the people, upon whom where conferred the highest honors and to whom were accorded the most valuable privilges.

The modern orders of the clergy are a natural, legitimate evolution from the priestly orders of antiquity. The clergyman of to-day is what he is by reason of the centuries of change that has taken place in religious belief and in the class which pre-eminently represents that belief. The difference between a clergyman of to-day and a priest of ancient Egypt or Judea is great, but it is not greater than the difference between the popular religious beliefs now and then.

As skepticism has developed and Freethought has modified all forms of faith, the importance of the clerical office has become less. It has been divested in a large measure of its sacredness and, while there is still a great deal of reverence for the order of the clergy because of the supposed sacred character of the office, there are multitudes among the masses who no longer believe that the minister is called of God or has any special commission to preach the gospel.

Cultivated minds generally, those at least that are not trammeled by authority, look upon the clerical as they do upon any other profession, that is as one chosen for the purpose of obtaining a living and securing the advantages which professions give over ordinary trades and arts of workmanship.

As the people have become liberal and free-thinking, so have the clergy, until to-day we have the anomaly presented in the fact that there are men whose office it is to teach in regard to things unknown, inaccessible to ordinary minds, who do not believe in any of the mysterious things for which their profession stands. There are in the pulpits Agnostics, hundreds and thousands of them, who are in doubt even as to the existence of a personal deity and who have no belief whatever in any special communication with divine power, who have outgrown entirely belief in the efficacy of prayer, who have discarded the doctrine of the sacrificial atonement and salvation through a redeemer, who have no belief in a local heaven or hell, and who strongly doubt whether there is any personal, conscious identity beyond the death of the body. It is not often that such persons avow and preach this extreme doubt and disbelief. Occasionally this is done, but to their cost, as in the case for instance of Rev. Rowland Connor and Rev. Mr. Milne, of the Unitarian denomination. On the other hand, extreme forms of skepticism, as represented by those who are called "infidel," have been modified by science, and outside of the pulpits and the churches are multitudes of skeptics and Freethinkers who are, in a deep sense of the word, really religious men and women.

Notwithstanding the radical change that is taking place in the position of the clergy, the class feeling persists strongly among them, whether they are orthodox or heterodox. The bond between a Presbyterian or an Episcopalian and a Universalist clergyman, notwithstanding the great difference in their religious belief, is stronger than that between the average liberal preacher and a teacher of rational religious thought who is unordained and outside of the pulpit. There is a feeling of caste among the clergy. When a man becomes a clergyman, unwittingly he feels a certain, perhaps undefined superiority over lay teachers, based, to some extent, upon the old conception by which he is influenced of sacredness of that office. The most liberal clergymen give but scant recognition to any religious teacher outside of their profession. To be of any consequence to them, to be entitled to recognition by them, to deserve notice in their papers for the work which he does, however valuable, he must be ordained; that is, he must receive the consecrated approval of the clerical fraternity of some denomination.

One who without the ministerial mark attemps to teach, will find himself, so far as the clergy are concerned, in a condition of isolation; will find himself ignored. There is an implication in the clerical attitude toward him that he is not authorized to teach on religious subjects. The result of this treatment is to induce lay teachers to seek affiliation with the clergy, to receive ordination, and to become professional preachers Every accession of this kind strengthens the clerical order and, of course, leaves the unordained, the unclerical, religious teacher, more and more upon his individual resources, without the aid or sympathy of those of the same belief, who might, but for their caste feeling, give him essential aid in his work.

It may be affirmed that every valuable reform in its inception, when extremely unpopular and when it has required courage to espouse it and to work for it, has been opposed by the clergy. It was so in Egypt; it has been so in all countries in which the clergy have had power and influence. They represent the conservatism of the times in which they live. Even the more liberal of them in this day yield to the temptation to remain silent in regard to glaring evils, to remain indifferent to needful reforms, to pander to wealth and power and influence, and thereby retain their large salaries and their popularity without sacrifice of ease and comfort. Of course there are exceptions to this rule, but they are comparatively few. Taken as a class, the clergy, it may safely be said, are opponents of every innovation and enemies of progress. This is less so, of course, where churches are not established and where there is a great variety of religious belief, as there is in this country. Under the establishment in England, there has never been a reform, not one, which originated with the clergy or inside the church, and there has never been a progressive movement started that has not received the opposition of the clergy of the Anglican church. It is not strange under the circumstances that reformers become impatient with the clergy and sometimes severely excoriate them, as Garrison, Pilsbury and Foster did in anti-slavery times.

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THE CRIME OF SUICIDE.

Illustrated by a Story of Kindergarten Experience.

Two Wrongs Never Make One Right.

"Would it be worth the having or the giving?
The boon of endless breath?
When, for the weariness that comes of living,
There is no cure but death?"

"Unless a man would marry a gallows, and beget young gibbets. I never saw one so prone!"

The author of my first quotation is unknown to me. The second is from Shakespeare's "Cymbeline." The jailer has in charge Posthumous, a man who seems to be regardless of captivity, and careless as to his future doom. On the whole, he is more inclined to welcome death, even in a painful shape, and under circumstances in themselves degrading. He seems to think that the conclusion of his physical life may free him from mental tortures. The jailer thinks it would be hard to find another man as "prone," or ready to accept his fate, reconciled, relaxed, practically supine and prostrate as the poor animal before the officiating priest, the altar fires already lighted, the preparation made for stroke or stab.

This "prone" or reconciled state, as to prospective death, the willing and cheerful casting away of the physical body is not always a healthy mental condition. It does not always imply courage; it may indicate a want of it. Let us look into this.

St. Paul held that "there is a natural body and there is a spiritual body." I believe that we organize our spiritual bodies for ourselves, out of our daily lives, or rather, out of our adjustment thereto. That life is a DUTY, a responsibility, a discipline, an obligation, from which we have no right to free ourselves by our own acts or at our own option. I believe our earth to be but one of the primary schools or grades of the universe. A. has not learned that "one plus one makes two." He says he has a perfect right to choose, himself, out of his individual understanding, he being all of four years of age, whether he shall learn this or not. He has come to the conclusion that he will not do so. It is not convenient, it involves too much application of his mental powers to a distasteful task. He was placed in the kindergarten by his parents. It was through no act of his. Has he not a right to leave the kindergarten of his own volition when and how he pleases?

Is not his own life, his indeed, to do with as he pleases? Is he not as wise as his parents? Doesn't he know more than his teacher?

Well, he will leave the baby class, where Susie Jones laughed at him! He will go over to the university, where the other young men are his equals. He leaves behind him a word of apology and regret, and half-glad, half-sorry, but on the whole, pretty determined, tolerably brave, like the Irishman who was frequently sober. He leaves the "baby" room, crosses the hall, opens the street door, waddles around the corner with his apron full of his most cherished belongings, and dragging his toy cart behind him with a string, and he enters the neighboring college of Law and actually makes his way to the principal class room. He presents himself before the dignified professor who doesn't like children, and the amazed class, with "Men, I'm one of you" The Janitor has followed close upon his track. The professor says coolly: "Throw that little devil out of the window, or stuff him into the furnace, and shut the door after you." A., kicking and screaming, is ignominiously thrown out into the street, playthings and all. A crowd of street urchins soon deprives him of his toys, and they "have no end of fun with him." A "tramp" from the alley appropriates to his own uses A's copper cents from apron pockets, the little gold chain and locket from that manly neck, the ring from the chubby hand, the ring that "mamma" ties on with pink ribbons that pass around the dimpled wrist. The shoes and stockings, too, are worth something, at least a glass of whiskey. Ultimately A. finds himself once more in the kindergarten, under changed conditions. He is henceforth closely watched. He has learned that asserting himself to be a man has not made him one. That there were more dangers and trials for him, outside the kindergarten than he ever met within it. He begins to realize that after all, is his proper place.

What do those in spirit life (as far beyond this plane of existence as the College of Law, with its bearded students, is beyond the kindergarten)—think of the suicide, the utter fool, who asserts that he did not enter earth-life of his own volition; that his parents brought him into this world club-footed, or hump-backed, afflicted with scrofula or leprosy? Has he therefore a right to further deform himself? Because they, his forerunners, inflicted upon him an ailing or diseased physical body, has he a right to mutilate his spiritual body? To enter another plane of life, with a disease upon him far worse than leprosy itself? With a taint permeating his being far worse, infinitely more objectionable than the taint of scrofula or even syphilis?

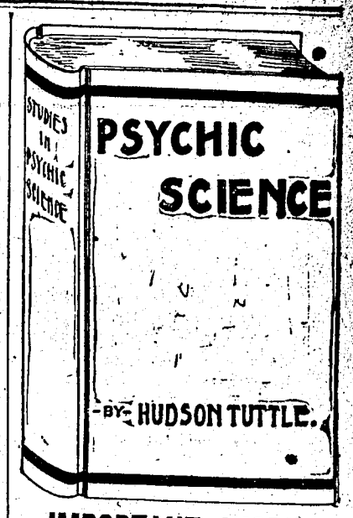
When, in any plane of existence, did two wrongs ever make one right? Suppose the afflicted through hereditary causes, could know that living out his natural life here, "taking it as it comes," and bearing all with heroic patience, he could enter a new plane of life through the natural death of the physical body, there to realize the possession of a spiritual body of health, beauty, perfection? Would it not be worth his while to "suffer and be strong?" There is no language sufficiently strong for the proper denunciation of the shameful crime of suicide.

Ursa.

The College of Fine Forces.

Dr. Babbitt has moved his College of Fine Forces from East Orange, N. J., to 253 South Broadway, Los Angeles, California, as he considers the brilliant sun of that State especially adapted to experimentation in his grand science. The New Jersey Board of Trustees are still in operation, and those who prefer the diploma under the New Jersey charter to that under California can have it by submitting their final examination answers to Prof. Alexander Wilder, who is president of that board. Further information may be received by sending a stamp to Dr. Babbitt, for his new catalogue.

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SATURDAY, NOV. 21, 1896.

A Gross Misrepresentation.

How strange that the average pulpiteer is always prating about the good government God has given us, and the means he has provided for its preservation. Rev. E. A. Orr, of this city, in his discourse on the eve of the late election, is reported in the Chronicle to have said:

"God has given the people a peaceful weapon, the ballot, and has, by education and agitation, awakened them to the consciousness of their power and their duty."

Nothing can be more false. For ages the church taught God gave nations kings. They were anointed, or, in Christian language, were christened kings by the priests, under the absurd pretense of being agents of God. The two powers—priest and king—ruled the people, whose province it was to obey. Republics and self-government disappeared with the rise of Christianity, and monarchial governments reigned supreme. The American revolution was commenced with no expectation of arraying itself against the throne. It was the pen of Thomas Paine, the author-hero of that revolution, who insisted that the people should cease to rely upon heaven's aristocracy for a government, and set up one of their own wherein the ballot should be king. His "Common Sense," written on drumheads, by camp-fires, between long marches, was published in January, 1776, and was the first open assault in America, or in the Christian world, upon a monarchial government. Edition after edition followed in rapid succession. It was read, by order of Washington, to the soldiers in the field; it was discussed by them at the mess table; it entered nearly every mansion, farm house and log cabin in all the land, and paved the way for the immortal declaration of July 4th, following, which, though credited to the masterly mind of Thomas Jefferson, was unquestionably drafted by the more brilliant Paine.

God's representatives, the clergy, opposed Paine's positions. They taught that all governments were from God. "The powers that be are ordained of God." They resisted the contemplated new government at every step, and the more prominent clergy fled the country, among whom was John Wesley, founder of Methodism, and Rev. Samuel A. Peters, of the Church of England, both of them misrepresenting and falsifying the condition of the country. The priestly hatred of Paine then took root, whose work, says Botta, the Frenchman, in his History of the War of the Revolution, Vol. I, page 343, "was one of the most powerful instruments of American independence." It culminated when his Age of Reason, the legitimate outgrowth of his political writings, was given to the world some two decades later.

No, it was not God who gave freemen the ballot. It was wrested from kings, sustained by priests, on many a gory battlefield by the strong arms of the people, and it is a gross libel to credit it to any other source.

From the very inception of our government, with the ballot at its base, priestcraft has been struggling to crowd God into our fundamental law. Unwilling to concede to the fathers of the Republic the credit their due, they have been trying to make real what Rev. Mr. Orr claims; but we trust that period is very distant when a hierarchy shall succeed "a government of the people, by the people and for the people."

A Paleontological Relic.

"The fossil remains of a hog have been recently discovered in the 'Bad Lands' by an expedition led by Professor J. E. Todd, State Geologist of South Dakota, and are said to prove that the animal must have been as large as a medium-sized elephant."—News item.

Those "Bad Lands" of the Northwest, through their fossil remains, have thrown a world of light on primeval history. Some few species, as the horse, seem to have been dwarfs compared with their present size, but the great mass of animals have deteriorated in stature.

Does the general reader comprehend the significance of those fossils, bones metamorphosed into stone? They tell of a long distant age when those Bad Lands were covered with a dense flora and fauna, drawing their nourishment from a rich alluvial soil. They tell of a submergence, when all those now elevated plateaus were depressed, and became the bed of a mighty ocean, over which it rolled its flood, while the monsters of the deep sported on its waves, or crawled along its slimy bed. They tell of an upheaval, after perhaps millions of years; of a receding of the waters; of the adaptation of the country to the support of a new form of life; of man delving in the rocks, finding fossilized forests buried in the sand, or encased in stone, and the bones of animals who lived in those forests, and roamed at will undisturbed by man, changed into stone, and those stones sought for with much labor and expense, filling the great museums of the world with a revised and corrected history of creation.

Multitudinous Myths.

The myths of the past were not limited to the false in history, the deceptive in biography, or the errors in philosophy. They were equally misleading in the physical world. Those errors gave rise to false systems of theology. Though myths fade away under the light of true knowledge, the deductions founded on a misconception of facts remain for ages after. The origin of evil, as taught by the church, was built on the conception of an almost infinite Devil. Though belief in the latter has mostly disappeared, as has the empire over which he presided, yet portions of the old faith built on the fictions of ignorance and superstition still survive. The geographical student of two to three generations ago read:

"Norway is remarkable for the maelstrom, a dreadful whirlpool which draws in ships and even whales, from a distance of several miles."

This gigantic whirlstream is illustrated in the school book from which the extract is made, and represents the revolving waters, tunnel-shaped, into which a ship had been drawn, its stern about disappearing in the awful vortex. Long years have passed since the impressions were made on the writer's youthful mind of that depression in the sea. It was recalled by the reading of a recent very interesting pamphlet, wherein this whirlpool was presented to illustrate a point. The author says:

"It is caused by an opening in the floor of the ocean, through which the water rushes, and as it runs towards the outlet from all directions, approaching and crowding toward the center, it impinges on itself, and this impingement forces it into a revolving motion in the direction given by the strongest inflow."

We beg to assure our friend, the author, that he was misled by his early teaching regarding this "opening in the floor of the ocean." It was a fiction of the early navigators who visited the Loffodon Islands, a misrepresentation which science has long since disproved. Says the American Cyclopedia:

"This whirlpool is produced by the current that rushes in and out of the Great Fiord, which lies between the Loffodon Isles and the west coast of Norway."

The facts are: The channels between two islands and the main land are narrow and tortuous, and generally of great depth, giving immense force to the tidal currents, ebbing and flowing every six hours, which the uncultured seamen who ventured to enter these northern seas mistook for a whirlpool. They supposed there was a hole in the flat earth through which the waters of the ocean were discharged to the unknown regions below, a mighty sewer, if the reader pleases, where the excess of water let down from the "windows of heaven" and borne away by the rivers to the ocean, was carried off, preventing the continents from being overflowed. When the earth was proved a globe, and the "windows of heaven" were proved a myth, and the interior of the earth was demonstrated to be a solid mass, the drainage of the ocean, other than is carried on by evaporation, was relegated to the myth-makers, who constructed a flat earth resting on pillars, as the Bible tells it, and as ignorant churchmen still insist is the way it is supported.

In every domain of knowledge he who builds a belief on the teachings of the Bible, or deductions therefrom, finds himself at fault.

Celestial Visitors.

Three comets are reported in the heavens, which are advancing on the earth at an enormous speed, estimated at one million miles an hour. Two of these erratic visitors are well known, but the third is a stranger. What deviltry he may be up to we can't know till his nearer approach.

Our elderly readers will remember the comet which put in an appearance in the spring of 1843, with a fiery tail of 108,000,000 miles in length, stretching nearly across the visible heavens. Wm. Miller, the inventor of the Millerites, had predicted several years before a general wind-up of all things terrestrial in April of that year. About the first of March the tail of the dread messenger of heavenly vengeance absolutely entered the earth's orbit. Miller's interpretation of the prophecies was at a premium, but before the day of the grand wind-up Mr. Comet, with his elongated tail probably between his teeth, took his departure, and soon after was lost to our solar system.

The new visitors come unheralded, and their mission is unknown. Now for another bull from the Pope bidding the comet to keep outside of his dominions, and the Adventists may as well revise their predictions and fix another time in the near future for the general conflagration.

Merited Compliments.

Samuel P. Putnam, Esq., President of the American Secular Union and Freethought Federation, tells in the New York "Truthseeker" of his having addressed the National Convention of Spiritualists, at Washington. He says:

"I enunciated in brief order the 'Demands of Liberalism,' and they were in harmony with the spirit of the meeting. The Spiritualists are our allies in the great battle for human freedom. The question of the length of life is a minor one compared to the question as to the quality of life. Immortal or not, we desire to be free. Modern Spiritualism has been a powerful opponent of priestcraft, and has given hope to man instead of fear. On this side the grave our ranks are together for liberty, for justice, for humanity. I find staunch supporters of secular government in President Harrison D. Barrett, Secretary Francis B. Woodbury, Mrs. Cora L. V. Richmond, Moses Hull, and many others on the roll of this Association. In our future contests with ecclesiastical bigotry I feel sure these friends will be our co-workers, faithfully to the end, as they were last winter in the halls of Congress."

Coming to Their Senses.

The courts are clearly partaking of the spirit of the age, and are slowly coming to their senses. Charles Benning was prosecuted at Fond du Lac, Wis., for Sabbath-breaking, by threshing grain on Sunday. The defendant claimed it was an absolute necessity, as the grain was over-ripe, and rain was threatened. Both district attorney and court agreed no offence was committed and the case was dismissed. Churchmen want God, Jesus Christ and the Bible in the Constitution to cure all such defects in legislation.

THE PROGRESSIVE THINKER.

A Review of the Situation Present and Past.

Election now is over, and people generally can commence thinking about something besides the various vexed questions connected with politics, and the election of a presidential candidate. During this year of intense excitement and hard times, many people have forgotten that THE PROGRESSIVE THINKER has an existence, and that it is the largest paper published to-day in the interests of Spiritualism. Any one who carefully and critically examines its pages can see at once its cosmopolitan character, and the important part it is playing in the great reformatory movements of the day.

In order to fully realize the full extent of THE PROGRESSIVE THINKER'S claims to recognition on the part of Spiritualists, place it by the side of any other dollar Spiritualist paper, and then you will see the merit of its claims to being the leading Spiritualist journal in the United States. Without any intention or desire to disparage the work that other papers are doing, THE PROGRESSIVE THINKER has stood forth from the start as the one unique representative of sterling, unflinching honesty and integrity in business transactions, built up through untiring industry, without the aid of a "syndicate" or "backer," and without squandering the hard-earned money of stockholders.

THE FALL AND WINTER CAMPAIGN.

The fall and winter campaign of THE PROGRESSIVE THINKER will be especially brilliant; its pages will be chock full of matter that every Spiritualist should be familiar with.

A MOST LAMENTABLE FACT.

It is a lamentable fact that not one Spiritualist in three hundred takes a Spiritualist paper of any kind. The prepaid circulation of all the Spiritualist papers combined, outside of THE PROGRESSIVE THINKER does not exceed probably 15,000—a fact to be deeply regretted. Just think of the great mass of ignorance in our ranks in reference to this great movement. Not one out of twenty-five of those who usually attend Spiritualist meetings ever patronize the Spiritualist papers. Ask one of them if he saw the magnificent address of President Barrett to the National Convention, and he will open his mouth, stare around, and will not know what you mean. Ask a few more questions and you will learn his superlative ignorance of what was done at the National Convention at Washington. This is the actual condition of the great majority of Spiritualists, who will patronize no Spiritualist paper, to the extent even of two cents per week.

IS THE STATUS OF SPIRITUALISM CHANGING?

The fact that the Spiritualist dollar press is languishing like sick kittens, outside of THE PROGRESSIVE THINKER (and it has nothing especially to brag of), does not strike a "heathen," (one who rejects Spiritualism) as a very favorable omen, nor does it look well for Spiritualists generally. The old Better Way, of Cincinnati, flourished along with "bright prospects" continually before it, but never reached. With one magnificent swoop it changed its name to Light of Truth, repudiated the stockholders who aided in building up the subscription list, and with glaring headlines, announced its "bright prospects," which, too, have never been attained, and it went right along losing money, until in order to get other "bright prospects," it moved to Columbus, Ohio, having discharged C. C. Stowell, as unworthy of the position of editor, thus sustaining in all respects the opinion of THE PROGRESSIVE THINKER in regard to that individual. The paper has never been self-sustaining.

ANOTHER DEPLORABLE EXAMPLE.

The grand old Religio Philosophical Journal, which had a circulation under S. S. Jones, of 25,000, dwindled down to a circulation of about 1,500, and eventually fell into the hands of an excellent man, Mr. Newman, and finally drifted to California for recuperation, where its proprietor did not have money enough to move it from San Diego to San Francisco. There are several other little Spiritualists papers, as diminutive in circulation as they are in size.

ANOTHER SPECTACLE—INDEED.

It is sad to think of the pauper-like condition of the patronage of some of the Spiritualist papers—"fair prospects" before each one constantly, but which do not seem to be ever realized. Who is to blame for this sad, deplorable condition of one feature of Spiritualism but Spiritualists themselves? In the case of Light of Truth, however, its loss would have been lighter if it had not been for the grossest mismanagement and incompetency. Each Spiritualist paper should have a circulation of 15,000, and thus strengthened, it could do the work of the angel-world. But as there is only one Spiritualist in three hundred who will subscribe for a Spiritualist paper, it is amusing to see the competitors of each paper trying to get that subscriber.

THE IMPORTANT QUESTION.

Why has THE PROGRESSIVE THINKER prospered somewhat ever since its first issue? If you will visit 40 Loomis street, you can readily understand that there is a combination of circumstances surrounding it, and which attended its birth, that cannot be found elsewhere in the United States. In the first place, you will see a plant worth $30,000, all paid for, and all tributary to THE PROGRESSIVE THINKER. But that is not all. There are other circumstances possessed by no others that combine to make the paper what it is. This paper will receive no gifts or donations, and in that respect it is unique, and is the one paper that Spiritualists should take special pride in sustaining.

ANOTHER IMPORTANT FACT.

THE PROGRESSIVE THINKER has always adhered to the prepaying system. The plan of sending out a paper after the time paid for has expired is, in every respect, unbusiness like, and no Spiritualist paper has ever permanently prospered that has adopted that method. Sooner or later it dies. It may have "fine prospects" before it, but never attained. It may print a picture of a rented building, of a Mergenthaler Linotype Machine which it does not own, and in soft, winsome words speak again, for the twentieth time, of "fine prospects," which in the end will probably crumble to the dust, as they have heretofore.

A DUTY YOU OWE THE PROGRESSIVE THINKER.

The status, past and present, of THE PROGRESSIVE THINKER, commends itself to every Spiritualist. They should go to work at once to increase its list, and thereby extend its influence for good. Get your neighbor to subscribe for it. See to it that those who do not already take THE PROGRESSIVE THINKER subscribe for it, and thus sustain it on its present prosperous basis.

It is the only dollar paper published in the United States that has been self-sustaining. See to it, Spiritualists, that it remains in that fortunate condition.

AN ENTIRELY NEW PROGRAMME.

One of Great Importance to Spiritualists—It Will Be Announced at an Early Date.

The American Secular Union and Freethought Federation.

This body of earnest workers, with Samuel P. Putnam as president, has been in session in Chicago, closing its labors with a reception and meeting on Sunday. Mr. Woodbury, the able secretary of the National Spiritualists' Association, and Mrs. Cora L. V. Richmond took an active part in the proceedings. If they could attend its sessions each year they would convert it to Spiritualism.

Thirsting for Blood.

"Dr. Joseph Parker, of the City Temple, London, told his congregation the other day that the country would only attain a healthy religious and moral condition through plenty of bloodshed."—News item.

If blood must flow for the advancement of civilization, let it be drawn from the veins of those who have deluged the earth with gore in the propagation of their creeds.

A Thus Saith the Lord.

The Bloomington Pantagraph represents there is an immense quail crop this year, and says the roar of guns is heard in all directions. Then it says: "The farmers are adverse to the hunting of quails on their farms because the birds are great cut-worm destroyers." And then:

"A few of our Christian people here are the worst for slaughtering quails."

Can the reader guess why Christians are the most inclined to murder these innocent wild-fowl, the best friend of the agriculturist of all the feathered tribe? It is because they give trust to that "Thus saith the Lord," Gen., ix, 3:

"Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things."

The Premium Encyclopædia.

Several weeks ago we withdrew our offer to send the Encyclopædia of Death, and Life in the Spirit-World to new three months' subscribers. We have been at great expense in sending out this premium, knowing that thousands of Spiritualists would want it without any intention whatever of becoming permanent subscribers to THE PROGRESSIVE THINKER, for, as a rule, they take no Spiritualist paper. But the inducement of getting a 400-page book, worth fifty cents, and the paper also for three months, all for twenty-five cents, brought them temporarily to the front. The great good that the thousands of copies distributed will do, compensates us for the great expense we have been to in this direction, in endeavoring to illuminate the minds of those who do not choose to patronize the Spiritualist papers.

We still have a few hundred volumes on hand of this "Vol. I" of the Encyclopædia of Death, and Life in the Spirit-World, in paper cover, which we will send to all new six months' subscribers, and also to each of our present subscribers who renews for not less than six months, and who sends us at the same time one new six months' subscriber.

It is far better for the new subscriber to take the paper for six months, for, during that time he will begin to see the necessity of continuing it.

INVEST $1,200 IN STAMPS.

Reformers Send Out 200 Mail Sacks Full of Letters.

Beaver Falls, Pa., Nov. 8.—Special Telegram.—One of the largest petitions ever seen in this or any other country will result from an appeal that will go out through the mails to-morrow from the National Reform Association of the Covenant Church. Last evening 60,000 memorials and blank petitions were placed in the Beaver Falls Postoffice with special instruction to the postmaster that they must not be mailed on Sunday. They were addressed to people all over the country, who were requested to secure signatures to the petitions. The latter were addressed to Congress and urged that the joint resolution asking for the recognition of God in the constitution be adopted. It required 200 mail sacks to hold the 60,000 large envelopes, and the mail bill was $1,200. The petition will be sent to Congress, and is expected to attract much attention.—Inter Ocean.

Thus it will be seen, the fanatical pseudo-reformers are at work determined to destroy true fredom and liberty of thought in our country. The friends of liberty unshackled by so-called Christian dogmas, must be alert to defeat the nefarious project.

A Strong Endorsement.

To the Editor:—Yes, I want The Progressive Thinker continued to me, my heirs and assignees forever.

Graham, Tex. C. P. Benson.

A SPIRIT USES A TYPE-WRITER.

LAWS GOVERNING SPIRIT MANIFESTATIONS.

INTERCOMMUNION BETWEEN THE FIRST AND SECOND SPHERES,

By Mrs. C. E. Stevens, of San Francisco, Cal.



CHAPTER IV.

Masquerading to represent spirits has been at the bottom of nearly all the criticism of what have been supposed by Spiritualists to be materializations.

By no means certain that fraud has never been used by money-making mediums, who have learned that conditions are not always to be relied on to procure results, and feeling their business likely to suffer if some method could not be found to supply deficiencies, we must now try to prove that materializations sure and simple can take place, and that they are governed by the same law as other manifestations, and can be as to their operation as easily accounted for.

The cabinet being used, the light of earth otherwise in the public seances having been too strong to contend with, attempts have been made to prove the whole thing fraudulent, the medium accused of using the cabinet to serve as a dressing-room in which to change their attire and trap-doors arranged to allow of escape. With this end in view, it has been comparatively easy for dishonest mediums to resort to trickery, which has been declared to have been discovered so often, it is almost compulsory for the protection of the honest that the law be explained, so that protection may be given and the truth understood.

As we have before stated, mediums having a large amount of vital electricity, can gather about them such spirits as have left the world, and are yet interested sufficiently to desire to establish truth on earth in regard to spiritual material things, so to speak; to reinforce with magnetism, so that they can conjointly develop the fact of a possibility of spirits rehabilitating themselves with their own physical, at least momentarily.

For this purpose, the forces are brought together, and the form prepared by laying on, as it were, that of both in such a way as to bring out the medium's own life-force, which assumes the materializing body only so far as to show its natural covering. This covering has been prepared from the life forces of the medium on earth, aided by force of will of the spirit of the medium, whose own magnetism is so blended with that of the spirit to be represented, that it actually takes the spirit forces of three individualities to represent one, or more, should it be desired. The medium in the cabinet is still there spellbound, as it were, and as unconscious of what is going on outside of the cabinet as it is possible for an entranced person to be. If suddenly awakened, such is the shock given by the disturbance or dissolution of the whole body, death to the force which holds the body to earth might easily be the result, as it is, protection is afforded by the upper spirits, who have thus far been able to hold in control the spirits on this side, who surround them and are endeavoring, after their own fashion to destroy manifestations by exposure of the medium, as they believe, and no harm has been done. Exposure after exposure it is claimed has taken place, but not so effectually that there is no reappearance of the fraudulent medium, who evidently takes up the thread of the experiment before the interruption, whether with less effect or none at all, it can hardly fairly be stated.

True it is, a medium knowing anything of the laws that govern manifestation, could hardly dare to trifle with the manifesting of spirits, as the result of the attraction of evil, by desire to accumulate wealth through deception or any wrong thought, would scatter and drive away the protecting spirits who are their only safeguard; and should the trickery be very long continued, a practical proof of personal danger would undoubtedly be the result.

In all demonstrations of spirit manifestation, different combinations of the magnetic and electric fluids produce different results. Experiment brings facts to the surface, till from time to time new phenomena are manifest and the law acts on.

Spirit voices not unfrequently heard in rooms where there is a medium adapted to the purpose, are based upon the same laws the laws of sound being substituted for laws in other phenomena. The fluctuations in the waves of air, which is the cause of sound being acted upon by the electric current of the will power of the medium, added to the magnetic force of the spirit in control in the second sphere supply the magnetic brain power which combines itself with that of the human medium, till the effect is produced. This being the result, nothing else than clairaudience is the result, though there are independent clairaudients as well as clairvoyant, as voices as well as sweet strains of music have been claimed often to have been heard by those in the world, especially around death-beds, not only by the dying, but by those in the vicinity.

The Scriptures record its possibility, especially by the voice from heaven, when it said: "This is my beloved son in whom I am well pleased." These voices have been in the past admitted, qualified by the term religious miracles, but would hardly be admitted in in these days, even though one arose from the dead to prove them, not only as manifestations of truth, but taught as to how conducted.

The very simplicity of these explanations as to the action of the laws which direct them, we are aware is likely to be against us, as at an early sitting, a table tipping when the alphabet was called, the response came purporting to be from Swedenborg: "God finds his children emulous of wisdom awfully mysterious." So to-day the human mind cannot conceive the vastness of the universe, nor the wonders therein contained, yet law after law is open to our view so simple in its action, one almost wonders there was ever any doubt about it, or why an explanation should ever have been needed. But, step by step, life has unfolded and is unfolding, and the time will come when the question of the intercommunication of the spheres will no longer be doubted, but the surprise will be that it has ever been.

New light dawning upon the world has now brought us to that point of inquiry which will show how much of the truly spiritual has been brought into the world through this new knowledge of spirit manifestations. It is not all new, for the Scriptures have long since proclaimed its possibility. The churches, ignoring this, have declared it of evil, claiming its use, moreover, as delegated to them. Even the reading of Holy Writ is not for the laity, is one of the teachings of the Romish Church, and when the laity are permitted to receive it, it is under the dispensation of the church explanations, till what they think is as much of a mystery to the common mind as whether there is any hereafter is to the grossest materialist, who neither knows whether there is a hereafter nor cares for one. Quite satisfied with the world as it is, to those who have health and means enough to enjoy it, "how long shall I live?" seems to be only the real question.

Life hereafter, as heaven and hell are by no means desirable—to keep out of them as long as possible, the dearest wish of so-called Christians even—why should any have desire, but take life as it comes, and leave the rest? And so it is that spirit-manifestation is thrust to one side, or taken as a means to an end, to gather wealth for the mediums, who are often used as treasure-seekers, for the worldly-minded who have just enough faith in it for worldly purposes, not realizing the danger to ensue from the calling together of lower orders of spirits, who are expiating their worldly love of the carnal, perhaps, by holding themselves still on earth, using both soul and body of the medium for the purpose of sitters as well. This may end in releasing the spirit eventually from its earth trammels.

But, judging from suicidal attempts made often by such as have reaped nothing but disappointment from their search in this way, evil will come while none but the worldly-minded can draw such spirits to them. The attractions on both sides being worldly wealth, or knowledge leading to that, it is easy to be seen that the crowds gathered to worldly entertainments by mediums, too often themselves too purely worldly, to collect around them spirits of the same character, is as likely to be composed of unscrupulous persons, ready for any kind of fun to come out of it, as it is that roughly raiding spirits should break in upon public manifestations, to expose, as they say, the frauds being perpetrated by a person ignorant of the danger which really exists for a medium as well as all engaged in it, notwithstanding the exposure, not only at the moment, but by the attachment of such spirits of the second sphere, who, once drawn towards the medium, are not very likely to leave till all the mischief they can do is accomplished. From this arises the fact, that honest mediums' intentions are sometimes almost destroyed by their work, which has gathered such a force of lower influence about them, there is little hope of getting rid of them altogether till mediums have, by spiritual force of their own desires and prayer for assistance, rendered themselves proof to lower attacks and can come up higher.

This once being understood, the lower classes of public mediumship will be abandoned, and the higher grade looked upon as sufficiently desirable to rouse to work all classes of Spiritualists, who will find themselves well paid for their investigations from a higher standpoint. Thus, then, will the work really begin which will send forth Christian ministers ready to do battle in their "Lord's work," ready for spiritual combat which will leave the spiritual work of the Master no longer a dead but a living truth.

To this end, in our efforts to explain the law, we have endeavored to show the condition through which the material acts, and shall now try to go up higher with the truth that Spiritualism, as well as Spiritism, may be understood, and with it the law of the Master in such a way that it may leave the impress of truth. This being done, all danger from infestation, or the intrusion from evil influences, will be guarded against, mediums protected and Spiritualism as an exposition or continuance of the doctrine of Christ received, will retrieve its position, and the call to come up higher be accepted as such, and in the end place our religion as the religion, above all others, for life and life everlasting, the end of Death.

PART II.

CHAPTER I.

The miracles of Christianity received as an established fact by the churches have not always been received as such by all of Christ's followers. There are times when the heart as well as the mind, becomes desirous to know all the truth in reference to our established doctrines, and too unsatisfactory, at times, has been its response. In regard to the miracles especially, there has been a lack of belief on the part of many who, until the law is understood, will hardly accept them as they should be accepted, not as miracles but as demonstrations in fact of the misunderstood action of law, upon the part of observers as well as narrators of the proper understanding of the law relating to forces, were understood by Christ, at least in part explained.

The Great Teacher, the Master, the God, if you so choose to call him, was not unaware of the difficulty arising from a want of faith on the part of his followers; and as much as possible to strengthen them, gave them proof of his own capacity to overcome the obstacles arising from the ignorance of the action of natural law in their midst. The turning water into wine at the wedding feast is easily accounted for by the veriest tyro in spiritual wisdom in the second sphere, and can be as easily explained by them to the satisfaction of most, we trust, who have followed us thus far in our explanation.

The germs of the wine are in the water. All its constituent parts are there. The life of the sun has infused itself resulting in the root, the branches and finally into the grain itself. The action of the sun has brought its fruit to perfection, and is now only waiting to begin to continue its action to decay, that new life be given to the soil for the perfection of other germs which may fall upon its bosom, when it is plucked by the hand of man for his own use.

The natural craving of man for the essence of all things, the very life, prompts him to turn to the grape as possible to their own need, and by crushing from its bosom the watery parts of its earthly existence, he separates its life principles as well, as when farther examination proves, by a subtile process called fermentation, he extracted a quality not before known to have been encased in the form of the simple, innocent grape, which for a time increases the rapidity of the action of the vital life-current, and although he is exposing himself to danger he is not at first aware of, brings him to a sense of exhilaration nearer to that of the supposed material heaven than any he had before deemed possible. The action, then, of the sun upon the wine, has produced the water in the grape, extracted its sweetness, and when it is laid open to the action of the air, combines it with unseen forces which, when worked upon, give it the quality of exhilaration sought for so often elsewhere in grain as well as other fruit.

The operation of natural law understood by Christ enabled him to perform what seemed to be miracles, but in reality the effect of causes not understood by the multitude, but which in later days will be. Others followed not to confound the world but to open the eyes of the blind through natural causes, operated upon by the spiritual emanating from Christ himself.

Water having been turned into wine from the action of natural forces acting in harmony, the preparation for a new miracle is made before the coming of Christ, who subjected himself unto forces entirely different from any law then understood, but of as great importance, far greater perhaps, as its consequences, when understood, will be of more use, in the distance of the future, in promulgating the doctrine of good tidings to be proclaimed unto all people, than has yet been accepted.

[To be continued.]

SOMETHING BETTER.

'Tis well that you be worldly wise,
Both in the spirit and the letter,
In meeting schemes that rogues devise;
But wisdom leads to something better.

'Tis well fair fortune to address,
And try your level best to get her,
To cheer your seasons of distress;
But there is something surely better.

'Tis well Misfortune's wiles to meet,
Much as the old magicians met her,
With charms to snare her pretty feet;
But there is something vastly better.

'Tis well to raise a hue and cry
Against Oppression's ruthless fetter,
To gain men's plaudits by and by;
But there is always something better.

Both friend and foe, each one of you,
To this great boon must be a debtor!
The joy of being good and true;
And nothing in the world is better.

SILAS BOARDMAN.

SOMETHING NEW ABOUT HYPNOTISM.

VARIOUS DEVICES

Which Induce Hypnotism.

Strange Results of Using Powerful Mechanism.

And now we are to be hypnotized by machinery! What a horrid thought! We be innocently and contentedly strolling along the busy streets, our ideas centered on pleasures and successes of life, or upon our happy ones at home, only to find our eyes suddenly transfixed by a little demon of clockwork machine in the window of an enterprising merchant. It instantly divests us of all rational meutal control and holds us spellbound, with a strange fascination, to do the bidding of suggestions, good or evil, from any chance passerby.

Or, still far worse, we may fall prey to the uncanny machinations of the ambitious storekeeper, who has carefully surrounded his machine with such suggestive signs as "You must come in and purchase our great bargains," or "Be sure and leave your money here," and the normally penurious victim, with hypnotic prodigality meekly parts with his hard-earned wealth through the aid of nineteenth century science and machine-made mesmeric sleep.

All facetiousness aside, Dr. Athur MacDonald, of the Bureau of Education, Government specialist in education, as related to abnormalities, has a machine in his possession which will throw persons at all susceptible to mesmeric influences into the first stage of hypnotic somnambulism. It is an innocent enough looking machine to those uninitiated in its dread power, or to those who have never felt the mysterious, subtle, all pervading force of

HYPNOTIC IMPRESSIONS.

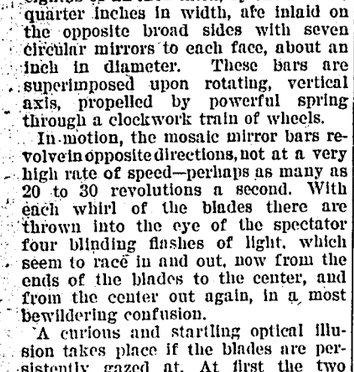
Dr. MacDonald calls this machine the "mirror hypnotizer." Two slender, black ebony bars, 10 inches long, three eighths of an inch thick, by one and one quarter inches in width, are inlaid on the opposite broad sides with seven circular mirrors to each face, about an inch in diameter. These bars are superimposed upon rotating, vertical axis, propelled by powerful spring through a clockwork train of wheels.

In motion, the mosaic mirror bars revolve in opposite directions, not at a very high rate of speed—perhaps as many as 20 to 30 revolutions a second. With each whirl of the blades there are thrown into the eye of the spectator four blinding flashes of light, which seem to race in and out, now from the ends of the blades to the center, and from the center out again, in a most bewildering confusion.

A curious and startling optical illusion takes place if the blades are persistently gazed at. At first the two spacial relations or the opposite circumferential revolving of the blades are readily recognized, but in a short time this gives way to the sensation that the machine is moving bodily toward you, with ever increasing velocity—like a broad, bright meteor in the summer sky.

POWERFUL EFFECTS.

To test the machine properly, with a view to producing hypnotic sleep, Dr. MacDonald assured me that it is necessary to suggest to the new subject the idea of sleep being produced by the machine, and to constantly repeat the suggestion until sleep is produced for the first time. The machine itself really produces a profound physiological disturbance, and when viewed at a point somewhat above the eye, the scintillating, blinding flashes from the mirrors, become frightfully painful, and the head swims and reels, and over all comes an irresistible desire to close



HYPNOTIC MECHANISM.

the eyes in peaceful slumber. The new subject will involuntarily withdraw his gaze from the painful glare, unless repeated suggestion that the machine is making him go to sleep is continued.

After the first successful effort to put a subject into hypnotic sleep, through the aid of the mirror hypnotizer, each succeeding attempt becomes much easier, and the individual soon is an autohypnotic subject, throwing himself with ease into profound somnambulism or a cataleptic condition by mere self-suggestion, as he views the machine.

Illustrating the effects of this device upon apparently normal people, Dr. MacDonald related that, after a lecture delivered at the Conference of Charity and Correction at New Haven, Conn., where he had

THE MACHINE REVOLVING

In front of the audience, many ladies and some men assured him that they dared not look at the machine more than a few moments at a time for fear they would pass into hypnotic coma.

The machine just described has a broader application than any other known device in being able to produce, simultaneously upon a large number of subjects the necessary incipient physiological effects which must precede the hypnotic condition. By its aid such masters of the mesmeric science as Charcot, Forel and Liegois could control entire classes in their more exhaustive and comparitive studies, and gain deep and valuable insight into what must ever seem to the layman a mysterious and occult art.

There are a number of other machines which are intended to be used as hypnotizers, and in Dr. MacDonald's extremely interesting laboratory were seen three other devices which are warranted, with the proper surroundings and the needed mental suggestions, to create an entire abscence of pesonel responsibility.

The instrument of next importance is rather a simple affair. A leather covered front plate, which fits the curve of the forehead, has two straps, which project from its ends, encircling the head and fastening at the rear with a buckle. From the center of the front of this plate extends outward a small rod of lead composition, some six inches in length. Upon the end of this rod, which may be bent easily in any direction and retain its position, is soldered a bright nickel-plated ball, half an inch in diameter.

HYPNOTIZED BY A BALL.

The experimenter fastens the band around the head of the subject, taking some ostensible precaution that the patient shall not see the ball too distinctly, suggesting at the same time that only a few moments will elapse, after the arrangements are complete, before he will pass into a complete condition of hypnosis. The ball is raised to a point so far above the eye that it is only by the greatest straining of the upward lifting muscles of the eye and eyelid that the subject can see it at all.

He is then commanded to concentrate all his powers of sight upon the sparkling spot of light reflected from the tiny sphere. Repeated suggestion that his eyelids are becoming heavy, so heavy that soon he will not be able to keep them open, accompanied by the actual tiring to excess of the obicularis, or eyelid muscle, completes the mental hallucination, and the victim helplessly sinks into deep slumber.

In many instances this slumber in no way differs from the healthful, deep sleep produced by normal causes, and no ill effects are to be apprehended. In fact, the same beneficial recuperation results from simple hypnotic slumbers as accompanies the somnolence

ENGENDERED BY FATIGUE.

But, again, hypnotic sleep in many individuals is marked by a hypersensitiveness of certain brain arreas which make them highly mobile through objective suggestion and influences in so pronounced a degree that a subject may be commanded by the experimenter to follow out lines of action radically different from his normal promptings.

It is difficult, however, so Dr. MacDonald informs me, to induce criminal propensities or acts through suggestion in those who have had healthy moral training, or in those of decisive moral convictions. So it would seem that a predisposition toward wrong doing must exist in the subject, or mesmeric influences will be of no avail to force him into acts which do violence to his moral ethics.

This is a point fraught with the deepest interest to the general public, for a widespread impression prevails that, once in the toils of a mesmerist, one may be swayed and dominated by the so-called superior will until he becomes a mere puppet, committing the most horrible and atrocious crimes by mere suggestion. It is a happy thought that we and our descendants may escape the machinations of men with evil eyes by possessing a substantial underpining of sound morality.

MACHINE-MADE EXISTENCE.

The two machines described above are the only ones in this instructive collection of somatologic instruments which directly possess in themselves the power of creating certain initial physiologic conditions which are objectively conducive to a subsequent hypnotic condition. The other instruments are dependent entirely upon the ability of the operator to create in the mind of the subject an hallucination that the device does possess inherent properties which will greatly assist in bringing about the hypnotist.

A very beautiful nickel-plated horse shoe magnet, some six inches in length, carrying upon its poles a keeper of eccentric outline, is sometimes used. This is placed in the extended hands of the subject, who is told to hold it rigidly before him, and the mind of the ignorant is still further worked upon by removing the keeper and permitting him to feel the awesome and subtle force of magnetism.

The last device exhibited by Dr. MacDonald is merely a modification of the magnet conception, thrown into the shape of a tube or finger ring some two inches in length. Curious, but this ring is said to have a much stronger influence upon many of the subjects than has the larger and more brilliant horse-shoe magnet. Perhaps the sentimental phase of wearing a ring surcharged with potent mesmeric force is more than many can resist who place love and mesmerism and rings in the same category.

Some day, in the dim and distant future, when man has become a precise automaton, with all his acts of life governed from hour to hour by suggestions from properly timed machinery, he will lie in his luxurious bed, listening to the daily news or the latest novel talked from his phonograph, and will view all the exciting episodes of the day in rapidly moving pictures upon his wall, waiting for the time when his most dearly beloved friend, the somnipathic, or hypnotizing, machine will go off, and give him a respite of oblivion for a few sweet hours from the fearful complexity of a machine-made life.

A GEORGIA GHOST-DEN.

Old-Time Plantation Wholly Abandoned to "Ha'nts."

Orville Shanks, the Cruel Master of Fifty Years Ago.

HE MADE THE PLACE A HELL UPON EARTH AND DIED IN AWFUL TORMENT—NOBODY HAS SINCE LIVED THERE.

During a recent visit to the piney woods section of Southern Georgia, says a correspondent of the Globe-Democrat, my attention was directed to the strange and uncanny conduct of the "ha'nts" that infest the old Shanks plantation so that it has remained untenanted for many years. The old mansion has fallen into decay, the fields have grown up in saplings and weeds, and briars have so choked up the roadway leading to the place that a guide is necessary to direct the visitor to an abode given over entirely to its supernatural occupants.

Leaving the main road we picked our way along what was once a stately avenue of oaks, whose sweeping boughs form a natural arch, the gloom of which is intensified by the long streamers of somber gray moss that wave and toss in the breezes from the distant seas. The avenue is flanked on either side by thrown-out fields covered by the sallow sedge, with an occasional clump of bear grass, with its ghostly flower stalk peering above the level of the grass and briars. A rotting palisade of slabs hewn from pine trees with broadaxes in the hands of negro slaves surrounds the old house, and across the fragments of the fallen gate we entered the premises. The house was a single-story structure, built of hewn pine logs of massive proportions, with a roof of heart pine clapboards, and was divided into several departments by board partitions, but time has been busy with the old homestead, the roof has fallen, the gutters are gone and the ancient chimneys of rough bricks molded by hand by the plantation slaves are tottering and ready to tumble down with the slightest shock. Everything about the place indicates desertion, desolation and decay, and no wonder that the negroes, naturally superstitious, should have been driven away from the plantation by the "ha'nts" with which it is reported to be infested. The memories with which the place is associated are sufficiently grewsome to have driven off more courageous people than simple negroes.

In the early 50s there came to that region a French Canadian, one Schenk, who had been a Rocky Mountain trapper, when the gold discoveries in California attracted him to that region and a streak of luck soon made him a rich man. Unfortunately, he became involved in a difficulty which ended in his shooting a man, and he had to flee the country. He had plenty of money, and was not very closely questioned by the people of that wild region.

The name "Schenk" soon became, in the vernacular of the Georgia cracker "Shanks," the reason for the change being the inability of the cracker to pronounce the name correctly, and by the fact that the bearer of the name was a tall, gaunt personage, whose appearance the name suited exactly. He was taciturn and uncommunicative, and showed from the beginning that he wanted as little to do with his neighbors as possible. He purchased about 1000 acres of land, bounded on one side by the Ockolacoochee River, and extending from the river into open pine barren.

He invested heavily in negroes, attending every sale of slaves that occurred in the country, to the horror and regret of the unfortunate creatures that were likely to become his property, for he soon acquired the reputation of being one of the hardest and cruelest masters in all the country. The laws were very loosely administered at the best in that out-of-the-way locality and for the negro there was small protection from the caprice of his master.

Orville Shanks, as he became known, in that region, cleared a plantation of several hundred acres of rich hammock land along the river, and he was so niggardly that he decided he would not permit the cattle of others to forage on his lands, and to that end he proceeded to build a high fence all around his domain. This brought him in conflict with the road overseer, as a public road passed through a corner of his possessions, and he was warned to remove his fence. He refused to comply, and the overseer ordered out his men and tore down that portion of the fence that obstructed the thoroughfare.

Shanks retaliated by ordering his negroes to build a fence that it would take a good deal of trouble and expense to tear down. They cut down large trees and piled them in heaps across the road, and extended wings of a similar structure for a considerable distance on either side, so that it had the appearance of a barricade, built for defence against some dangerous enemy rather than a fence to keep out a few roving sheep or scrub cattle. The Road Commissioners held a meeting and decided to change the course of the road, but presented Shanks to the Grand Jury just the same for obstructing a public road.

He was tried, found guilty and fined, but paid no attention to the mandates of the Court. A deputy sheriff went to arrest him, but was frightened out of his wits by Shanks, who had been informed of his proposed visit in advance, and, meeting him at the fence, threatened to make his negroes ride him on a rail if he set foot on his premises. This increased the unpopularity of the newcomer, who was dreaded and shunned by his neighbors until he became a veritable recluse.

He was a woman-hater by nature, and no female ever crossed his threshold except the unfortunate creatures who became his chattels by purchase, and many tales were whispered around about the dark deeds of which he was guilty and of which the helpless slaves were the victims. There was a law for the protection of slaves, but in such a case as that it was of little avail. Every man felt that he was infringing on his neighbors if he interfered with him in the control of his own affairs, so long as his actions fell short of disturbing the peace of the community or of the commission of murder.

In the case of Shanks the victims of his cruelties held him in such mortal terror that they were afraid to make public the terrible nature of his doings, for they knew the terrible penalty that awaited the informer afterward. When Shanks had occasion to go abroad he rode in a close carriage drawn by a gaunt animal that had the appearance of being half-starved, and a negro sat astride the horse and kept him going at his best speed. If the galt slackened Shanks carried a long reed with a sharp spike in the end of it, with which he prodded the negro until the speed was increased to suit him.

His favorite method of administering punishment to his slaves for minor offences was by stripping them naked, poking their heads through a crack in the fence and leaving them in that position for half a day at a time. After this ordeal the fence was lifted, the culprit released, given twenty or thirty lashes and sent to work again. He worked his slaves by the task, and woe to the wretch that came up short with his work. The master was merciless, and the prayers of the slave fell upon an ear that was absolutely deaf to every sentiment of pity.

In the rear of the moldering ruin I was shown a pit that has been half filled with rubbish, but it was with a shudder that I gazed into its depths and thought of its old-time horrors. Shanks called it his "nigger hell," and it came very near filling the measure of an earthly hades. It was about 20 feet deep, and sharp stakes were driven into the clay floor, the points protuding about an inch above the surface, and trimmed to a keen point. When a negro grew refractory and could not be subdued by the ordinary application of the whip, he was consigned to "hell." Bound hand and foot the poor helpless creature was thrown into the pit. After enduring the torture for an hour or two, if the culprit did not show sufficient signs of repentance, small pine poles were laid across the mouth of the pit and pine needles were scattered over them and set on fire, the fine coals trickling through in a red-hot shower upon the naked flesh of the hapless victim of the human monster.

One such experience was sufficient to break the most obdurate spirit, and few there were who ever made a second trip to "hell" on Shanks plantation. Occasionally some poor creature would risk his life in an attempt to escape from the clutches of his cruel master, and to such, when captured, the most condign punishment was meted out.

An old resident who lived in that part of the country during the infamous career of Shanks told me that he had heard a negro plead with his captors in the most heartrending manner to kill him outright rather than turn him over to his master, to be subjected to his fiendish tortures. Another method of dealing with such as complained of being sick was found to be exceedingly efficacious. It was bleeding. Phlebotomy was never a very safe and agreeable mode of treating the ailing and the Shanks method was worse than the usual manner of performing the operation. The patient was held fast, while a cleft hickory peg, with ends pointed, was jabbed in his nostrils till the blood flowed copiously.

This treatment was tried once too often, and the victim, a delicate negro girl, died from loss of blood. The report of the crime became noised around, in spite of the threats of Shanks, and an investigation was instituted that resulted in the arrest of Shanks on the charge of having murdered the girl. He was tried and convicted of the homicide, and it cost him several thousand dollars to get out of the scrape.

This resulted indirectly in his death. He never got over the chagrin attending the loss of so much money, and took to his bed. Lying there, revolving in his mind the memory of his past deeds, he was so tormented that he had no peace day or night. His body servant wanted to call in a physician, but was threatened with a trip to "hell" if he repeated the suggestion. Shanks had boasted that no doctor should come nosing around encouraging his negroes in their laziness, and even with the menace of approaching death he refused to have one on his premises.

At last the end drew near one stormy night in November, and he felt that the hand of death was upon him. Calling his body servant he ordered him to have two mules saddled, and to mount men on them and have them to ride around the house at the top of their speed, whooping and yelling as loudly as they could, so as to divirt his mind from the excruciating mental and physical tortures to which he was subjected. Around and around they rode, until both the animals and their riders were exhausted, when others took their places. All night long the terrible din was kept up, and just at dawn he died. His death was reported, and a few of his neighbors, who had never before crossed that inhospitable threshold, gathered in and assisted in burying the body.

He had left instructions that his body should be buried on a little knoll overlooking the house, and adjacent fields, and his instructions were carried out. "I want to be where I can see after things," he had remarked to the negroes, "and if you do not attend to your business I'll come back and give you h—l!"

The ignorant slaves held him in such mortal terror that they never doubted for a moment that he was fully capable of carrying out the threat. From that day till this no negro has ever willingly spent a night on that unhallowed ground. Shanks left no will and his property all went to a nephew in the West, who was a Methodist minister of very pronounced anti-slavery opinions. But his cupidity got the better of his humanitarian sentiments, and he compromised with his conscience which would not permit him to retain the slaves by instructing his attorney to sell the property on the plea of winding up the estate, pocketed the money and left the negroes to their fate. However, any change was the better for them.

The new owner of the plantation placed a hired overseer in charge of it, but it proved to be most unprofitable investment. The old negroes were removed and fresh ones sent there, but the scheme was of little avail. The slaves would run away if given the slightest opportunity, and the war coming on, the plantation was abandoned.

Since the war a few desultory attempts have been made to reclaim the land and put it in cultivation, but they have proved unsuccessful, and there appears to be a fatality attached to it that makes it a very undesirable possession. Only last year it was sold for the State and county taxes that had accumulated for several years and brought hardly enough to satisfy the cost of sale.

The negroes avoid the premises as if a curse hung over it. They claim that on stormy nights old Shanks can be seen gliding about through the shadowy pine thickets with a long whip in his hand, and that often they have heard horses galloping around the house and back and forth along the the avenue that leads to the deserted mansion. Cries and groans are often heard by belated travelers, according to the current gossip among the negroes, coming from the direction of the "hell" pit, and one 'possum hunter who lost his bearings and wandered into the forbidden ground reached his cabin overcome with fear.

He said that he walked right up to the pit before he was aware of its proximity, and as he pushed aside the drapery of moss that hangs from the branches of the surrounding trees a sight met his gaze that froze his blood with horror. The place was illuminated with a ghastly glow and what appeared to be the form of a man lay writhing in the bottom of the pit, while near the mouth of it stood a horrid-looking object, half man, half beast, with horns on its head and eyeballs of fire, and that it held a long staff in its claw-like grasp with which it kept stirring the fire. The frightened negro did not wait to take a second look, but fled in terror down the avenue to the big road and stumbled into the door of his cabin, two miles away, in a state of collapse.

Such are the weird tales that the darkies tell, but, however much of the evil reputation of the place is attributable to their superstitious fears, one fact remains, and that is that since the day that D'Orville Schenk was laid beneath the sod nobody has ever found the proprty profitable, or a residence on the premises agreeable. M. M.F.

THE FOX HOME.

Let It Be Purchased and Made a Permanent Memorial.

Practical Suggestions on the Subject.

To the Editor:—Having read the articles by G. W. Kates and Dr. Wm. Cleveland in recent issues of The Progressive Thinker, relative to the purchase of the Fox property in Hydesville, N. Y., I wish to raise my voice in favor of a plan that cannot fail to meet the approval of every consistent Spiritualist.

The Fox home as the birth place of Modern Spiritualism should be sacredly regarded, and kept as near as possible in its original form and condition. As it remains to-day a few years at most must witness its destruction, for having withstood the ravages of time and the inclemencies of the weather for nearly a century, we cannot much longer expect it to resist the elements of decay unless properly repaired and cared for.

Not only for the sake of the present generation, but for the generations that are to follow should the Fox home be preserved, and unless this is done it must ever be a source of regret to all Spiritualists.

It is a blot on the otherwise fair page of the history of Spiritualism that those whom the angels chose as messengers of light to reveal the glad tidings of a life beyond the grave were allowed to die in almost utter destitution, forsaken by friends and scorned by those who were to reap the benefits of their labor of love.

Now that they are gone, let us not remember them by their shortcomings, but for their noble work done for all humanity, for although but human, with the frailties ever associated with earth-life, yet let us not forget that they, among thousands, were chosen by the angel world to draw aside the veil that separates the spirit-realm from ours, and to dispel the dark clouds of superstition that for ages had shrouded the mystery of so-called death; and that, to them while yet in their childish innocence and purity was intrusted the grand mission of ushering in a new religion—a religion of peace and love—that was destined to gladden the hearts and make bright the homes of mourning millions.

The lives of the Fox sisters were not lives of ease, and is it any wonder that Margaret Fox, destitute and without friends, persecuted by the Romish priests, at last in a moment of despair turned against the cause of Spiritualism, and for a time sought to overthrow its teachings? Is it not enough that she repented and strove to undo the wrong she had done before being called to the spirit world?

A medium's life at best is a hard one, and the thorny path of adversity trod by Margaret Fox might well daunt a braver heart and turn back many an one endowed with a stronger and less sensitive nature than that of this gentle, gifted medium.

Long after those who sought to bring calumny and dishonor upon these three greatest of all earthly mediums shall have been numbered among the forgotten, the names of the Fox sisters will stand out in golden letters upon the record of human greatness, and the lamp of progress trimmed by their loving hands illuminate the pathway of coming ages.

Let us Spiritualists do honor to those who have given us the grand truths of Spiritualism, and brought to us the light of a better way. Let it not be said that Spiritualists are slow to show respect to its founders and teachers.

I make the suggestion that Spiritualists select a committee of honorable men and women to receive contributions as a fund for the purchase of the Fox home and grounds, and that the grounds be fitted up for a spiritual camp-ground, as already suggested by Bro. Cleveland. Thus may the place where little Katie Fox received the first communication from the Spirit-world become a great spiritual centre from which light and truth shall be disseminated.

If every Spiritualist would contribute even the small sum of ten cents (and many are able to give ten, fifty, or even one hundred times that amount), enough would soon be realized to not only purchase the Fox property and transform it into a camp-ground, but also to rear a monument sacred to the memory of the Fox sisters.

Although a young man and comparatively new to the truths of Spiritualism, I deeply feel the importance of this project. Let us hear from others on this plan introduced by Bro. Kates, and so ably seconded by Bro. Cleveland.

The opportunity is now before us. Let us act, for soon it will be too late, and the Fox home where Spiritualism received its birth will be a thing of the past. S. B. York.

SAVONAROLA.

He Was Burned at the Stake.

Memorials of Him Are Still Carefully Preserved.

Harper's Magazine: Savonarola entered the Convent of St. Marco as a young man, where he created no particular impression either by his words or by his deeds; but when he was appointed Prior of the Convent, he at once made himself heard and felt. He exhorted and scolded clergy as well as laity; and he preached purity of political as well as of personal conduct. And the more he was ordered by his superiors to be silent, the more he talked. He was hissed and hooted, and pelted with curses and with stones. He was stretched, in the Bargello, upon the rack which tortured his body as cruelly as persecution had tortured his soul. He saw his two faithful monks slaughtered before his eyes; he was hung up by the neck on the scaffold; and his body was consumed by fire while life was still in it; and still he preached. And still he preaches to all the world. "My sons," he said, in the Library of St. Marco, "in the presence of God, standing before the sacred host, and with my enemies already in the Convent, I now confirm my doctrine. What I have said came to me from God, and He is my witness in Heaven that what I say is true. My last admonition to you is this: Let your arms be faith, patience, and prayer. I know not whether my enemies will take my life; but of this I am certain, that dead, I shall be able to do more for you in Heaven, than living, I have ever had power to do on earth."

Pope Pius VII., many years after Savonarola's death, is reported to have said: "I shall learn in the next world the mystery of that man. War raged around Savonarola in his life time; it has never ceased since his death. Saint, schismatic, or heretic, ignorant vandal or Christian martyr, prophet or charlatan, champion of the Roman Church, or apostle of emancipated Italy—which was Savonarola?"

Whether he was saint or heretic, prophet or charlatan, Savonarola and his memory are still honored in Florence; and his relics are never profaned even by political posters. The crucifix before which he is said to have knelt in prayer is still cherished in the Church of St. Michele; his portrait is still religiously kept in the Convent of St. Marco, where one still sees now and then, on the priests in its cloisters, the white Dominican gowns similar to that in which he preached, and in the cells in the Convent occupied by him in later life are carefully preserved not only this portrait, attributed to Fra Bartolommeo—and the best of him ever taken—but some of his manuscripts, portions of his wardrobe, his rosary, and a bit of charred wood, plucked from the fire upon which his body was consumed.

To the Editor:—The subject of the above sketch, Jerome Savonarola, was the original politico-religious reformer on the continent of Europe. He preceded Martin Luther, who published his first thesis against Rome 1517 A.D. Jerome Savonarola preached in Florence against the abuses of Romanism from 1480 to 1497. His error was in combining attempts at political with religious reform. He, however, effected the overthrow of the Medici, the ruling princely family. He was burned at the stake in Florence in 1498. Rome invented the hell, upon which Calvin improved; and both the Roman and Protestant Pope, burned a heretic, believing that if their God punished unbelief by an eternal fire, it justified its anticipation here. W. H. Parsons.

SPIRITUALISM IN DETROIT.

An Excellent Programme of Work Is Given.

To the Editor:—Throughout the length and breadth of our beautiful "City of the Straits" there is a general awakening, and the deepest interest is being manifested pertaining to Spiritualism, if the new movements now on foot, such as family circles and public organizations and a general spirit of inquiry are any indication. Detroit will soon take an advanced place, and become a shining light in the great cause of spiritual advancement.

Through the efforts of some sincere and spirited brethren in the western part of our city, we are to have for the month of November, three times a week (twice on Sunday and one weekday), Mr. Frank T. Ripley, so well and favorably known as a fearless and clear exponent of our cause.

The Central Spiritual Union, which was kindly noticed by you at the time of its birth in June last, although but four months old, has had a phenomenal growth, numbering among its members some of the brightest and most progressive people of our city.

The Union, as its name indicates, has already done a good work, and promises a glorious future.

A printed syllabus of fall and winter work is now being distributed, giving an outline of what is partly in store for those who are identified with the movement.

The Union has secured Star and Crescent Hall, corner Cass and Spencer streets. Meetings are held every Wednesday evening.

The following course of lectures will be delivered by Dr. C. W. Burrows, conductor, on the first and third Wednesdays of each month, beginning November 4, Are Thoughts Things? November 18, The Evolution of Man in Religious Belief: December 2, The Religion of Man, and Ethics of Science; December 16, The Bible the Most Occult and Spiritual Book; December 30, Mediums' night—five minute addresses; January 6, 1897, Primitive Christianity, or the Teachings of Jesus; January 20, Trance, the Door to Occultism, or How to Become a Psychic; February 3, The Religion of the Future; February 17, The Relation of the Visible to the Invisible Universe; March 3, The Higher Spiritual Culture; March 17, The Vibratory and Molecular Theories in Occult Phenomena; March 31, Mediums' night—five minute addresses; April 7, The Principles of Color and Light: April 21, The Philosophy of Spirit Return: May 5, A Look into the Sky, illustrated by lantern; May 19, Trance and Inspirational Mediumship.

The second and fourth Wednesdays will be filled by local talent, many prominent ministers, lawyers and doctors of the city having signified their pleasure to speak for us.

Each lecture is followed by a harmony circle, and the last Wednesday in each month by a social and hop. Thus do we seek to blend the material, intellectual and spiritual.

"For there is a spirit in man, and the inspiration of the Almighty giveth them understanding."—Job xxxii:8.

C. W. BURROWS, M. D.

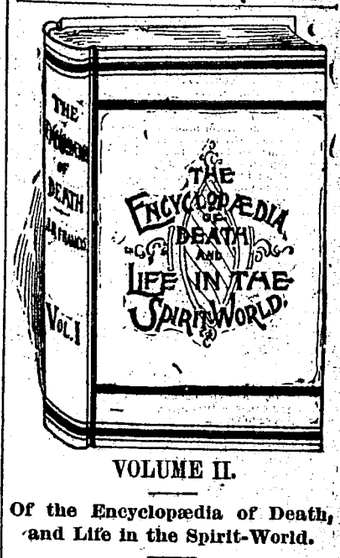


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CONTENTS:

Right Living. What Is Morality? What Is Ignorance? Knowledge the Great Treasure. Concerning Education. Conduct; or Right Doing. Virtue, the Illuminator of Life. Prudence, an Economy of Life. What Know Ye of Justice? Fortitude a Noble Possession. Temperance and Intemperance. Is the Use of Tobacco Dangerous? Cultivation of Individuality. Character, a Jewel of Great Price. Idleness, Another Name for Loss. Industry, the Staff of Life. Value of a Trade. Recreation a Necessity. Games of Chance. Truth and Falsehood. What Is an Oath? or the Worth of a Promise. Fraud a Crime. The Poison of Slander. What Is Hypocrisy? Conscience, or Moral Sense. Selfishness, the Menace of Society. Gratitude, a Fragrant Flower of Life. Is Reverence a Duty? Self-Reliance. Self-Control. Self-Respect. Foolish Pride and Silly Prejudice. Anger, the Distorter. The Angel of Forgiveness. Observation a Great Faculty. Perseverance, the Friend of Man. Punctuality, a Promoter of Success. The Difficulties of Life. Temptation, the Demon on the Highway. Habit, Second Nature. Power of Will. Courage, a Necessity to Right Living. In Regard to Concealed Vice. Beautiful Charity. Fidelity, the Giver of Strength and Honor. Value of Wealth. Avarice, Not a Means to Life's Best End. Good Nature, One of Life's Best Blossoms. Reason and Free Inquiry. Free Speech. A Free Press. Rights of Animals. Rights of Children. Human Rights; or the Equality of Man. Moral Cleanliness. Politeness—The Gentleman. Politeness—Continued—The Gentlewoman. Best Society. Progress; or Enlightenment. Wisdom.

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GENERAL SURVEY

The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Communications must always be accompanied by the full name and address of the writer, or no attention will be paid to them.

Farmer Riley writes from Marcellus, Mich.: "I am still in the field giving seances, and many people come from all parts of the country to visit me, and witness the demonstrations of spirit return. The cause is still growing in this part of Michigan."

On November 8 the Spiritual and Religious Association of Massillon, Ohio, commenced a course of Sunday evening meetings at G. A. R. Hall. This society, founded only last March, is increasing in membership, and is quietly but perseveringly working to spread the knowledge of spiritual truth in this locality. E. J. Bowtell is speaker for the present month, and on Sunday mornings for the remainder of the year he will address meetings at the Assembly Room, City Hall, Canton, O.

On the evening of November 11 there will be a testimonial benefit given to Prof. Sundeen, the mind-reader, at Bricklayers' Hall, 93 S. Peoria street. Admission, 15 cents.

The St. Louis Republic makes an attack upon the manifestations given through Hatfield Pettibone. C. H. Merry writes that there is no truth whatever in the charges made, and endorses Mr. Pettibone, as hundreds of others have done.

P. W. Geer, editor of The Torch of Reason, of Silverton, Ore., was in the city last week. He was a delegate to the Secular Convention.

G. W. Kates and wife are at 16 Greig street, Rochester, N. Y., during November. December address will be 283 Seventh street, Buffalo, N. Y. They have some open time in 1897.

More than four thousand school children and their teachers listened to the sweet tones of the late Ole Bull famous Cremona violin at the City Hall, Gloucester, Mass., Saturday afternoon, the 7th inst. Prof. J. Jay Watson and his daughter, Miss Annie A. Watson, were the principal artists. This wonderful violin is 280 years old, having been made in 1616. Hon. David I. Robinson, mayor of Gloucester, presided. This is the beginning of a series of annual entertainments to be given under the name of Sawyer Public School Day.

W. H. Burr, of Washington, D. C., writes: "At the last light circle seance of Pierre Keeler, instead of the invariable taking off of his coat, Dr. Hansmann's coat was taken off. He sat next to Mr. Keeler, who clasped his left arm with his two hands, while a gentleman at the other side clasped his right arm with both hands, forming what is called a double battery. The coat was thrown over from behind the screen onto me. A dozen years ago Dr. Hansmann pitied me and others of his friends for being deluded with Spiritualism. Now there is not a more ardent Spiritualist in Washington than he. He has several hundred slates full of spirit communications and is himself mediumistic."

Etta Pontius writes from Sturgis, Mich.: "The annual election of officers of the Sturgis Harmonial Society occurred September 20, 1896. The following officers will serve the coming year: President, Caspar Cresslar; treasurer, Christian Elser; secretary, Miss Etta Pontius. Dr. F. H. Denslow, a resident of Sturgis, has just closed a splendid series of lectures for our society, which, being inspired, were also very inspiring. Dr. Denslow will continue to lecture, and considering the fact that the society of Sturgis has recently ordained him, we are glad to recommend him to all others, since knowing his worth and admirable speaking qualities we trust others will find him equally satisfactory."

Mrs. Mary G. Peters writes: "The residents of Fall Brook, Cal., and vicinity have enjoyed an intellectual and spiritual treat through the mediumship of Miss Lydia W. Allen, who came to us from the Escondido camp-meeting, where her services as an eloquent lecturer and worker for the cause were highly appreciated by skeptics and Spiritualists alike. The first two meetings were held in a grove of magnificent oaks adjacent to the town. Subjects from the audience were called for by the guides, and after some hesitation the audience selected three topics for each meeting, the first being 'Antiquity of Man,' 'The Effects of Spiritualism on the Human Race,' and 'How Shall a Skeptic Become Convinced?' Miss Allen proceeded without delay to discuss the topics given—combining them into one connected and masterly address which lasted over one hour. The audience, which consisted largely of non-believers, was intensely interested. From the first moment of entrancement a change came over the medium, and the face, girlish in its normal condition, became matured and set; the voice, which is naturally mild, became deep and strong; gestures and manners changed, and the evident research along scientific lines, the depth of argument and eloquent delivery, proved conclusively the presence of some superior power. The last meeting was held in the town hall, where the next one will be also—the interest continuing unabated. Miss Allen leaves us for Los Angeles, where she will remain for a short time, preparing for a tour through the Southern States, which will begin the latter part of November, stopping in several of the large cities, en route to the Southern Cassadaga camp-meeting in Florida."

H. F. Tower, of New York, writes: "Dewitt C. Hough will hold public circles at 323 West 34th street, New York City. He answers questions in folded ballots in writing, and names given in full. Everyone present receives communications from spirit friends."

William E. Bonney writes from Kansas City, Mo.: "The work in Kansas City has started out in good shape for the present season. The First Society has been reorganized with Dr. Allen as president, and holds regular meetings at Tacoma Hall, 1318 Girard avenue. Mrs. Etta L. Leaman, of Concordia, lectured three Sundays in her usual good style and was well received. Following her came Mr. Roy Sutton, a young worker from St Joseph, Mo., who gave one lecture, followed by tests. Mr. Sutton gives promise of being a good instrument for the spirit-world to use in the interest of humanity. The rostrum is at present occupied by the well-known and always welcome worker, Mrs. J. B. H. Jackson. Mrs. Jackson never fails to interest the people, however skeptical they may be. Another meeting has been kept going for several weeks in Strope's Hall, by Capt. H. H. Brown, of Topeka, assisted by Mrs. Dr. Hutcheson, of Kansas City. I gave two lectures there myself in October, in Captain Brown's absence. There are, doubtless, enough Spiritualists in Kansas City and suburban towns to keep two or three halls full, if they would turn out. I shall be pleased to have my friends call and see me, or address 720 East 12th street. Am open for work within easy reach of Kansas City."

November 1st, Mr. Boutell spoke at Canton, Ohio, on the omnipotence of spirit. The brave, noble spirit finds good in everything. If evil, which our philosophy teaches us is but undeveloped good, seems to the external consideration to be but unmitigated evil, still the wise spirit grows strong and calm by the contemplation of that dweller on the threshold of all spiritual good. In the evening, at Massillon, Mr. Bowtell spoke on the state of those spirits who pass from this life with interests undetached from the mortal plane.

Dr. J. N. Magoon, who has been doing very efficient work in Milwaukee, Wis., is now stopping in this city, at 581½ North Clark street, where he can be addressed for engagements.

W. L. Lathrop, late of Boston, has removed to Chicago, and is now located at 4253 Cottage Grove avenue. He will hold developing and tests circles there.

The following notice has been sent to us: Mrs. Lora Holton will lecture and give musical psychometric readings and tests at Sigler's Hall, 526 W 63d street, Englewood (over post-office), Sunday, November 22, at 7:30. Subject: 'The Problem of Life.' Conference and mediums' meeting at 2:30. All are invited. These meetings will continue through the winter. Mrs. Holton will hold parlor musical test circles by engagement in the city and within a reasonable distance of Chicago, upon moderate terms. She can be seen daily at No. 83 Thirty-first st. She will also hold a circle next Thursday evening at 285 W. Monroe street."

Dr. Adah Sheehan will serve the Philosophical Society of Lima, Ohio, for December. She will accept engagements for week-night services in adjacent territory. January and February are open dates. March will find this able worker with the society in Kansas City. Engagements en route or for week-nights solicited. The last Sunday in June will be spent with the old Southwest Michigan Association, at their annual meeting to be held at Lake Cora. Engagements solicited in the vicinity for the first three Sundays in June; also for camp work for 1897. Address Elsinore Gate and Russell street, Cincinnati, O.

Georgina McIntyre writes: "We wish to let our friends know that we have organized the Sunday-school of Love, which meets at 1910 Washington boulevard every Sunday at 2 o'clock. We shall spare no labor to make this one of the most interesting as well as instructive schools in the city. We are going to give a dime social here Friday evening, Nov. 20, at 8 o'clock to which all are welcome. We will also hold meetings Sunday mornings and evenings at 10:45 and 7:45 until further notice. We extend a cordial invitation to all earnest workers in the vineyard of truth to come and assist us in spreading the Pentecostal feast. In a silent way we have been sowing the seeds in this part of the city for nearly six years, unaided mainly. Recognizing the truth that in union there is strength, we now throw aside every barrier that those who feel an added inspiration may join us. Song service every Wednesday evening at 8 o'clock. All are welcome."

Col. James Freeman writes from Bloomington, Ill., "Mr. and Mrs. J. M. Tripp are guests at my home, and are giving very convincing materializing seances in our city, where they can be addressed for a few weeks in my care. Charles W. Peters is again lecturing before the Bloomington Progressive Spiritualist Association. Address, 402 East Front street. Bloomington Ill."

E. M. Gilman writes from Milwaukee, Wis.; "I have located here for the winter. Quite an interest is being taken here in Spiritualism. Meetings are held in eight different halls every Sunday, of which three are German. The Unity Society holds socials on Thursday night of each week, which are well attended. One was held at the elegant residence of Mr. and Mrs. Bumps on the 12th inst., which, to say the least, was a grand success. The next will be held in the parlors of Dr and Mrs. Wheeler. The Unity Society meets every Sunday at 7:30 p. m., in the hall, 558 Jefferson street. Lectures and tests by Geo. H. Brooks, followed with tests by myself and Prof. A. P. Roberts, the 'Welsh prophet,' of this city, who has given some remarkable tests."

William B. Morrison writes from Grand Rapids, Mich.: "Mrs. Amanda L. Coffman has of late shown increased ability as a speaker. Her public work in spirit descriptions, messages and readings, is of a very remarkable character; fully equaling in clearness, variety and positive identification, any work previously done here by the most famed mediums, of whom we have had many of the best. She certainly stands to-day second to none; and we should be faithless to duty, did we neglect to let others know of any medium's growth and unfoldment. Mrs. Coffman's labors are and have been connected with the Band of Harmony, a new society lately formed here, having for speaker at the present time Dr. Dean Clarke, who is doing a good work in interesting thinking people."

W. R. writes from St. Paul, Minn.: "J. C. F. Grumbine opened the month of November at Central Hall for the Spiritual Alliance and was greeted with a large and friendly audience. Spiritual forces are rather crippled here, but no better field exists for consecrated and conscientious mediumship than here. St. Paul, like Minneapolis and other cities, suffers from undeveloped mediumship, and those who exploit Spiritualism in the name of mammon. Public halls and so-called 'hotels' for mediums and what not are veritable side shows and auxiliaries for personal ambitions and aggrandizements, and often are exploited as assignation houses. Any so-called wonder-worker, who can perform, is sought after, whatever may be his moral or medial qualifications. A rake off of dollars and cents is the summum bonum of the ambition and labor of these incubated sensitives and perennial frauds, while genuine mediumship is starved out. The propaganda of the devil goes on unrelentingly and the Spiritualist has no way or power to stem the tide. Fate and retribution will surely bring about a change. All true workers in St. Paul and Minneapolis can afford to wait and trust. Their guidance is not in vain! Solid and permanent work is being done in both cities by old time workers and stanch defenders of Spiritualism who care most of all for personal purity, honor and genuineness in character and mediumship. So we have faith in the overthrow of the forces of evil and darkness."

Mrs. Mary C. Lyman, of 189 Park avenue, whose ministrations on the West Side have been quite successful, writes: "The First Society of Spiritual Unity, November 1st, organized a children's lyceum, that will meet every Sunday at 2:30 p. m., in Washington Hall, 490 Washington boulevard, corner of Ogden avenue. We desire that this auxiliary to our society may be the means of satisfying a long felt need in the progressive work on the West Side. Many have been obliged to keep their children at home, or send them to orthodox Sunday-schools, not feeling able to send them to lyceums in other parts of our city. Complaints of paying car-fare, added to other attendant expenses, was more than some could afford, especially Sunday after Sunday. Our cause needs your worthy recognition in attending services, and replenishing the treasury. For some time we have only taken a collection, inviting those who were more blest with this world's advantages (materially) to be generous, that those who were unable to pay our former asked donation (10 cents) may have the craving of their spiritual appetites ministered to. We certainly must feel we are indebted to those who leave their bright homes in Spirit-life to bring us the instructive lessons not only of the life eternal opened to us in a continued existence, but profitable in our present every day affairs of to-day, which will enhance our joys now and make more beautiful our happiness in the future life."

J. M. White writes from Carthage, Mo.: "Owing to sickness I have been unable to attend the camps this past summer, but am now open for engagements for lectures, platform tests and seances. I have been giving seances at Sheldon, Jasper and Golden City, and am now intending to work in Carterville, Webb City and Joplin, Mo. My address for the next week will be Carthage, Mo."

F. E. McKenna writes of the good work done at Shepherd, Mich.: "We have just had Mrs. Annie L. Robinson, of Port Huron, here to give us two lectures. Knowing her reputation as a speaker and test medium we secured the Opera House for the meetings. The first evening, owing to a severe rainstorm, a small but very appreciative audience greeted our speaker. The second evening the Opera House was well filled. Mrs. Robinson's two lectures and the many tests she gave while here, has won for her the admiration of all who listened to her, and I am inclined to believe some of our orthodox friends stayed away for fear they might have admired some of the gems of thought as they fell from the lips of our inspired speaker."

Frank T. Ripley, speaker and platform test medium, is filling the large I. O. O. F. Hall for the Spiritual Advance Society of Detroit, Mich. It meets at 2:30 and 7:30 every Sunday in the Walker Block, corner of Fort and Griswell streets. Mr. Ripley can be engaged for December, January, February and March, on liberal terms. Address him at 266 Twenty-first street, Detroit, Mich.

Mrs. M. A. Reed, the medium, has moved to 4002 Ellis avenue, where she will be glad to see her friends.

THE N. S. A.

Complimentary Words from a Prominent Ohioan.

THE PROGRESSIVE THINKER for November 7 contains the report of President H. D. Barrett to the N. S. A. for the year ending November 17, 1896. It covers twenty columns; is a very comprehensive report, and shows that the cause of Spiritualism is in a very healthy condition. Prof. Barrett had to travel 33,000 miles, through forty States; crossed the continent four times, by four different railroads; giving 200 lectures, in addition to numerous conference talks; has written more than 1,200 letters and 100 articles for Spiritualist and secular newspapers. His herculean labors bore hard upon his health; but the angel-world and kind friends carried him safely through it all. Too much credit cannot be awarded to Prof. Barrett and all the officers of the N. S. A. for the valuable work accomplished in the past year, which, it is safe to say, eclipses any one year since the "Rochester knockings" first convinced the world that we do live hereafter and can talk with our deceased friends. The report should be carefully read by all Spiritualists and Freethinkers, and a general effort made to procure subscriptions for copies of the official proceedings of the N. S. A. when it appears in pamphlet form. C. H. MATHEWS.

New Philadelphia, Ohio.

Boy Eleven Years Old a Medium.

We have a grandson living with us, eleven years of age, who is giving some of the most startling manifestations for so young a child, without any effort on our part to draw them out. While at a neighbor's house with a few friends, among other tests, he went to the organ and began to touch the keys and acted as if hunting for some particular piece to play. With eyes closed and entranced he manifested a desire to have the piece sung and played. It proved to be the piece that was sung at Mr. W. T. Vance's funeral. A noble man and true Spiritualist, and a soldier in the late rebellion. There was present a part of the choir that sang at his funeral, and after the piece was sang the boy shook hands with all the old friends of the late Mr. Vance, and gave the Grand Army grip to one man present, who had also been a soldier, with many other tests, and with eyes closed and entranced. Last evening, at our house, a man came for a reading and he gave him some of the most wonderful tests of spirit presence that I ever witnessed, and I have seen many and varied manifestations.

MR. AND MRS. LEVI WOOD.

Passed to Spirit-Life.

On the 7th inst. the writer of these lines was called to Washington, Pa., to conduct funeral services, occasioned by the departure of Adelmer, a beautiful boy of 2 years, the only child of Mr. and Mrs. L. A. Town, former residents of Washington, at present of Montpelier, Ind. Mrs. Town came in the early part of the season on a visit to her mother. About one month since the little boy was taken with a severe cold which terminated in that dreaded disease, scarlet fever. He was pronounced out of danger on two occasions (having a relapse after he was considered nearly recovered) but the treacherous disease preyed in secret upon the little body. He sank rapidly and suffered indescribable agonies until release by a passing out of the mortal. The parents of the child are Spiritualists, constant readers of THE PROGRESSIVE THINKER, and are in possession of nearly all the leading works on Spiritualism, so they have all the consolation our beautiful philosophy can afford.

At the burial, as the little casket was being lowered into the ground, the mother, overcome for the time with her grief at the physical separation with her little one, cried: "Good bye, my baby darling." Then, after a pause, she said: "I know your spirit is not there." As no Spiritualists were present, except the parents, an uncle of the departed, and a young lady medium, it is to be hoped that the service, as well as the last words of the mother at the grave, may have made an impression on the minds of those representing the different orthodox beliefs.

MATTIE E. HULL.

Religion of the Future. By S. Weil. Cloth. $1.25; paper, 50 cents.

A Word About Helen Stuart Richings.

TO THE EDITOR:—As I know you to be in love with our cause, and with all who honestly and intelligently work for its promotion, and as I know you would not wrong anyone who is putting their life and energy into the work, I know that when such a person is wronged you would be the first one to fly to their rescue.

I say all of this because of a very short talk I have had with Mrs. Helen Stuart Richings. It appears that some time since, when she was taking a hasty dinner in a Buffalo hotel, oge of those omnipresent newspaper interviewers attacked her for an interview. She told him that as she had to eat her dinner and catch the train which left in a very few moments, she positively had no time for even the shortest possible interview; but, reporter like, he sat down at the table opposite her and plied her with questions as to what kind of a preacher she was, where she was going to preach, and other like questions.

She told him, as plain as language could make it, that she was a Spiritualist, and was going, I think, to Milwaukee, preach Spiritualism.

Judge of her surprise when an extended interview came out announcing that she had renounced Spiritualism, and that henceforth she was going to devote her energies against it. She was to be the pastor of a church which had no sympathy with Spiritualism, and other like news, which the reporter dug wholly out of his own fertile brain.

Then the Chicago Chronicle took the matter up, and published it with a few emendations. The next thing she knew it was in THE PROGRESSIVE THINKER, with editorial comments. Mrs. Richings seems to think, in her conversation on the subject, that the spiritual papers in this country are published by able newspaper men, and that their experience with the average daily paper should lead them to receive information from that source, especially when it is against a fellow worker, with a "grain of salt." At least their doubts should be large enough to lead them, before republishing such a thing, to write to the party indicated and ascertain whether they had renounced Spiritualism; if so, why?

Mrs. Richings never renounced Spiritualism—never thought of doing such a thing. On the contrary, she has preached it every Sunday and almost every other day for the last ten years, and hopes to continue to preach it for at least one-third of the incoming century.

Of course you, Mr Editor, like many others, was misled by the report in the daily papers, and had no desire to injure Mrs. Richings.

Though Mrs. Richings has engagements for a year ahead, she occasionally gets word from some one who supposes that she really has forsaken Spiritualism. Please correct the impression; let the world know that Rev. Helen Stuart Richings is yet in the field with her face to the foes of Spiritualism. Yours for the right.

MOSES HULL.

The extract that was published in The Progressive Thinker had been going the rounds of the secular press, and there appearing no denial whatever in regard to it, and Spiritualists eveyrwhere inquiring in regard to its truthfulness, there seemed to be a necessity for a denial. To say the least, that was demanded. When one's standing is assailed, he or she should promptly put in a denial. That is an easy way to set the matter at rest, one that Spiritualists demand. Mrs. Richings is a grand worker, but she should be prompt to correct errors or mistakes. That is the duty of all reformers.

The Popular Science Monthly for November, 1896.

No reader of Appleton's Popular Science Monthly will be likely to complain of dryness in the November number. Bashford Dean, of Columbia University, describes the leading "Public Aquariums in Europe," with illustrations, and tells what devices are used to give them a realistic appearance. Prof. A. S. Packard tells about a climb up "The Crater of Mount Shasta." In "Notes on Bhils, Burmese and Battaks," also illustrated, Dr. R. W. Shufeldt describes the physical and mental characters of three Oriental peoples. Another illustrated descriptive article, by Margaret W. Leighton, has the simple title, "Shells." The opening paper of the number, by Prof. W. H. Hudson, of Stanford University, deals with a more serious subject, "The Moral Standard," its aim being to show the superior reasonableness of scientific ethics. Prof. Edward R. Shaw treats of "The Employment of the Motor Activities in Teaching," showing how natural tendencies of the child that are troublesome if repressed, are helpful when properly directed. Prof. W. R. Newbold gives a scientific view of "Double Personality," a somewhat extreme depiction of which is familiar to the public in Dr. Jekyl and Mr. Hyde. Dr. Harrison Allen gives the careers, with portraits, of "Two Scientific Worthies"—Sir Thomas Browne and Sir Thomas Stamford Raffles. In lighter vein again are "A Dog's Laugh" (illustrated), by M. le Vicomte d'Aiglun, and "Popular Superstitions," by Dr. Walter J. Hoffman. Albert Gaudry calls attention to "The Abundance of Animal Life." Other articles deal with "Science in Wheat-Growing," "Evolution of Insect Instinct," and the teaching of the "Deaf and Dumb." There is also a "Sketch," with portrait, of William C. Redfield, the American meteorologist. In the "Editor's Table" the "new" woman, vague psychology, and the abuse of free libraries receive attention, and Prof. Jordan's "sympsychograph" joke in a recent number is explained for the benefit of those who did not see through it. This magazine leads all others; it is the best scientific magazine in the world. New York; D. Appleton & Company. Fifty cents a number, $5 a year.

Trust God for great things; with your five loaves and two fishes he will show you a way to feed thousands.—Bushnell.

Where Was Methuselah During the Deluge.

According to the Literary Digest, this is the question which Dr. Halsey L. Wood raises, and to which he finds no satisfactory answer. He says:

"This distinguished patriarch seems to have been forgotten at that time, for no mention is made of him as one of the chosen few to enter the Ark; and, on the other hand, we are told that 'every living creature perished without the Ark, and every man.'

"Now, Methuselah lived 'nine hundred and sixty and nine years,' and since he had fully ten months of life left to him at the beginning of the flood, he could have completed his grand total of years nowhere else than inside of the Ark. At Noah's birth, Methuselah had full six hundred years to live. 'In the six hundredth year of Noah's life,' 'the windows of heaven were opened,' and 'in the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife and the three wives of the sons with them into, the Ark.' Noah was therefore five hundred and ninety-nine years old when the flood began.

"Methuselah had still ten months to live ere his 969th year was complete. Where was he? The dwellers in the Ark did not issue from it for a year and ten days after their entrance. Methuselah must have therefore died during the interval, and presumably he was buried; but, strange to say, nothing is said of this singular circumstance."

H. V. SWERINGEN.

The Great Teacher and Medium, F. A. Wiggins, has Something to Say.

To the Editor:—Your widely circulating paper has a large sale here at our meetings each Sunday, and, as the people of every community like to see something in their paper from their home, I will send you just a word from this place. There are, indeed, only a few societies of which I know in better working condition than the First Spiritualist Church of Indianapolis. It has a church home of its own and all of the members seem to most fully enjoy their new quarters. The seating capacity of the main auditorium is about four hundred and fifty, and the size of all evening attendance is limited only by the seating accommodation of the building. I am doing the best that I can, in my humble way, to minister to the wants of this people for the months of October, November and December. I am certainly gratified at the profound interest that is at all times manifest at our meetings, and am glad to report to your many readers that there is a real live society here in this city. Since the society has become organized, under the church laws of this State, the secular press and the community at large have given us a recognition which we certainly did not enjoy before. I look upon this as a significant fact, which it might be well for Spiritualists everywhere to earnestly consider. If the people are so bide-bound by custom that they will not recognize this great truth except it be organized, and if it is really the wish and desire to reach the people, as we pretend, then let us employ the means by which we may secure the end which we seek. Organization seems to me to be one of the most important of all means to this end. But, if on the other hand, it is selfishness that prompts our motives, why, we can go into our retreat and take our light in with us. Selfishness, however, is not a characteristic of any true Spiritualist. It is my opinion, Mr. Editor, that the time has come when Spiritualism should seek, as never before, to reach the masses. A work of propagandism is needed. We are making a few converts here every week; and all that is required anywhere to do this, is a little honest, earnest work down among the people. Fellow workers in the cause let us all get down off our stilts of self-importance and get to work right among the people.

Indianapolis, Ind. F. A. WIGGIN.

Double Personality.

Apparent evidence for the existence of mind in connection with a body of which the consciousness belonging to that body has no knowledge is not unusual, and I have given some illustrations of it in my recent papers. But the interpretation of such phenomena is not easy.

Since our first-hand knowledge of mind is nearly always in the form of a personal consciousness or self, one is at first inclined to ascribe such manifestations to a self. But since they are denied by the normal self, it would then be necessary to assume the existence of a second self in order to account for them, and this second self is conceived by some as existing beneath the level of the normal self and as having its own memories, interests, hopes and fears, as acquainted with the existence of the upper self, and as bearing to it a relation sometimes hostile, sometimes benignant.

Of this theory and its congeners I shall have more to say at another time; for the present I must confine myself to that which I am developing. According to it the evidence which is sufficient to establish the existence of a mental event may be and usually is wholly insufficient to establish that of a personality or self. When an automatic hand writes a message of which the upper consciousness knows nothing—a point, by the way, very hard to prove—we have evidence for the existence of a mental event; but if we ascribe it to a person of any sort, we are practically adding to it, without evidence, a multitude of mental events combined in definite ways.—Prof. W. R. Newbold in Appleton's Popular Science Monthly for November.

WHAT DID THE BABY SEE?

We had watched for days around him,
The youngest of our fold,
The little sprite, with his eyes of light,
And his hair of burnished gold.

But now the eyes were darkened,
Blinded by death and pain,
And we feared the smile we loved the while
Might never return again.

It seemed that the baby slumbered,
No sleep the watchers knew,
For the night of pain had come again,
And the hopes that so hopeless grew—

When, lo! the little eyes opened,
The little face shone with light,
And the baby smiled with that sunny smile
Which always expressed delight.

We watched him with awe and wonder;
We watched him with hope and fear;
But the smile had fled, and the baby was dead,
And we were weeping here.

What did that smile betoken?
What could the rapture be?
In the hour of death, with his latest breath,
Oh! what did the baby see?

MISS ELLIS M. WILSON.

Hot shot as well as chain and grapeshot, when first employed, were declared to be inventions of the devil, and not to be sanctioned among civilized nations.

FINE STANZA OF POETRY.

It Is Accompanied by a Portrait.

TO THE EDITOR:—For the benefit of your many readers, I will state that I made the acquaintance of Mr. Jacob Ita and his wife, Mrs. S. Ita, of 1522 Brady street, Davenport, Iowa, who are mediums possessing rare spiritual gifts, and Mr. Ita has developed independent slate-writing equal to any that I have seen.

I have a slate that Mr. Ita gave me the use of, that contains a spiritual message produced through him last summer at Moline, Ill. This message, which I herewith copy, is of vital importance to the skeptic, etc. It was done under satisfactory test conditions, between slates fastened by rubber bands, in the presence of the sitter. There was no pencil used, and the writing is in pink:

The insect bursting from its tomb-like bed—
The grain that in a thousand grains revives—
The trees that seem in wint'ry torpor dead—
Yet each new year renewing their green lives;
All teach, without the added aid of faith,
That life still triumphs o'er apparent death. Signed, DAVID SWING.

A bust portrait of this noted minister, which is a correct likeness of the author of the message, appears at the bottom of the slate. What more proof can be given to convince the investigator of its genuineness, and of Mr. Ita's grand mediumship? G. G. W. VAN HORN.

A New Worker in Denver.

To the Editor:—After my sojourn in my native State, New York, and closing my business there, I have again returned to this beautiful city of Denver, where the sun shines in brightness; and to those ailing, this air and sun are blessings that Dame Nature bestows so gratuitously.

Again I find Denver alive in Spiritualism, and many mediums here. Assisting Dr. G. C. B. Ewell, of the First Spiritual Church, are Miss Jennie Darrell, Mr. Harry Shagren, independent slate-writing, and Mrs. M. A. Gridley, formerly of Brooklyn, N. Y., a prophetic clairvoyant also Geo. W. Walrond, trance and inspirational speaker, with many others here. It was my pleasure to attend the materializing seance at the First Church, given by Mrs. Darrell, Friday evening, October 30. It being the first demonstration by this lady in this city; it was quite a success.

Last Sunday evening I listened to Geo. W. Walrond and enjoyed his lecture, which demonstrated the philosophy of truth we all love. His tests were all recognized and the meeting pronounced a success. There are mediums and material here to move some things to great success, if it were possible to bring the forces together.

The Spiritualists' State convention convened in the First Spiritualist Church, Monday, November 9, and continued one week. Much good work is expected to be done.

MRS. E. L. TEED.

"The Philosophy of Spirit, and the Spirit-World." By Hudson Tuttle. A most able and interesting presentation of a most important subject. Every Spiritualist and every inquirer into the proofs and philosophy of Spiritualism should have this excellent book. Cloth, $1. For sale at this office.

"The Molecular Hypothesis of Nature." By Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents an succinct form the substance of his lectures on the Molecular Hypothesis of Nature: and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents

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QUESTIONS AND ANSWERS.

This department is under the management of the distinguished author, speaker and medium,

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

S. E. F., Sioux Falls: Q. An aged person, nearly blind, dependent on charity. Would it be wrong to open the door and set the spirit free? What would be the condition that had lost mind and memory here?

A. It is best to bear the misfortunes of this life to the end. The spirit, that was enfeebled by its contact with the physical body will not be permanently affected by the failure of the latter. It is not to be supposed that the spirit at once recovers its full activity. The infirmities of the body are reflected, for a time, but the new life will be glorious by comparison. When the spiritual perceptions awaken to the new life they will carry with them an unspeakable joy.

A. T. Waterman: Q. Will you kindly answer in The Progressive Thinker the following question: Webster defines Providence—"2. Especially the foresight and care which God exercises over his creatures;" * * * "3. (Theological sense.) A manifestation of the care and superintendence which God exercises over his creatures; an event in which the care or design of God is directly seen and shown."

The latter definition is the equivalent, I apprehend, of what is called "special providence." Now for the question: In the philosophy or religion of Spiritualism is there anything which answers to "Providence?"

A. In the absolute control of the universe, material and spiritual, by law we have the perfect expression of providence.

When appeals are made, as by prayer, or earnest desire, to a higher power, there may come the interposition of spirit friends, and there is a manifestation of what has been called "special providence." In such cases there is no suspension of law, but forces are brought to bear on other lines. The answering of such prayers, and the interposition of spiritual powers, depends on the environing condiditions which makes this possible.

Although the Divine Spirit may not directly answer, there are laws and conditions through and by which the earnest spirit is granted the assistance it desires. It is a mistake to refer the answer directly to God, as it would be to say he supports the world in space by his extended arm. The Protestant churches hold as sacrilege the appeal to any being but God. The Catholics are more wise, and offer their prayers to their patron saints, by which comforting love and assuring affection are awakened by direct contact.

W. Buist Picken, England: Q. Recently it was my great pleasure to read your profound and comprehensive work, Psychic Science. In it you say: "If a certain vessel be closed, and the air exhausted, until only one hundred atoms remain, that hundred leave no space, but occupy the entire vessel. If the vacuum be made more perfect, and only ten atoms remain, the ten still occupy the whole space; and if the process could be carried so far that only one remained, it would still fill the space * * * In short, were there but atom in the universe, that atom would fill all space."

Than that I have not read anything more interesting for many years. What concerns me about it is the data. If your stupendous affirmations be based on adequate philosophical and scientific data, I would be deeply indebted to you for directions as to where to see it.

A. I am always at a great disadvantage when called on to explain passages in the books I have published. Writing as the amanuensis of intelligences far beyond and superior to myself, I cannot give more than my own understanding of such passages, unless I am able to recall their authors and allow them to explain and enlarge; and this I am not often able to do. I infer that Prof. Crookes in the series of researches where he employed the "tube" which has given his name world-wide renown, and opened a new field of discovery, is the authority on which the statement rests.

John Mollhoff: Q. Is it possible that an infidel's oath can be impeached and made void according to the Constitution of the United States?

A. The framers of the Constitution carefully preserved that wonderful instrument from religious bias. The word God does not occur in it. Even in the oath prescribed for the President it is omitted, and he is allowed to affirm if he desires. The first article in the amendments, to make the matter irrevocable, says: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press." This absolutely separates the government from religion, placing all religions, or no religion, on the same basis. They all must take care of themselves, and stand before the law as equals. No officer, even the President, is required to take an oath on the Bible or in the name of God, for, if they prefer, they can affirm, and this is true of every oath under the supreme Constitution. Any State law to the contrary would be set aside by the highest court. An infidel's affirmation is as valid as the oath of a Calvinist in the cognizance of this supreme authority.

A Render, Texas: Q. (1) What is the difference between psychometry and clairvoyance, and have they sufficient foundation to be denominated a science?

(2) Can future events be foretold by either, when no thought of such events has been in the mind of the subject?

(3) I have, on rare occasions, in a state half-waking, been able to read, as from a tablet, poetry of a high order. How shall I understand or explain this?

A. (1) Psychometry and clairvoyance both begin with the impressibility of the mind. All things have their aura, or spirit atmosphere, and the influence this exerts on the sensitive subject is Whitehead THREE Linotype called psychometric; a person, a place, a mineral specimen, a letter, each gives impressions of all the influences they have received. The mind of the subject simply receives. Clairvoyance goes further and sees beyond these impressions. It is true that the two blend most inextricably at times. Both are small divisions of spiritual or psychic science.

(2) Prophesy of future events in the life of an individual, with sufficient knowledge, is as possible as the coming of an eclipse or occultation of a planet in astronomy. If this were not so, then we could not believe the "reign of law."

(3) Such visions presage the dawning of clairvoyant powers, and, if desired, should be earnestly desired, and cultivated.

"A Mother," St. Paul, Minn.: Q. I had a little boy die four years ago. I now hear rappings, and sometimes the sound as of a distant bell. Is it possible that he comes back to me?

A. Let this mother be assured that these sounds are results of attempts made by her darling boy to attract her attention, and that there is no place so attractive to him as his mother's side; and that although borne by attendant spirits far away, yet will he be connected with the strands of love over which will be transmitted to him your thoughts. He is tied like the fabled stork, that even when taking its longest flights to distant countries, bore away one end of the thread, the other of which was firmly secured in the home-nest—wherever it went it felt the pull of the cord. So is it with your child, with all the dear children, who stand just on the other side of the thin veil which conceals our mortal vision.

T. M., Blue Mound, Ill.: Q. I wish to know what Spiritualism teaches concerning epilepsy and catalepsy. The cause does not seem to be understood in many cases. Has obsession anything to do with it; and, if so, how could this be determined, and what means taken to relieve the afflicted person?

A. Epilepsy, a "falling sickness," has no especial psychological significance. Its name descends from Hipocrates, and is intended to mean the sudden loss of sensation and spasms. It is strictly an organic disease, referable to defects of bodily functions, the result of many diverse causes reflected on the brain. It is difficult to diagnose and perhaps entirely beyond the control of the most skillful physician, who can only hope to palliate the symptoms, trusting to the vital process to bring restoration, which they sometimes do. Excesses in ancestors is the first of causes, intensified often by excesses in the subject.

Catalepsy is entirely distinct, although a state of suspended powers of motion, and as the symptoms are similar in the hypnotic patient, the term "Cataleptic state," has been used as synonymous, and "cataleptic," as the same as "hypnotic." This is not advisable, as it is misleading.

In ancient times the epileptic, like all others seized with violent disease, was regarded as obsessed, and exorcism was a most lucrative profession. We do not desire to return to these absurd claims of the priesthood, although admitting the possibility of obsession. It would be equivalent to denying the claims of mesmerism or hypnotism to do that—for if a hypnotist is able to control a subject, doing so not by any powers conferred by the body, but by spiritual force, if the same hypnotist freed from his body came to this subject as a spirit, it would be possible for him to influence him in the same manner, and such influence might be extended to a complete control, which would be known as obsession. Lyman C. Howe made some very valuable suggestions on this subject in a late number of The Progressive Thinker, which, although apparently in criticism of the position maintained in this department, really expressed the exact thoughts I would have set forth.

TRAVEL AND WORK.

A Prominent Worker Writes Notes of Interest.

FROM DENVER TO NEW YORK AND WASHINGTON.

TO THE EDITOR:—The days pass so swiftly that I hardly realize that I have not sent you a letter, until someone by letter inquires why I do not write THE PROGRESSIVE THINKER. Since my last I have been on to New York City and the N. S. A. convention. I found New York alive, as it always is, but, for the size of the city, little interest is manifest in our cause. The First Society is doing good work under the leadership of Mrs. Newton, but comparatively small audiences are to be found for the metropolis. I had the pleasure of meeting many old friends, as well as making the acquaintance of that gifted worker, Mrs. Palmer Ressaguo.

I addressed the afternoon meeting, and gave some ideas on the N. S. A. work, following with demonstrations of the phenomena, to the delight of many, and wonder of some, I suppose. While I am ever proud of my mediumship, I can but feel that earnest wish, that man would be more interested in the philosophical, rather than sensational side of our work; but both are needed, and I hope that we are steadily growing, more, perhaps, than we can at the present time realize.

I also found that Mr. Leonard had made an attempt to start a new society, and was making much progress, which I trust will be crowned with grand success, for surely that large city ought to support, ably, many Spiritual meetings. I also met those earnest workers, Mr. and Mrs. E. W. Sprague, of Jamestown, N. Y., who labored for the new society in October.

I also had the pleasure of being the guest of "The Woman's Progressive Union," of Brooklyn, and hearing our Emerson speak and give tests in his inimitable manner, and at the close of his work addressed them for a time on the N. S. A. work.

An invitation from my friend, J. B. Hatch, Jr., of Boston, made it possible for me to join the New England delegation at New York, and journey with them to Washington. My thanks are due to him and others of the party who made the time pass most pleasantly.

Of course the convention was a success and much good for the cause was accomplished. A body such as gathered there could not do otherwise; for when we sink personalities and seek the true interests of our cause we must prosper.

I was sorry to leave the hall before adjournment, but to reach home in time for my Sunday work it was imperative. I must beg the pardon of my friends for my unceremonious flitting, and wish them all God speed at this time.

I reached home—tired—at 7 a. m., but ready for work, and occupied both services with accounts of the work of the convention.

During my absence Mrs. M. A. Gridley, Dr. Sarah L. Hard and Mrs. Ewell ably ministered to my people. I found on my arrival my friends of the Texas camp—Mrs. Jennie Darrell and Harry Shagren, both well-known mediums—and at the present time we are holding a series of seances that are awakening most decided interest.

Mrs. E. Louise Teed, who was here in the spring, has returned to locate for the winter, and meets with a warm welcome from all.

On Friday evening a surprise party was tendered me by friends, headed by Mrs. Gridley. After the bountiful repast, happy words of welcome and appreciation of my labors here were expressed by Mrs. Gridley and Mr. Walrond and duly responded to by myself.

I must bring my rambling letter to an end, with warm regards from Starlight and myself to all. G. C. B. EWELL.

LITTLE GIRL'S LETTER.

Her Mamma's Birthday, and What Was Done.

Her Spirit Band Arranged a Nice Programme.

DEAR MR. FRANCIS:—I am a little girl, twelve years of age, and have been a medium one year and a half. Last Saturday was my mamma's birthday, and my spirit band arranged a programme for the evening to surprise her. Six of my controls played solos on the piano; one sang an Indian song, and a papoose came and sang a comic song. My papa wrote the enclosed story for the occasion, and I think it would be pleasant reading for your many subscribers, if you have room to print it. We look forward to Tuesday morning's mail to bring us the ever welcome PROGRESSIVE THINKER. With many wishes for your success, I remain,

Your friend,
GERTIE B. MILLS.
79 Hammond St., Chicago, Ill.

[We have not room for the entire story, but give the Spiritualist part, as of most interest to Spiritualist readers. —ED.]

* * * As I glanced back over my past life, there was no spot or place or act which I would have altered. My wife's life was as pure as the snow on a mountain peak, and our home life was guided in a spirit of love and truth. Had we sinned by loving our darling child too much? Such thoughts as these took possession of me and threatened my reason. I paced the floor continually, watching the door of the sick room as hungry as a shipwrecked sailor for the sight of land.

After many sleepless nights, and days of torturing anxiety, my wife told me the crisis approached. Our darling had put up a good fight for life, and with youth and a good constitution on her side, might yet stay on earth to bless our declining years. The doctor approached and told me to prepare my fortitude to enter the infected room. As I stepped in and beheld my once beautiful child lying on the bed gazing at me with tender eyes from which the fever had not entirely left, I suppressed a scream. Her face had lost its contour, and the flesh from her shapely arms, limbs and body had gone to feed the fever. The doctor motioned me to advance towards the bedside, and as our darling attempted to hold out her arms to me, I sank on my knees, unable to stand and realize the great change.

As my wife came in and knelt beside me she took our hands in hers and said: "Dear mamma and papa, I have been away from you a long time, but except when I was in great pain I have been very happy. I think I have been in spirit-land, and wish you could see it. I cannot describe it to you, as everything is so beautiful. Happy children greeted me, and a spirit clad in white, whose face beamed with love, took me by the hand and led me along well-trimmed walks bordered by banks of flowers more beautiful than any you ever saw or imagined. Groups of happy children romped on the greenest of grass; all seemed so happy singing the most musical airs, that I longed to join them. My dear spirit guide, anticipating my thought, said: 'My dear child, I must now take you back, but in a very short time I will come for you, and then you will have these children for your playmates, and forever be happy in spirit-life.' Now my dear parents, you must not grieve for me if I go, for if you could see it as I have, you would not wish me to remain in this world of pain and sorrow, but go where all is joy and peace."

She closed her eyes as she ceased talking, and I thought her spirit had winged its flight to the beautiful home she had described. We arose from our knees tearless, and as I held my wife's hand, I realized that only too soon our idolized child would take the journey she seemed to look forward to with delight. She remained for a few moments in a stupor or trance, and then slowly opened her eyes and beckoned us to come nearer. Taking us each by the hand, she said: "Mamma and papa, the same dear spirit has come after me, and I must go. She tells me you must not think of me as dead and lying in the ground, but in a beautiful celestial home, surrounded by everything bright and happy. She also says that I can visit you again in your home, and although you may not be able to see me, yet in time I can make my presence felt by you. Good-bye, dear ones;" and with a kiss, and a beatific smile on her face, she passed to a higher realm.

Neither my wife nor myself cried out, but with a convulsive sob we kissed the face which had always given us so much pleasure and comfort, and went into another room, while kind hands straightened out the limbs and prepared the mortal remains for burial.

The funeral over, my wife, who had until now kept up by a superhuman effort, succumbed, and was taken down with brain fever. Loving friends stood around, taking turns in the sick room; the best medical practitioners were called in, and for weeks her life hung in the balance. Day and night I sat by her bedside, watching for the fever to abate. It seemed as though sleep had deserted me, and even when some kind friend led me from her bedside and induced me to lie down, it was only for a few minutes until I was up again. When the doctor informed me the rallying point had arrived, I went in with him, hoping for the best—fearing the worst. After a time she opened her eyes, and taking my hand in hers, said: "My dear husband, it is hard for you to lose me too, but a spirit band is here waiting to take me to the other side, and our precious child is with them. I want you to always remember us as having been your good and loving friends who made you a pleasant visit for a few years on earth, and have now passed to another home which they will prepare for you, and make it even better and happier forever than the happiest hours or years which we spent together on earth. I have seen many of our relatives and friends who have passed over, and some are standing beside us now. A glorious, happy life awaits all who have conformed to right principles and stood up sturdily with Love and Truth as mottoes on their banner. Since we must part, it will be only for a short time. Every person, unless he is taken off prematurely, must bear his sorrows and burdens on this mundane sphere, that he may prove by right living, that although he is beset by temptations and evil desires, yet by repulsing them he will be better fitted to occupy a place among the exalted spirits in the celestial home. And now, good-bye, dear husband. I shall always watch over you, and when the appointed time comes, will be here with our darling child to guide you to happiness and love."

She kissed me, and all was over.

What happened after that is mere conjecture. Kind friends attended to the preparations for the funeral, and after the excitement which I had passed through was over, I found myself once more attending to my duties as before. Many years have passed since the scenes which I have narrated occurred, and many friends who were kind to me in my dire distress have joined their loved ones on the other side. I sit patiently waiting for my summons to go, feeling that my rewards will be commensurate with the good my example has done by strictly upholding Love and Truth.

IMPORTANT FACTS.

They Are Plainly Told by Mrs. Mattie E. Hull.

Incidents Which Illustrate Conditions in Real Life.

To the Editor:—Sometime since, while I was filling an engagement in a town, (not necessary to name here,) I reached the hall quite a little while before it was time to open the meeting, and took my seat in the front row of chairs designed for the audience, until such time as the chairman should come to accompany me to the platform. As the people came in, and the chairs on each side and behind me filled, I overheard bits of conversation that probably would have been suppressed, if the parties engaged had known my indenity. There were some things said in that fragmentary talk that set me to thinking, and that thinking has caused me to jot down from the typewriter, the following lines.

One lady addressed another thus: "I never come here to listen to the lectures, I wouldn't give a dime to hear anybody speak. I come here for the tests." "Do you often get one?" was the response of the lady to whom the conversation was addressed. "Oh, my! no!" was the answer. "But I stand just as good a chance as any one, and I had rather come here and pay ten cents, and run my chances, than to go to a medium and pay for a sitting. I would be more sure of getting tests than I am when I come here, and I have no dollars to throw away on mediums."

"Are you a Spiritualist?" interrogated the lady to whom the question was first addressed. "I don't know much about it. All I know is what I have seen here. "I never read a Spiritualist book or paper in my life, but I guess I am as much a Spiritualist as anything. A medium told me once that I was going to lose some money, and I lost some, so there must be something in it."

In a few moments I heard another party say: "I know there is something in it, for we have circles in our house, but we have them on the sly" (the words, "on the sly," were said in a lower tone than the preceding sentence). All this made a deep impression on my mind. "Even our children," she went on to say, "know nothing about it." The lady to whom these words were addressed asked: "Do you get any manifestations?" "Yes," was the response. "We get lovely messages from our little girl. She gives beautiful descriptions of her spirit-home. She says she has teachers, and that she will tell us who they are after a while. She says she often sees the children, and she wishes they would not cry so much for her."

The woman who was receiving this precious bit of information said: "I should think you would tell them. I remember how they took on when she died." "Yes I know," was the answer, "but they couldn't understand it, and it would be just like them to tell it at school; the other children would make fun of them. There is time enough yet. I prefer to wait until they are old enough to fight their own battles."

As the numbers in the hall increased and the hum of voices was heard from every part of the room, I wondered if the dialogues to which I had been a listener were a sample of the chit-chat that was going on all about me. I knew it could not be, for I observed many familiar faces—faces of friends who I knew had been in Spiritualism a long time, and who desired the best there was in its glorious philosophy. Notwithstanding this, the ardor I had taken to the hall on behalf of my work had suddenly chilled, and after my introduction to the audience, I felt to say, "What came ye out for to see?"

I have schooled myself as much as possible during my many years of public work to be as positive as possible to disagreeable conditions that I may feel from one or many in the audience, and to rise to an altitude where my spirit may become receptive to the higher influences; but there are occasions where it requires all the will and soul-force one may command, to conquer disturbing elements, and I felt thus on this occasion.

What a fine inspiration(?) one might be expected to gather from an audience made up mostly of such individuals. What a compliment is paid to our mediums when those who rush for the front seats feel they "stand as good a chance to get a test as any one, and have no money to throw away" on them. What a sad comment upon our earnest, faithful lecturers, to know there is even one in the audience who has listened to lectures and lectures, and yet "doesn't understand anything about Spiritualism." What an incentive there is to writers of books and and publishers of papers, when halls are crowded and emptied, and not a dozen out of the hundreds who pass the table offering Spiritualistic literature, even look at books and papers treating on these subjects.

What avails it, as far as the good of the cause is concerned, though a so-called Spiritualist praises our lectures and promises to defend mediums? Is that father or mother a true Spiritualist who will invite mediums secretly to their homes and hold circles "on the sly," not even allowing their children to participate in the joy when a departed member of the family comes with messages of love from the Spirit-world? Would a mother—a true Spiritualist—put a child to bed sobbing for its dead sister, when she had reason to suppose that little one would shortly appear in another room under the roof where the little mourner was sleeping? If so, all I have to say is, Spiritualism has not touched the deeps of her soul and done its work there.

I would not in any way, either with voice or pen, say aught to induce people to discount mediumship. All we know of the sublime teachings of Spiritualism, is due directly or indirectly to that source, but I press the question home to the readers of your widely circulated journal, has not the method of the past few years relative to the management of a large per cent of the local meetings, relegated the most spiritual work to the rear?

Some of the readers of these lines were identified with the work of Spiritualism in its early days. I would ask if there was ever a grander work achieved than in those times when Prof. Denton, Thos. Gales Forster, Achsah Sprague, Mrs. M. S. Towsend Wood, Lizzie Doten, N. S. and I. P. Greenleaf, Warren Chase, Dr. Storer and a host of others whose names shine like stars in the galaxy of Spiritualism, graced its rostrum? Those who heard those grand advocates of our philosophy in those days when Spiritualists were as one brotherhood, know the inspirations through their organisms fell like holy baptisms upon those who listened. Skeptics crowded the audience rooms and went away to investigate, and ascertain if their statements were true. Where did they go? To the home circles; they were held in every community. Boys and girls were touched by the power of the spirit, and related wonderful visions and many of them spake as mortal never spake before. Who does not hold tender memories of those days who experienced those things? There was no spirit of rivalry or jealousy felt on those hallowed occasions, hearts were softened and made tender as the dear messages from our arisen friends were voiced by human lips. From the circle-room the newly converted, went to the public meetings to hear explained the things they had seen and heard. There was a strength in the work of that day because the laborers in the vineyard of Spiritualism, were working on spiritual lines.

I believe in, and thoroughly endorse the idea of co-operation between the phenomenal and philosophical in Spiritualism in public, wherever it seems the most practical, if satisfactory work can be done.

But is not the matter of Spiritualism put in a peculiar and a false light when it is proclaimed emphatically by those most interested in phenomenal work, that "audiences will not gather to hear a lecture unless supplemented with a test seance." That may be true in some localities, but it is not the case the world over, and is not such a statement a libel on the intelligence and integrity of the rank and file of Spiritualists?

I have met many of our grand workers the past year, have learned from them, that they continue to be successful though they conduct their meetings in the old way. Sometimes I follow them in their work and I learn by those who have been favored with their services that they "fill the bill."

There are but few mediums, comparatively speaking, who can do as good work in the presence of an audience of hundreds as in a quiet parlor meeting. One failure by a medium is heralded an hundred times more than a half dozen successful readings, and in numerous instances, public work taken up at an early stage in a medium's career has proven disastrous, not only to the health of the medium but the mediumship itself.

There are occasions, especially at the large gatherings such as one meets at the campmeetings, where it seems absolutely necessary for phenomenal work on the platform. Those who are called to do this are as a general rule satisfactory in their work. The manifestations given, strengthen and clinch the arguments. Tests of wonderful accuracy, and magnificent readings are given. While these grand mediums are numerous, they are not to be found in every community where there are Spiritualists, or where spiritual meetings are held. I do not know of a lecturer in the field that objects to co-operating occasionally with a first-class medium, I do, however, know of many who protest to sitting an hour after giving a lecture, and listening to so-called readings, advice in business schemes, the talking over domestic troubles, and hunting of "lost papers," under the pretence of giving tests.

I do not wonder that many of the older and more thoughtful ones among our adherents are conspicious in the meetings in some localities for their absence. If they were furnished food for thought, and felt an effort was being made to get into the soul of Spiritualism, many who have gone to different churches would return to their old love and be as ready as in former times to help bear aloft the standard of Spiritualism. There are glorious exceptions, to the conditions mentioned in this communication, and I believe that the time is not far distant, when the majority of our good people will be led to see that Spiritualism, to every individual means unfoldment, education —a rising into higher life, a knowledge that we are spirits here and now, and as such, must take up its Great Work.

FROM "THE HUB."

Notes and News of Spiritualism in Boston.

A New England Party Attends the N. S. A. Convention.

To the Editor:—It is so seldom that we see a Boston letter, or news of any kind from the Hub, that we think the Spiritualists of the West must think that the Spiritualist of the East are all asleep. But let me tell you that we are all wide-awake and are trying to advance the great cause of Spiritualism.

It was a great pleasure to the writer to meet so many Spiritualists of the West at the convention just held in Washington. I think the New England Spiritualists showed their interest by attending the convention in such large numbers. It was the largest party that ever left New England—Massachusetts and Connecticut furnishing the largest numbers.

The party started from Boston, via the N. Y. N. H. & H. R. R., in their special car, arriving at Fall River at about 8 o'clock. Leaving their car, the party went on board the magnificent steamer (The Priscilla) of the Fall River line. The night was all that could be asked for, for the comfort and pleasure of the party.

After a good night's rest, the party arrived in New York at 7 o'clock Monday morning. The Massachucetts and Maine members of the party congregated in the grand saloon of the steamer to await and receive the Excursionists that were to join the party at New York, coming from Connecticut via rail.

From the Priscilla we went on board an annex boat (which had been engaged for our party), and sailed across the river to Jersey City, where we found an excellent breakfast awaiting us.

After satisfying the inner man, we boarded a special car of the Royal Blue line and journeyed on to Philadephia, Pa., where we made a stop of about three hours.

The party visited the Mint, Independence Hall and Wannamaker's store, after which they sat down to dinner furnished by the Royal Blue line. We found as we entered the spacious dining room a long table with covers laid for 53.

After partaking of a bounteous feast, we again boarded the train and started for the National Capital to attend the Convention. The train arrived at Washington at 6:30 P.M., and the company found carriages in waiting to convey them to their hotel, the Ebbitt House. The people that went to make up the jolly party from New England are as follows. Mr. and Mrs. J. B. Hatch, Jr., and Master E. W. Hatch and Charlie L. C. Hatch, of Boston; Dr. Geo. A. Fuller, Worcester; Mrs. Carrie P. Prull, Mr. and Mrs. J. B. Hatcher, Mr. Hebron Libby, Boston; Mrs. M. E. Young, Mrs. Mattie Allbe, Somerville; Mrs. Burus Stewart, Lake Pleasant; Mr. and Mrs. H. Makenzie, Somerville; Mr. and Mrs. B. F. Wentworth, Charlestown; Mrs. Flavin Thrall and Miss Lehavne Thrall, Poquonock, Ct; Mr. and Mrs. Storrs, Hartford, Ct; Mr. N. U. Lyon, Fall River; Mr. and Mrs. T. F. Rand, Hartland, Maine; Mrs. M. L. Bowers, New York; Mr. and Mrs. G. W. Fowler, Lynn; Mr. F. W. Smith, Mr. A. H. Blakinton, Rockland, Maine; Mrs. A. B. Pinney, Mrs. A. Holman, Mrs. Emma Grant, of Winsted, Ct; Mrs. A. E. Pierce, Hartford, Ct; Mrs. J. J. Whitney (California) now of Boston, Mass; Mrs. Hattie Penney, Miss Marie Sullivan, Boston; Mr. M. A. Warren, Mr. Fred. Woodbury of Hudson, Mass.; Mr. C. W. Sullivan, Boston; Mrs. Mattie Chamberlain, Hyde Park, Mass.; Mr. and Mrs. Whiting, New Haven, Ct.; Mr. W. H. Hawkes, Boston; Mr. W. H. Bach, Springfield, Mass.; Mrs. Anna Dick, Dr. N. P. Smith, Mrs. L. A. Potter, Miss C. F. Sherman, Mrs. Sarah Gill, Boston; Mrs. Maggie Waite, New York; Mr. Mullen, New York. Dr. G. C. B. Ewell joined the party in New York. You can see by the list that the party consisted of workers.

There are many among the above that became aquainted with the Western Spiritualists, and their friendship is bound together with a strong cord that will take all eternity to sever.

I know I must be trying your patience, so I will say a word about the meeting in Boston, and then I will stop this rambling letter. After being closed all summer the meetings opened in October. The First Spiritualist Ladies' Aid Society; that meets at 241 Tremont Street.

This society is one of the oldest, if not the oldest, in this part of the country. It has for its members some of the oldest Spiritualists, and some of the greatest workers. It is a charitable society and does a good work. It meets every Friday.

On Sunday, Oct. 4, The Boston Spiritual Temple that meets in Berkeley Hall opened its meeting. It was to have had as its speaker for that month Prof. J. Clegg Wright, but owing to illness he was obliged to cancel the engagement. (We trust that ere this time he has fully recovered, as we can ill afford to lose such workers). But the society was fortunate in securing the service of that very popular speaker and test medium Mr. J. Frank Baxter, who on account of the disbanding of a society for which he was going to speak, was at liberty.

The First Spiritual Temple opened its meetings Sunday Oct. 4, having as medium Mr. and Mrs. O. L. Concannon and as speaker in the afternoon that excellent trance speaker Mrs. N. J. Willis. Full houses have been the results.

On Sunday afternoon Oct. 4, the Boston Spiritual Lyceum opened its school and a good number of children took part in the opening exercises. This, the youngest lyceum in the country, is fast growing in numbers. It is officered by young people and can well be called the Young People's Lyceum. As this is the only lyceum that meets in Boston (I am sorry to say), the Spiritualists should see to it that their children attend. Nothing is taught in this lyceum but Spiritualism. The writer being the conductor, would like to hear from the different Conductors and officers of lyceums throughout the country. We would also be pleased to receive letters from any child or pupil in any lyceum.

On Wednesday, Oct. 7, The Helping Hand Society, an auxiliary to the Boston Spiritual Temple, opened meetings at 3 Boylston Place, Gould Hall. This society opened with a new board of officers, with Mrs. Carrie L. Hatch as its president, and judging from the manner in which it opened, and the large audience, it looks as if it was going to be the banner year for that society.

The speakers of the Temple are all given a reception by this society on the third Wednesday in each month. The first Wednesday is given to the Veterans' Spiritualist Union. This society is doing a great work. It is a strictly charity society, and expends much money among the poor. It has already expended over $5,000 to poor Spiritualists mediums. It has just purchased an elegant mansion with beautiful grounds, for the purpose of a Spiritualist Home. And I would like to say right here, that if anyone wishes to help this society, either with money or furnishing for the New Home, the society will feel very grateful. Goods or money should be sent to W. H. Banks, clerk, or M. T. Dole, treasure. Remember this is not a Boston society, it is a National Society with headquarters in Boston, Mass. If you wish to join, send your name with $1.00 to W. H. Banks, 77 State street, Boston, and help their good work along.

This month the Boston Spiritual Temple has for speaker a lady from the West, Mrs. Abbie E. Sheets of Grand Ledge, Mich., and I want to say to her western friends that she is one of the best lady speakers that has stood upon our platform for many seasons, and we are in doubt if we ever let her return again to the west—if so, only to return again to Boston and the East. Mrs. Sheets opened our meeting Nov. 1, and standing room was at a premium. The hall was full long before the time to open the meeting. If there are any more speakers in the west like Mrs. Sheets, send them along.

Besides Mrs. Sheets, we have with us that noted California medium, Mrs. J. J. Whitney. The people of the East consider Mrs Whitney one of the best test mediums that has stood upon their platform. Her tests are clearly given, and very convincing, she has made a host of friends at the Hub, and it pains them to think that she talks of returning to California in December—only, however, for a short stay. With such Ladies as Mrs. Sheets and Mrs. Whitney the Spiritualist platform is elevated to a high order—at least that is what the eastern Spiritualists think.

You can see by this that the Spiritualists of New England are not asleep, at least here in Boston.

J. BROWNE HATCH.

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Remember—this coffee is for sale only by the Golden Laxative Coffee Co., Ayer, Mass. 35 and 50 cents a package. 365

The Cause in Iowa.

TO THE EDITOR:—When I last wrote you, Mrs. Kayner and myself were enjoying beautiful weather in the capital city of this great State. A few days later we received an urgent call to come to Strawberry Point, in the northeast county of the State. It took us away from the more level farming section into a far more broken and rugged country. This is one of the finest dairy sections in the State, the farmers sending their milk to the butter creameries.

Arrived at this place we were met by kind friends of the cause, Mr. Gager, Mrs. Treadwell and Dr. Barrington, and were conducted to the hospitable home of E. L. Gager. We found that bills had been well distributed, announcing that meetings would be held in the Universalist church, and Mrs. Kayner spoke six times to audiences that gave good attention. Her tests of character reading and description of spirits were very marked, and many of them instantly recognized. People came in with wagons from the country eight and ten miles away. One family came from Elkport, nearly twenty-two miles, and after he heard Mrs. Kayner speak, wanted to know if we would go to his place. We told him that if we could see our way there and back all right, we would go. He said that as soon as he returned home he would look about and see what could be done. Three or four days after we received a letter from him wherein he said that the hall was engaged and we were announced to be there the following week for two nights at least. So the morning after election he came for us with a team and we were in for a cool, rough ride over the hills. Thursday evening, the 5th inst., she spoke in Sall's Hall to an audience larger than any we had at this place. On the evening of the 6th Mrs. Kayner again spoke to a large audience for these small towns. There were many tests given, and as these were the first Spiritualist meetings ever held in Elkport, there were many different reasons given to account for the phenomena. Some said that the friend, Mr. Frank Kafar, told her all that she gave to the people. That he and another friend in the town posted her before she came to the hall; and yet the guides picked out scars, describing and locating them, that the friends knew nothing of whatever. One remarkable test was the reading of a photograph that was handed to her, face down, that had two faces on it. She described them both, telling sex, traits of character, etc., that were pronounced correct. The people watched her very closely to see that she did not look at the face of the picture, and although she had never seen the party before, or even spoken a word to them, yet when we got to the hotel we heard the charge made that she had been posted beforehand just what to say, and overheard the party say that she never saw or spoke to the medium before she took the photograph. The guides also read two or three while blindfolded, to demonstrate that it would be impossible to do so by physiognomy. This morning, the 9th, we bid adieu to the hospitality and kindness of Bro. Kafar and family, who did all in their power to make us comfortable, and returned to the Point, and now are preparing to start on the road again, as we have a call for Independence. T. D. KAYNER.

FROM DENVER, COL.

Doings of Societies, Workers and Mediums.

To the Editor:—Dr. G. C. B. Ewell, pastor of the First Spiritual Church, Denver, Col., on Sunday morning at 10:30 was in his accustomed place on the platform, apparently as fresh as if his past week had been one of leisure, instead of a journey of 3,000 miles in attendance on a national convention filled with business twenty hours out of the twenty-four, and making several business calls upon old patients, and friendly ones as well, besides speaking from platform at impromptu call many times. Some one remarked at the Sunday service, if it was not an illustration of spirit power, phenomenal enough for any demand, it were a pity.

So do any of our inspirational workers present most wonderful, convincing phenomena of spirit agency in many ways.

A fine resume of the work of the N. S. A. at Washington was the privilege of the two audiences of the day, morning and evening.

Dr. Ewell found awaiting him acquaintances made at the recent campmeeting in Texas, in the persons of Mrs. Jennie Darrell and Mr. Harry S. Shagren—not unknown, probably, to many of your readers.

After the lecture on Sunday evening, Mrs. Darrell was introduced to the audience and gave a wonderful exhibition of clairvoyant power in a few moments only devoted to the test. In her absence from the hall a gentleman set his watch at an hour of his own choice, another selected a number of cards and arranged them to suit his own fancy, many gave numbers which were put upon a slate with the amount, and so on with other tests, all of which she was able to describe accurately on her return.

On Tuesday night, at a public seance, a cabinet was placed in the middle of our large platform and after undergoing change of clothing under surveillance of a committee of ladies—volunteers from the audience—she entered it and received handkerchiefs from the audience. In a second of time they were thrown out with beautiful portraits printed on them, many of which were recognized by their owners.

The slate-writing of Mr. Shagren was as satisfactory; a page of legible matter written in three different colors, with address and signature as plain as ever open hand gave, between slates which never left the sight of the audience. Mrs. Darrell gives materializing—full forms—and holds seances in the church for that on Thursday evenings. She insists on strict test conditions, disrobing and re-dressing in the presence of a volunteer committee of ladies; and in clothes furnished by them.

They will remain in Denver a while giving seances Tuesday and Thursday evenings, and be present at the society meetings Sundays and Wednesdays.

Under the auspices of our church, a State convention of Spiritualists is called for November 10, 11 and 12, our pastor being missionary at large for the National, and State agent as well. We hope every Spiritualist in Colorado will respond either by letter or in person. Let us know how many there are in the State. Let us be placed in communication with you, that we may be able to help you to help yourselves and others. That is the religion of Spiritualism rightly understood.

S. L. HARD, M. D.
Secretary First Spiritual Church.

CHAS. E. WATKINS, M. D. . . .

THE FAMOUS SPECIALIST

Who is so successful in treating Chronic Diseases, devotes his whole time to his practice. This is one reason for his great success.

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ANOTHER REASON is he is acknowledged by all to have the most wonderful psychic powers by which he can locate the cause of disease.

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HE IS ENDORSED

by all the Spiritual papers not only as a fine physician, but a perfect gentleman and honest in every respect.

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"CHRONIC DISEASES,"

Which will more than repay you. Should you desire to consult him

Send Two 2-cent Stamps, Age, Sex, and Leading Symptom.

DR. C. E. WATKINS,
AYER, MASS.

The Good Cause Flourishing.

A COMPLIMENT TO MRS. M. E. CADWALLADER.

TO THE EDITOR:—Our association, which was founded in 1852, has passed through many vicissitudes in the many years which have passed, and many of our influential members have passed the borderland between the two worlds, and for some time we have had no encouraging reports to offer.

Our constitution and by-laws provide for only voluntary contributions, so that even the poorest could become members by being properly endorsed, and subscribing to our constitution.

This year we are much encouraged. The arrest of our mediums has drawn us closer together, and many who have held aloof from the local work have signified their intention of coming forward and helping financially to place the First Association upon a firm foundation.

We have secured a commodious hall in the centre of the city, and are holding meetings with great success. During October the well-known and inspired orator, Mr. A. E. Tisdale, lectured twice each Sunday and rendered many of his inspiring songs, to the gratification of large audiences.

We have also issued tracts for general distribution, containing a brief address by President H. D. Barrett, of the N. S. A., presenting the principles of Spiritualism in a manner which has commanded the interest of all. In connection with our association we have organized a Helping Hand Society and Young People's Spiritual Union. The members of both meet each week and the interest is growing.

Through the winter it is our purpose to hold a series of mediums' meetings and special young people's services, in connection with the lyceum work.

Our people are loyal to the N. S. A., and do all they can to support it financially, but owing to the call for means to sustain the cause of the mediums here, have not been able to contribute as much to its treasury as in former years. Some of our mediums here have been in destitute circumstances on account of the persecution, and the ban put upon them, and we have had to take special collections to aid them in their temporary embarrassment.

It is our duty and privilege to say that the present encouraging outlook is largely due to the tireless efforts of our vice-president, Mrs. M. E. Cadwallader, who by her faithful work for the mediums here, and the cause generally, has aroused a greater interest, and to this cause we are indebted for the many who have recently signified their intention to subscribe financially toward the expenses of our meetings.

We have reason to feel much encouraged, and are sure that the meetings conducted this season under the auspices of the First Association of Spiritualists will serve to create a widespread interest in the cause of Spiritualism.

F. H. MORRILL,
Philadelphia, Pa. Sec'y.

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REMEMBER TO ADDRESS
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INDIANAPOLIS, IND. 353tf

Stockton, Cal., to the Front.

To the Editor:—Thinking your readers would be pleased to hear how the work is progressing in California and feeling good news of the cause is encouraging to others, I take the liberty of telling of what we are doing in Stockton. The old society having disbanded, a few of us met together and organized a new one under a charter of the National Organization; but I must give credit where it is due. Our State Society very happily selected Mrs. Elizabeth Sloper, an earnest, faithful, never-ceasing worker, as State organizer, and it was through her efforts that an interest was awakened resulting in the forming of "The People's Spiritualist Society of Stockton," of which the grand and noble worker, Dr. C. Grattan, was elected president, and L. B. Horton, secretary—two earnest souls whose greatest desires are to give the progressive truths of Spiritualism to the world, and under their able management we have made a grand start by obtaining the services of Prof. A. J. Swarts, Ph.D., LL.D., of Chicago, and his noble sister, Mrs. M A. Janny, Ph.D., who, Sunday evening, Nov. 1, finished a four weeks' course of lectures and lessons upon the higher truths. The Professor's lectures were presented in language that all could appreciate, understand and individually apply to every-day life. To listen to him is a treat that mortals don't meet with very often. Mrs. Janny assisted her brother grandly in his work, but in the classes that were formed she excelled as a teacher of sarcognomy, and expounder of Prof. Babbitt's great discoveries in connection with how to apply science to the improving of the human conditions.

They drew large audiences, among whom were seen lawyers and members of the medical fraternity.

Our society, though small in numbers, are earnest workers, and we are adding to our membership every week. Besides our Sunday evening meetings, we have organized an afternoon meeting for development, and so far have received encouraging evidences of spirit power, several coming out as mediums and others following, proving that when earnest mortals call upon their spirit friends they will surely respond. Thus the good work goes on, and I would say to all Spiritualists and true seekers after higher truths, let us be more earnest and united, and the compensation shall be, sad hearts will be comforted, mourners' tears shall be wiped away, and humanity drawn nearer to the great ruling power of the universe. Hoping I have not tired your readers by the length of this, I am, yours for the cause,

Stockton, Cal. F. M. BROWN.

A Good Offer.

If you are sick and have failed to find relief, send your name and address to Dr. J. R. Craig, 1346 Market street, San Francisco, Cal., and he will send you a correct diagnosis. Stamps for reply. 370

Dr. E. J. Worst,

of Ashland, Ohio, will mail any reader of The Progressive Thinker one of his new Aerial Catarrh Inhalers with medicine enough for one year free. He will allow you three days as a trial, then if perfectly satisfied, send him $1; if not, return it to him in the original package. Catarrh, asthma, colds in the head, bronchitis and tuberculosis immediately relieved and speedily cured. Don't pay big prices for worthless inhalers. Address above. 374

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price $1.00. For sale at this office.

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SUCCESSFULLY TREATED OVER ONE THOUSAND PATIENTS

of all diseases that flesh is heir to, and will give you proof of her powers, by sending requirements as per small advertisement for diagnosis of your case. Here is one of her many cures:

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MY DEAR MRS. DOBSON:—I herewith enclose $1.15 for another month's remedies for my sister Emma. I can't tell you how much good these medicines do her and how thankful and grateful we are for having applied for them. When she began taking this last medicine, she had considerable distress in the bowels and stomach, but after a week she was relieved and we are convinced if she had not the medicine she would have had a serious sick spell as liver, stomach and bowels were in a bad condition. Now everything seems in good order; still we feel as if more medicine will eventually cure all her ailments. We thank you sincerely for prompt reply, and wish you all the success you so well merit.

With affectionate regards, very truly,
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DEVELOPMENT.

In answer to the many inquiries that come to me from all parts of the country relative to the development of mediumship, we would say the American Spiritual Health Circle is intended to develop health and strength particularly.

Naturally, mediumistic people will be assisted in the development of their gifts by it. We have, however, a class for the special purpose of developing mediumistic gifts to which weekly instructions are given, as received from the guides of some of the best known and most successful mediums in Boston and vicinity. Chas. E. Watkins, M. D., the renowned independent slate-writer and psychic, permits the use of his name.

Finding it impossible to answer the many inquiries, we have concluded, with the consent of the guides to make the developing circle general, and will send outline, terms, etc., to all interested on receipt of your address on stamped envelope.

B. W. BANKS, Sec'y.
357 Columbus Ave., Boston, Mass. [365

Testimonial.

B. F. POOLE, Clinton, Iowa—Dear Sir:—Your Melted Pebble Spectacles are all right. They fit me well. Are just what I wanted. I am 91 years old. Many thanks. Respectfully,
GEO. W. GOODWIN.
Hancock Point, Maine.

A Deserved Compliment.

I want to say to the one hundred thousand readers of the best Spiritualist paper in America, that Mr. and Mrs. E. W. Sprague, of Jamestown, N. Y., are serving the First Spiritualist Church of Rochester, Ind., for the present month, and are accomplishing a grand work. Mr. Sprague's lectures are logical, forceful and every way appreciative. He goes right at the facts and presents them so clearly that they cannot be controverted, and as a result all hearers, of whatever denomination, are free to admit that Spiritualism is the religion of nature and the one true philosophy.

In addition to the ability of Mr. and Mrs. Sprague as speakers and platform test mediums, they are good, honest, creditable people, temperate in all things, and hard workers in the cause they represent.

Our audiences are large and composed of men and women who are not only a credit to the society but possessing a character that attracts the attention of the best social surroundings.

What we need on the Spiritualist rostrums are more Spragues and Hulls to preach the philosophy of Spiritualism, and more Lockwoods to establish the science. M. B.

THE SURE FOUNDATION.

"There is no death!" the poet sings,
"What seems so is transition;"
A change of form to spirit brings
A more refined condition.

But is it not a fairy tale—
Imagination's dreaming—
Assuring us that earth's dark trail
On earth is only seeming?

Our loved ones vanish from our sight;
Their forms are laid away,
When touched by death's destroying
blight,
To moulder back to clay.

The question born of cold distrust
Doth ever yet remain:
"If man shall die"—as die he must—
"Shall he then live again?"

The Christian and the Infidel,
Discussing pro and con,
Avail us naught. Ah! who can tell—
Does life continue on?

The answer, if it comes at all,
Must come through demonstration;
Our faith and hope in ruins fall
Without this sure foundation.

Then welcome all phenomena—
From raps to inspiration—
The whole encyclopædia
Of psychic information.

MRS. A. H. REYNOLDS.

"Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth $1. For sale at this office.

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To those who desire gifts for the season of the "Glad New Year," the following list of books is offered:

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A romance that, to spiritualized minds, will appear intensely realistic. In the form of an autobiographical story it discusses instructively matters of love, virtue, ideal or spiritual forces, telepathy, psychic or soul forces, materialism, marriage, etc. The story is well woven, the ideas well wrought out and the lesson is taught in such an entertaining way that one follows it from beginning to end with unflagging interest. Price $1.25. Can be ordered from this office.

Development of Mediumship by Terrestrial Magnetism. By Abby A. Judson.

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Human Culture and Cure. Part First—The Philosophy of Cure (Including Methods and Instruments). By E. D. Babbitt, M. D., LL.D., Dean of the College of Fine Forces, and author of The Principles of Light and Color, etc.

There is a close connection between Dr. Babbitt's "Principles of Light and Color" and his "Human Culture and Cure;" they may be considered as parts of one great whole, constituting together a work that might fitly and justly entitle their author to laurels of highest praise for deep incisive research into and intuitive perception of Nature's finer forces, and the application of the same to the physical, mental and spiritual upbuilding of humanity.

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Dr. Babbitt goes deeper into his subject than is possible for any mere materialistic scientist to enter, because of his possession of the finer intuitive and clairvoyant faculty. This gives added clearness and value to his work.

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Under this alliterative and suggestive title, the author, who is well-known to Spiritualists, has prepared a little handbook presenting the reasons and arguments in favor of vegetarianism. It is a succinct yet comprehensive statement of the principal reasons for entertaining the principle that vegetables and fruit should constitute the food of mankind.

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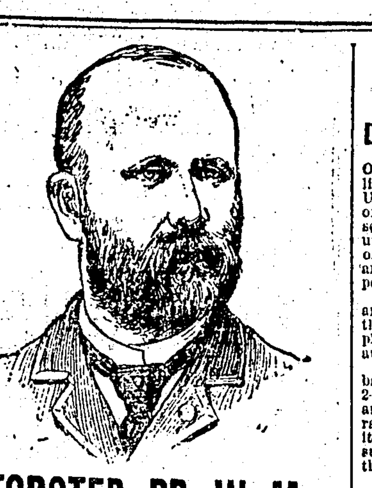
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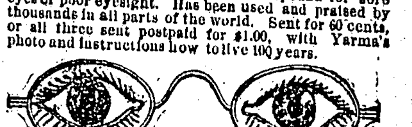
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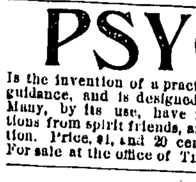
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PEN-FLASHES FROM THE PACIFIC COAST.

BY DR. J. M. PEEBLES.

POSTPONED POSSIBILITIES.

Few things fill me with more dignified disgust than to see a preacher solemnly rise in the pulpit, and putting on a gloomy scowl, drawl out the words:—"Let us begin the praise of God by reading from his holy word." Does God the Infinite Over-soul, the Infinite Spirit, desire praise? Does the Almighty ask for flattery? Children and sectarian "babes in Christ" may desire praise; and there are the poor undeveloped mortals who feast upon praise and flattery. These are the postponed possibilities of full-orbed human beings.

"Why call ye me good?" said Jesus—"none is good but one, and that is God." Dr. Livingstone, the great African explorer, never it is said, preserved any words of praise, written or spoken concerning himself. The consciousness of having done right according to the dictates of his best judgment was a sufficient reward. A just appreciation, however, is not praise.

It is reported of the brilliant Gen. Gordon, the ideal soldier and statesman, assassinated in the Soudan, that he would not listen to a word of praise. He destroyed an important sketch of his Chinese victories so that his friends might avoid praising him in the future.

Praise and flattery become the babyhood of the race. Great and good souls will have none of it. And then to apply it to God—"let us begin his praise"—fills and thrills inteligent men with a dignified pity mingled with contempt. Our preachers ought to be preached to until they mend their theological ways.

An old old orthodox hymn begins thus:

"Praise God in conversation,
Praise Him in prayer;
Praise in the congregation,
Praise Him everywhere."

God requires no praise; neither do intelligent men and women. But let the good and the wise be appreciated and encouraged in their works of reform. It will lighten their burdens. It will lift leaden loads from languishing lives, melt away mountains of misery and spread the sunshine of summer over souls that are chilled with disappointment and sorrowing for consummation of hope delayed.

LAND GRABBERS.

I am no politician. No party can claim my allegiance. Being an American, I vote for the most honest, upright and conscientious man. And I've a deep conviction that every person born into this world has an original right to air to breathe, to water to drink, and to soil—land for ploughing, sowing and reaping. And yet, America is largely a country of foreign-born landlords, dukes, earls, barons, owning vast millions of our choicest acres. The Arena gives the following:

Names.	No. of acres.
Duke of Bedford	51,085
Earl of Brownlow	57,799
Earl of Carlisle	78,540
Earl of Cawdor	51,538
Earl of Cleveland	106,650
Earl of Derby	56,698
Duke of Devonshire	148,626
Lord of Londonsboro	52,655
Duke of Northumberland	191,460
Duke of Portland	55,259
Earls of Powis	46,095
Duke of Rutland	70,030
Lady Willoughby	59,212
Sir W. W. Win	91,612
Earl of Yarborough	54,570
Baron Tweeddale	1,750,000
Byron H. Evans	700,000
Duke of Sutherland	422,000
W. Whaley, M. P.	310,000
Robert Tenant	530,000
Lord Dunmore	120,000
Benjamin Neugas	100,000
Lord Houghton	60,000
Lord Dunraven	60,000
A. Peel, M. P.	10,000
M. Ellerhousen	600,000
Alexander Grant	35,000
C. M. Beach	10,000
Marquis Demores	15,000

"As if individuals could not acquire our lands fast enough, we find that vast combinations of foreign capital have been formed to accomplish that purpose. A Scotch syndicate, for example, owns 500,000 acres in Florida; an English syndicate owns 1,800,000 acres in Mississippi; another owns 3,000,000 acres in Texas; a Dutch syndicate owns 4,500,000 in New Mexico, etc. There are fifty-six foreign corporations and individuals that together own more than 26,000,000 acres of land in the United States. This is an area larger than the State of Indiana, and would make more than 140,000 farms of 160 acres each." * * * American corporations and individuals own perhaps almost as much land for speculative purposes as is held by Europeans. There seems to be a growing tendency that there should be a limit to land ownership, and that foreign ownership should be prohibited.

A MARKED CONTRAST.

At the Cassadaga camp, J. Clegg Wright is thus reported—I hope falsely:

"Of all the rotten things in this world, an invocation is the most rotten. Whenever an invocation is given I want to take to the green sward. It is an insult to human reason. It is deplorable to me to see the wooden-headedness of some people who don the robes of darkness and perpetuate the bondage of human intelligence."

Such rough ranting assertions may have interested scoffing atheists but at the same time they must have chilled every sensitive, religiously-inclined Spiritualist that heard them.

One of the noblest and most scholarly men, as well as a writing and clairvoyant medium, was W. Stainton Moses, editor of London Light. Under the automatic control of his exalted spirit teachers, he wrote:

"In any case neglect not to offer up earnest and active prayer for blessings which spirits) can minister. Did ye know the power of prayer ye would use it more; not as vain man prays for that which he thinks best, but for the ministery of those who can soothe his sorrows, alleviate his woes, and bring down blessings upon him richer than any he can picture. Pray, frind, pray!"

If Mr. Wright referred to hypocrisy and the abuse of priestly prayers, why did he not so say, rather than to launch a general thunderbolt at all invocations, pronouncing them "rotten." Mrs. Richmond, Mr. Wiggins, Mr. Colville and nearly all of our grandly inspired speakers, prelude their lectures with invocations. Prayers and invocations are innate in human nature. They bubble up spontaneously. Looking up to a superior Power, or persons, is divine. Pigs may not look to the oak from whence the acorns fell. It could hardly be expected of pigs! But men are supposed to have developed a long way up from their primal, pighood condition. Ancient spirits, the highest angels, pray, so we are taught. Prayer is aspiration. Invocations are thinking of, and calling upon loving angels. The best of us need their help. Let us, then, be humble, aspirational, prayerful.

GEMS OF TRUTH FROM JOSEPH.

With an eye on "Christian Scientists," Mental Scientists and other extremists of that ilk who contend that "evil is a lesser good," J. O. Barrett, secretary of the Minnesota State Forestry Association, discourses wisely as follows:

"These new doctors of divinity have their rights of opinion, but does their opinion change the fact that evil is as positive a condition or moral quality as goodness? Was Nero's fiddling while the Christian martyrs were burning a lesser good? Was the general massacre of the Huguenots in France a lesser good? Was the Reign of Terror in Paris a lesser good? Was the hanging of the Quakers by the pious Puritans a lesser good? Was the assassination of Abraham Lincoln a lesser good? Are the murderous raids of the Turks upon the defenseless men, women and children of Armenia a lesser good? Is the Spanish butchery of the Cuban patriots a lesser good? Personal and social robbery, prostitution, inebriety, tyranny, bloody savagery, and the miseries thus endured and entailed upon us—is it all a lesser good?

"I cannot help the conviction—and do not want to—that 'vice is a monster,' a reality, a positive fact; and that it is our business not to call it pretty names, a 'lesser good'—but an absolute evil."

Otherwise expressed, our old friend, J. O. Barrett, does not believe that a malicious lie is a lesser truth, that rape is lesser chastity, and that willful murder is a lesser effort to save human life. Joseph's theology is sound. He is capable of thinking on all sides of great moral problems, and so thinking generally comes to right conclusions. May the Minnesota forests that he seeks to save and cultivate ever wave gracefully in his honor. Wave on, oh, forests.

FRANCIS SCHLATTER.

Rumor has it that this strange mystic—this healer of healers—is in Mexico, winding his zigzag way among the miners to San Diego. It is to be hoped that the rumor may prove to be reality. I am inclined to give it credence. Upon his reaching San Diego I shall make him my guest, thus constituting a compound Health-Home battery, a jubilee time for invalids!

Schlatter is certainly a nineteenth century wonder. He is profoundly independent. He cares nothing for what is denominated "Society." He travels through the valleys and over mountains horseback or muleback; or on foot, bareheaded and barefooted. He prefers to be much of the time alone. Some asking him to heal them he does not even notice. Others he goes out of his way to find and heal without being asked. He is moved by the spirit. In early life he was a Catholic; but now pays no regard to any church or church ceremonies. He seems to know nothing of Spiritualism; or at least did not seem to a few years ago when in San Antonio, Texas. He was there ten or fifteen days; and he certainly performed some astounding cures. Others he did not help. He is a powerful medium, not knowing it.

What was peculiar with him in San Antonio, he would rush off to a house uninvited, unexpectedly to the family; and curing an invalid, would receive neither thanks nor money. He seemed a complete instrument in invisible yet potent hands. He did not talk good English. I never heard him say, "spirits," or angels. He declared that his power was from the "Father." He came to San Antonio uninvited, and left, no one knew for where. He left, too, in the height of his prosperity. He made no special friends. He did not seem to do as well after an officious Mexican seemingly took charge of him and his work. The "Regulars" pronounced him crazy. A spiritual medium declared that he was one of the twelve Messiahs. The Theosophists said he was a Mystico-Mahatma reincarnated to finish up some undone Karma work of a previous life.

It is reported through the western press and private sources that Schlatter has twice been imprisoned as a vagrant, that he has been beaten with lashes on his bare back, that he has been mobbed in the streets, that he commands those he heals to thank God, not him; that he was arraigned in Hot Springs as a lunatic, and accordingly, when he stretched out his hands in Denver to heal a man, he suddenly withdrew them, telling him that he could not heal him. The man wanting to know why, Francis said, "You would not like to have it known;" but the man persisted, and Francis then told him he had been a murderer. After this the man cowed, and slunk away in the crowd.

To the popular mind he is odd, eccentric, a lunatic, a pestilent fellow and mentally weak—weak-minded—all of which reminds me of these words of that ancient medium, the apostle Paul: "For he hath chosen the foolish things of this world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty."

UNIVERSALISTS PLEASED WITH SPIRITUALISM.

And why should they not be? Universalism is a beautiful faith—faith in the Fatherhood of God, the brotherhood of man, and in the final progression and restoration of mankind to holiness and Heaven. And Spiritualism—a conscious converse with the resurrected souls residing in the Spiritual world, sustains, demonstrates the truth of the above faith; and reaching further, transforms hope into reality, faith into fruition.

"Add to your faith knowledge," said Paul. Spiritualists have done this. No communicating spirits have taught total depravity, "election and reprobation," or "eternal Hell torments." They teach evolution and sing the song of progression. And yet there are Universalist preachers who, out of envy and jealousy, preach popgun sermons against, and hurl theological javelins at Spiritualists. They are bigots fingering around Ballou's outworn buttonholes. They live on faith and donations. They yet fight "Partialists" and quote the old Abrahamic promises to prove that:

"Judas with a cord outstripped his Lord
And got to Heaven first."

There are a couple of these old silurian fossils here in Southern California, and they would best benefit Universalism by getting their carcasses underground as soon as possible. They have outlived their once little usefulness. They hang on to life to slander their superiors, to find fault—to growl and grunt. Neptune pity the ship that sails such barnacles!

On the other hand, there are Universalist preachers with young blood in their veins—preachers afire with inpiration, and fully abreast of the times. The spirit never grows old. Souls smile under their crowns of white. Leigh Hunt at eighty was called the immortal boy.

In 1810 Boston had a population of 33,000. The population covering the same territory now is 160,000—and what has been the increase in Universalism? Let us see! There was then one Universalist Church founded in 1785, and now there are in the same district two—just two, Revs. Roblins' and Perins'. At this rate, how long will it take Universalism to turn the crank of the Universe? Universalism is a back chapter. It shows the dry rot. Whittemore's hat proved too small for growing young men, and the Rev. Dr. Sawyer's bulls only excited smiles.

The Rev. Holmes Slade, of Elgin, Ill., one of the ablest, most influential and liberal-minded preachers in the Universalist ministry, in writing me of my late pamphlets, "Who are these Spiritualists?" says: "Your late publication, doctor, on Spiritualism came duly to hand and I esteem it very highly, and thank you for it. I may say that with your definition and presentation of Spiritualism I am more than pleased. I have always believed since 1849 or 1850 in the psychological powers of the invisible world and the holy ministeries of angels as being among the most wonderful phenomena of this wonderful age. I have remembered you these forty years and more with great affection, and it was a rich treat to break bread with you in your California home and freshen up an old friendship."

Beginning with the Rev. Moses Ballou, then a pastor in Philadelphia, down to the Rev. Mr. Parker of the West, more than fifty Universalist clergymen have invited—urged me—to return to the fellowship of the denomination. But, never! Can the ripened wheat return into its envelope of chaff? Can the winged bird again go back into its cast-off shell? Can—will the well-born child of progress return to its uterine life to dwell in a placent, a prison of darkness? Never.

PRESERVING THE SIMPLE.

Universalists, far behind the Unitarians in liberality and scholarships, have a fixed creed, and the hypocrites and super-sanctified in the sect would like to crush or eliminate all the more liberal elements from the denomination. These are the brakes that check the car of progress. They are the old cadavers that disagreeably scent the church of humanity. They are the carrion corpses that compel the angels to hold their noses as they wing their way above them. Though denying a future Hell, these moss-back bigots in the sect carry around a little picayunish pocket Hell to scorch and smirch those that don't sneeze when they take the genuine brand of Winchester snuff. And yet, rich in hope, and noted in both continents for charity and sympathy, I believe in the final salvation of these men, basing my belief largely upon this Scriptural text—"The Lord preserveth the simple."

AMONG PACIFIC COAST MEDIUMS.

Remembering that Greece gave the world a Socrates, Judea a Jesus, Patmos a John, and rugged Scotland a Duguid, it is generally conceded that mountainous countries and ozone-charged islands, rather than low fog-lands, are conducive to the highest phases of mediumship. Stars, environments certainly and sometimes seriously affect sensitives.

Mrs. Montague is filling a year's engagement with the Psychical Society—otherwise a Spiritualist Society, in Oakland. This lady was born in Paris, France, and her parents were devoted Roman Catholics. She does not know the time when she was not a seer. When a child she saw beautiful scenes, fairy lands, and played with angel children. She wondered why everybody could not see them. Her visions were considered by churchmen dreams and disordered vagaries of the imagination. From early youth—taught from above—she utterly abhorred nobles, kings and priests; and the more so since many of her visions related to the Inquisition, and those old Crusaders that crimsoned the plains of Europe and portions of the Orient with human blood.

At sixteen she became a Protestant. Though deprived of early school privileges, information and a knowledge of books came to her by impression and inspiration when asleep, or in a dreamy semi-conscious state. Her wisdom was often a puzzle to her companions.

At twenty she had a most astounding spirit test. Her mother, whom she supposed well, several thousand miles distant, came as a spirit and announced to her every detail of her sickness, death, and transition into spirit-life. The spiritual world was from this time on as real to her as this world. Though learning several languages from her spirit-educators, she never heard English spoken till 1878; and yet she now lectures in it eloquently and fluently.

She is clairvoyant and clairaudient, but did not begin to psychometrize until about five years ago. Her platform lectures are of a superior order, and her public tests are marvelous. Whenever she lectures in San Diego, crowds flock to hear hear. Such mediumship both demonstrates a future existence and builds up Spiritualism. Much work and many golden days await this truly inspired woman. Mr. Montague, her husband, has mining interests in the vicinity of San Diego.

FREITAG AND HER GIFTS.

Mrs. Maude L. Freitag, with her husband—an excellent, unassuming man—resides in National City, only a few miles from San Diego. Here she attended school. Here she has many warm personal friends who are not Spiritualists. As a woman she is highly esteemed by all who know her. Her mediumship began early. When at school she would see names invisible to others, written upon the blackboard. And she thus gave tests not knowing it to be Spiritualism; for she had neither attended a scance, nor listened to a Spiritualist lecture.

Mrs. Freitag did not go to some psychic "confidence man," or to some traveling tramp, to be developed as a slate-writing medium or something else. No. Home development is safest and best.

This lady gives excellent lectures in her trance state. She writes automatically under control. She is clairvoyant and clairaudient. But her phase most astonishing and convincing to skeptics is her ballot tests, which she gives before crowded audiences. So far as my knowledge, or hearsay, extends she never fails in her tests. Possibly putting her upon a platform with half a dozen jealous, envious mediums around her with their different controls—their different disturbing wills, thoughts and aural emanations, her controlling intelligence might fail, and so might an archangel under such conditions. Her method of the ballot tests is similar to Mrs. Foye's. They are demonstrations of the fact of spirit communion. Often Mrs. Freitag does not touch ballots. Sometimes the ballots, besides being folded tightly, are pinned; others are both folded and sewed together carefully before coming to the hall. But no matter—the spirits read them just the same, and do it every time.

PERSONAL EXPERIENCE IN A CROWDED HALL.

I never ask for a test. I do not wish tests. And it quite disgusts me to see old, bald-headed Spiritualists hunting for tests, signs, and wonders. True, like others I am delighted to receive messages from those who have crossed the crystal river of death. Accordingly (never having met, seen nor spoken with her in San Diego) I stepped into Lafayette hall one evening last month to hear Mrs. Freitag. The services had commenced, the hall was crowded. I took my seat about halfway back behind a post. When the blank ballots were passed I wrote on three the names, Frederick W. Evans, Rev. J. H. Harter, and S. B. Brittan, folding and rolling them tightly. There were about a peck of these ballots carried up to the table. After giving perhaps a dozen or more communications—all recognized—she saw a star over a ballot, and picking it up, there were three heavy raps; and "I see," she said, "a tall, dignified spirit walking upon the platform. He must have been a public man. He is bright, graceful and commanding in appearance. I heard the name Burton,—no, Brinton,—no, Brittan," three heavy raps. "Did any one in the audience," she asked, "write the name of Brittan? If so, stand up."

I arose. "I now see," she added, "written in the air over your head, Samuel B. Brittan. Was that the name of your friend now in spirit-life? It was—and he says you further wrote in the ballot—'Have you a word for me?'" "Yes, I did." The skeptic holding the ballot all this time, now opened it and read the contents to the audience. It was correct.

Prof. Brittan's message, referring to our past mutual work in liberalizing religious ideas, and in healing body and soul as did the Nazarene, bade me go on, assurring me that I should ever have him and other heavenly helpers to aid me. Ancient spirits inspired me. A great work was coming up before me, especially in foreign lands. "The past," he said, "that you have accomplished in the way of human progress will fade away into forgetfulness almost, as compared with what you will yet accomplish for the good of humanity."

Such messages are pleasant and encouraging. And, to accept them for just what they are worth after passing them through the crucibles of my better judgment, and highest reason. Neither spirits, angels, nor gods are infallible. Cultured reason is the supreme judge.

Prof. Brittan had previously informed me through Dr. Schlesinger that he was interested in my work; which was natural considering the fact that he was physician, lecturer and author when in mortal life. As a spirit he came to me unexpected, unasked, confirming what the intelligences had said through Mrs. Montague, that such ancients as the Mohammedan Ben Ali, and the old Grecian Galen aided me in my instantaneous cures. Friend Colville's controlling intelligences had previously told me the same thing, accompanied with prophecies that I should find valuable manuscripts and hieroglyphic documents confirming many historic facts, now questioned by the literate. We shall see.

Honor, all honor to mediums.

Mediumship is a blessed gift, rightly, religiously used. Genuine mediums are comparable to pure gold. They are gems in any household. They are message-bearers from heaven; and they are also moral necessities to convince worldly materialists of a future conscious existence and to bring us into closer relations with those exalted angels that minister to us mortals.

"How beautiful upon the mountains," said the old prophet, "are the feet of those that publish peace, that bring good tidings of good things." And how beautiful upon the mountains of progress and truth are the feet and the whole personages of mediums that are unselfish, honest, truthful, modest, candid, conscientious and heaven-inspired! They are bearers of love-messages to earth from the highlands of immortality; they are the golden censers that, swinging between heaven and earth, bring the incense of hope and comfort to mortals; they are the birds of paradise that tell in tones, sweet as angels use, of a sunny summerland when sorrows of earth are o'er; they are the oaks of Olympus and the cedars of Lebanon, that, catching the rising sunbeams, reflect them in radiance bright to the lower planes of earth; they are the illumined ladders of light upon which angels, as in Jacob's time, are seen ascending and descending; they are the angel lamps suspended in the mid heavens, lighting the pathway of weary mortals to the many-mansioned house of the Father, eternal in the Heavens. Oh! Spiritualists, treat them tenderly, kindly, giving them the very best and most harmonious conditions. They are God's elect.

Pretenders, impostors, how common! Smooth-tongued women and "confidence men" cute and sleek, a sort of pot-hole mediums tramping through the country trading upon the gullibility of gullible spiritists! They profess to develop mediums for shekels, psychometrize ores, astrologize destinies, locate gold mines, find Kidd's money, materialize spirits, utter prophecies—anything called for by their gullible dupes. Expose them, and some little clique of Spiritistic sapheads will pop up and cry "persecution" and defend them. There are spiritists who would believe in and defend the "Devil" if he could manufacture a rap, read a sealed letter or materialize a ghost. Slime follows in the tracks of these fellows. They ought to go to work and earn the bread they eat; or, dropping their pretended mediumship, they might go to frying out rattlesnake oil for the cure of rheumatism.

There are mediums that no money would tempt me to favorably notice publicly. They may have mediumistic gifts which they frequently grossly abuse. They require watching. Their ways are crooked. They will lie. They do not pay their honest debts. They do not keep their promises. They are specimens of traveling "confidence" men. And, sad to say, there are Spiritists with sufficiently soft spongy craniums to support these frauds—frauds who ought to ply pick, spade and hoe ten hours a day, and so get an honest living.

NO MEDICINES FOR BABES.

On my way East recently to Washington, by the Santa Fe, when out of the lemon fields of Riverside and the orange orchards of San Bernardino, a babe in the sleeping-car was noticed to be restless, crying and evidently seriously ill. The mother, so frail, excited the sympathy of all present.

Approaching the mother, at length, I very innocently said: "Your babe is sick. What medicines are you giving it?"

"The doctor," she replied, "before leaving Los Angeles, prepared these medicines, codeine, bismuth and paregoric. I've just given her five drops of codeine."

"And how much paregoric," I inquired, "do you give her at a time?"

"Ten drops and sometimes more to make her sleep; and I put this bismuth powder into her milk to keep it from souring."

"Yes, but your babe, I see, continues fretting and worrying, crying."

"I know it does," she said, "the poor thing is sick. Are you a doctor?" "I am."

"Well, what medicines would you give my baby?"

"Nothing—I simply advise less foods, the sipping of hot water, and magnetism. The drugs you are administering are slow poisons. If the child has enough vitality to partially withstand these drastic drugs, these chemical poisons, it will grow up into a poor, nervous sickly woman."

"But if I don't give her the codeine or the paregoric she will cry and scream and kick."

"All right; kicking will develope her muscles, screaming will expand her lungs and crying will strengthen the chest. The child is not so sick as it is tired and nervous. When it cries and screams again pass it on to me."

Soon, squirming like an eel, its poor, pinched face broke out in strains unsought and decidedly unmusical—and immediately she put the little, frail, drug-cursed creature into my arms.

Psychically sensing its condition, I put its little, cold, bird's-claw-like hands into one of mine; its fevery head up against my face, and in less than three minutes it fell asleep, calmly asleep, and slept sweetly during the night.

"You must have charmed the baby," was her remark in the morning. And for over a thousand miles I spiritually fathered that little innocent. All it required was soothing magnetism, light nourishment, occasional sipping of hot water and a daily warm bath, followed by a little olive oil.

Mothers, dog these heroic, drastic drug doctors away from your homes, and use good sound common sense, with a few simple household remedies, and you will save both human lives and doctors' bills.

F. A. WIGGINS, TRANCE AND TEST MEDIUM.

Appointed a delegate from the First Spiritualist Society of San Diego, and a proxy delegate for Mr. T. G. Newman, editor of the Philosophical Journal, to the late National Association of Spiritualists convening in Washington, I purchased my through ticket and started eastward in a sleeper, full of faith; but several inches of snow on the highlands of New Mexico and Colorado gave me la grippe and I was compelled to stop in Indianapolis and go to bed.

Taking up a Sunday morning paper in the hotel, I saw the announcement that the Rev. F. A. Wiggins was to speak during the day in the Spiritualist Church. The title "Rev." gave no offence, for I reverence all good men and women; and Church—ecclesia in Greek—means a sympathizing body of believers. And Spiritualists are, or certainly ought to be, a harmonious body of sympathizing believers.

This church edifice purchased of the Lutherans was packed, especially in the evening, to its utmost capacity. The discourses of Mr. Wiggins were instructive, logical and eloquent. He speaks in a semi-conscious trance, and gives tests at the conclusion of his evening lectures, using ballots as do Mrs. Foye and Mrs. Freitag, except that he is blindfolded. The spirits controlling him made no mistakes. Every test name was recognized. Skeptics were astonished, and half doubting Spiritualists were confirmed.

This able exponent of Spiritualism graduated from the theological department of Madison University a Baptist preacher. Being a fine scholar and a most exemplary man, the higher spirit-world of intelligences thought him constituted of the right stuff for their use, and so, through a struggle, they took him, and use him for the upbuilding of truth. He is not a destroyer, but a constructer. If his left hand smites the idols of the past, his right hand builds temples of progress.

He is a worker. He sometimes reads sixty and seventy ballots in one evening. Wherever he labors Zion puts on her beautiful garments of prosperity. At a private seance with this gentleman, my old friends Luthor Colby, H. B. Storer and others came with their greetings. There was no mistaking their identity. Another exalted spirit standing upon a mountain prophesied! I await this prophecy with the deepest interest.

FLOCKING TO CALIFORNIA.

The redbreasts, the swallows and the orioles, moved by an impulse almost immutable, are flocking to the Pacific Coast and Mexico, lands of sunshine and eternal summer. And so mediums and lecturers, and many Spiritualists, impressed by their invisible guides, have already reached this coast for the winter and perhaps permanently. Among the latter are the Lillies, so highly esteemed in the East. Mr. Lillie called upon me last evening. And by the way, he is a most excellent singer and musician; and Mrs. Lillie is one of the very ablest and most successful lecturers in the field. I bespeak for them a warm and most cordial reception upon this sunset coast.

Mr. Ravlin, a reformed—theological reformed—Baptist preacher, is now speaking for the First Spiritualist Society of San Diego. He is drawing large audiences and is administering solid allopathic doses to the orthodox theology. Having been there for thirty years, he knows how. His arraignment of the sectarian "doctrines of devils" is not only withering but absolutely searching. The Society, under its new president, Mr. Wilcox, is doing remarkably well. Success to all our workers. —J. M. PEEBLES.

San Diego, Cal.

HOME-MADE SUNSHINE.

What care I—as the days go by—
Whether gloomy or bright the sky?
What care I what the weather may be?
Cold or warm—'tis the same to me.
For my dear home skies—they are always blue;
And my dear home weather (the glad days thro')
Is "beautiful summer" from morn till night,
And my feet walk ever in love's true light.
And why? Well, here is my baby sweet,
Following me 'round on his restless feet,
Smiling on me thro' his soft blue eyes,
And gladdening and brightening my indoor skies.
And baby's father, with fond, true heart
(To baby and me, home's better part)—
His face is sunshine and we rejoice
In the music heard in his loving voice.
So why should we heed—as the days go by—
The gloom or the light of the weather and sky
Of the outside world, when we're busy all day
Manufacturing sunshine which fades not away?
With smiles, with kisses, with peace, and with joy—
Father and mother, and baby boy—
We are living each day in the sunshine we make—
And God keep us and guide us for love's dear sake! —Harper's Bazar.

By nature's laws, immutable and just, enjoyment stops when indolence begins.—Pollok.

No one will dare maintain that it is better to do injustice than to bear it.—Aristotle.

I know of no such thing as genius; it is nothing but labor and diligence.—Hogarth.

There is no genius in life like the genius of energy and industry.—D. G. Mitchell.

Justice is the constant desire and effort to render every man his due.—Justinian.

In the meantime our policy is a masterly inactivity.—J. C. Calhoun.

THE MOHAMMEDAN MESSIAH.

His Coming Will Be Foretold by Sixty Forerunners.

According to tradition, says the Contemporary Review, the true mahdi will be preceded by sixty forerunners—John Baptists or Eliases—called babs (bab means the door through which enters the messiah).

As a rule those holy personages—ulemas, or descendants of the prophet, who end by setting up themselves as the messiah—begin by calling themselves only babs, or doors, and if they meet with success and are accepted they then pose as the actual mahdi.

As to the babism of recent times, this is its simple origin: About fifty years ago a young native of Shiraz named Mirza Ali Mohammed was the favorite pupil of a celebrated shika, who was looked upon as a sort of bab, or forerunner of the mahdi. After he died his young pupil, Mirza Ali Mohammed, announced himself as also a bab. He was soon surrounded with disciples. His popularity alarmed the reigning shah. He was arrested and kept in prison for some time, but as his followers increased in number the ulemas thought it prudent to condemn him to death by torture. The subsequent massacre of the babs is a matter of recent history. The babs that were left, inspired by a thirst for vengeance, now plotted the assassination of the shah and each attempt has been followed by more bab massacres.

Now you have the key of the situation. The late shah succumbed at last to one of these assassins, who had unsuccessfully attempted his destruction several times before. The bab, young Mirza, was not a highly educated person, but very proud and of irreproachable life. He was not otherwise remarkable but possessed of a strange faculty of writing with extreme speed (you would call it mediumistic writing, an accomplishment considered miraculous by our adepts). Still, he wrote little about his doctrine or his person, but after his death his apostles made a mahdi of him, and from that to a divine incarnation was a step easily accomplished, as we have seen illustrated in your own Christian religion. To mahdiism were soon joined mysticism and pantheism, which have always dominated the philosophic instincts of the Iranian people. If you want to understand present Persian politics you must bear in mind that Iranla (Persia) has always been and is now full of sects like babism, which are called soufi hakem, sheikhi babis, etc.

RELIGIOUSLY INSANE.

A Bangor Man Committed to the Insane Asylum.

The municipal officers held a meeting at noon Friday and it was voted to commit Samuel J. Keith, of this city, to the insane asylum at Augusta and he was taken there on the afternoon train by Mr. A. K. Rollins.

Mr. Keith's case is a sad one. A week ago he grew religiously insane. He was all right, so his friends say, until he went to a certain series of religious meetings very recently held here, not, however the Moody meetings. From that time his mind began to fail and his condition has gone from bad to worse.

He claimed that he had been visited by God and told his family that he must make a sacrifice. Wednesday night he declared to his wife and child that they would both be dead before morning. He did not say that he intended to kill them, but his relatives closely watched his movements.

He said he had received a message from heaven that he must preach and stated that he tried to hire the Y. M. C. hall for that purpose, but the authorities would not let him have it.

Mr. Keith was a pleasant agreeable young man with a decided aptitude for business and was well liked by all who knew him. He is the son of J. L. Keith of Old Town and his family is a particularly bright one. Many friends will regret to hear of the misfortune which has overtaken the young man and will hope that he may soon be restored to full health and to his family, as the physicians say there is good reason for beliving that he will be.—Bangor Daily Commercial.

THOUGHTS.

When beautiful thoughts unto you are given—
Beautiful thoughts from earth to heaven—
You should give heed to them, give them expression;
They may to some one bring sweet consolation.
Weary ones traveling along life's rough highway,
Stumbling and falling in some darkened by-way,
May catch the sweet sound of truths that are spoken
As balm to the soul or the heart that is broken.
'Tis better to let the light that's within you
Shine forth and be seen by those in the dark,
That they may in error no longer continue,
But be guided aright by the glimmering spark.
Give to each thought the careful attention
That you would bestow on some cherished flower—
That it may expand to its fullest dimension
In beauty, in color, in fragrance and power.
'Tis selfishness only that hides from another
The things that we so greatly enjoy;
Then keep not those heaven-born thoughts from each other,
For selfishness will real pleasure destroy. —Clara Glenford.

AN IMPORTANT QUESTION

WHAT IS GOD

And Where and What Is Heaven?

A Lecture Delivered November 1, BY MRS. NORIE CLAMAN, Under the Inspiration of "Brother John."

We then as workers together with him beseech you also that you receive not the grace of God in vain. Cor. II., 1: 6.

The subject chosen for discussion at this hour has been handed in by a member of the congregation, and I want to say before entering upon these most important questions that I shall endeavor, as far as I know, to tell to you in the simplest form of language I can command what I know to be the truth, what has been taught me, and also what I have seen upon the spirit side of the immortal part of life relative to this God, and also to the other subject, heaven.

It is not my desire to obstruct a bridge or a something in your pathway, or to divert your opinions, but what-soever is said from this pulpit at this hour upon these two important subjects is for man's betterment and edification, and also for the upbuilding of the spiritual intelligences here, too. There are those of you who may feel within yourselves that there are no invisible forces present at this time. Do not be mistaken, friends, for there are innumerable forces here who have been taught exactly as some of you have been—taught that there is a personal God and a literal heaven; and in that narrow, man-made religion they are seeking, as some of you are seeking to-night; they are seeking that help which man cannot give them; are seeking that help which orthodox creeds have said God alone can give. But it is within themselves to get it. It is within themselves to receive the truth. This is why they—I am speaking of the spiritual forces present—have come here at this time that some word of truth may be given them from which they may derive a benefit, whereby they may be helped to go on in the spirit life.

First, as we look along down the ages of time, long years before the Jesus of Nazareth was born upon the material plane, the conscious part of man called out for help; he knew not whence it was to come; he knew not whence he himself came, and he cried out for a something to be given him whereby he might know and realize the immortal part of mankind. Long ages ago a parallel line was drawn out between this something and the mortal man. He studied around and about it, all the conditions of it imaginable, to find a name by which he might call this something, and the name of God was finally decided upon. But they did not go far enough with that name. In crying out to this God in their prayers, they called upon him as if he were a being. They prayed aloud on bended knees with a great volume of words, when this power to whom they prayed was a something within themselves, oh! mortal man.

You may ask the question from the orthodox standpoint, "who is this God?" The answer nine times out of ten will be that He is a spirit. He is the ruler, of all this universe. It would have to be a very narrow contracted God, if He ruled only this universe. Others will say to you, He is an all-wise being, an occupant of a throne in heaven. A minister of the gospel, a learned man of this city, said to my instrument a few days ago—I was with her and heard him: "God is a spirit. God is good. God is a just God, and he lives in heaven." She asked him where was heaven. "Up there, up there," he answered.

Up where? Has any one who lives there in the spheres of immortal life—for I cannot call it "up there"—has anyone, oh! friends of earth, ever returned from the place they call heaven and told you that there was a God up there who was a personality, who could see children born only to be cast down to a literal hell? Oh, no! Let us not accept such a belief as that. Let us tear down these dogmas set up by man to cover up self. To cover up self, man has tried to make God an idol to save some and to damn others.

Long years ago, when I was living here, I was taught these doctrines, but there was always something within my breast which said to me: "John, there is something better than that for you, and you must work out this heaven for yourself. You must understand this God who lives just as much within yourself as anywhere else.

There is a power, there is an intelligence, and it is very unscientific to call this power God; but you can call it something else, a power which far surpasses that name.—Jehova. What is it? I AM. I AM, that is what you should call it, only you put these two expressions as one. I am life, I am that good, I am that God individually and the over-soul.

Let us reason together. If you were not, from whence comes your conscious state? If you were not, oh! man of earth, whence do you receive this intelligence? This power, this Life, is within every soul. You call it ego, you can call it I AM, but remember that it is a power which lives not beyond upon a throne, but within yourself.

But how can we understand then this power of which I speak? It is the easiest and simplest thing in the world to understand. How? By retiring within yourself and there seeking. Not by placing an idol upon a throne to be worshiped, but by creating within yourself a desire for heaven, a desire for immortal life.

"But," say you, "where is this heaven?" "Where can I find this heaven?" By looking within. There you have everything that is to be found anywhere—in all this boundless universe, all space, taking in all of the other planets. And by the recognition of one's own self, by looking within one's own self, you have it all, and you have it exactly as you make it.

Then we cannot call heaven a place, can we? In some instances I have been sent to bear spirits out of mortal life into spirit life whose lives had been spiritual, whose lives here had been grand, good lives, and when awakened in the Spirit-world they went to a place which I should call a place of rest. And how did they gain that place of rest? They paid attention to that I AM, that God force which lives supreme within. They paid attention to the pleadings of conscience, accepted the truth and understood themselves, and now they are receiving the reward of the deeds they did here. They are enjoying heaven. Yes, and they come back to us of the material plane, they bring words of cheer, words of comfort, and they say in our ears: "Listen! I am pleading for you, and I will guide you there."

Then, oh! then, what? If he upon the material plane says: "Open the door of my understanding. Come in and sup with me and I with you. I am a part of you and you a part of me." Oh! how quickly does that chain begin to grow, and there is soon a way built across the little stream that divides the mortal from the immortal life. This drives away all fear of death. This drives away all the terrors of the fairy stories our mothers told to us when we were boys, of the devil getting us if we were bad. These drive away all of these harmful ideas and they are wiped, as it were, from off the face of the earth. This is the way, friends, that heaven is being constructed. This is the way that heaven is being brought to earth, by each soul awakened to a sense of its duty seeking to help its fellow man. Then if we work in union, this great intelligence that lives incarnate in everything ceases to be a God and becomes a light; ceases to be what has been put up as an idol, and lives in everything alike. The lowest forms of molecules of life—every blade of grass, the leaves of the trees, the animals, and everything that mind can conceive of,—tells you that there is a something that propels that life, or how would it get there? It shows that there must be an intelligence within that brings forth that life in its special form. Then comes the dawn of glorious truth. Mankind cannot go any more along that little narrow pathway which has been constructed by mortal man. No longer can we be satisfied with what is within the lids of the Holy Bible so-called. No longer can we be satisfied with the songs we have sung. Then we ask what is there that can satisfy us? There is but one single thing that alone can satisfy the inquiring mind of mortal man, and that is this: The understanding of himself, a realization of what is this force, what he himself is, and what becomes of the immortal part when he is through with the mortal man. And as the dawn breaks I can see the glorious sun of truth appearing which shall be able to help the human family.

Upon the material plane we know that when our neighbor is sick and we carry food to him, pay his rent, go hungry if necessary that he may be fed, there is a something within us that says: "Thou hast done well. Accept the applause of those who through the power of impression led you aright." This is the condition that is being felt all through this land. As it grows it will supply many hungry souls who have never been satisfied by creed, dogma or priesthood.

This is only truth backed up by spirit-life, borne in anew to you from time to time. It is the only truth which can satisfy the inquiring soul of mankind to-day; the only truth known anywhere among men upon the material plane that teaches the simplicity of immortal life. It is the only truth that brings your loved ones back to your arms, whose mortal part has been given back to mother clay. It is the only truth that says to you, "They are not dead. Let that be banished from your mind forever. There are no dead. The entire boundless universe is all life. There is no death. And this heaven so long talked of is not a place, but a condition, a peaceful, quiet, harmonious condition. Rest, oh! thou weary one. Peace and love is what makes heaven— not a place, but a condition."

The man who works from morning until night for the betterment of mankind is the man who when he awakens in the spirit morning will find a home whose every timber is a thought which he has put forth for the good of his fellow men, as was so beautifully explained in the poem read at the opening of the meeting, and great will be that spirit's home. Great will be his reward, because he has been striving while living here to have an abiding place when through with this life, and at the same time by and through these conditions he could through the power of impression help his fellowmen living here into a higher and better understanding of themselves.

There is no time, dear friends, in the busy world of to-day among so many human souls, to talk about man-made creeds or man-made religions. The time was when the material world was full of narrow minded and selfish men, and we have been warring with them to make them understand themselves, to awaken them to the fact that there is something better beyond this first sphere, and just as they are here so are they there.

There are millions of souls to-day incarnated back upon this material plane who are helping us through the power of love to scatter these truths. In the private rooms are the little circles being held by many of you to learn the truth of immortal life, to know the lines which draw you closer and closer to the spheres in the spirit life. So hasten away from man-made creeds of to-day. Come one come all, and join the army. Come and unite with us while we are here, for ere the dawn of a new century, the truths which I have proclaimed to you shall be carried from shore to shore and put into practice. God's kingdom shall be established upon the material plane. I AM shall speak out through the mouths of mortal man. There shall be no more clashing of arms, no more of wringing of hands; but peace will reign, heaven will be instituted in every home, and children of love will be born, and wives and husbands will be united, not as two but as one. And when they go into the spheres of immortal life, their home over there will be well made, because every thought of love, and that great power of attraction which governs everything will be put into practice, and they will receive the reward of a well spent life while here.

Place yourself then, let me pray of you, in a condition to receive your loved ones in the spirit-life. Be prepared with garments clean and white. Oh! may the angel world come close around those of earth to-day. Break down the barriers and let the sunshine flood in. Open the way now, oh! friends of earth. Let heaven be yours. Let that ego which is all life know itself.

Accept the blessing of love so true watching over you.

Everyone that flatters thee is no friend in misery.—DeFoe.

The doing of an evil to avoid an evil can not be good.—Coleridge.

Do you—dare you to taunt me with my born deformity?—Byron.

Who then is free? The wise man who can command himself.—Horace.

I see that fashion wears out more apparel than the man.—Shakspeare.

The world must have great minds, even as great spheres suns.—Bailey.

The owner ought to be more honorable than the estate.—Xenophon.

It is a joy to think the best we can of human kind.—Wordsworth.

Learning is pleasurable, but doing is the height of enjoyment.—Novalis.

Nothing is so atrocious as fancy without taste.—Goethe.

SPIRITUAL ELECTRICITY.

Translation of a Very Ancient Manuscript.

I give the following as the translation of a very ancient Mss.:

Look well, that you understand that which comes to you, for out of the potency of the thought comes the potency of the Word. Mighty events and their consequences shape themselves even from the seemingly feeble vibrations. To those who are glad to listen, hear what the spirit hath to say: "Yield not up these privileges, they are a part of your birthright."

It is not what to say, but how to choose that which will be most readily understood. To talk of Fohat, the Spirit of Fire, is to talk of the One; not only of the one, but of the essence of the Incomprehensible and Unapproachable. This is symbolical. When we are considering the macrocosm, we may perceive something of that which is there, by an examination of the microcosm. Let us so study.

That from which the human mind recoils, because it perceives how useless it is to try to perceive the unperceivable, we will approach, because, by meditating, there may grow upon us some idea of that which was, and is and is to come.

The symbol of the infinite and the spiritual, is typified on the physical plane, by its manifestation. Now let us see how it manifests itself. You are all familiar with the physical fire. Whence comes it? All of the Aryan myths tell us that it came down from Heaven, and they say well, because it is the direct manifestation of the omnipotent force of the universe.

Let us pursue the examination a little farther. Fire is omnipotent. Those who have studied in the physical realms of knowledge are willing to admit there is nothing upon the surface of the earth that will not yield to the power of fire, and there is but one opposing force in the visible universe, that is named water. It is also known that beyond a certain point water itself is dissolved into its constituents by fire; and then, that which it had before opposed, it increases in intensity, heat and power of absorption. In one sense, fire absorbs everything. We will not, however, diverge from the main idea, by attempting to follow out these changes of polarity, and of vibration, but satisfy our minds with the simple statement that everything does, or can be made to disappear in fire. Fine gold is there separated from its dross. Whatever is there consumed is separated into its essential parts, the manifested and the unmanifested, and that which remains in the fire is freed from gross, physical conditions. All the stains, all the impurities, and all the filthiness are dissolved away by the intensity of the potency within the fire.

Again, fire is universal. There is no place upon the whole earth, nor in the universe, of absolute cold, therefore, there must be fire everywhere. Fire is omniscient, because it contains within itself all things. Fire is omnipotent, because nothing can stand against it. Fire is omnipresent, because out of that which seems most opposed, it can be evoked. Thus we have the TRIAD, which stands for the ONE. Outside of potency, knowledge and presence, nothing else could exist, or be created. They who in the ancient times thought and meditated much upon this subject, deemed Fohat, or Fire, not the manifestation perceived on the physical plane, but the essence or pattern on the spiritual plane, of all that appears on the visible. It is Spiritual Electricity, the innermost of the innermost, and fire is its symbol, fittest type of that which is the ONE.

It is perceivable of Fohat, that all which approaches it, is absorbed into it, and is cleansed and purified of all but the highest potency, so it must also be a symbol of purity.

Philosophers say that it is not approachable, and why? Because that which seeks to approach, from a physical conception, understading or desire, will be consumed or changed; that which remains will be the essence, while that which fades away, will be the stain, the worthless, the weakness, the illusion, the changeable. That which remains will be pure, and in alignment to the plane of itself.

Suppose a great city is on fire, in a number of places. The great lapping tongues of flame and intense heat, breaking out here and there, finally unite, and become one in their work of destruction. So they who approach Fohat in thought, come into alignment, and as they come closer within the light, they ever approach, never touch the flame, for they must advance only from within, and be changed from the physical materiality, to the Spiritually essential.

Do you wonder that the old philosophers insisted so strenuously upon the idea of purity of thought, of act, and of living; because in the approach, the Word is absolute and inevitable, and in the consuming, it were better that the larger part remain as pure gold, and that the smaller part were purged away, and this is in proportion to the overcoming of the physical desires, the increase of spiritual knowledge, and perfection of life.

There can be no manifestation without Fohat. Darkness, cold and death are synonymous terms. If light is universal, if life is universal, Fohat must be universal also. Then whatever fire in the physical typifies, whatever in meditation you can ascribe to it, you can ascribe to Fohat. The fire which apparently devoureth, absorbs and contains within itself all existence, all life, all manifestation.

When Fohat shall have withdrawn itself, within itself (as fire sometimes seems to have done), or in other words dies out, it still contains within itself the germ or spark of re-creation, regeneration and re-manifestation. Thus the Divine Karma, produced by desire of the good, lingers forever, and ever through all the eternities, to produce the out-going of the cycle which returning into itself, completes for Fohat, the Spiritual Electricity, the beginning and end of the great Manvantaric day.

He who will study the light and the fire, looking to them only as the veil which but thinly conceals the essence, may of himself learn many lessons which can make him richer in knowledge, and perchance it may make life easier on the rough and rugged road, over which all the earth-born must travel. To whoever may read, let there come the benediction of peace, help, strength, beneficence, and guidance. We look to the higher self—Spiritual Electricity. —W. P. PHELON, M. D.

I CURE FITS

When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a lifelong study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Postoffice address.

Prof. W. H. PEEKE, F. D., 4 Cedar St., New York

ANIMALS IN HEAVEN.

Have They a Continued Existence?

Some Interesting Experiences in Proof of the Affirmative.

Having had many remarkable experiences, and having heard of others still more remarkable, which were well authenticated, in affirmation of the above query, and having carefully weighed all the evidence obtained, I am as positive that all species of animals survive the disintegration of the material body as I am of the most elementary principles of nature. If they do not—then farewell to the immortality of the soul of man; for there is just as much evidence that the animal has a soul as there is that man has. It is supreme egotism for man to assume that he alone of all the animal kingdom will survive the change called death.

"But," says an objector, "they don't aspire to immortality."

How does he know they do not? Has he ever interviewed them upon the subject?

Another says: "If there are animals in heaven, then excuse me; I will demand a card of absence."

Very well; if this one has an antipathy to animals he will very likely be assigned to a sphere where they are not. But remember this: Animals, like people, will cease to thirst for blood in the spirit form, and therefore will no more go forth to the slaughter of prey; will no more "sting" or "bite," or bite.

Isaiah spoke of the spirit-world when he said:

"The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the suckling together; and a little child shall lead them . . And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord (spirit) as the waters cover the sea."—Isaiah xi:6,8,9.

When we have given to the world our revelations upon the origin and evolution of spirit and matter, we will illustrate the part animals have to play in the universal drama of life.

The fact is, there are many Spiritualists who have not outgrown the narrow orthodox heaven—they seem to imagine heaven to be a painted city with streets of gold, gates of ivory; cold, cheerless, sculptured walls, with perhaps a few gardens of flowers.

In the spirit we have roamed those "evergreen mountains of life," those sylvan, vine-trellised dales with their indescribable variety of rainbow-tinted flowers; those beauteous waving plains, and by the clear waters have seen the wild deer and the lion sporting together, while the forests were melodious with the celestial songs of birds. Such is our ideal heaven. But we must omit further description here and return to cold facts.

B. F. Underwood, one of the most profound thinkers of the age, recently wrote a powerful argument in the defence of animals, in which he quoted the following sublime passage from that other brilliant writer, Jerome K. Jerome:

"Ah! old staunch friend, with your deep, clear eyes and bright, quick glances that take in all one has to say before one has time to speak it, do you know you are only an animal and have no mind? Do you know that dull-eyed, gin-sodden lout leaning against the outpost there is immeasurably your superior? Do you know that every little-minded selfish scoundrel, who never did a gentle deed or said a kind word, who never had a thought that was not mean and low, or a desire that was not mean and base, whose every action is a fraud and whose every utterance is a lie; do you know that these crawling skulks are as much superior to you as the sun is superior to sunlight, you honorable, brave-hearted, unselfish brute? They are men, you know, and men are the greatest, noblest and wisest and best beings in the whole vast, eternal universe. Any man will tell you that."

Not "any man." There are many men in our list of acquaintances who believe the meanest dog is superior to the average biped call man.

The terms "brutal" and "beastly" are misnomers as applied to men. Usually when the epithet is applied to an individual, he is so much below the beasts of the field that such appellations highly flatter him.

A CLAIRVOYANT HORSE.

A pastor of one of the San Diego churches (whose name I am requested to withhold for obvious reasons, though the statements can be easily verified) had a very remakable experience in the early days of California. He then had a circuit in the mining camps of Placer county, if I remember the county correctly, and had started to give a series of temperance lectures, which were resulting disastrously to the saloons in the town where he was located.

One morning he found a card tacked to his door warning him that if he attempted to keep his appointment to deliver a temperance lecture at a certain camp, ten miles from there, he would never reach the place alive.

He treated the matter as a joke, and on the appointed evening mounted his faithful steed and set out to keep his date. There was a fork in the road, both branches leading to the same place—one being shorter but rougher than the other. Being a slow rider, it was always his custom to take the short route.

That night he started, as usual, on the short route, and had proceeded but a short distance when his horse suddenly seized the bits between his teeth, wheeled about and dashed back to the fork in the road. This nettled the rider, and having again obtained control of the reins he applied the whip to the trembling animal and soon found himself at the same point. It was a bright moonlight night and nothing was visible to the clerical rider, but all of a sudden the horse again reared upon his hind feet and struck the air with both front feet as though someone had seized him by the bits. Again the animal wheeled and ran back to the forks of the road, trembling and frothing at the mouth. Never had the horse displayed such conduct before, and the rider thought it strange, and so, with the remark, "Have it your own way, then," took the other road and arrived a little late, but in time to give his lecture. He did not mention his experience, however, until some time after, thinking nothing more about it, until one of his converts confessed that he, with a number of others, had been in a plot to assassinate the reverend gentleman, and that they were ambushed at a point about a mile beyond where the animal became frightened, in the canyon, knowing that to be his accustomed route. The men chanced to be superstitious, and believing it to be a miracle that saved the preacher's life, several of them joined the church and confessed to relieve their conscience.

OTHER EXPERIENCES.

Mrs. Flora B. White, a well known and estimable lady of San Diego, in a letter to the Herald of Light, made the following statement, which is well authenticated, and which should be sufficient proof of the existence of animals out of the material form: "Some years ago I had a home in the Santa Cruz mountains, and when my dear old mother passed out of my mortal sight, we laid her to rest under one of the large redwood trees on the home place and within sight of the house windows. Our cat was a great pet of my mother's, and was constantly with her in her last illness. A few days after the funeral, we noticed the cat playing on and around the grave, and, watching her closely, would see her rub against what to us seemed empty space, and show every evidence of pleasure and companionship. This was an every-day occurrence, until one evening we found the lifeless body of the cat stretched on the grave. The question is what did she see around the grave and why did she die there?

"Nearly two years ago myself and husband were stopping with Prof. J. S. Loveland at his home in Summerland. One afternoon we drove into Santa Barbara, returning in the early evening. Our horse (a steady-going old fellow which we have had for years) suddenly shied, at nothing we could see. Taken unawares, we could not control him. The buggy was overturned, breaking it to pieces and throwing us out, dislocating my husband's shoulder and breaking two ribs for me. We were carried back to Prof. Loveland's house, where we found the horse, trembling with excitement, and on enquiring found there had been four runaway accidents at or near the same place in the road where we were hurt."

The writer of this article has had several experiences with a horse on the plains of Kansas. At certain points, in broad daylight and on the open prairie, the animal would suddenly rear backward, with protruding eyes and loud snorts, and trembling in every muscle, would try to run away from something invisible to the rider, and no amount of persuasion would induce him to pass that point without making a detour of nearly a quarter of a mile around the invisible object. At all times, excepting upon these three or four occasion, the horse was perfectly gentle and never shied at material objects—unless a whip, or something truly dangerous.

In a previous number of the Herald of Light, Ella Wilson Marchant, a well-known writer of San Bernardino, gave a similar proof under the heading, "What Did the Cat See?" She told how, upon one occasion, her pet cat, which had always been "at home" in all parts of the house, suddenly became frightened at something it saw in the stairway, but which Mrs Marchant could not see. Through curiosity, she gathered the cat in her arms and carried it upstairs, despite its struggles. Upon being released it dashed away into the garret and hid behind some boxes and other articles stored therein, and later mewed piteously until released from the room. On other occasions, both before and after this episode, the cat allowed itself to be taken into this room without showing the slightest alarm. In answer to the question in the heading of Mrs. Marchant's article, it might be suggested that the cat saw a savage dog which had yielded up the flesh.

It was the accidental discovery of the clairvoyance of animals that led the writer to the investigation of this and occult forces. —E. S. GREEN.

AN APPEAL

To the Spiritualists of America.

The Veteran Spiritualists' Union was incorporated in 1891 under the laws of Massachusetts for the purpose of enrolling and organizing Spiritualists for co-operative action in promulgating the truths of Spiritualism, to solicit bequests and donations from all Spiritualists who desire through its agency to alleviate the necessities of the sick or destitute among its members and others, a work which it has carried on to the full extent of its means since its organization. The Union is not local in its membership, or in the bestowal of its bounties, its members being from nearly every State of the Union, and its beneficiaries to fifteen States, and have not been confined to its members exclusively, nearly one half being outside its pale, and in some urgent cases, even outside the ranks of Spiritualism.

Believing that the time has fully arrived, and the needs of the hour calls for immediate action, the Union therefore, in accordance with the objects for which it was organized, proposes to establish and equip a Home in which to care for the aged, and destitute, and in connection therewith, as soon as practicable, a Hospital building, in which to treat the sick among its unfortunate members, in accordance with the most advanced ideas in hypnotism, magnetism, and kindred remedies.

It is with great pleasure that the Union announces, that after six years of persistent effort, it has at last succeeded in procuring a tract of land, with buildings thereon peculiarly adapted to the purposes of a Home. This establishment is situated in one of the most beautiful suburbs of Boston, known as "Waverly in the town of Belmont." This property, widely known as the Campbell Mansion, has been purchased from Mr. Henry F. Campbell, a gentleman who is deeply in sympathy with the objects and purposes of the Union and a member thereof, and who accompanies the sale with generous gifts of both land and money.

The estate immediately adjoins the Beaver Brook reservation, so-called, of the new Metropolitan Park, and contains a portion of the celebrated Agassiz Moraine and Agassiz Oaks, well known to scientists throughout the country.

The grounds also contain a grove in which to hold open air meetings in the proper season, which will be undoubtedly a marked feature of the movement, and a valuable aid in disseminating the truths of Spiritualism.

Within a radius of nine miles are the cities of Boston, Somerville, Cambridge, Waltham, Newton, Woburn, and the towns of Belmont, Watertown, Winchester, Arlington, Stoneham, and the historic battle-grounds of Lexington and Concord, embracing a population of nearly or quite a million of inhabitants, thus opening a vast field in which to sow the seed of the new gospel of Spiritualism.

Thus with our benevolent work we combine the educational.

The executive work of the Union is done gratuitously by a board of fifteen directors, and no member thereof receives any pecuniary compensation for services rendered.

The Union now earnestly appeals to Spiritualists to embrace the opportunity offered them to contribute to the support of so grand a work, remembering that the power to do so implies the obligation, and "that he who gives quickly gives twice."

All sums received will be acknowledged personally, and in the Banner of Light, with the names of the donors, by Moses T. Dole, treasurer, No. 71 Perkins street, Charlestown District, Boston, Mass. Christopher C. Shaw, president, Wm. H. Banks, clerk. Moses T. Dole, treasurer.

GONE ASTRAY.

Tradition tells us travelers have stood
Lost and alone within the mossy wood,
No mark to guide, and no familiar sound,
No sign of man for miles and miles around;
The forest dim and dark as night draws on,
No hope of rescue ere another dawn.
Could they enjoy the sweet, damp, mossy smell,
Or list to tales the whispering oaks might tell?
Or understand the murmurings of the pines,
Or read what's plainly written 'twixt the lines
In Nature's generous book, unheeding Man
So seldom reads and never understands.
Ah, no, the lonely soul by fear opprest,
Frenzied, is lost to reason and to rest;
Thus the poor outcast, banished from his kind,
A lonelier, darker solitude may find
Within the city's noisy streets,
Where he may witness, but not taste the sweets
Of social life and loving family ties,
Than he who to the forest gladly flies
To dwell within some lonely cave or hut
Content, aye, glad, to think himself forgot.
Hid from the cruel scorn of human eye,
Rejoicing there alone to live and die.
Oh, cruel, unrelenting human hate
To aggravate a fallen brother's fate.
Your boasted, all-forgiving Christian love
Is dead, indeed, to witness all unmoved
The helpless struggles of the throng who fall,
And then fill to the brim their cup of gall,
With petty spite and haughty arrogance,
Proud, untried virtue, and dense ignorance
Of weaker natures, and the thoughtless mind,
Or vilely bred. alas! to crime inclined.
Why punish thus the weary, sin-sick soul,
Tonic and physic to make weak bodies whole?
A thinking man must bow and blush with shame
To think his soul inhabits human frame.
Made in "God's image"—so the pious read.
"A little lower than the angels"—now, indeed,
I think that means, except by saving grace,
Lower than the angels of the "other place."
—Mrs. C. M. W. GREENLEAF.

"EUTHANASIA."

Thankful for the Help Received.

To the Editor:—The article in The Progressive Thinker, November 7, entitled "Euthanasia," meets a long felt want of poor, unfortunate mortals, lingering, as it were, so near the borderland that even the spirit itself longs to be released from the wornout physical body which holds it a prisoner.

We have in our midst, at this time, a faithful sister and medium, who, when under control, speaks several languages, giving many wonderful tests of the power of spirit, when in her more restored physical condition, suffering extremely from an inward cancer. All arrangements have been made for some time for the receiving of the spirit, when freed from its earthly tenement of pain and suffering. Her spirit mother and friends are in daily attendance, anxiously waiting to welcome her to her well-earned home, where, with the knowledge she already has of its surroundings (being a fine clairvoyant), she can return to her patient, indulgent husband and friends here to carry on the work she has left unfinished, as it were, to take up her work on the spirit-side, with new life and vigor.

I wish to thank the brother personally, for the words he so nobly presented in regard to suicides. It has helped me for one, more than he can realize; in that alone his article has done its mission—it has held the spirit-mirror before my eyes. When influenced by these unhappy ones who come to us of times when conditions are such that they can control, we are tempted to do what they have done, thinking to escape our unpleasant duties of life, and to be freed from "taking on" these personations of despair and hopelessness.

His words have helped me to grow strong, and to feel that surely we do not escape the individual consciousness when we awaken to the fact of our rashness. I wish we had many more such M. D.'s in our cause, for the betterment of humanity, for certainly we need them, when one of the greatest battles we have to fight is with the "earth physicians of our free America," while mediums are in every State being persecuted for their mediumship; many are suffering imprisonment and humiliation from this one phase alone.

I sincerely hope this brother may write us from time to time, through the columns of The Progressive Thinker, which grows better and better as each week it is presented to us, clean and bright—so full of wisdom and new life. Long may it live to carry on its humanitarian work. —ESTELLE F. HOWES.
Lily Dale, N. Y.

"The Religion of the Future." By S. Weil. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, $1.25; paper, 50 cents.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical bodies and their psychical bodies with universal nature, and their souls with the higher intelligences, to come into closer connection with the purer realms of the Spirit-world. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, $1; paper, 75 cents.

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BY A. B. FRENCH.

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MODERN SCIENCE.

Interesting Facts and Statements.

Spiritualists Should Examine Science as Well as Phenomena.

All gases are composed of atoms or molecules, of which there are millions of millions of millions in a cubic inch. These myriads of mites are ever flying about with intense velocities. Each knocks against or encounters its fellows. It may be five thousand millions of times. It may be twenty thousand millions of times, in a second. By the energy of these knocks heat is evolved or pressure produced upon any surface which bounds or restrains the gas. Once when Pasteur was dining with his daughter and her family at her home in Burgundy he took care to dip in a glass of water the cherries that were served for dessert and then wipe them carefully with his napkin before putting them in his mouth. His fastidiousness amused the people at the table, but the scientist rebuked them for their levity and discoursed at length on the dangers in microbes and animalculae. A few moments later in a fit of abstraction, he suddenly seized the glass in which he had washed the cherries and drank the water, microbes and all, at a single draught.

HEALTHY MICROBES.

That nature generally knows what she is about better than some scientific experimenters Professor Kijanizia of Kiew has found out to his sorrow. He thought people would be better off if the air was sterilized. Thereupon he destroyed all the microbes in a certain quantity of air and fed it to a number of small animals. But the pure air did not seem to agree with the little beasts, it seemed, for they all died.

THE SUNSHINE.

There was a time, not many years ago, when the sun might shine and shine with all its might and yet leave no scientific record of its presence beyond the effect of mere heat shown by the thermometer. Nowadays all this is changed and there are scattered over various portions of the country instruments which catch every gleam of bright sunlight and write it down indelibly, so that by looking at the picture presented we may see at a glance whether such and such a day was really fine or cloudy. The contrivance by which this is effected is exceedingly simple, consisting as it does of nothing more than a solid glass ball set on a pedestal with a surrounding frame in which to place at a suitable angle a little strip of blue cardboard. The glass ball plays the part of a burning-glass, and when the sun shines brightly the rays are focused upon the strip of cardboard, where the effect is seen in a scorched patch of more or less distinctness. As the relative position of the sun changes the scorch changes too, so that at the end of a bright, sunny day the picture on the card consists of a long scorched line. By measuring this line we get a record of the number of hours' sunshine prevalent during the day. The instrument, although commendably simple has one great drawback. If the brilliancy of the suns' rays be shrouded even to a very small extent by mist or by a thin veil of cirrus cloud the heat produced is insufficient to produce a burn on the card.

PASTE DIAMONDS.

Electricity is now used to detect paste diamonds from the genuine. A small disk of aluminum is attached to the spindle of a small motor. A clamp with a small flat spring, provided with an adjustable screw, holds the article to be tested. It is then moistened and placed in contact with the rapidly revolving aluminum disk. If the stone is a genuine one it will be left intact; if it is bogus it will show brilliant metallic marks.

THERMOMETERS.

To tell whether a thermometer accurately does its work invert the instrument. If the mercury does not fall to the end or if it breaks into several small columns the thermometer contains air and is inaccurate. If perfectly made the slender thread should fill the tube or break off at the bulb and fall to the end of the tube. There is another interesting fact about thermometers. Nine persons out of ten think the mercurial column round, but that is not the case. The thread of mercury in thermometers is flat. If it were round the column could hardly be seen, for the opening of the tube is as fine as the finest thread. Some eight or ten years ago a Boston manufacturer introduced a scheme of coating the back of the tube with white sizing. That makes the column of mercury stand out clear and distinct. Thermometers are cheaper and better than ever before. You can now buy a heat-marker for 25 cents but a first-class instrument will cost you $2. A cheap instrument is like a cheap watch—it is unreliable. The reason for this is that a perfect thermometer has a scale of its own. The cheap thermometer is made on guess work. Hence you see a difference of two, three or five degrees between thermometers in the same locality on the same day. The most sensitive heat marker is the Crookes. It consists of four arms suspended on a steel pivot, rotating like a miniature wind gauge, and the whole affair is inclosed in a glass tube from which the air has been exhausted. The light of a candle one or two feet away causes the arms to rotate. Quite as sensitive is the thermopile, which is used to detect the faint rays of heat transmitted from the moon and stars to this cold world

THE COIN DID NOT COME BACK.

On one occasion, while examining the mechanism of the monster revolving lamp belonging to an English lighthouse, a gentleman wishing to see how many seconds would elapse in completing a revolution, took a half crown piece form his pocket and placed it on the revolving framework. Watch in hand, he waited for the coin to come around again, but no half crown appeared. The seconds lengthened into minutes, still no half crown. "Strange" he exclaimed, "What can be the meaning of it?" In order to ascertain the cause of the strange phenomenon he walked around to the other side of the lamp, and in doing so encountered one of the lighthouse men, who touched his hat and said, "Thank you sir," in an undertone. The man, seeing the coin coming toward him, had pocketed it, thinking it was meant for a tip.

Raoul Pictet who has done much original chemical work at low temperatures, suggests that by making use of low temperatures syntheses may be obtained which would be otherwise impossible. In many chemical operations the heat generated so raises the general temperature of the bodies acted upon that all control over the combination is lost. At very low temperatures, however, all chemical action ceases. By choosing the right temperature therefore, reaction between chemicals may be made as slow as desired. By this means M. Pictet has effected combinations that are impossible at ordinary temperatures.

HYSTERIA.

An unusually rare case of supposed nervous hysteria was exhibited at Bellevue Hospital Medical College, New York, the other day, by Dr. Herman W. Biggs, professor of nervous diseases at the college. The patient was a healthy, intelligent woman 35 years old, who had suddenly become deaf and dumb, as it was believed. There was an effort to speak but no sound could be uttered. At the same time the patient did not, or professed not to hear what was addressed to her. Rest and quiet did not bring relief nor did a calm reasoning, by means of writing, with the woman produce any change such as would be produced by mental treatment in ordinary cases of hysteria. An examination revealed the fact that no local disease interfered, the trachea was in a healthy condition, but the patient had no control of the vocal cords. No vibrations could be produced; and, consequently, no sound was heard. It was clear that the vocal cords were temporarily paralyzed. Prof. Biggs told the students that if there was no permanent injury to the cords, the local trouble would yield to and be disposed of by means of the use of electricity. The electric battery was then called into use, the cords were relaxed and the woman spoke as formerly. Hearing and speech were both restored.

STEEL CORSETS.

The story that a deviation of her compass resulting from the presence of steel in a cork leg worn by the man at the wheel caused the steamer Susan E. Peck to strand near Bar Point, Lake Erie, in September last, with a loss of $20,000, recalls a similar circumstance. According to the narrator, on one of the trips of the fine steel steamer Castella down Lake Huron the last season the second mate reported to Capt. Allen that the compass had suddenly gone wrong, that the needle would swing three or four points to the right or left at intervals and that because of these erratic movements it had become utterly impossible to steer a course—in fact, he had lost trace of the course altogether. Capt. Allen accompanied the mate to the pilot house and found matters just as they had been described. Besides the man at the wheel two lady passengers were in the pilot house when Capt. Allen entered. Turning to them, after meditating for a moment, he asked if they wore steel corsets. A reply in the affirmative led to further question as to where they had been and this elicited the information that the ladies had paid a visit to the engine room and that while there the engineer had afforded them an opportunity to inspect the dynamo which supplied the electric lights of the steamer "That settles it, you must get out of here!" next greeted the ears of the ladies as Capt. Allen opened the pilot-house for their exit. And while they were walking back to the cabin in a maze of surprise and astonishment at Capt. Allen's exhibit of bluff, sailorlike authority, that compass got right down to staid business again and showed the man at the wheel the way with its usual precision. It is hardly necessary to explain that the dynamo had magnetized the steel corsets worn by the ladies and that the corsets became responsible for the crazy race the needle of the compass ran as the wearers moved to and fro in the pilot house.

OBJECT OF SCIENCE.

The object of science is nature—the world of phenomena, whose ongoings are open to our observation and contemplation. The object of theology is the supposed attributes, plans and purposes of the unknown cause of phenomena. Science is knowledge classified and methodized. For convenience we label a certain class of facts astronomy, geology, chemistry, biology, etc., but all these sciences are but segments of a circle, parts of one great science—the science of the universe. All the sciences being related, there can be no complete knowledge of any without thorough knowledge of all.

BEAN FORCE.

Anatomists, when they wish to separate the bones of a skull, sometimes resort to a very peculiar procedure. They fill the skull with small beans and place it in a vessel of water. The beans swell and rend the skull apart. The well known German Physiologist, Grehaut, measured the force which the beans are capable of exerting under these conditions, and found that it indicated five atmospheres, equal to the average pressure in the boiler of a steam engine.

GETTING OLD.

Some old people never pretend to stay in bed all night. They get up fully half a dozen times and go wandering around with lights in their hands, looking for the origin of the noises, to see what time it is and on a half dozen other pretexts. If you feel like wandering around the house at night with your night clothes flapping around your knees, it is an indication you are not as young as you used to be.

VETCH.

It has lately been pointed out that man, after all, is not the only animal who indulges in stimulants. Certain animals also indulge themselves in this manner with fatal results, the vehicle of intoxication in the case of the lower order of beings being a creeping vetch called the "loco plant." This is an inhabitant of the "Texan Panhandle" and is a source of serious danger to horses and cattle. To them it has all the allurements which are possessed by absinthe and gin for beings of another grade, only the results of the vetch are more definitely fatal even when taken in moderate measures. Animals who have tasted of it are liable to fall over backwards, their brains being affected as well as their spinal cords. They leap heights in their frenzy and dash down precipices. No rider of a horse who has thus been intoxicated is in a safe position.

PURE AIR.

The eyes will bear a high temperature up to a certain limit, but above that the difference is very marked. For instance, workers in smelting houses can look at the molten metal without trouble until it reaches 2,000 degrees Fahrenheit, but above that they are obliged to wear colored glasses.

A Hungarian hygienist has been collecting statistics in regard to the life of dwellers on various levels. He finds that those whose occupations or poverty requires them to live in cellars die first, as might readily be supposed; next come those who live on the third or fourth floor; next those on the ground floor, while the tenants of the first or second floors enjoy the longest period of existence. The purer air of the upper stories is overbalanced by the exertion of climbing the stairs, the average being a little over two years' earlier death.

REICHENBACH'S DISCOVERY.

The discoveries of Baron Reichenbach opened a new field for investigation. He found that around every substance in nature there was a peculiar aura, or atmosphere. It will be found that this surrounding atmosphere is the means by which the properties and even the existence of bodies may be known It has been a favorite idea with certain philosophers that all things are ideal and subjective only, and that unless we can think of them, they do not exist. This is undoubtedly carrying the matter too far, while on the other hand, the materialist, who believes that we only know of the existence of bodies by actual contact, may be quite as far from the truth.

The valuable discoveries in psychometry made by Dr. Buchanan and others confirm the idea that it is the aura around bodies that gives us the idea, not only of their existence, but in many cases of their qualities and properties. The doctor placed substances in closely stopped glass bottles, and without giving the sensitive person any idea of what they contained, not even knowing himself sometimes what he was experimenting with, he found that if they held the bottles in their hands the specific effect of the articles was produced, and the individual was often not only able to describe the effects, but give the name of the article. Novelists have already made the public familiar with the idea of automatons turned into living beings, and doctors have of late made many clever transfers of blood and flesh and skin.

ARTIFICIAL BODY.

It appears that the work of making an artificial human body can be carried on by purely mechanical means. A process has actually been patented in Germany for making a substitute for the natural skin for use in wounds. The muscular coating of the intestines of animals is divested of mucus membrane and then treated in a pepsin solution until the muscular fibers are half digested. After a second treatment with tannin and gallic acid a tissue is produced which can take the place of the natural skin, and which, when laid on the wound, is entirely absorbed during the healing process. Thus nature works upward through difficulties which appear unsurmountable to us. Vitality manifests its presence everywhere and always accompanied by intelligence.

As the world advances physically, mind advances; and the "power of mind over matter" becomes more palpable. To do increases the capacity of doing; and it is far less difficult for a man who is in an habitual course of exertion to exert himself a little more for an extra purpose than for the man who does little or nothing to put himself into motion for the same end. This is owing to a principle of our moral nature, which is called the vis inertia—literally the strength of inactivity. To set a common child's hoop rolling requires a smarter stroke at starting than to keep it in motion afterward. There is a reluctance in all things to be set moving; but, when all is over, everything proceeds smoothly enough. Just so it is with the idle man. In losing the habit he loses the power of doing; but a man who is busy about some regular employment for a proper length of time every day can very easily do something else during the remaining hours; indeed, the recreation of the weary man is apt to be busier than the perpetual leisure of the idle man.

MIND BUILDING.

Dr. S. Millington Miller of New York, a well-known writer on physiological psychology, delivered a lecture before the Educational club at the normal school on "Mind-Building by Sense Development." Dr. Miller said, in part, that the energizing principle that acts through the organs of sense is what is known as life, or thought, or mentality, whose principal habitation is the brain. A series of experiments recently conducted by Colonel de Rochas, the head of the Paris Polytechnic school, showed that the human brain is a burning fire, whose luminous effluvium escapes through the eyes, ears, nose and mouth into the surrounding atmosphere, filling the air for a circle of some 15 or 20 feet with a mild, hazy light. By means of hypnotic subjects it has been shown that the effluvium is sentiment, and, if a glass of water is pinched with the fingers, the hypnotized giver of the light or life complains of pain. De Rochas has it that life or light is a uniform and stable quantity. Turning to the senses; the lecture said the mutual aid society of the senses is now a well-established fact—the blind see with their fingers, the deaf hear with their eyes, the deaf and dumb and blind see and feel and hear with their fingers, or see and hear through the sense of smell..

The meaning of all this is that the vital essence is a uniform quantity and when any sense is diseased or defective it throws enough of its power into another sense to enable it to play a double function.

—CARL SEXTUS.

STAR OF TRUTH.

Oh, Star of Truth, Thou who didst shine of old,
To guide the wise men of the East,
And by thy glorious light foretold
The advent of that blessed one, whose holy life increased
The love divine in all men's hearts,
Lead thou us on.

Oh, Star of Truth, thou shining star,
So safe a guide for all men's souls to heed,
Show unto us thy light afar,
And lead us to that pasture where doth feed
Those who have found the light of endless day.

Oh, Star of Truth, Thou whose ever-mighty power
Comes with the force of Nature's unresisting strength,
Convincing and converting, every hour,
Strong minds to see thy quiet graces, and at length
To follow where thy holy light doth lead us on.

Oh, Truth, that star of hope, that light,
To which all upward tending minds do cling,
And which alone can give the blinded eyes that sight
Which looketh inward, to the soul; which flings
From off its shoulders superstition's binding robes,
And lets the soul go free.

Oh, Spirit of Truth, which God hath sent to clear
And banish every fear and sorrow from the soul—
Come dwell within our hearts, and let thy charming graces cheer
And give to man that wisdom which adown the ages rolls,
Since thou didst guide the Magi to the birthplace of the blest.

Mrs. W. A. Lindsey.

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To be at rest? Ah! rest means emptiness,
Within these days when hearts are crushed by gold.
In Nature's realm all things that bud and blossom
Are daily throwing off the old.
No hope, no plans, no dreams nor tender fancies in it.
E'er sprung from minds contented with their lot.
The soldier-rebels in the world's great battles
Have chosen for their motto, "I will not."

The restless wave that chants a strain of music,
And brighter grows within the morning sun;
The onward swimmer up the stream of progress,
Can each proclaim a battle fought and won.
And, as in Nature's universal anthem,
No note, however sweet, is sounded o'er,
So in the broad domain of human thinking
Old ideas vanish to be known no more,

Behold the mountain peak of high endeavor,
The many golden blessings centered there!
Think not her upward paths are strewn with daisies,
With seraphs gliding past thee everywhere.
Nay, in thine own hand is the sounding anvil
That shapes each separate stroke, each tone of voice,
In cutting paths for weary feet to travel,
That others coming after may rejoice.

The way to truth is hard; the road is rugged;
Strange crevices, high cliffs and rocky shoals,
Like dread avengers, lurid flames of envy,
Heed not the anxious cry of struggling souls;
But ever widening, ever gaping sorrow,
Temptations, snares, the warrior's thirst for blood
Play havoc in the human heart's upheavals,
Poisoning the fount of everlasting good.

And from the passion-depths of bygone ages
The echoes of remorse sound far and wide;
The restless fountain of the past is singing
Of wasted opportunities that rise and glide
Like threatening phantoms down the aisle of yearning,
And tinge each burning hope with vain belief;
The throes of agitation, growing stronger,
Rush in a mighty stream and seek relief.

To cleanse anew the fount of human feeling,
To purge each drop of all its ill resource,
By that same law that garners autumn's fruitage
And guides the stately planets in their course;
This is the grand intent of evolution—
A purpose that will conquer, come what may,
Though eager incense, seeking Heaven's portals,
Attempts to check the current on its way.

So do not quell the inward impulse rising
That chills thy longing with a vague unrest,
Or thoughts that, surging in a mighty tempest,
Crowd one another in a loud protest:
Nor seek to stay the crimson, pulsing life-tide
That swells triumphant in thy bosom now;
Inertia is the bane of all true progress,
Nor bears no mighty import on its brow.

The mighty force of Nature's restless torrent
Is felt in every root and shrub and wayside thorn.
The oak draws in the air, solidifies it;
The violet, trembling with the touch of morn,
Brings forth the vital germs, that, terminating
In beauteous buds, bear honey for the bees;
The atom, bleaching white within the tropics,
Another year may flow in Arctic seas.

The tiny pebbles, drifting from the northward,
Bear with them shreds of underlying clay;
The mountain is a standing reminiscence,
Replete with relics of a bygone day:
A day when beasts and reptiles thronged its thickets,
The danger signal to a dawning race!
Primeval man, perplexed by fear and passion,
Bore all the savage instincts in his face.

As, in the ceaseless turmoil of the ages,
The water, freezing fast on Iceland's plain,
Is checked by currents from the warmer regions,
That living creatures may subsistence gain,
So in the realm of thought, the field of action,
Incentives base, that would the mind deform,
Are alternated by an upward striving,
Like gleams of lightning in a thunder-storm.

So, onward, then, each tiny impulse budding,
Each aspiration groping for the light;
Though half obscured by mists and partial vision,
Yet luminates the darkness of the night;
And from the leaden eaves of pain and sorrow
Great tears flow down to christen on their way,
Each honest aim that, clothed in simple candor,
Holds all the universe within its sway.

Oh! restless sea of life's progressive rhythm,
That makes mad music in my fervent youth,
When will thy dimpling billows surge around me,
Thou sempiternal dwelling place of truth?
My heart is panting for the liquid fuel
That circulates so freely in thy breast;
Thy trilling wavelets, fluid gems, that, cooing,
Bear momentary ripples on their crest.

Athwart the fleecy clouds the sunbeams, breaking
In mantling gold, are harbingers of morn;
A morning lit with promise for the lowly
Who, treading paths of obloquy and scorn,
Heed not undying truth's majestic warning
That cradles in its depths the joyous chime
Of freedom's song, and in a sweet crescendo
Keeps steady, animated beat with time.

And as a change of temperature, approaching,
Beats back the rapid current of the wind,
So will the march of truth chase every phantom
That clouds the inner chambers of the mind:
And wrestling bravely with life's fitful fever,
A sweet impatience chilling all our blood,
Oh! may we count one step securely planted
That upward leads to everlasting good!

THE WORK WE HAVE TO DO.

Address by Samuel P. Putnam at the Opening Session of the Congress of Freethinkers, Chicago, Nov. 13, 1896.

The work of Freethought is necessary to the civilization of the human race. We stand for liberty. To achieve liberty has been the struggle of the ages. It is that which has made glorious the pages of human history. The victories of liberty have been the victories of science and progress. Liberty is the sole condition of human advancement. Without liberty there is no shining truth for man; there is no purpose, no character, no crown, no attainment of the good and beautiful. Slavery is allied with ignorance, with superstition, with degradation, with vice and crime. What is more noble than a free human being? What is more miserable than a human being in prison and in chains?

The fall of the Bastile! What a triumph that was of human civilization! What a mighty step in human progress. It was, however, but a step. It was but one luminous gain in the long and toilsome pathway of man. Our American Republic in its beginning was a wonderful outburst of freedom; and yet today in this Republic we are threatened with tyranny and superstition. It is our work to place the Republic on its original foundations; to anchor it to the principles of the Declaration of Independence. We have been drifting away from these principles; we are repeating again the errors of the past. What we oppose is not religion in itself, but the union of religion with the State. This has been one of the greatest curses in the world's history and has caused more war and bloodshed than any other evil. It is our work to avoid this evil for the American Republic. The exemption of church property from taxation, the Bible in the schools, the enforcement of Sabbath laws—these are instances of the degeneration of our government. A great conflict is before us. A powerful effort is now being made for the enthronement of Christianity in the Constitution. A vast number of petitions are circulating throughout the country in behalf of this Christian amendment. The issue is direct and we must meet it by every means in our power.

Our platform is universal. No true American can oppose it. It is not a question of doctrine, of philosophy or a theory of science. We may differ in regard to these things. We do not undertake to settle the problem of the universe. We cannot solve the mysteries of death. We do not enter the world of speculation. We stand upon fundamental and unquestionable principles. We stand for human freedom and the rights of man. We admit the vast importance and profound interest of other questions. The human mind will forever inquire into the secrets of existence. Are we immortal or not is a perpetual question. What is the purpose of the universe? What is its meaning? These are the eternal interrogations of intelligent existence. Truth is endless. Science is forever unfolding the riches of the cosmos. But what can we do in any direction without freedom? Freedom is not the end; it is the means. It is the only path of knowledge. All the faculties must be alert. There must be no trammels on the vision or the reason. We must see all there is to see. We must have no fear. We must be hemmed in by no custom, and by no prejudice. We must have a broad outlook. We must be true to ourselves. We must have the opportunity to speak our honest thoughts; to do our best work. Without liberty there is no life. Without life what is there of happiness, of morality, of achievement for mankind. Without liberty, art, science and literature die. There are no fountains of poetry, no realms of ever fresh and inspiring truth. The stars shine in vain, the flowers bloom for naught, the glory of nature vanishes. To the mind in servitude all is dark and terrible; there is no motive to sublime action.

Let us realize the greatness of our work, and that we have a noble and a splendid mission. On this we can unite whatever may be our varying beliefs. In this we find a perfect human brotherhood. Our flag is the same floating over the camp of every reformer. It is the one true flag to which every true man and woman must be loyal. All differences are lost in this one tremendous and vital question. We must work for the rights of man; to give to each human being the same rights which we claim for ourselves.

This struggle is world-wide. In Europe and America the battle still goes on. In this immense conflict we join hands with our friends across the sea. The lines of freethought extend around the world. The flag of liberty is upon every shore. This will give us hope and courage. The solidarity of freethought is one of its noblest inspirations. Freethought is not something new. It is as old as human genius itself. Wherever has been living thought there must be the spirit of liberty. Thought must be the child of liberty. It can flow into action only through the chainless mind.

We work for freedom. We work for justice. We work for human brotherhood and human advancement. We build upon the foundations of eternal right. We labor not to divide but to unite the human race. There can be no union except by equality of rights. We do not war upon religion. Let religion be free is what we ask. Let it depend upon reason, upon science and education, but not upon the sword of the State. Let it do what good it can by the consent of mankind. For religion to use force is to destroy its beneficence.

Let us search for truth always. Let each follow the dictates of his own reason. Let us penetrate into every path possible to the human mind. Let us search the heavens and the earth. Let us rejoice in sunbeam and star-beam, in the multitudinous glories of nature, the wealth of air and land and sea. Let us exult in the sublime activities of intellectual toil. Let us become illustrious in character and knowledge, but for all these things let us be free, honest, sincere, truthful, fearless and emancipated. Freedom in humanity is the law of its ceaseless growth.

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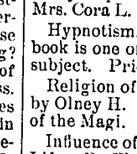
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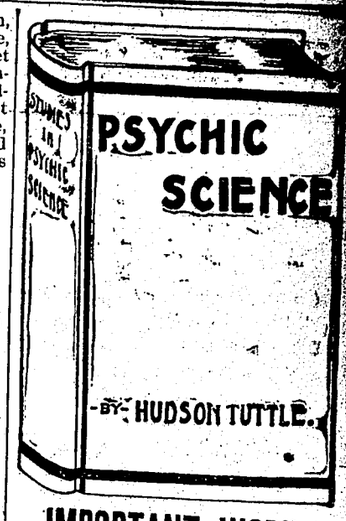


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SATURDAY, NOV. 28, 1896.

The Autumnal Holiday.

Some facts in regard to Thanksgiving Day, well known to the writer, probably mostly unknown to the great mass of readers, will be interesting at this time. It is presumed most of those connected with the public press of to-day have no information on the subject. Prior to about 1850 proclamations directing the observance of a Thanksgiving day were only issued by the Governors of the respective States, without any concerted action, hence they were scattered all along through October and November. Persons passing from one State into another at that season of the year were frequently greatly inconvenienced by finding places of business closed which they had traveled long distances to visit.

L. A. Godey, Philadelphia, of Godey's Lady's Book, undertook, about the time mentioned, to correct the evil, and make the day uniform throughout the nation. To that end, besides calling attention to the fact in a leading article in his magazine, he wrote personal letters to the several Governors, asking each to fix on a certain day in each year which should be devoted to thanksgiving. He suggested the last Thursday in November as one which would probably be at the close of the harvest in all the States. A goodly number of Governors the first year accepted the solicitation in the spirit in which it was offered, and directed the festival accordingly. By the third year all fell into line, and by universal assent the last Thursday in November is now devoted to general rejoicing.

It appears President Washington issued one or two Thanksgiving proclamations. Jefferson was importuned to designate a day of thanks, but he declined, giving as a reason: "Ours is a secular government, and it has no business to interfere in religious matters." In 1863 President Lincoln, without any authority of law, issued a Thanksgiving proclamation, and all the subsequent Presidents have followed his example. Save an act making Thanksgiving Day a legal holiday, we believe there has been no legislation by Congress on the subject.

The day seems to have had its origin in New England, though its parallel is found in the harvest-home of olden times.

Theology Unrelated to Veracity.

The London Truth discourses very earnestly in regard to the "stupid questioning" of children who are called upon to tell the truth in courts of justice. Many is the time the little innocents have been coached before appearing on the witness-stand, and instructed to answer to the question:

"What will become of you if you tell a lie while under oath?"

"I'll go to hell, sir!"

Such a reply always brings down the court with the judicial decision: "The witness is competent; let him be sworn."

But here is the Truth's opinion:

"In India a child is allowed to give evidence without any foolish and stupid questioning on the subject of his religious training or belief. The only matter the magistrate considers is whether the child is of sufficient intelligence to observe correctly the sort of facts about which his testimony is required. In India children, even without the sanction of an oath, are found to be the most truthful of witnesses. Here, also, the same thing may be said, and it is ridiculous in the extreme that recorders and magistrates should make the admissibility of a child's evidence dependent upon the question whether his head has been crammed with a certain amount of theological knowledge."

Razed Hell Out of the Creed.

As an earnest or indication of evolution in the Christian church, Dr. Withrow's congregation have discarded or dropped hell out of their "apostle's creed," omitting the words, "He descended into hell."

Dr. Withrow, in announcing this, said that it was the wish of the majority of the church, and explained that in this sense the word hell meant the place of departed spirits, but his views upon this point were very vague. If the reverend gentleman could devote a little time from his fossilized creed, and investigate the truths of Spiritualism, he might learn more about this abode of the spirits of the departed, and how they continue to progress even after

"They have found the blessed islands
where earth's toils and sorrows cease;
Tho' they wear the sacred lotus, and
have entered into peace."

Impious Bicycles.

The Epworth Leaguers, in session at Kewance, Ill., the other day, decided it is wrong to ride the bicycle on Sunday. It is stated one hundred leaguers were in attendance, all of whom will hereafter walk on Sunday. Was Balaam's donkey in that vicinity on the occasion referred to?

Criticism from Over the Ocean.

Rev. Charles Voysey, we believe, of the Church of England, has just published a work entitled, "The Testimony of the Four Gospels Concerning Jesus Christ." The book has not come into our hands, but the review of it in the Literary Guide, London, for November, is on our table. Those who do not like criticisms on what passes for the teachings of Jesus, and who are ever lauding what professes to come from that distinguished personage, will be surprised to see what radical views are now tolerated by the leading Protestant church of the world, at the head of which, in fact, is the Queen of England. We reproduce a single paragraph, as quoted by the Guide:

"I have no hesitation in saying that I disbelieve Jesus Christ said certain words ascribed to him in the Gospels; not on the ground that they are merely bad, but on the ground that they are so very bad no ordinary person, much less a professed teacher of religion, could possibly have uttered them. As examples of these outrageously impossible utterances are those wherein Jesus says he speaks to the common people to mislead them, and prevent their repentance and conversion; and that other passage in which he affirms the express purpose of his coming was not to bring peace, but a sword—was to set fathers and mothers against their children, and children against their parents, and to sow strife in the home. I only disbelieve Jesus Christ said such things because they are too bad to impute to any human being."

Without quoting verbatim further Mr. Voysey takes exception to what is called the Lord's Prayer, and says the "Ask, and it shall be given you," if practically true, "no greater calamity could befall us than be able by prayer to get our own way."

Mr. Voysey alleges with truth that Jesus heartlessly left his parents to seek for him three days; he lived on alms; he threatened reluctant cities with Gehenna; he was egotistical in his references to his own importance; he spoke rudely to persons who treated him politely; he violated the rights of property; he snubbed his kinsfolk; his transfiguration encouraged gross materialism; he needlessly interfered with the temple traders; he favored an abusive style of polemic; he blasphemed, and, says the preacher, extended his gloomy catalogue to a yet greater length.

But the English divine did not stop with these numerous counts in his indictment. He enumerated six meritorious points in the teachings of Jesus, but alleged "five of them are systematically neglected by his professed disciples."

There is hope for the world when the pulpit is free to express its honest thoughts.

Forged Books and Coin.

Robert Hooke, M. D., in his Posthumous Works, published in 1705, quotes from a Discourse on Earthquakes, written in 1668 by himself, wherein he shows that Prof. Edwin Johnson, and the Frenchman, Hardouin, were not alone in the opinion that forgers have made the old-time books which grace our libraries. Hooke was a great mathematician and natural philosopher. He was discoursing on the changes in the organic and the inorganic kingdoms of nature. He says:

"However trivial a thing a rotten shell may appear to some, yet these monuments of nature are more certain tokens of antiquity than coins or medals, since the best of those may be counterfeited, or made by art and design, as may also books, manuscripts, and inscriptions, as all the learned are now sufficiently satisfied has often been actually practiced."—From lecture February 29, 1688.

Another Liberal Paper.

The Liberals of Oregon have just established a new paper, at Silverton, with the title "Torch of Reason." Through the kindness of our occasional contributor, Dr. S. C. Adams, a copy is before us. It is published under the auspices of the Oregon State Secular Union, and is under the editorial management of Prof. J. E. Hosmer, of the Liberal University. As a means of communication between the thinkers of the State the paper will be invaluable, and should be generously sustained. We wish it success, a long life, and an abundance of advance-paying subscribers.

New University in Oregon.

The Torch of Reason says the Liberals of Oregon have just established the Liberal University at Silverton, with a board of regents, and faculty, wherein a full academic, normal, collegiate and scientific course, including law, will be taught. It is proposed at an early day to add an industrial department. The officers announce that instruction will be nonsectarian, and that only facts will be taught in the university. Such an institution of learning deserves encouragement. It is the first of its class, and it will be a blessing to the race. Long may it wave.

Causes for Thankfulness.

It is said by scholars that there is a manuscript which the Dutch have preserved at Hague, showing that the New Yorkers, in 1644, marched to Greenwich, Conn., where they shot or burned alive from 500 to 600 Indians, including women and children. They then marched back to New York and sat down to a Thanksgiving dinner. This equals the Pope ordering a Te Deum to be sung when he learned of the massacre of St. Bartholomew, wherein from 30,000 to 70,000 Protestants were slaughtered, commencing in Paris, August 22, 1572.

Seen from a more civilized standpoint, both of these occasions were causes for grief, not joy; for humiliation, not for praise; and yet they were both Christian acts fully endorsed by the church at the time.

Sunday Fanatics.

The Wisconsin Sunday Rest Association, in annual session at Janesville, on the 13th inst., took high grounds against Sunday desecration. The practice of buying meat on Sunday, reading Sunday newspapers, patronizing the postoffice, and riding and walking for pleasure on Sunday, were denounced in severe terms.

For all that class of saints, quite too good for this wicked earth, translation to a purer and better world is desirable.

When my friends are blind of one eye, I look at them in profile.—Joubert.

To be proud of learning is the greatest ignorance.—Bishop Taylor.

Mrs. Whitney's Gifts.

The Spiritualists and seekers after truth in Boston and vicinity must have been greatly moved by the presence and outspokenness of Mrs. J. J. Whitney, before the Boston Spiritual Temple, at Berkeley Hall. Mr. Saulsbury, her control, refuses to give tests (in any great measure) to the Spiritualists—preferring skeptics and strangers for his work.

Mrs. Whitney gives the name of the spirit in full; the manner of passing out, and who is with them in spirit; calls the name of the person the spirit is seeking, and tells incidents in life that it would be impossible for the medium to know. She is dignified, and has a fine stage address; her voice will fill the largest hall.

Among the tests given on the occasion to which we refer, was an intelligence who gave the name of Jane Tilton. Mrs. Whitney saw this lady. The spirit wants to talk to her daughter Etta. The woman responded. Mrs. W. said: "Your mother passed out suddenly, while doing some needle-work, and your father has this piece of work framed." Then she said: "If I was to describe your mother as she is in spirit you would not recognize her. Your mother shows me her hands. She was born with only one hand, but in spirit she has both." The lady was so overcome with surprise that she could scarcely speak. She said she had never seen Mrs. Whitney before, and that every word she said was true. It made her very happy, for she says all doubts of her dear mother's return were settled beyond question, as no one knew of her mother being born with only one hand.

This is only one of the many wonderful tests given. If there were more mediums like Mrs. Whitney, it would not take long to convince all skeptics.

Mrs. Abbie Sheets, of Michigan, was the speaker. She is a fluent orator, and one of the best.

The Concannons are drawing crowds at Ayer's Temple. So the good work goes on, and Boston is favored this month with these good workers.—William J. Fields, in Banner of Light, Boston.

The Premium Encyclopædia.

Several weeks ago we withdrew our offer to send the Encyclopædia of Death, and Life in the Spirit-World to new three months' subscribers. We have been at great expense in sending out this premium, knowing that thousands of Spiritualists would want it without any intention whatever of becoming permanent subscribers to THE PROGRESSIVE THINKER, for, as a rule, they take no Spiritualist paper. But the inducement of getting a 400-page book, worth fifty cents, and the paper also for three months, all for twenty-five cents, brought them temporarily to the front. The great good that the thousands of copies distributed will do, compensates us for the great expense we have been to in this direction, in endeavoring to illuminate the minds of those who do not choose to patronize the Spiritualist papers.

We still have a few hundred volumes on hand of this "Vol. I" of the Encyclopædia of Death, and Life in the Spirit-World, in paper cover, which we will send to all new six months' subscribers, and also to each of our present subscribers who renews for not less than six months, and who sends us at the same time one new six months' subscriber.

It is far better for the new subscriber to take the paper for six months, for, during that time he will begin to see the necessity of continuing it.

☞ Take notice that the above offer will be withdrawn after November 28.

Stone Forests.

The stone forests of Arizona are wonders to those not versed in geology. Giant trees, many feet in diameter, completely silicified, standing erect as they grew, though mostly buried in sand, are met with by the traveler in certain localities, and always fill him with amazement. Those forests of stone tell their own story. They germinated and grew to their great dimensions as forests are still produced. The regions in which they are found must have gone down, and remained for thousands, more probably millions of years; then Nature in some of her great throes uplifted the bed of the ocean and left barren deserts of sand. The rains and floods have gradually washed away the debris and left those trees eternal monuments of the processes of change which old Time employs in his wonderful workshop. The Popular Science Monthly, discoursing on the stone forest of Florissant, Arizona, says:

"The silicified trees of the Florissant basin are a marked curiosity in the United States. They are less known than the stone forests of Arizona or than the similar mausoleum of the Yellowstone region, but it is only because they have not yet been brought to the attention of the tourist. The trees are at the present time represented only by their stumps. In wandering over the green meadow the eye here and there rests upon a seemingly 'bald' spot. Over it are scattered white and yellow chips, and, for anything the eye can itself distinguish, these could easily be the chips left in the path of work of a recently passing woodman. The deception is absolute, and it belongs to the stump as well. The knots and gnarls and annular rings are perfectly preserved; the bark stands in prominent relief both by ruggedness and color, and all this not in wood, but in the monumental substance of stone. The precise manner in which the substitution of silica for wood was effected cannot now be learned, but in a general way we know it to have been brought about as a result of slow infiltration into the tree trunks of heated waters containing silica in solution.

"The remains are fairly numerous, but what strikes one with special astonishment is the giant size which some of them attain. Diameters of 6, 7 and 8 feet are by no means uncommon; and we measured three specimens which spanned 10 feet or more. In most instances the stumps hardly rise above the surface, coming up flush with it; therefore, without excavation, it is impossible to say at what height above the roots the measurements were taken."

An Ironical Fact.

Col. P. Donan, the editor of the "Utahnian," published at Salt Lake, says there is a barbarian province where one gentleman kills another on Sunday; that he is fined one dollar for a violation of the ordinance against the discharge of firearms on the holy Sabbath, on the payment of which he is set free. That "barbarian province" is said to be Missouri.

A Worthy Sentiment.

"I shall pass through this life but once. If there is any good I can do my fellows it must be now, for the opportunity will never occur again," is credited to a Quaker, but it is good enough to come from Col. Ingersoll, with whom we think it originated.

A NEW PROGRAMME.

Three Excellent Books Furnished at Cost.

The Progressive Thinker is published not alone to promote the prosperity of its editor and publisher, but it has the welfare of its numerous subscribers at heart. With that end in view we put the price of the paper at one dollar per year, and during these hard times we have been able to maintain it at that price, without begging for assistance or without having debts or obligations to accumulate to harass us. Our main object is to promote the interests of Spiritualism; to make each family feel that its members are enriched in mind and spirituality by the presence of The Progressive Thinker. And in order to continue in a measure that status, we have changed our programme somewhat.

We have just published a remarkable book, the title of which is "The Next World Interviewed." It is intensely interesting and instructive, and should be in every family. Hon. Arthur MacArthur, at one time Judge of the Supreme Court, thus speaks of the work:

"The Next World Interviewed," by Mrs. S. G. Horn, is a book of power and interest to all those who are inclined to the study of spiritual phenomena, or who desire to know something about the sublime teachings that come from supernatural intercourse. The revelations are of such an extraordinary character that the attention is not only attracted by the nature of the communications, but the mind is filled with amazement at the range of thought and the grand views that are presented of the invisible life.

The communications are varied according to the character of the communicator, and each relates an experience of his own. For instance, the poet Longfellow, when the lethargy, that for a few seconds had enthralled his senses, had passed away, heard a great chorus of voices singing words taken from his own Psalm of Life. De Quincey finds that the splendors in the visions of an opium eater grow pale before the transcendent realities that open to a spirit's sight in the Land of Souls, and Darwin affirms that could he have lived an hundred years longer, he would have been able to demonstrate the evolution of an angel from a man.

The book is composed of communications received through the mediumship of Mrs. Horn, while in a trance condition, and reveal the influence of a high order of spirit intelligence on every page. The scenes described and the vivid spectacle of the Heavenly life are full of grandeur, and recall the highest passages in our best poetry.

Nothing can be finer than the description of the homes of our departed friends. The life of usefulness they lead is very different from the current views on that subject. Instead of the supposed indolence of Spirit-life, each one is constantly employed in some work of self-improvement, or in some effort for the general good.

Titian paints in his spirit-home among the stars, where he has a studio, and his splendid color realizes the ideal in that land of love and beauty; the patriot soul of Lincoln loves and watches over the country for which he lost his life, and John Stuart Mill, who could find no proof of any life but this on earth, reveals the undying principle stamped upon his spirit that renders him immortal.

Indeed, throughout all these wonderful sketches, the mind realizes the full grandeur of its own destiny, and the great future in which it is to live forever. Scenes of surpassing loveliness and a boundless prospect of man's activities are disclosed in this new sphere of existence, and one cannot but feel that he is reading messages of plain and honest truth from those who speak, and know and see what they relate.

It is an animating thought that springs up in the mind on the perusal of this book. The beauties of life in the world of spirit are laid open to our gaze and the various changes that are wrought in the views and opinions that were entertained on earth by the greatest thinkers, show how far knowledge and science have been from grasping the laws of the spiritual spheres, and how much grander existence is when it becomes immortal. The humble and great often reverse positions, and the inequalities of earth conditions are rectified by a just and equitable balance, that has for its foundation the work and worth that have marked the life of each member of the human family. Let these pages be read with candor, and skepticism and atheism would be converted into belief, and a devotional sense of reverence and joy would take the place of hesitation; and even the professed Christian will find his doubts of the future swept away, and his views of the everlasting goodness of God corroborated by the most infallible assurances.

There is no phase of philosophical hesitation or indifference but what would be startled by this mighty blazon of the unknown and invisible universe, and if the devotees of science would read and ponder these marvelous pages, their disdain would be turned into awe and admiration at the grand world of life and wisdom which they reveal. The soul who can contemplate these messages of love and truth without emotion is not in a condition to receive the proof of one who should rise from the grave to testify to the same things, for there is an air of reality and naturalness that attracts the common feelings of our better self against all the suggestions of prejudice or tradition. The world of sense is confronted with the direct revelation of a higher form of life. Those who have lived great lives here below come back to inform us of their experience there, and to give us the assurance of their great souls that they still live, and that the world of spirit is as real as this one; they give their names, they state their views, they relate the facts, all in perfect conformity with their individual gifts and peculiarities, and call upon their friends who linger below to read and believe as if they stood with them face to face, after the manner of earthly intercourse, and this transcendent appeal is couched in terms so exquisite and appropriate as to show that only the wise, the gifted and the cultured ones are the authors of these divine passages. The philosopher, the poet, the man of letters, the orator, the statesman and the divine, the doubter, the religionist and the unbeliever unite in this grand testimonial of the eternal existence of the soul.

It is a noble array of genius, learning and character to the greatest and grandest truth that any of them had ever examined or proclaimed, and they now come from their glorious abode to communicate the glad tidings of immortality to all the children of men.

In conclusion we would say that the rare mediumistic gifts of Mrs. Horn are singularly free from every selfish or mercenary motive. She exercises them for the good of her friends, and scarcely ever appears in public work. Her gentle and lovely character is a testimony of the exalted nature of the intelligence that controls her, and of the purity and good faith of whatever appears in this volume.

The plates of the above remarkable book have been presented to us by Henry J. Horn, of Washington, D. C. One edition only had been issued, and it sold for $1.50 per copy. This book is published as "The Progressive Thinker Library," and is only one of a series to be published, to be furnished to our subscribers at a nominal cost. Just think, Spiritualists, of the great good that can be accomplished through the instrumentality of the plan!

"The Next World Interviewed" contains communications from many distinguished individuals, and they are, indeed, highly interesting and instructive. It is neatly bound in cloth, and printed on fine paper, and will be furnished to our patrons, post paid, for 35 cents a copy. That is, anyone sending a year's subscription for The Progressive Thinker can have the book at that price, 35 cents, postage paid.

We now have three books which we send out at a nominal cost to our subscribers: The two volumes of the Encyclopædia of Death, and Life in the Spirit-World, and The Next World Interviewed. The three volumes, containing an aggregate of 1050 pages, will be sent out to those who remit a year's subscription, on the following terms:

The Encyclopædia of Death, and Life in the Spirit-World, when ordered singly, will be sold at 50 cents per copy. Those who order the three books at one time will get them as follows:

Vol. I of the Encyclopædia	$ .45
Vol. II of the Encyclopædia	.45
The Next World Interviewed	.35
Total	$1.25

☞ Bear in mind that this Library is being formed for the exclusive benefit of our subscribers, and all orders for one or more of these books must be accompanied with a year's subscription to THE PROGRESSIVE THINKER. To all others the price will be one dollar per copy.

Just think of the great good that will be accomplished by this plan which we have outlined. Tell your neighbors about it, and get them to subscribe for THE PROGRESSIVE THINKER.

A PROGRAMME.

ENTIRELY NEW AND PRESENTED TO OUR MANY READERS.

The Freethinkers.

They have been in session at Indianapolis, Ind., and have done a most excellent work there. The spiritual side—the side of positive knowledge—recognized as spirit return—was ably represented by Mr. Woodbury, secretary of the National Association, and Mrs. Cora L. V. Richmond, of this city. They constituted the spiritual leaven which had a most excellent effect on the "don't knows" who had congregated there.

Epigrammatic.

Somehow THE PROGRESSIVE THINKER cannot avoid the conviction that it is more important to know what is Truth, than to know what is popular. We live to know. When we cease to know we should cease to live.

A Word of Warning.

To the Editor:—I read in The Progressive Thinker, of November 14, of one Madam Forestyerna, an exponent of primitive Christianity through guides of the fourteenth century, platform test psychometrist, hypnotist and mind-reader, writing from Atlantic, Iowa, wanting to make engagements with societies. She is none other than Mrs. L. C. Carter, alias Anna Barton, M. D., spirit-artist, of Council Bluffs, Iowa, taking pictures from lock of hair, and who recently figured so conspicuously in the case of Dr. P. Paulson, of California, who once resided in Council Bluffs.

This madam has been pronounced by several societies as being demented. Our local society here in Lincoln would not care to be favored with her presence again. All Spiritualists should avoid this madam, as I consider her a dangerous one to have any dealings with whatever. She is of light complexion, sandy, faded hair, parted on side; age about 50 years old: not good dresser. Look out for her—fair warning. She "biteth like a serpent and stingeth like an adder." For further information address

Lincoln, Neb. Dr. P. S. George.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL.D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here garnered and made amenable to the well-being of humanity. Medical men especially and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, $5. It is a wonderful work and you will be delighted with it.

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LAWS GOVERNING SPIRIT MANIFESTATIONS.

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PART II.

CHAPTER I.—CONTINUED.

At the birth of Christ, the law had been fulfilled, which from the time of Isaiah had been prophesied to come upon the earth in the form of a Messiah, who was to save the people from their sins. This child, born under strict laws of spirituality, that divine influence whose breath was so laden with the spirit of divinity as to have overshadowed the whole conception and filled its offspring from its birth with that principle so latent in every soul it is hard to be recognized, and yet is so necessary to immortal existence that the whole work of life here and hereafter is devoted to its creation in some form to be recognized, or in some way to be brought forth from the grave of materiality in which it has been heretofore shrouded. From the bodily birth to that of the spirit seems but a step, or the mind progresses in thought, and yet it is often the work of an ordinary lifetime even to open the eyes of the spiritually blind to admit the slightest glimmer of the light of truth. This being the case, Christ was crucified—denied all recognition.

Is it strange that his supposed followers of to-day, even, are looking for material good as their only hope of heaven? That churches must be built at any cost of truth, and often honesty, to send upon the future their materialistic strength, to endow the world with creeds and dogmas almost untranslatable, through sense and reason and belief of the only saving power from damnation in the future life. Such being the case, is there not absolute need of farther instruction in the teachings of Christ. "Lord, I believe, help thou my unbelief," has been the cry, but in seeking for bread have we not too often received but a stone and worse, even a serpent.

The blind have led the blind, and we have all been in danger of falling into a ditch from which we could never have found the means to extricate ourselves. The spiritual significations of these things have been tortured into everything but truth. The spiritually blind are not so unfrequent in common life as not to be known in the midst of churches, even, whose pillars they are, and often, too often, has some poor soul been found from whom all hope has been taken, from the very strength these emissaries of worldly belief have surely charged them, that nothing seemed before them but the hell and damnation predicted, because they could not believe the doctrine offered. Among these hungering ones, "Modern Spiritualism" came into the world as a new hope and afforded some pretext, at least, for belief in the resurrection of the body, likely to be understood, so that there is a spiritual as well as a natural body beginning to be realized. Test after test pronounced miraculous, or at least so far out of the common course as hardly to be dealt with in the usual manner, and one by one, tens by tens, and hundreds by hundreds of believers arise in the good cause, which is spreading all over the world, till even the churches open their slumbering eyes and admit into their teachings a little light, which is finally to enlighten the world. But still it is of evil, it is said, and the devil is still bruited by men given over to the belief in creeds, from which it is hard to extricate them, for having been so long acquainted with his Satanic majesty, they seem to be unwilling to rob him of his power in this way, and finally declare him the monarch of the whole. His majesty, as we have before said, has been too long the representative of ignorance not to be allowed still longer hold on the simple-minded, till at last the darkness is somewhat removed and the truth unveiled to light. Thus the rendering of the law in regard to the "modus operandi" of the connection of the spheres seems to us to be absolutely necessary to disabuse the enquiring mind of all evil, in its workings; to protect those who are suffering inquietude on the subject, and to avoid all danger of deception, which might ensue from an improper handling of the subject.

The avoidance of evil, in the midst of examination, can be controlled in a great measure by the understanding and proper application of law.

The law of attraction, the greatest law of the Universe, lies at the bottom of this, as well as of other law. It is the power that brings the worlds together in harmony, their spheres in harmony and their action together in harmony as well. This law of harmony must first be sought for in order that no disturbing element shall bring that element of all evil, inharmony, before described, in the formation of circles, with disorderly results. This, then, in the first place, each individual must forego personal desire, and look to the general result. Any spirit in this world may attract towards the circle any spirit he desires by the law of attraction, according to his thought, the quality of the spirits in the second sphere being attracted by the desire of the one asking for its influence. The custom of singing, as well as invocation, with many is supposed to assist in establishing harmony. Still, if there is but one person selfishly inclined, though not a word is said upon the subject, it helps to an inharmonious element, and confusion at least becomes the result. Let the law of love to the neighbor, the desire that equal rights prevail, and entire passivity be the result, disturbing forces are dispelled, and unless the group gathered are not balanced in physical magnetic strength, if a medium is present—and it rarely happens that among several, at least, not one is to be found responsive to the attraction called for—success follows. These laws in full action, there can be no disturbing, rebellious or discordant spirits to prevent success, though even through slight variation difficulties may occur which might, and probably would come under the head of disorderly manifestations, very likely to be thought attributable to evil spirits. The character of the manifestations, when brought to such a condition as to be recognized as such, if of an intelligent character, must be used by the sitters with judgment.

Weighed in the balance of intelligence, and not found wanting, treated with the respect that each desire for themselves, never forgetting that equal courtesy should be used toward the unseen as are extended on this side to persons, however ignorant they may be in any polite society, all come under the power of "Whatsoever ye would that men should do unto you, do ye even so to them." There is a spiritual harmony in this which grows with its growth, and strengthens with its strength, and with such a nucleus for circles, there is little invitation for lower orders to infest the seance-room, and truth in the end must be the result. For the most part, influence is attracted to a circle according to the strength of that circle intellectually and spiritually.

Often, however, manifestations are the result of physical causes from physical conditions. Should an electric current be wanted, or an animally magnetic one, there could be no result. Vibration might ensue, and rocking of the table magnetism wanting when the end would be senseless, till magnetic force is added with the aid of the spirit-sphere, there would be less erratic results.

For the most part, vital magnetism is needed from the second sphere, to produce trance conditions and all of the higher class phenomena by highly intellectual spirits, not necessarily spiritually magnetic, or rather, higher developed spirituality, for such, unless there is very superior work demanded, do not reach immediately to earth, but through the intervention of other spirits who may desire to be brought to the level of earthly spirituality, or so near as to be able to give such assistance as the suppliant requires. In the Roman Catholic churches, where masses are said, and persons prostrate themselves before the altar, to offer supplications to the Virgin and saints, the whole is illustrated. In the fullness of their faith and in humble belief that their prayers are ascending to the throne of grace, the humble Protestant bows the head and bends his knee, and the incense of the heart, as well as the very desire of the soul, brings the applicant into connection with the links of ascension, till the highest is reached and the prayer answered.

A soulless form of words as prayer may be a substitute better than none, but the real workings of the miracles of prayer in our civilization have been so badly understood that the truth has been lost, and the cry of idolatry, or the worship of images, has followed the devotion of those who have chosen pictures or images as objects for the concentration of thought, in its desire to uplift the soul into the divine magnetism, which might thereby reach and help to strengthen that which the love of the world or life in the world so completely exhausts.

Natural hypnotism—in other words, magnetism—which produces trance or catalepsy, is caused very often by the aid of the concentration of sight upon a crystal or some other substance, as well as the action of one mind upon another, producing passivity from the action of the will-power upon the brain of one capable of reception, both brains being in action to produce the result. Spiritual conception is of the same character, with purely spiritual results. The mind is uplifted by the spirituality of faith, and desire to unite itself with the forces of the higher spheres, till the spiritual state, which has been promised a response, is reached. This, then, is the condition from which spirit circles should

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SOME QUEER EXPERIENCES.

Coincidence or What?—A Drowning Man's Dual Consciousness.

In the Chicago Times-Herald of a recent date was the following collection of occurrences that will serve to interest the readers of THE PROGRESSIVE THINKER, relative to man's dual nature:

The stories I am about to relate I got at first hands, which is, perhaps, the chief merit. We read a good many things in books and newspapers that are out of the ordinary range of our experience, and which we hesitate to believe, but when a friend tells us face to face and with all seriousness of some extraordinary occurrence we are very apt to treasure it up in memory and classify it with the unexplained phenomena of the mysterious human life.

HIS FATE FORETOLD IN A VISION.

A lady of my acquaintance, who is engaged in newspaper work in New York, received a visit a few years ago from a Western friend who was about to take a Sound steamer for Boston the same evening. While they were talking the lady had a startling vision. She seemed to see the man walking on the deck of a steamer on a dark night, when the falling rain froze into sleet as it struck the deck. He slipped and fell, sliding under the guard-rail, and was engulfed in the sea. The vision came and passed in a second. The lady begged her friend not to go on the steamer that night. She told him what she had seen. He was a materialist and laughed the whole matter off as a bit of idle fancy. He took the boat that evening, slipped on the icy deck, fell overboard just as he did in the vision, and was drowned.

WARNING VOICE SAVES A TRAIN.

Three years ago I was living in a car and traveling from town to town in the State of Washington. In Cheney I had a call from a real estate man. Some way or other the talk drifted to queer experiences. My friend told me he had had one such experience in life, and one only.

Ten years before he was running a train out of Chicago as a conductor on one of the Burlington lines. One morning after heavy rains, when there were freshets in the streams, he stood upon the platform of a way-station about three miles from the crossing of a small river. He was about to signal his engineer to go ahead, when a voice spoke plainly in his ear: "Look out for the bridge!" No one was standing near at the time. He walked forward and said to the engineer: "Jim, I think you had better slow down at the curve just this side of the bridge."

"There is nothing the matter with the bridge," said the engineer, "or we would have had a wire from it."

"Perhaps there isn't," replied the conductor, "but you slow down all the same."

There was a sharp curve a short distance from the approach to the bridge, so near, in fact, that it would have been impossible to stop the train after coming in sight of the bridge, had it been running at the usual rate of speed. The engineer slowed down. The bridge was gone. It had been carried away between the time the train left the last station and its arrival at the curve. Had it not been for the mysterious warning the whole train would have gone into the river.

SEES DATE OF COIN IN MAN'S POCKET.

A prominent Chicago physician once kept a drug store in a small town in Illinois. Across the street from the store was a considerable stretch of unfenced town lots. Sitting in the shade in front of the store one summer afternoon the doctor saw a young man of his acquaintance approaching across the open lots. When he was five or six rods away the doctor, without any symptoms of being in an abnormal condition, seemed to see the whole anatomical structure of the man—all his bones and internal organs, and at the same time he saw the contents of the young man's pockets. The vision passed in an instant. When the youth came up to the doctor the latter said:

"Henry, I can tell you just what you have in your pockets. In one of the pockets of your trousers you have a bunch of string for tying up bags, in the other there is a black-handled jackknife, two tenpenny nails and a half dollar. The date on the half dollar is 1856."

The young man turned his pockets inside out and showed that he was carrying the articles described. He took the coin, looked at it and found that the date named by the doctor was correct. He was so astonished at this case of clairvoyance that he nearly fainted.

DUAL CONSCIOUSNESS.

I will add a queer experience of my own. In company with three friends I undertook to ford a slough of the Yakima river, in the State of Washington, four years ago. We had a big wagon and a four-horse team. The river was very high, and the broad slough was running like a mill race. We knew that the fording-place was narrow and the water deep, but we expected nothing more serious than to get our feet wet by the water coming into the wagon-box. When about half way across the lead horses got their hind feet over the double-trees and became unmanageable. The wagon was swept off the ford into deep water. One of my friends, W. S. Mellen, who was then general manager of the Northern Pacific railroad, swam ashore. Two others climbed out of the tail end of the wagon and managed to keep their footing in the current until rescued. I attempted the same feat, but I was the last man to get out, and before I could find any footing the wagon was swept into deep water, overturned, and wagon, horses and myself were soon floundering in the current. I could not swim, and I gave up all hope of saving my life. While under the water I had a very clear experience of what the psychologists call the double consciousness.

It seemed as if I were two persons, one a physical man, still intelligent enough to struggle among the horses; the other consciousness was entirely serene and happy, and looked with admiration at the beautiful color of the water overhead, wondered if the body would come ashore somewhere down stream and be recovered, and felt quite delighted at being released from partnership with the other fellow. How long this lasted I do not know. I did not have any of that vivid recollection of all the events of life which men restored from drowning usually tell about. This higher consciousness only felt that it was an independent spiritual existence, now for the first time released from the bondage of dwelling in a physical body. The body, in its desperate struggles, clutched the ear of one of the horses, the horse got its head above water and the man's head came up with it. The man was rescued by a boat, and with extreme regret the higher consciousness was forced to re-enter its old dwelling-place.

SAVED FROM ASPHYXIATION.

The last narrative reminds me of a little experience I had in Minneapolis a few years ago while there in the practice of magnetic treatments. The room I used as a bedroom, which of right was a parlor with a bed in, contained a hard coal base-burner, with a very uncertain damper in the pipe. I had always been very careful about leaving the stove in proper condition on retiring, and have a recollection of making the usual examination on the night of this incident, that came near being my last.

I retired about 10 o'clock feeling no concern about my surrounding conditions; in fact so clear was my conscience that I was soon lost in slumber's unconscious blissfulness. At exactly 12 o'clock I was aroused by a loud report and bright flash on the pillow close to the end of my nose. More entranced than awake, and yet conscious, I bounded from the bed to the window; threw it up; rushed to the stove, turned the misbehaved damper straight up and down the pipe and reeled back to the bed, more dead than alive from asphyxiation by hard coal gas. Just as my head touched the pillow I heard that familiar grunt of Indian satisfaction and the words, "not dead yet," followed by a hearty laugh. I seemed to realize that my spirit was flying around the room, but only remembered the body as lying on the bed and I was trying to save it from the impending danger.

DR. T. WILKINS.

USES A TYPE-WRITER.

CONTINUED FROM PAGE 4.

seek to obtain the greatest strength possible, for development or their own growth. If they persevere in this, there is no need to dread the approach of evil in their midst; on the other hand, worldly spirits are invoked when absorbing earthly cares lie at the bottom of the desire for spirit aid, and as such only can be reached by the parties seeking help from the second sphere, the character of the communication will be tempered accordingly, and the same weight given as would be given to earthly testimony under the same circumstances. Such being the case, there is no more right in saying evil spirits lie at the bottom of the conditions, than when such cases lie at the bottom of any inharmony in life, and what is called falsehood is the result. There are spirits ready to communicate always with earth, when opportunity is offered, and as such is the case, it is rendered more difficult to discern the false from the true, when undeveloped in any way, through ignorance of the law guiding communication, or desire to say something whether true or not, if assured thereby that connection with the earth can be made—forgetting that in providing one law they are breaking, perhaps, another, and are doing harm rather than good; injuring the cause by a practical illustration of the dangers of bringing lying spirits, as they are called, to the front, and making results very doubtful. Consequently, the law, misunderstood on either side, is dangerous for this reason, that, as soon as anything is established on the basis of falsehood, the superstructure is not only unreliable and may topple over, but carries everything along with it till it has been superseded by higher law and a truer departure commenced.

This being the case, knowledge at the bottom of all things spiritual should be sought for to help the seeker of truth to discover the law of failure, otherwise the result of ignorance, till repeated trials have proved the mistake; than a little light enters and the work proceeds.

Association of Speakers.

I have been in consultation with several of the public platform workers for Spiritualism and find they are favorable to an organization of speakers. The desire is for conference more than to regulate their labors. It would not be well to attempt to apportion their fields of labor. But a mutual help to obtain engagements, and a more fraternal spirit amongst them should ensue. A public expression of the truths we espouse, made in convention of the speakers, would carry a force we do now not obtain. Many personal benefits could be enumerated as argument for the association, but they are unnecessary until we learn if the idea is feasible. Those interested should express an opinion in the Spiritual press, or may address the writer. For the good of our cause, only should we labor. By conference and association for protection and espousal, surely good will result. Fraternally,

G. W. KATES.

GLEANINGS.

EXTRACTS FROM THE "HARBINGER OF LIGHT," AUSTRALIA.

THE ART OF MIND BUILDING.

Professor Elmer Gates (Director of the Laboratory of Psychology and Psychurgy, Washington, D. C.) has, in the course of a series of interviews by George J. Manson, unfolded the result of his studies in what he denominates The Art of Mind Building, the discovery of which, if confirmed by further experiment, promises to place in the hands of the teacher, philanthropist and reformer, a powerful lever for the moral (and to some extent physical) elevation of humanity. The results of two interviews are published in The Metaphysical Magazine for July and August. It was Professor Gates who some seven years since proved by experiment that anger or passion generated a mephite vapor which was exhaled in respiration (and since also it has been shown in perspiration) that was absolutely deleterious, and when extracted and administered to men or animals caused stimulation and excitement. Irascible, malevolent and depressing emotions generated in the system corresponding compounds, whilst pleasant emotions charged the respirations, etc. with sanative qualities But the present line of the Professor's study is in connection with the generation of good and bad brain cells, which he claims can be controlled by his system. His first experiments were with animals, to which he gave an "extraordinary and excessive training in one mental faculty—e. g. seeing or hearing"—and in depriving other animals, identical in age and breed, of the opportunity to use that faculty; he then killed both class of animals and examined their brains to see if any structural difference had been caused by excessive mental activity, as compared with the deprivation or absence thereof. "During five or six months, for five or six hours each day, I trained dogs in discriminating colors. The result was that upon examining the occipital areas of their brains I found a far greater number of brain-cells than any other animal of like breed ever possessed." These experiments demonstrated that more brains could be given to an animal, or a human being, in consequence of a better use of the mental faculties. The trained dogs could discriminate between many shades of the same color. He had also an opportunity of examining the brain of a child who had died of scarlet fever, and who had been trained for several weeks in the excessive use of the temperature senses (detection of heat and cold), and found it to possess in the temperature areas of the brain, "twenty-four times the average number of cells." Children ordinarily, the Professor says, "develop less than ten per cent. of the cells in their brain areas," and many more cells can be put into the fallow parts, so improving the brain and increasing the power of the mind; the education should commence as soon as possible after birth, or better still, before birth, through the mind of the mother. He has (he says) "succeeded in entirely eliminating vicious tendencies from children with dispositions towards cruelty, stealing, or anger." This he does by creating a greater number of opposite or moral memories as impressions, and keeping them active till the old structures disappear; in fact crowding them out, as the planting of certain kinds of grass in the soil will often drive out and supersede the weeds. The Professor then proceeds to show how alcoholism and derangements of the digestive functions may be overcome by his process, viz., creating numerous moral cells which are sanative and harmonizing. Give to people more mind, he says, "and all undertakings will be ameliorated, and better results accomplished. Give them more moral minds, and the evils of society will gradually disappear." He dwells upon the supremacy of the "mind" and its legitimate control of the body, and asserts that an evil memory promptly antagonizes the functioning of the good memories and injures both body and mind. Though speaking of the first stage in the brain building process as "enregistering the sense impression of all the senses, so as to produce sensation structures," and the second stage which "consists in causing the child to discriminate between the different sensations previously acquired and to associate them in consciousness, so as to produce what is called an integrant of the second order," etc., he does not so far give us the modus operandi, which, as we have to begin with the infant a few weeks old, is undoubtedly essential and probably will be forthcoming. The method is doubtless new, but the idea was originated by Dr. Joseph Rodes Buchanan many years ago in his admirable book on "Moral Education," and later in its therapeutic aspect in his large volume, entitled "Therapeutic Sarcognomy," wherein he demonstrates that every portion of the body is represented in the brain and can be acted upon from its corresponding occipital pole. These recent deliverances of Professor Gates should serve to call greater attention to this elaborate and comprehensive work, which is a complete system of anthropology, comprehending man in the spiritual, intellectual and physical aspects. However, we shall look forward with pleasure to the unfoldment of Professor Gates' method, which, if simple and easy of application, will be eagerly adopted by practical men in the spiritualistic ranks, many of whom are aware of the power of the mind to refine and educate the less developed, but do not know how to apply it to the best advantage.

NEW PAPER IN BERLIN.

We have received from Berlin the first number of the Metaphysische Rundschau, or Metaphysical Review, which is to replace the defunct Sphinx. It is a handsomely printed magazine of 112 pages, which is to be published monthly, under the editorship of Paul Zillmann; and the subjects to be treated of will embrace practical metaphysics, psychology, oriental philosophy, and occultism generally. Two professors and four medical practitioners are among the contributors to the July number; and the titles of the more important articles are these:—Physics, Metaphysics and Theosophy; Suggestion and Subconsciousness; On the Threshold of the Absolute; Psychology as Knowledge; The Outlook of Occultism in the West; The Theoretic Groundwork of Astrology; Considerations on Music; and Letters Which Have Helped Me. The annual subscription to this periodical in Germany is eighteen shillings.

THE CHURCH AND SPIRITUALISM

Some numbers have reached us, for the first time, of the Revista Spirita, a fortnightly paper published at Bahia, a city of 140,000 inhabitants, and the capital of a province of the same name in the republic of Brazil. It seems to be an exceedingly well conducted periodical, and is the organ of the local centre, entitled "Love and Charity." In Brazil, as in most other Roman Catholic countries, Spiritualism is exposed to rabid and venomous attacks from the Church, which is the stronghold of ignorance, bigotry and superstition; but the articles signed "Heraclito" and Antonio Pireira de Araujo, show that the brain power is on the side of those who are fighting for the cause of freedom, enlightenment, truth and "pure religion and undefiled;" which is thus defined by the editor of our contemporary:—"Faith in God and the practice of charity are the only sound and durable elements, which will always subsist, and will constitute the religion of the future."

THE CAUSE IN SPAIN.

The Spiritualist movement in Spain, as we learn from the Revista de Estudios Psicologicos of Barcelona, and the Irradiacion of Madrid, is spreading far and fast in that country. In the first of these two cities, a weekly publication entitled Socrates has made its appearance, which will be entirely devoted to mediumistic communications, and is edited by Don Alverico Peron, founder of the Criterio in Madrid, and author of La Formula del Epiritismo. At the important seaport town of Alicante, the capital of the maritime province of that name, La Revelacion continues its active propaganda on behalf of Spiritualism, with the most gratifying success; and in the cathedral city of Valencia, where there is a population of 140,000 to work upon, an energetic lady, Dona Belen Sarrage de Ferrara, has started a paper under the title of La Conciencia Libre, to advocate freedom of thought and freedom of conscience. If the women of Spain break away from the Church, the beginning of the end is not far off.

SPIRITUALISM—THEOSOPHY.

Madame Virginia Paganini contributes to the July number of Lux (Rome), a vigorously written paper on "Spiritualism and Theosophy," in which she points out wherein they agree, and wherein they differ, and exposes some of the preposterous statements made by certain Theosophists with respect to spiritual phenomena; one of these being that all such phenomena are produced by earth-bound spirits and by those of suicides who are condemned to remain for a long time in Kama Loka. These "Kamo Rupas," as they are called, are nothing more nor less than "astral corpses." It appears, "from which the immortal Ego has withdrawn its ray." It is difficult to imagine rational beings excogitating such wildly nonsensical theories, or other rational beings seriously accepting them as explanations of the sources of spiritual communications, replete with the purest wisdom, the highest philosophy, and the sublimest code of ethics it is possible to conceive.

SOUTH OF FRANCE.

The Express, a local and secular paper, circulating in the Department of Aveyron, in the south of France, reports that a great sensation has been created in that district by the mediumistic and clairvoyant faculties which have suddenly developed themselves in a little boy named Paulin Delpont, who is only nine years old, and lives at Laroque, near the town of St. Affrique. Although he has never been to school, and speaks only the patois of the province, in his normal state, yet, when he passes under control he speaks both French and Latin correctly He sees and describes spirits, divines secrets and denotes where lost objects are to be found Thus he described where the bells of the old church of St. Amans (probably taken down and buried during the revolutionary times) had been concealed: and stated that in digging for them, two skeletons would be discovered. These have been brought to light, and at the latest date, excavators were going deeper for the bells. As many as 300 strangers per diem are pouring into Laroque to see the wonderful child medium.

PHOTOGRAPH OF THOUGHT.

In the Annales Medico-Chirurgicals du Hainaut, in Belgium, some circumstantial details are given of some experiments which have been made by a certain D. Rockwood in connection with the photography of thought. These would go to prove the existence of cerebral phenomena of a more astounding character than any which have yet been brought to light, with respect to the structure and function of the brain. But although the alleged "facts" appear in a professional journal, we can only receive them with the greatest reserve.

A MYSTERIOUS VOICE.

Le Soir, an evening paper published in Brussels, devotes a good deal of space to a report of some strange occurrences which have taken place at the village of Valencean-Bric, where a house occupied by a much respected family, named Lebegue, is said to be "haunted." A mysterious voice has been heard by hundreds of persons, but neither the clergy, nor the medical faculty, nor the police have been able to trace it to any human origin. It indulges in malignant threats against Mme. Lebegue, and when she hoped to escape from it, by taking up her abode with a friend, the voice still pursued her. The invisible enemy has broken numerous windows, and some glass doors inside the house, as also chandeliers, vases and a clock in the drawing-room; has displaced furniture; and has even perforated the centre of a chimney glass, from the back, without so much as a scratch on the woodwork behind. The Abbe Schnebelin, who has carefully investigated the phenomena, declares them to be the "corollary of the discoveries of Drs. Papus and Baraduc, Colonel de Rochas, and M. d'Assakoff;" or, in other words, we presume, the exteriorisation of the motricity of some living enemy of Mme. Lebegue. This is the view of the subject taken by Dr. Papus, who asserts that the sphere within which a malevolently-minded person can project his will-power, has a radius of something like seven miles.

THE ODIC RAYS.

Dr. Kraft, writing to the Frankfurter Zeitung, alleges that the famous discovery of Professor Roentgen is in reality a discovery of the odic rays; the existence and nature of which were first proclaimed by Baron von Reichenbach, upwards of forty years ago; when Dubois-Reymond, perhaps the most famous French physiologist of his day, coolly characterized his scientific labors as "the most deplorable aberrations that had ever scattered the brains of a human being," and as "fables that deserved to be flung on the fire." And now comes Professor Roentgen, who demonstrates beyond all dispute that these "deplorable aberrations" of Reichenbach were really the revelations of a great scientific truth. In his Der Sensitive Mensch und sein Verhalten zum Ode ("The Sensitive Man and His Relation with the Od"), published at Stuttgard and Tubingen, in the years 1854 and 1855, there will be found at p. 2252, the following passage:—"Madame K. was amusing herself by bringing the back of her hand near the conductor, so as to draw forth the electricity with the tops of her fingers, when these, by reason of the odic current, became so transparent that she could distinguish with precision the veins, the nerves, the tendons and the muscular ligaments. This may prove to be of incalculable efficacy in therapeutics, especially for the purpose of diagnosis. For, given the possibility of rendering the body of every sick person diaphanous, by good sensitives, these will be in a position to discern what internal organs may be morbidly affected and what progress it is making towards amelioration or deterioration. Moreover, the physiological processess of the body in health may be examined in the same way." Here we have the X rays accurately described, and their utility to the science of therapeutics clearly pointed out, more than forty years ago, by the great chemist who discovered creosote and paraffine; who was one of the first geologists of his day; and whose mind was also of such a practical character, that, in conjunction with the Count von Salm, he established large manufactories in Wurtemburg and Moravia, which enabled him to amass a princely fortune. But the Baron von Reichenbach was a Spiritualist; and therefore official science which was then, as it is now, materialistic to its finger-tips, received his discovery of what are now called the X rays with derision, and scornfully dismissed it, as the diseased product, of a brain subjected to "deplorable aberrations!" It should be added that the very word "Od" expresses the idea of an all-penetrating force in Nature.

UTILITY OF PRAYER.

Le Progres Spirite having invited its readers to contribute their ideas as to the utility of prayer, has received numerous replies, and among others one from M. Leon Denis, the distinguished lecturer on Spiritualism in France. Want of space precludes us from quoting more than the following passage:—"The utility of prayer should be very obvious to all circles. In the practice of Spiritualism, prayer becomes a weapon, a means of action. The union of thoughts and wills by prayer predisposes to community of feeling; it concentrates the fluidic forces, repels impure spirits, and diminishes evil influences. It does more. It attracts good spirits to our side. It facilitates their action upon us by placing us in the condition favorable to the reception and enjoyment of their teachings. It assures us of their protection. It creates a bond of union between us and them, and causes us to enter into communion, if only for a few moments, with their spiritual existence."

SPIRITUALISM IN SOUTH AFRICA.

"Spiritualism in the Diamond Fields, South Africa, is progressing in spite of the uphill work we have to contend with. We have not the same advantages here as you have in the Old Country. We have to fight against the strenuous opposition of the clergy and the press. And we have not the advantage of such good mediums as you have. Nevertheless, through the kindness of a good Spiritualist, we have a home of our own; he has made us a present of the tenancy of a nice building, and through the good services of our indefatigable secretary, Mr. Judge, we hope to make it as attractive as possible. We intend to set apart one room as a reading-room, where any one may step in and peruse spiritualistic literature. If any of our friends in England should feel disposed to send us any spare literature, it will find a place on our reading-room tables. We have two sittings a week in our rooms in connection with the society, and several other private sittings are held by the members of the society in their own homes. Altogether we are, I think, making fair progress. I will occasionally send you short reports of our progress, if you think it of any interest to your readers."

THE UNSEEN UNIVERSE.

A universe unseen around us lies
From whence this visible creation came
In rushing whirlwinds of tempestuous flame,
And filled with fiery mist the throbbing skies,
In time condensing into Night's bright eyes.
This grand and gleaming constellated frame
(Weak words are all inadequate to name)
Spring into being in this wonderous wise.
When time shall be no more, into the vast
Eternal realm unseen shall all return;
For sun and star with fire shall cease to burn,
And they shall to the void again be cast.
So far as clear-eyed Science can discern
This fate shall overtake them all at last.

MEDIUMSHIP.

"The science of mediumship is the science of sciences, since it comprehends the mode whereby the material world is vitalized with a life element, which is the Creator's arm to carry on the processes of life and formation. The flower that blooms in beauty, shedding a fragrance on the air that is at once grateful to the senses and stimulating to the nerves, is a perfect emblem of a spiritually gifted person—a medium for the manifestation of pure spiritual truth. The aroma of the flower is spiritualized to the degree that it acts upon the life currents of the system, imparting nutriment to the spiritual body, of the finest quality that physical substance affords. The flower is a medium for the transmission of these finer forces to the human body—the spiritual part of it, the same as the refined, spiritualized individual is the medium for the transmission of spiritual truth, a more refined aliment still, which the spiritual man absorbs. The blossom, next to the fruit, is the climax of Nature's effort for development. For its production have been concentrated the refined essences of the plant, which, through storm and calm, through sunshine and rain, heat and cold, has struggled up to the point where the acme of its existence is so nearly attained that its fruit is for healing and sustenance, being a spiritual force. All this is emblematical of the spiritualizing process, whereby one is prepared to bring forth fruits of the spirit, which are for the real sustenance and uplifting of whoever partakes.

"Mahomet, His Birth, Character and Doctrin." By Edward Gibbons. This is No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. Price, 25 cents. For sale at this office.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price $1.00. For sale at this office.

"Atlantis: The Antediluvian World. By Ignatius Donnelly Sums up all information relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history It is intensely interesting. Price $2.

MAY ALL SING?

A Comprehensive Answer to the Question.

During forty-five years activity in Spiritualism I have been profoundly impressed with the importance of music as a factor in making conditions for the co-operation of spirit workers in both the teaching and demonstration of our central truth. The present method of its use is governed by habit, education and competitive strife, and results in this: that to-day Spiritualists are singing more Christian doctrine than Spiritualism. Congregational singing has proved its value in the old-time religious revival, the political campaign and in the growth of that strange sect, the Salvationists. The effect of professional effort and display is the same from church as from concert hall, and offers but little for spirit aid we recognize as connected with public work.

Yet, like all questions, this has two sides. It must be conceded that the musician's harmony is disturbed by the discordant attempts of those who make no effort save in a public assembly; and it is not "in good form" nowadays to render music save by a trained choir: this no one can dispute. Then the question remains, does congregational singing give enough to more than offset these objections. I believe it does. Judging from what we see, a large proportion of our speakers, writers, and musical committees entirely, are opposed to it, or they dare not say otherwise. It is a delicate subject. There are interests. Editors realize it and believe that "silence is golden." Moses and Mattie Hull, and some other fearless ones, say that all should sing; and make effort that they shall. The question is generally referred by societies to their musical committees. These have their personal interests in voice display, feelings of rivalry, pride of custom and other things which all come first, while the needs of the cause come last, if at all. It is a matter which should have the intelligent consideration of the societies themselves, with the committee's acting as servants and not as rulers.

The interest of the individual in a public service gives it vital life; and only when each takes a part in the singing can this be done. Intelligent and self-respecting persons do not at all times desire to sit as audience for the professional speaker or musical expert. To give strength to conviction and to aid its reception, no agency can equal the individual expression of spiritual truth in song. With music's magic power is made the condition required for the action of spirit power. Then is established the rapport between teacher or demonstrator and audience which is essential to best results.

It is not infrequent to hear persons outside of our ranks inquire about Spiritualists: "Do they believe it?" We imitate a formalism common with those who accept plain untruth that we know they cannot with thought believe, and thus cause such inquiry. Do not the same questioners say of the Salvationists, "Well they believe it, anyway?" Now, why the difference? Just this: One voices unitedly their own belief in song, while the other has sung for them doctrine they know is untrue.

And so psychologized are we with that in which the church methods have educated us, we shrink from the use of the best which man's musical genius has given because it is not sacred music. It is the excellence of the melody and its special adaption to the sentiment for which is desired musical expression—this, and not what some brainless disciple of Grundy may say, is the one thing to be considered. "Bar-room songs" lose all their associations when fitted to words which embody an overwhelming truth; and when we chance to sing such airs we wonder how the melody could ever have told anything else except that truth.

Our musical service should have first of all, an unmistakable sincerity; it should be attractive by its originality, believing as we do, that, as Spiritualism contains within itself all things necessary for its development, it has no occasion to imitate, though it claims the right to use all excellence known. This service should be educational—every song a teacher of some vital truth. In this way we disarm incredulity, and the pride that would avoid us, with the coolness we meet, would all disappear.

To sum up, if we desire a vitality in our public service which will first charm and electrify the new comer, then deeply interest him so that conviction will be sure to follow by the use of Spiritualism's truths in congregational singing, the time will be short to when no one will dare even hint of its unpopularity. —W. H. BOOZER.

Grand Rapids, Mich.

BRUTUS WAS SMART.

He Knew When the Conversation Touched on His Battle with Bruin.

A writer in the American Field tells of a fight between a black bear and a mongrel cur that could boast not lineage or personal appearance. He put up a game fight, however, only to be worsted in the end by a powerful stroke of bruin's paw. When the bear was dispatched by the dog's master it was found that Brutus, the dog, was very badly used up and he presented a sorry appearance. He was carefully nursed back to health and strength again and proved useful in many a hunting expedition.

Some time after the dog's adventure with the bear one of the party—Col. B.—left home and remained away for several years. When he returned he found Brutus an old dog, bearing his honorable scars with the sedate dignity of a worthy pensioner. At first the dog did not recognize the colonel, the memory of old association seemed blotted out. One day after having been home about a week, Col. B. and his brothers were sitting together talking of old times, while Brutus lay near by apparently dozing. During the conversation the incident wherein Brutus was so badly used up by the bear was brought up; that memorable hunting exploit was gone over and the courageous conduct of the dog extolled as it had been years before. The old dog remained quiet while the events of the first bear hunt were being discussed until his fight with bruin was reached. At this point Brutus jumped up and sprang toward Col. B. in demonstrative recognition, showing that he had heard the conversation and that his memory had been awakened by the recounting of the unfortunate experience with the bear.

"The Watseka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watseka, Ill, and Mary Reynolds of Venango county, Pa. For sale at this office. Price 15c.

The Best. The Rest. The Test.

There are two kinds of sarsaparilla: **The best—and the rest.** The trouble is they look alike. And when the rest dress like the best who's to tell them apart? Well, "the tree is known by its fruit." That's an old test and a safe one. And the taller the tree the deeper the root. That's another test. What's the root,—the record of these sarsaparillas? The one with the deepest root is Ayer's. The one with the richest fruit: that, too, is Ayer's. Ayer's Sarsaparilla has a record of half a century of cures; a record of many medals and awards—culminating in the medal of the Chicago World's Fair, which, admitting Ayer's Sarsaparilla as the best—shut its doors against the rest. That was greater honor than the medal, to be the only Sarsaparilla admitted as an exhibit at the World's Fair. If you want to get the best sarsaparilla of your druggist, here's an infallible rule: Ask for the best and you'll get Ayer's. Ask for Ayer's and you'll get the best.



VOLUME II.

Of the Encyclopædia of Death, and Life in the Spirit-World.

Vol. II. is now ready for delivery. It is neatly and substantially bound in cloth, and printed in the best style of the printers art. It is furnished on the same terms that the first volume was. When remitting a year's subscription for THE PROGRESSIVE THINKER Vol. II. will be sent you for 50 cents. That is, by remitting $1.50 you will get THE PROGRESSIVE THINKER for one year and Vol. II. of the Encyclopædia. By remitting $2 you will get THE PROGRESSIVE THINKER one year and Volumes I. and II. of the Encyclopædia.

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RIGHT LIVING

— BY —

SUSAN H. WIXON,

Author of "Apples of Gold," "All in a Lifetime," "The Story Hour," "Summer Days at Onset," "Sunday Observance," etc., etc.

"Living is an art, a method of expressing great conceptions; in fact, the highest method, the noblest of the arts."—THOMAS STARR KING.

This book gives an admirable course of study in ethics, and supplies a long-felt want of an ethical text-book especially adapted to the comprehension of children, as well as older persons whom it is wisely and appropriately designed to interest while teaching them valuable ethical lessons.

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CONTENTS:

Right Living. What is Morality? What is Ignorance? Knowledge the Great Treasure. Concerning Education. Conduct; or Right Doing. Virtue, the Illuminator of Life. Prudence, an Economy of Life. What Know Ye of Justice? Fortitude a Noble Possession. Temperance and Intemperance. Is the Use of Tobacco Dangerous? Cultivation of Individuality. Character, a Jewel of Great Price. Idleness, Another Name for Loss. Industry, the Staff of Life. Value of a Trade. Recreation a Necessity. Games of Chance. Truth and Falsehood. What is an Oath? or the Worth of a Promise. Fraud a Crime. The Poison of Slander. What Is Hypocrisy? Conscience, or Moral Sense. Selfishness, the Menace of Society. Gratitude, a Fragrant Flower of Life. Is Reverence a Duty? Self-Reliance. Self-Control. Self-Respect. Foolish Pride and Silly Prejudice. Anger, the Distorter. The Angel of Forgiveness. Observation a Great Faculty. Perseverance, the Friend of Man. Punctuality, a Promoter of Success. The Difficulties of Life. Temptation, the Demon on the Highway. Habit, Second Nature. Power of Will. Courage, a Necessity to Right Living. In Regard to Concealed Vice. Beautiful Charity. Fidelity, the Giver of Strength and Honor. Value of Wealth. Avarice, Not a Means to Life's Best End. Good Nature, One of Life's Best Blossoms. Reason and Free Inquiry. Free Speech. A Free Press. Rights of Animals. Rights of Children. Human Rights; or the Equality of Man. Moral Cleanliness. Politeness—The Gentleman. Politeness—Continued—The Gentlewoman. Best Society. Progress; or Enlightenment. Wisdom.

Price, Cloth, $1. Sold at this Office.

The Development of the Spirit

After Transition. By the late M. Faraday. The origin of religions, and their influence upon the mental development of the human race. Transcribed at the request of a band of ancient philosophers. Price 10 cents.

GENERAL SURVEY

The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion

Communications must always be accompanied by the full name and address of the writer, or no attention will be paid to them.

Wm. Emmett Coleman, the Spiritualist writer, and Orientalist, and occasional contributor to The Progressive Thinker, on November 13th delivered an address before the Library Association of California, at San Francisco, upon "The Literature and Libraries of India, Ceylon and Thibet."

Dr. E. H. Denslow called at our office, Thursday, on his way to Dallas, Texas. The Doctor would be glad to make engagements for lecturing anywhere in the State of Texas during December and January.

The undersigned wishes to correspond with the mediums that are in the field. Ella Woodward, secretary of First Alliance of Progressive Thought (Spiritual society). Address her at 1016 Adams street, Toledo, Ohio.

Dr. T. Wilkins will again devote him self entirely to giving magnetic treatments. He says he will be glad to receive the present addresses of all his former patients; to tell them something they will be glad to know. Address him at 67 Thirty-third street, Chicago.

Nellie M. Smith writes: "Friends who are acquainted in Sturgis, Mich., will be glad to learn that our society is flourishing. We were favored in having Mrs. Jackson for our speaker in the early autumn, followed, till now, by Dr. Denslow. Last Friday evening he was tendered a reception at Mrs. Hannah Bucks as he is to leave us for a season, to spend the winter in Dallas, Texas. Generous friends made up a parting gift, which was presented by one of the ladies, with a kindly little address, making it quite a ceremonious affair, to which the Doctor responded with friendly enthusiasm. Strangers who may meet the Doctor and Mrs. Denslow pray accept this introduction. We vouch for them as true and faithful Spiritualists, worthy your loving confidence."

The First Beacon Light Spiritualists, services held Sundays, 2:30 and 7:45 p. m., 617 Clark street, have organized a Ladies' Auxiliary. The following officers have been elected: President, Mrs. Glagios; vice-president, Mrs. Bloom; treasurer, Mrs. Gullacheen; secretary, Miss Struby; executive committee: Mrs. Mosher, Mrs. Bird and Mrs. Perkins. Seven are elected on the Lookout committee. A church-fund circle will be held every Wednesday at 2 p. m., at different residences in the city, 10 cents being the admission, the notice to be given on Sunday, where Mrs. G. F. Perkins attends.

F. Corden White, platform test medium and lecturer, goes to Milwaukee, Wis., December 3, for the Unity Society. He will return, December 28, to 3058 Calumet avenue, this city.

E. B. Chamness writes from Alexandria, Ind.: "We had with us, last Sunday, Bro. F. F. Hayden and wife, of Indianapolis. We find Bro. Hayden a forcible and logical speaker under spirit control. During the existence of our society we have had many mediums and speakers, none of whom have at any time given better satisfaction than Bro. Hayden, and we recommend him to all societies needing his services. His wife gave many public tests that were recognized and acknowledged."

B. T. Watson writes: "I am glad to be able to send you a new yearly subscriber to The Progressive Thinker. There are a few staunch Spiritualists here in Jonesboro, Ark. President Barrett called on us and gave three splendid lectures, on his missionary trip to California, which were highly appreciated by all who were fortunate enough to hear him. On a close canvass of our town we have about thirty Spiritualists, and we would like so much to have good test mediums call and spend a few days with us. There could be a good, strong society organized here with a little work. We have some local talent, but not sufficient to build up the cause as it should be. We have a town here of five thousand people, and I see no reason why we could not have a good, strong society, and we can if workers will come over and help us, and they need not be afraid to come for the people are anxious to investigate. One medium staid here two weeks and took in about $120, which I think amply satisfied her."

Mrs. G. Partridge returned last Sunday, and will be pleased to see her patients and patrons, for treatments and readings. Address 67 Thirty-third street, Chicago.

Mrs. S. C. Scovel has closed an engagement of nearly two months with the Spiritualist Research Society of Mitchell, S. Dak., where her work has been very satisfactory to the society. After the close of the last meeting, a local paper says: "Members of the society gathered at the residence of F. E. Clark and witnessed some very fine spiritual demonstrations, which were truly remarkable to those who saw them. A rebel soldier and a Mason, who was captured by a party of Union men, scouting under the command of J. B. Wolgemuth, came to Mr. Wolgemuth through the medium and made known his presence by referring to war incidents during his capture and before leaving the medium gave several Masonic signs, among which was the Masonic grip. A grandfather of Mr. Clark, who was a Methodist preacher for forty years, controlled the medium and gave an interesting religious talk, recalling incidents in Mr. Clark's and his own life which were reliable and true in every instance. The sickness, death, funeral journey from Sanborn to Milwaukee, and burial services of Mr. Geo. Bryan's nephew was described to him in an accurate manner." Mrs. Scovell has returned to her home in Elgin, Ill.

Dr. P. S. George, secretary of the State Spiritualist Association of Nebraska, writes from Lincoln, Neb: "It is with pleasure that I report to the many readers of The Progressive that Mr. Amae Wheeler, the medium for physical manifestations, is now in our city. Mr. Wheeler is one of the best mediums that has visited Lincoln for many years. His trumpet seances are of an excellent character. He usually sits with three trumpets, and during the seance the manifestations are heard at the same time through all the trumpets, by different intelligences. I consider Mr. Wheeler an honest medium, working in a way that cannot help carrying conviction wherever he goes. I have sat in his circles and know his work to be genuine. He has numerous phases—trumpet, materialization, independent slate-writing, etc. Anyone wishing to correspond with Mr. Wheeler can address him at 'General Delivery,' this city. Mr. Wheeler recently spent four weeks at Broken Bow, Neb., where he gave great satisfaction."

Prof. N. H. Eddy writes from Rochester, N. Y.: "Mr. and Mrs. G. W. Kates are holding meetings here in Odd Fellows Hall for this month and doing good work through their inspiring forces, and ministrations of same, elucidating the truths and philosophy of Spiritualism. Mrs. Kates, through her fine medial powers, is demonstrating the facts of spirit return, giving cheer to many hearts by her convincing tests which are acknowledged as correct."

Mrs. Virginie Barrett would like to make engagements with societies for 1896 and 1897, at reasonable terms; also with camps for next season. For this month, address her at 12 Purdy street, Bath, N. Y. Permanent address, 479 Seventh street, Indianapolis, Ind.

E. W. Sprague, the well-known lecturer and test medium, writes as follows in reference to The Progressive Thinker: "I shall do all in my power for The Progressive Thinker in the future, as in the past. No better paper was ever published in the interest of any reform than the grand old Progressive Thinker; and it, like the cause it represents, stands for all reforms, and panders to no sect, denomination or creed. Long live its editor to carry the banner of truth and justice, that the time may sometime arrive when all shall see the light of immortality as revealed in Modern Spiritualism."

Dr. P. J. Barrington writes from Strawberry Point, Iowa: "The people of Strawberry Point have just been favored for two weeks with the presence and labors of Mr. and Mrs. Kayner. Mrs. Isa Wilson-Kayner is an excellent platform test medium, and as such should be kept busy demonstrating to the world the proof of immortality. She gave good satisfaction here. Myself and wife did considerable missionary work in and around this place earlier in the season. Spiritualism is an uncertain factor here as yet, still it is gaining ground slowly. We find here many excellent people, and some earnest investigators. Mrs. A. Treadwell and family, and E. L. Gages and wife are staunch Spiritualists and honor their sentiments fearlessly everywhere. Mrs. Gages is rapidly developing into a good all-round test medium, and will soon be ready for public work. Mrs. Kayner can be addressed at Independence, and myself and wife either singly or together can be addressed for engagement on easy terms, at Manchester, Iowa."

J. L. Kruse writes these words of appreciation: "I have been a constant reader of your most valuable paper ever since it was started, and consider it the best of all papers; and as for the 'Encyclopaeia of Death, and Life in the Spirit-World,' it is far ahead of any work I have read on that subject."

"Cor." writes: "The Church of the Spirit, of Springfield, Mass., is the name of a new society recently organized and incorporated. The president of the State Association, Dr. Geo. A. Fuller, assisted in the new movement, of which the following are some of the officers: President, H. G. Hawkins: vice-president, H. A. Budington; clerk, D. N. Sackett; corresponding secretary, Mrs. L. A. Cummings; treasurer, C. J. Leonard. The society proposes to build a church. Mr. W. H. Bach is speaking here each Sunday, and is well liked. He has assisted in organizing a lyceum."

T. C. Jefferis writes from St. Joseph, Mo.: "We had five spiritual meetings in this city yesterday: Two at 8th and Francis streets: two at 6th and Edmund streets, and one at the Crawford theater, All had large audiences. A wonderful spiritual awakening is taking place in St. Joseph."

C. C. B. writes that for a number of years, in pursuing his business he has worked in the homes of from four to ten families in a week. He is able to tell what church they belong to, the moment he enters a house. He has found the happiest families and most reliable among the Spiritualists and the advanced Christian Scientists. "Since I have investigated Spiritualism, I have not met a man whom I could not convert to Spiritualism, had I the means to prove it. I hope in the near future to develop some spiritual gift whereby I can prove to the poor, hungry souls, that there is a life after death. That is all they ask. My heart aches when I enter some of the poor families where there isn't a spark of spirituality visible. I have seen some strong mediums who seemed utterly unconcerned to spread the light or teach the ignorant who really needed, and suffered from the want of it."

Entertainment, social and hop, given under the auspices of Students of Nature, Merrick Hall, 1739 Milwaukee avenue, Saturday, November 28. Tickets 15 cents. A good time promised. Refreshments served.

Henry Hubbard, of Painesville, Ohio, writes: "Mrs. Lucetta Curtis, of Mishawaka, Ind., has just concluded a course of lectures here on 'Occult Science," and has favorably impressed her class as one who understands the philosophy she teaches, and also has the faculty to impress her teachings upon her pupils. When she left us, a shadow passed over our lives, but was replaced by a recollection of the beautiful philosophy she teaches, the holy aspiration she stimulates by her pure presence and pronounced individuality, and a desire to follow her to a higher moral and spiritual development. We hope to meet her again."

Mrs. Allie Lindsay Lynch, Chicago, writes: "Mrs. Lamon is from Cincinnati and Miss Taylor from New York, and these ladies will hold regular musical seances on Monday nights at 8 o'clock. I have attended one of these seances and passed a pleasant evening, listening to fine music and an address by the guide of Miss Taylor. Emma Abbott sang through the organism of Mrs. Lamon, and a friend who was with me remarked that he would have judged the singer to be some fine prima donna—which was true. For myself I only know I enjoyed it all, but am no musical critic. But I can say that Miss Taylor's guide gave descriptions of spirit friends that I recognized, and Mrs. Lamon's guide addressed an impromptu poem to me, regarding my personal work for humanity, which was both beautiful and encouraging, and I may be permitted to acknowledge as being true. I trust these workers will find a welcome in our city. For this reason alone, I offer these words."

Dr. Dean Clarke writes from Grand Rapids: "Although the weather and counter attractions, and a much-to-be-regretted division of the Spiritualists of this beautiful city have prevented large audiences from hearing me, I am slowly winning public attention, and if, as is probable, I continue after this month, I may reasonably hope for a full house, as I have received congratulations from competent judges who assure me that as soon as my gifts are known an intelligent public will patronize them. Twenty-seven years ago I was State missionary in Michigan, but a new generation is now carrying on our work, and it seems I must make a reputation all over again. As age and experience and study have better qualified me, and my inspirers can better use my psychical powers, I look for success. Address 178 Ionia street, Grand Rapids, Mich."

A correspondent writes from Allegheny, Pa.: "Mrs. Mattie E. Hull, of Chicago, is serving the First Church of Spiritualists in this city. She follows Mr. Hull, who was with the church last month. Mrs. Hull's work is entirely different from that of her husband, yet in her line she is as interesting and efficient as he is in his. The audiences have increased from the beginning of Mrs. Hull's administration until the present, and her discourses, always interesting and instructive, are delivered in a manner that holds the rapt attention of the audience. Mrs. Demorest, an old and valued medium, supplements Mrs. Hull's discourses with readings and tests at nearly every session. This, of course, attracts many who are investigating and prepares them for the philosophy."

W. H. Bach is meeting with excellent success at Springfield, Ohio.

J. J. Morse, who has shed an excellent intellectual light in California during the past year, is now on his way to London, Eng. He is an efficient worker in the cause of truth.

A reader writes from Elgin, Ill.: "Mrs. Lee Norie Claman, of Chicago, came into our midst a few days ago, and favored us with a fine lecture and some beautiful tests. The mayor of our beautiful city threw open the council chamber in the city hall, free of charge to this talented woman to hold the meeting. A very large crowd gathered; the seating capacity being taxed to the utmost many had to stand. Mrs. Claman is doing a wonderful work in the missionary field, and we feel Elgin needs a revival in spiritual philosophy."

Mrs. Ida P. A. Whitlock has just closed an engagement at Salem, Mass., the society regretting her inability to serve them further this season. She would like to correspond with some societies west in reference to engagements; also with camp associations with a view of making a route of the Western camps between June 20 and August 1. She may be addressed for the present at 27 Atlantic avenue, Providence, R. I.

HELL, PARADISE, GEHENNA

Their Significance as Used in the Bible.

To the Editor:—Not long ago I received a letter from which the following is an extract:

"Will you please tell me where I can find Paradise, where Christ and the thief went from the cross? Some time ago you wrote something in The Progressive Thinker about Paradise being Hell. One of our preachers here disputes it."

In answer to this, I will say I do not remember what I wrote for The Progressive Thinker, but I think that no minister who knows anything will dispute that Paradise is one department of Hades, rendered Hell in our Bible. Peter, in his sermon on the day of Pentecost, in Acts, ii, 27, quotes from Ps., xvi, 10, as follows: "Because thou wilt not leave my soul in Hell, neither wilt thou suffer thine holy one to see corruption." In verse 31 he comments on this as follows: "He (David) seeing this, before spake of the resurrection of Christ, that his soul was not left in Hell, neither did his flesh see corruption." The orthodox people and the orthodox creeds all use this text to prove that Christ went to Hell. But when he went to Hell he went to Paradise. See Luke, xxiii, 46.

At this writing I am without a library, as mine is on the road from Chicago to Boston, but I have a Lexicon of the New Greek Testament with me. In that I find the following definition of the three words—Hades, Gehenna and Paradise.

"Hades—The invisible abode or mansion of the dead; the place of punishment, Hell; the lowest place, or condition. Luke, x, 15."

"Gehenna—The Valley of Hinnom, south of Jerusalem, once celebrated for the horrid worship of Moloch, and afterwards polluted with every species of filth, as well as the carcasses of animals, and dead bodies of malefactors; to consume which, in order to avert the pestilence such a mass of corruption would occasion, constant fires were kept burning; hence, Hell; the fires of Tartarus, the place of punishment in Hades. Matt., v, 29, 30; x, 28; xviii, 9."

"Paradise—Paradeisos, (of Oriental origin)—A park, a forest, where wild beasts were kept for hunting; a pleasure park, a garden of trees of various kinds. Used by the LXX for the Garden of Eden; in the New Testament, the celestial paradise."

It seems to me that this is enough to make the matter plain, and to show that I had authority for the statement I made. As I before said, I do not remember what I may have written on the subject, but I know myself so well that I know that I did not write anything contrary to the above. On the positions here taken, I also know the world so well that I know no one will dispute me to my face on this question.

MOSES HULL.

SPIRITUAL MUSIC.

A Critique on President Barrett's Views.

To the Editor:—It is not pleasant to differ with one who says so much truth and so inspiringly as does Bro. Barrett in his address. But I should be false to the truth we both so dearly love, were I to pass its incorrect portions unnoticed. He says: "The right kind" of music is what is needed, which is "good music." The latter term is invariably employed by writers and speakers when they mean music by a trained choir, as the elements in congregational singing are not "good;" and thus the question comes up: Shall the public presentation of our gospel of consolation in singing and speaking be delegated to an ordained few, or shall all, cultivated and crude, take part?

If Bro. Barrett wants good music for the trained choir, I think we will have to wait a long time before we have better inspirations than have been given by Prof. Longley—their excellence having already immortalized them through use by societies and camps.

Bro. Barrett says "the melodies do not catch the public ear and fasten themselves on the public heart." The history of our popular melodies proves this is not so; as their accorded popularity is due to their simplicity and excellence. But he says that our vital truths, which touch so deeply through the spoken words, are lost through the memory of some past use of the same air. Has Bro. Barrett tried it? Has he heard our gospel unitedly sung by a congregation, to old melodies thus spiritualized and vitalized? If not, he cannot know this, and the statement is an opinion only. If our good and gifted brother had the mediumistic experience of others in this matter, the opinion would be reversed; for the process of their production would of itself prove it is not so. Through inspiration truth in measured words can most certainly be specially fitted to simple airs, so that all trace of the past association of these airs with other words is entirely lost in the rendering.

I would sum up the difficulties of the situation in the general apathy of Spiritualists on this important subject, shown in their neglect to intelligently investigate what is already in their possession, and in the inherited prejudice and bias from habits religiously formed as to the Sunday use of secular music; and this is why we are generally to-day singing Christian doctrine instead of our own loved gospel.

H. W. BOOZER.

THE PROGRESSIVE THINKER.

THE LARGEST SPIRITUAL PAPER ON THIS EARTH

It has the Largest Circulation by far, and Presents Each Week the Largest Amount of Reading Matter, Treating upon Spiritualistic, Scientific and Occult Subjects. Those who do not take it are left in the rear o the Procession.

Dr. J. M. Peebles will soon start again to make a tour around the world.

E. W. Sprague is serving the First Society of Spiritualists of Rochester, Ind., for November. His engagement at Erie, Pa., for the month of December has been canceled on account of the "practical disbandment" of that society. He is open for engagements for December and January. He goes to Philadelphia, Pa., for February. Address him for November at Rochester, Ind., later, 965 Grove street, Meadville, Pa.

Dr. T. Wallace will hold free circles for healing and development at his house every Wednesday afternoon at 2 p. m. 754 62d street. Station O.

Omega writes: "The forecasting of national destiny by the position, form, formation, features and other material conditions, appears to be rapidly conforming into a science as illustrated in the progressive lectures of Oliver M. Babcock, of Philadelphia. These lectures embrace history, geography, philosophy and prophecy in one grand theme, which has proven very attractive wherever delivered, as they are illustrated by novel and unique charts, on which are pointed out the course of empire, the laws which govern its movements and how this law is operating to produce results in this country; where the great cities of the future will stand, and rule the destinies of commerce, is clearly pointed out. In its full application the subject embraces also the formation and government of worlds and the operation of mechanical energy in the hands of man. The professor is intimately acquainted with Mr. Keely and has been authorized by this noted inventor to represent him in public discourse. His explanations of Keely's wonderful processes are heard with rapt attention and enthusiasm."

A STATE CAMP IN PROSPECT.

To the Spiritualists of Missouri.

It has devolved upon the undersigned to announce that the temporary organization of a State camp for Missouri and neighboring localities has recently been effected. The organization should be made permanent as soon as possible. To that end a meeting of all who are disposed to encourage and assist is hereby called, to be held in the city of Springfield on the — day of December. The meeting will adopt a permanent organic basis; elect an executive board; take steps toward legalizing the association by chartering as a branch of the State Association (which latter is now chartered with the National); consider reports, propositions and suggestions as to the best locality for the camp; decide, if possible, and appoint a purchasing committee to secure the tract; raise funds; arrange for a thorough canvass of the State in the interest of the camp, and take any other steps desirable and feasible.

Let every person, reading this call, who feels an interest in the development of Spiritualism in this part of the continent, immediately address the present secretary. You will receive in reply printed matter of importance. Do not delay, as time presses.

It is proposed to organize a stock company and to place the shares of stock at the very lowest denomination, namely, one dollar each, so as to enable each person interested to secure at least one share, and thus become, to that extent, a proprietor. Each shareholder to have one vote.

The exact date of meeting will be made known through correspondence.

M. THERESA ALLEN, Secretary.
JAMES MADISON ALLEN, President,
233 Commercial St., Springfield Mo.

"The Gospel of Buddha, According to Old Records," Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price $1. For sale at this office.

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"The Philosophy of Spirit, and the Spirit-World." By Hudson Tuttle. A most able and interesting presentation of a most important subject. Every Spiritualist and every inquirer into the proofs and philosophy of Spiritualism should have this excellent book. Cloth, $1. For sale at this office.

MIND AND MATTER.

Failure of Scientists in the Investigation of Psychic Phenomena.

A Philosophical Discussion of the Subject

BY HUDSON TUTTLE.

The old methods of psychology have shown themselves profitless and have become obsolete. Science in its merciless conclusions from the data furnished by matter has ruled spirit out of the world, and replaced it by the potentialities of the atom.

It must be confessed that the discussions of the metaphysical school have been little more than a conflict over words, and a classification of definitions which were idle rubbish. When this investigation has assumed a theological aspect, there was no reason given for the existence of the spirit other than for the pleasure of its creator, and his pleasure rested on the arbitrary will of that being. Creation became a miracle, and the life of every human being a constant miracle of divine interposition.

This interpolation of spirit cannot endure in an age when everything is submitted by science to the control of law. We must admit either that spirit is sustained by as fixed and unchanging laws as control the physical world, or that it has no existence except as a phantasm of the fancy. It must be studied as a positive reality, or given over to the vain speculation of those who believe they are able to explain its phenomena by definitions and metaphysical speculation.

The scientists have never approached the realm of spirit, which they have regarded as the peculiar province of religion and of the theologian. They have returned the admonition of the priest with the scorn of contempt, for beyond their senses they granted nothing. They came to the study of man from the physical side, and saw not the other aspect of his twofold nature. Even his physical being they approach from different ways of study.

THE EVOLUTIONIST

develops the form. He says that life began in protoplasm, in the unrecorded ages of the past, and step by step, through mollusk, fish, saurian and mammal, has arisen by the "struggle for existence," and "survival of the fittest," until the mammal, by strangely fatuitous chances, has become a human being. As the human body is a modified animal form, so the intellect is a modified instinct, the highest conscientiousness being only the result of accumulated specimens of what is for the best. There is no indication of a creative intelligence, and if he possess an immortal spirit, so does the fish, the mollusk and the speck of protoplasm.

THE CHEMIST

has his method, that of analysis. He takes the vital tissues and resolves them into their elementary parts. He tells us that there is so much hydrogen, carbon and nitrogen in the muscles; so much lime and phosphorus in the bones; so much phosphorus in the nerves and iron in the blood. He separates these elements in retort and crucible, and weighs them with nicety to the thousandth of a grain. He has made the ultimate analysis, and this is all he has discovered. Life is the result of the union of these elements; mind the burning of phosphorus in the brain, and as for spirit it is quite unessential.

The chemist has finished his work and placed in the museum the result of his analysis of a human body. In a large glass jar is the water it contained—clear, crystal water, such as flashes in the sunlight of a rainbow-arching shower, or a dewdrop sparkling on the petal of a lily. There are about eight or ten gallons, for the body is three-fourths water. There is a small jar of white powder representing lime; another, still smaller, the silex; another phosphorus. There are homeopathic vials containing a trace of sulphur, of iron, magnesia, potash, soda; vials great and small containing almost all the elements. Here we have what was once a human being. We have everything that went to make him, except one, which lacking, these elements are lifeless and of no more value than water from the river and earth from its banks: the vital, or psychic principle.

Place the contents of all the lesser jars in the one containing the water, shake, dissolve and manipulate—dead and inert they remain, and will remain. The living form had its origin in the remote past, and its atoms were brought into union by a vital process thus began, which must traverse a certain path. Phosphorus may be essential to give activity to the brain, and a given amount of thought may correspond to a fixed amount of phosphorus burned in nerve tissue. To call the ingredients of these bottles a human being would be like calling a pile of brick, mortar or lumber a house.

The anatomist has another method, with the knife, by which he cuts and carves his way into the temple of life, and because he finds nothing in the dead shrine, triumphantly declares nothing exists.

WHAT IS BEYOND THE STRIFE FOR EXISTENCE.

What, O, Science, is there beyond the grave which shuts down with adamantine wall between this life and the future? The answer comes: Beyond? There is nothing. Do not dream, but know the reality. What becomes of its music after the instrument is destroyed? Where is the house of the bee when the insect has passed on its busy wings? Where is the light of the lamp after the oil is burned? Where is the heat of the grate after the coal is consumed? Given the conditions and you have music, light and heat: when these conditions perish you have nothing. Destroy the brain, and mind disappears as the music when the instrument is broken. This material conception of nature is

A WITCHES' POT

into which, by some unknown process, matter and force were placed. The pot seethes, and out of the seething conflict foams up to the surface life in its infinite changes. The savants stand around its brim, like Shakspeare's witches, and chant a technical gibberish about laws; pre-existence and correlation of force; the indestructibility of energy; eternity of matter; the potentiality of the atom; the struggle for existence; the survival of the fittest, lauding each other's profundity of sight, while the sharpest-eyed see nothing beneath the foaming scum.

At the threshold of the discussion of the problem of mind and spirit we have that of life. Life is the gateway to the realm of spirit, and beyond that gateway lie the questions we seek to solve.

The brain is the point of contact between spirit and matter, and as far as the manifestations of that spirit are related to the material world while connected with the physical body, it must be by and through that organ. Whatever the material scientist may say, the fact of mind, of intellectual powers, remains unexplained by their theories. There is absolutely no proof of the transformation of heat or electricity into thought, which they maintain as self-evident. As Tyndall eloquently expresses, a chasm exists between mind and matter which cannot be passed.

Passed to Spirit-Life.

Kate Osborn, the estimable wife and companion of Chas. J. Osborn, passed out of the form on the last day of October. From childhood she was deprived of mortal sight, but was rewarded with that spiritual vision that enabled her to see and know of the presence of her spirit friends. In inspirational states she often delivered poems of beauty and worth, some of which adorned the pages of our Spiritual papers.

For months she has been unable to leave her room, and feeling it was to be her last physical sickness, she suggested the manner of conducting funeral exercises, which were touching and instructive to Spiritualists as well as to those not educated in our faith.

Her friends were many; her enemies, none; and the Spiritualists of St. Louis will miss her physical presence at their meetings, as well as her inspirations often voiced in the mediums' meeting and other gatherings.

M. S. BECKWITH.

Proposed Camp for Texas.

We are still working for the good of the cause of Spiritualism in this section. After the lecture on Sunday, 15th inst., a call meeting was had for the purpose of organizing a permanent camp-meeting, to be located at or near Fort Worth, Texas.

The meeting was called to order by Allen Franklin Brown, our present lecturer. On motion he was elected temporary chairman of the association and J. L. Bushong was elected temporary secretary.

On the whole there was quite a little interest manifested in the meeting. The plan of the association was discussed, committee on constitution and by-laws appointed, and several hundred dollars of stock subscribed. The plan as discussed, is to make it a joint stock company, and we hope that our brother Spiritualists in Texas will come forward and help us to make a grand success financially as well as spiritually. While it is proposed to locate it at or near Fort Worth, it is not proposed to make it an exclusive local association. We want the co-operation of the entire State, if we can get it.

It is proposed to run it on strictly business principles; to have ample funds on hand when the camp opens to pay all lecturers and mediums, and to employ only the best talent for our platform.

We trust that we may have the hearty co-operation of the Spiritualists of the State and the good wishes of our more favored Northern camps.

J. L. BUSHONG,
Temporary Secretary.

TRIBUTE TO E. B. RUGGLES.

Another Worker Gone to Her Reward.

Many friends and co-workers of Emily B. Ruggles will be grieved to learn of her passing to Spirit-life, on the 20th of October. The cause loses one of its most faithful and efficient workers.

Mrs. Ruggles was born March 14, 1830, in Dutchess county, N. Y., of Quaker ancestry. This, in a degree, may account for her keeping in the van of all reformatory and humanitarian movements. She had been a Spiritualist for forty-four years; and during that period had occupied a very prominent place in all that could advance the interest of Spiritualism, During all the time her home was the center of all phases of phenomena. In the course of her active life she has become personally known to most of the prominent lecturers and mediums that have been before the public. Many who have taken a prominent part in literature and occult matters were her personal friends and have enjoyed her boundless hospitality—A. J. Davis, Stephen Pearl Andrews, S. B. Brittan, and many others too numerous to mention in this notice. Madam H. P. Blavatsky and Col. Olcott originated the theosophical movement while living with her. She was a friend and co-worker with Victoria Woodhull and Tennie C. Claflin, and stood bail for them during the famous Beecher trial.

The last fifteen years of her life have been passed in Brooklyn, N. Y., where she has taken a prominent part in all the various Spiritualistic societies. Her home has always been open to all Spiritualists. Mediums were afforded an opportunity to demonstrate their various gifts, and recommended when worthy, and many have been in this way assisted to fields of usefulness that would, perhaps, never have had an opportunity otherwise.

A boundless charity and kindness of spirit characterized her life. She was a friend to the friendless—a physician to the mind and spirit of many unfortunate and unsuccessful spiritualistic workers. No one ever sought shelter and was refused—all were served alike—the rich and the poor all found a cheerful word and sympathetic ear. The Advance Conference was organized in her house, Mrs. Helen Walton and Mrs. Ruggles being the two founders, and its subsequent success has been mainly due to her untiring energy and intelligent supervision. She was also a prominent worker and leading spirit in the Woman's Progressive Union, and her place will be very difficult to fill.

Memorial services were held by the Advance Conference, many prominent Spiritualists being present, many old friends speaking words of eulogistic prose, and the following poetry was read. G. Sterling Wines.

LINES TO E. B. RUGGLES.

The voice has said:
"Oh! priestess of the upper shrine,
The truth you tell is all sublime,
The work you do anears divine,
Your life is real."

In after years,
When all that now alive are dead;
Whose joys and suffering long have fled,
And all their words of life are said—
Forget their tears.

Some perfect day
A clear, full voice the air shall fill,
Of earthly deeds done with right will,
And which you've wrought all quiet still
In earth's sad way.

Wherever be
That group of mortals passing meet,
On broad highway or public street,
Shall to each other kindly greet
Thy memory.
In love abide.
When no more human hearts are wrung
By cruel slander's wicked tongue,
Then will thy history be sung—
There justified.

Beyond life's sea,
Where angels trail their robes of white,
And every soul hath its requite
Within the book of love and light,
Her name will be.

Through many a snare
She passes onward, calm, serene;
Her thorny road, with grief and joy between;
While by her side walks now the Nazarene—
Her cross to bear.

In time to come,
When evil hearts in silence sleep,
And thoughtless ones have cause to weep.

Cold ingrates, too, their dues shall keep
With palsied tongue.
—Helen Marion Walton.
Washington's Birthday, 1891.

THE LYCEUM GUIDE.

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COMPILED BY EMMA ROOD TUTTLE.

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The author and compiler of this Guide is eminently prepared for the task by years of devoted labor in the Lyceum. The book is the result of practical work and tested by the interest awakened in the actual session of the Lyceum.

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PEN-FLASHES FROM OHIO.

BY C. H. MATHEWS.

"What mad lover ever died
To gain a soft and gentle bride?
Or, for a lady tender-hearted,
In purling streams or hemp departed?" —Hudibras.

Here is one: Albert Barton, of Oil City, Pa., met Miss Sadie O'Brien, at Niagara Falls, and as she was a charming and pretty young girl, he fell in love with her. The course of true love didn't run smooth, and "he was jilted most unceremoniously." He became despondent and wrote to the chief of police: Oct. 10, By the time this letter is received my body will be at the bottom of Niagara's roaring rapids. My last words are that I may met the girl in Hell that ruined my life; curse her until death. I care no more for life! I care no more for any one! I hope her stone heart will bleed if she ever hears the contents of this letter, From A. H. B., Pennsylvania.

Now, if this poor, ignorant young man hadn't attended Sunday school and church, it isn't likely he would ever have learned there was such a place as Hell, and might have found some maiden who would have requited his love, and he might have lived many years.

A lover's quarrel and loss of employment caused Miss Lizzie Mary Colville, of Alleghany, Pa., to commit suicide. She went to the gates of the Bethel Lutheran church, of which she was a member, Oct. 8, and swallowed a six ounce bottle of carbolic acid. She was in love with one of the male members of the choir and was willing to die for his sake. She died almost immediately after taking the deadly draught. She probably thought it was "better to have lived and loved than never to have loved at all," and while the prayer-meeting was being held she gave up her youthful life, and all for love.

"Man's love is of man's life a thing apart,
'Tis woman's whole existence: man may range
The court, camp, church, the vessel and the mart;
Sword, gown, gain, glory, offer in exchange
Pride, fame, ambition to fill up his heart,
And few there are whom these cannot estrange;
Men have all these resources, women but one,
To love again, and be again undone." —Byron.

THE LORD'S LAMBS.

"Wild Tumult in a Church," is the modest head-line in the Pittsburg Post, of Oct. 26, as to what occurred Sunday 25th in the Welsh Congregational church. It was caused by an effort to elect a pastor, Rev. J. Twyson Jones, who, it was alleged, "had confessed to the board of deacons of gross misconduct against the moral law;" and yet we are told "the feminine portion of the congregation are his staunchest supporters." The women shouted: "We want Jones; Jones is our man!" While this was going on, "a man with a voice like a double action foghorn, shouted; Let us sing 'Lord, in this vale of peace.'" But the women gained their point, and Jones was employed again at a snug salary of $1,500 a year. One of Jones' opposers said "it was the most disgraceful thing in the annals of church history in America." An attempt was made to exclude the reporter, but it failed, which is why I get the news of how the Lord's lambs disported themselves at a tumultous religious meeting, in Pittsburg, Pa.

OUR MOSES.

I see by the Pittsburg Post of Oct. 5, that "Rev. Dr. Moses Hull tells all about the spirits of the other world and combats orthodox theories." He took for his text Job 15: 14, "Shall a man live again?" He said: "The ecclesiastical idea of immortality has been proven false. Indeed, the churches are in a quandary; they are in a state of unrest and doubt on this question, and are afloating around in a sea of perplexity. Spiritualists have destroyed faith by direct evidence, and through our mediums have brought back to this world departed souls." Mr. Hull is fluent, says the Post, "his voice is well modulated, and he held his audience by his charming style." The writer has heard Moses Hull in debate and testifies that there are no better missionaries in the Spiritualistic field than Moses and Mattie E. Hull, his good wife.

INSIDIOUS PROSELYTERS.

Mrs. S. C. Adams, of Salem, Oregon, has expressed some very cogent thoughts on the Turkish government and religion, censuring "the insidious proselyters," who are meddling in matters that ought not to concern them. The article might be studied by our government officials and even the President might profit by it.

JEW AND CHRISTIAN.

What is called "a remarkable scene," is that which occurred in a Congregational church at Columbus, Ohio, Oct. 11, when Rev. Gladden lectured: "Can a Jew become a Christian?" Reciting the persecution the Jews have received in the name of Christianity, he "thought it not strange the Jews did not readily embrace the Christian religion." Rabbi Wise, a noted Israelite, being present, "rushed down the aisle and grasped the preacher's hands." The rabbi was invited into the pulpit, and said, "it was not Christ, but anti-Christ, in the nations that had persecuted them." Rabbi Wise then pronounced the benediction. When it is known that some of the most enlightened and best educated Jews, such as Rabbi Schindler, of Boston, Mass., have lectured at Spiritualist camp-meetings, it looks as though the Christian clergy had caught on, and were becoming slowly liberalized. "All's well that ends well." Many years ago Christian England, by statute, removed the disabilities of the Jews; and some of the most eminent men in England and the United States have been of that downtrodden race.

PAY THE PREACHER.

The Presbyterian University at Wooster, Ohio, Oct. 15, indorsed the president's report "prohibiting intercollegiate athletic games on account of their demoralizing influence. Yet "there was a strong feeling in the synod in favor of the games." The students will kick. Rev. John A. Bower, an aged minister, has sued the synod for $150, back pay, for filling charges at Caldwell and Olive, O., from November, 1893. He got only $50 and now he wants the bill paid, according to agreement. The scriptures say "the laborer is worthy of his hire," and I think so too. Perhaps that church is one of the "soulless corporations" so numerous in these latter days? Pay the preacher and make him happy.

SOPHOMORE AND FRESHMAN.

Witteburg College, Springfield, Ohio, is par excellence a Christian institution, and if I mistake not, is under the patronage of the Lutheran church. At any rate, Oct. 7, 1896, it was the scene of a terrific battle between the sophomores and the freshmen classes. Over fifty students participated, some using clubs. One of the combatants was so badly injured that he had to be carried off the field and taken to bed. The sophomores had posted placards calling the freshmen "babies." The trouble began in the chapel, where the president was compelled to dismiss the exercises. Here is where the young men are supposed to be trained to become ministers of the "Gospel of Jesus Christ." A pretty set, truly, these, to be sent out into the world to teach the ethics of religion. A healthy public opinion should frown down such "heathenish" practice, and swift punishment should follow.

WELL! WELL!

In spite of the poverty of the times and the efforts of the parties to reform political grievances, the orthodox churches keep pounding away. Dedicatory services were held in the Church of God, College avenue, Pittsburg, Pa, Rev. Geo. Sigler, D. D., preached on "The Sword of the Lord and Gideon; thousands have overcome the combined powers of the world, the flesh and the Devil and have gone to heaven." Rev. J. R. Henry, of the Cumberland Presbyterian Church, "emphasized the unity of purpose among denominations, and he said that none of them cared how one another got to heaven so they got there." "Everybody for himself and the Devil take the hindmost," seemed to be the motto of this orthodox preacher. Well, well!

CREATED A RIOT.

The U. S. is only nominally a Christian country, and Sabbath observance is compulsory in only a few of the "benighted States;" yet the Sunday Observance League at Portsmouth, Ohio, created "a riot Oct. 18, by attempting to break up a ball game between the Portsmouth and Chillicothe teams. Over 150 arrests will be made on the charge of rioting." Those who desire to amuse themselves playing base ball on the seventh day of the week, or the first day, ought not to be interfered with, provided, of course, they do not disturb the goody-good religious folk in their devotions. This is one of the "unalienable rights" of the people, secured 120 years ago; "life, liberty and the pursuit of happiness."—"There are no necessary evils in government; its evils exist only in its abuses."—Jackson.

SOMETHING NEW.

The telephone line running from Rochester to Rock Dell, Minn., was broken about Oct. 1. Two young men of the latter place thought they would try a curious experiment and see the capacity of the human body to transmit sound. Lindale took the ends of the wire in either hand, while Anderson, having previously compared watches with his companion, went to a station four miles distant, and taking down the receiver, rang up a town on the line beyond where Lindale was stationed. The latter received a somewhat severe shock, but held the lines and the message was conveyed through his body. The dispatches, Oct. 1, from Minneapolis, convey this somewhat novel piece of intelligence, contradicting the assertion that there is nothing new under the sun.

EXPENSIVE LUXURY.

Old Trinity church, Pittsburg, Pa., after being closed four months for repairs, was reopened Oct. 4, grandly decorated. The Rev. Dr. Arundel spoke of sacrifice, and urged his congregation to raise money to wipe out the debt incurred in repairing the church. He reminded them that the communion vessels were almost worn out, and pleaded that donations of jewels, old silver and old gold be made, in order to get a new communion service. The church realizes the tightness of the times; but it must have all this costly paraphernalia, even if some of the flock are compelled to graze in very bare pastures. Religion is a very expensive luxury; but we must have it, at whatever cost. That is the opinion of the clergy.

WANT MORE MONEY.

The Presbyterian synod of Pennsylvania met at Bellefonte, Oct. 15. The report on church sustentation and home missions showed that $30,000 was needed to carry on the work. The amount contributed last year was only $19,500, $367 less than the year before. To general missionary work the synod has contributed $972,502 in the last ten years and to the home work only $147,890. "It was recommended that all assist in raising $31,000 this year." When the churches tax their members in this lavish manner, and send the money out of the country and for no useful purpose, it is no wonder they complain of the scarcity of money and demand more of it coined.

STRICKEN DOWN.

The archbishop of Canterbury, the primate of the "Established Church of England," was stricken down, and died, while kneeling in prayer, at Hawarden church, on Oct. 11, shocking many good, religious souls, while wondering at the "inscrutable providences of God." The church people, however, will continue to hug their delusions of salvation, in the belief of a vicarious atonement in "the blood of Christ that cleanseth from all sin." What a colossal delusion.

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JUBILEE OF SPIRITUALISM.

To be Held in March of the Year 1898, S. E. 50.

TO THE SPIRITUALISTS OF THE WORLD, GREETING:—At the late Convention of the N. S. A., held at Washington, D. C., President Barrett, in his annual address, recommended that there be held at Rochester, N. Y., in March, 1898, a ten days' celebration, to commemorate the Fiftieth Anniversary of the advent of Modern Spiritualism.

The Convention referred the matter to the incoming Board of Trustees, with power to appoint some one to take charge of the organization of the Jubilee.

The undersigned was chosen by the National Board to fill that position; to report at their January meeting a plan of organization by which the celebration can be made a success, and at that time to decide whether to accept the permanent management of the same or not.

The writer has since received from President Barrett and Secretary Woodbury his commission as general manager of said Jubilee. The acceptance of said appointment permanently will depend very much upon the response to this appeal by the Spiritualists throughout the world, showing their interest in the event and willingness to co-operate and generously support the undertaking in a way that will provide for its ultimate success.

If a jubilee is to be held to commemorate that august event, there must be no failure, therefore all Spiritualists should resolve to give their best thought and energy to make it a grand affair. No doubt the railroads will give greatly reduced rates, as thousands of people will wish to attend.

Everyone who reads this notice is earnestly requested to write to the undersigned and give any practical ideas or suggestions they may desire, as to the scope of the celebration, what it should accomplish, and how to make it a success, that the writer may formulate from his own and the larger experience of the many older and abler workers, a plan that will crown the semi-centennial anniversary of the spirit-knockings heard March 31st, 1848, in the humble cottage at Hydesville, through the mediumship of the Fox sisters, with a halo of spiritual light that shall spread over and illumine the world, thereby giving a new impetus to our glorious cause, that humanity may be greatly benefited.

Money is and will be needed—a large amount of it—to carry forward the work. It is hoped that wealthy Spiritualists will contribute liberally, and everyone interested according to their means; even if it be only ten cents, send it!

Do not delay in this important matter, but please send in your contributions and suggestions at once, as no time can afford to be lost, if we are to make this celebration one worthy of our cause. If you cannot send the money now, send in your subscription, stating when to be paid.

Receipts will not be sent for small donations unless return postage accompanies the same, though a correct list of all subscribers will be kept.

Every society ought to take up at least one collection for this purpose now.

All speakers and mediums are earnestly requested to urge their audiences to assist, also to make personal appeals for aid to this enterprise.

The Spiritualistic journals throughout the world, to whom this appeal has not been sent, are fraternally requested to call attention to the celebration, to copy this in their columns, and kindly send a marked copy of the issue to the writer, together with their suggestions and offerings. The secular press also are respectfully asked to notice the coming Jubilee, and to state to whom subscriptions and inquiries are to be sent.

Address all communications, and make all donations payable to the undersigned. All hail the coming Jubilee!

FRANK WALKER,
Box 222, Hamburgh, N. Y.

SOULS AND BODIES.

Their Relation May Be Likened to That Between a Violin and the One Who Plays on It.

BY GEORGE H. HEPWORTH, EDITOR OF THE NEW YORK HERALD.

That ye present your bodies a living sacrifice, holy, acceptable unto God. —Romans, xii., 1.

He shall give delight unto thy soul.—Proverbs, xxix., 17.

The relation between a man's body and his soul may be likened to that between a violin and the man who plays on it.

A skillful player can bring good music out of a poor instrument, but he cannot do his best work unless the violin is capable of expressing the harmonies he has heard in his dreams.

In like manner the best instrument in the world produces poor music in the hands of a tyro. He handles something which he does not appreciate, and which, to a certain extent, loses its value because he cannot make it do what it is capable of doing.

The ideal music is made by a skilled player with a perfect violin.

So the soul and body must work together if the best results are to be attained. As God made it, the body is the noblest conceivable residence for the soul during this preliminary part of its career. It was not His intention, it was not a part of His plan that the ailments of the body should interfere with the normal development of the soul. If they do, it will be because some natural law has been broken. It is impossible to think of God as responsible for a body that is imperfect, and equally impossible to believe that a body could ever become imperfect or defective if God's wishes had been observed and His commands obeyed,

We have fallen from the grace of physical wholeness. The mere animal is better off than man in this respect. It follows its instincts, which make no mistakes, while we follow, not so much our reason, which would keep us from going frr astray, as our passions and appetites, which are capricious and reckless. The lion is perfect within his limitations. He lives without worry and dies without pain. He is like an exquisite piece of machinery, which does its work with ease until the power that drives it is checked. That will sometime be true of the human race. When we learn what it is that produces our maladies, and have strength of will to avoid it, we, too, shall live in health until the body, like an old house, tumbles down and the soul seeks a better home.

But the reform must commence in the mind and the heart. We have already begun to see that a man with impure thoughts cannot have a perfect body, and that there is a preservative element in high and holy thinking. Perhaps I may venture to go still further and say that when the mind has a vision of the perfect life the body will be somewhat affected thereby, and that the physical functions will make an effort to repair themselves when the soul consciously and practically lives and moves and has its being in Him whom no evil can touch.

I mean simply this, and the truth of what I say will be recognized by all—that disease is wholly abnormal, and that the only natural state is a state of health. We are not physically what we ought to be because we are not morally what we should be. The lower part of a man's nature has caused every malady from which the world suffers, and no effectual remedy can be found until the lower is made subject to the higher When men come to be more faithful, more loving and tender and charitable, the inheritance of nobler qualities will slowly obliterate our present heritage of physical evil and the perfect man will be seen on the earth.

The spring of all issues, good and bad, is in the heart and mind. Give me a perfect body to begin with, and if God's laws are my laws I shall keep that body perfect to the end of life's pilgrimage. Feed me on unworthy thoughts, stimulate my animal passions, make me selfish and greedy of forbidden pleasures, and the crooked mind will in time make my body crooked, for in the long run the mind is the body's master.

As I take my place on this standpoint and look abroad on human life I am oppressively impressed with the fact that what men need more than anything else, more than all things else, is the religion of the great Master of our souls. Give me no man's creed as a substitute, do not ask me to drink of the painted river on the canvas when I am thirsty, but give me that living water—the water of life it is significantly called—which is the secret of Christ and His power. I want to know Him personally, and care little to know simply about Him. I must have that which He had, must live the life He lived, must share His thoughts of God, His trust in the Father. Then my faith will make me whole, body and soul, and keep me so. If God dwells in me there is no room for evil there.

The religion of the day is too formal and perfunctory. It is not real and genuine, but adulterated with all sorts of notions and theories. It is the Christ we need, who could say, I and my Father are one, and who prayed that we might be one with Him in a like fashion.

God is willing, but man is unwilling. There is a conduit that leads from the mountain spring into the home, from God to the human heart. So long as the conduit is in perfect repair it will furnish all the spring-water we can use. But if the conduit is broken and the refreshing water escapes or only falls a dripping stream, drop by drop, the generosity of the spring counts for nothing.

In very truth, I think our formalism and folly have broken the conduit between us and God's great love. Our religion consists of only a few drops. Mend the conduit and all the love of heaven is at our service, Healthy bodies and noble souls will be the result when we accept the Christ in his fullness.

MORAL MEDIUMS.

Some Reflections Theron by C. W. Kates.

Considerable discussion of this subject dominated at the camp-meetings of this year. It is universally agreed that all mediums should be moral persons. There are others who think that a medium (being controlled or used by spirits) is a sort of demi-god and should not be criticised for personal habits and shortcomings. Some would drive out of the ranks of Spiritualists all who do not observe every moral propriety. Others would welcome, into every possible gathering, they who are called by any spirit (good or bad) to be a phenomenal medium.

Are not these both extreme views of the subject, calculated to express the idea of fanaticism? No one will decry morality—and everyone will never cease to hope for it amongst mediums.

And there is not a medium but would like to see a higher standard of morality amongst the Spiritualists at large. The public always bring to a medium the doubt of honor. Every investigator fears and talks of imposition. No test medium has yet been before the public but has been told: "You could easily be posted by some one to give the facts you do."

Are not mediums continually surrounded by dishonorable doubt? Is that conducive to more spiritual controls? Is it not one cause of why the medial controls are frequently of a lower intellectual order?

I have not observed that the Spiritualists very frequently consult the spirits for other than worldly selfish purposes. And how many local societies employ mediums to be spiritual comforters to their members? As a rule it is which one will draw the largest audience. Very little effort is made to hold members by making membership personally valuable and useful. Societies do not pay mediums a living price to work for them. The private circle and sittings must be given to support the medium properly. If all these were given, under associated jurisdiction, to prove spirit life or to afford spiritual comfort to members or properly interested parties, a higher form of mediumship would ensue and a better standard of morality would come as a natural sequence. A prominent slate-writing medium, a few years ago, was terribly addicted to strong drink and was seldom sober. He never gave a sitting without taking a drink of whiskey. Of course he had attracted a whiskey fiend who had entered spirit life and used the medium better than any other spirit could under the circumstances, and thus satisfied the craving of an appetite which spirit-life had not yet cured. We greatly condemned the medium at the time. Spiritualism was not made attractive by his personality. Meeting the medium some years later I observed a vast change. I saw a robust, ruddy, clear-minded and well-dressed person, quite to the contrast of his former self. I bluntly asked for the cause of the change. He replied: "I have quit giving private sittings." Not comprehending what that had to do with the form, I so queried. He said "Everybody brought me only selfish desire; and forced me to submit to extreme tests born out of doubt of me. And they would return again and again for just one more test. It made me hard-hearted—I learned to doubt that honor or justice lived in any human breast. I overtaxed myself; and I sought for narcotics and stimulants to supply the wastes I was forced to undergo. Hence I attracted a drink-loving spirit, and my habits were forced upon me. I only broke it by engaging my services to a positive employer who uses my psychic powers for proper and convenient investigation, or use, and I no longer am at the beck and call of all sorts of people with all sorts of magnetic forces." Does that not teach a valuable lesson to mediums and Spiritualists? Of course we want moral mediums!—But we must make it possible to have them. Let us give what we demand. A certain little city once fell in the way of Mrs. Kates and myself, and we wrote asking to arrange for a meeting. They replied: "If you will behave yourselves like a lady and gentleman we would like to have you come." As we had never killed any one, never stolen, never borrowed a dollar, and could not think of any very bad deeds done by us, we wrote: "Yours is just the place we want to visit." And we went there at an expense of about ten dollars, but the people donated seventy-five cents for our services at the meeting.

Now, I am justified in saying, if Spiritualists want honest and upright mediums, they should pay for their services. As a rule the dishonest fakir gets the good pay. I have heard all through my tour, since leaving Denver last May, that So and So have been here and swindled us, and behaved so immorally that we have no longer a local support for mediums. And we were asked to come and help them to build up again. Of course that meant poor pay or no pay. Our personal pocketbook cannot always afford it.

I have already said the Spiritualists should all read the Spiritual papers and be posted as to who are honorable and legitimate workers. That would be an easy mode to protect against unknown charlatans; for, as a rule, it is an unknown person who poses as a medium in order to swindle.

Mediums with reputation do not swindle! They are usually more free from immorality than the great body of people who pose as Spiritualists, and also than they who wear the livery of Christian ministers. We do not want to condemn any medium; but they should not be publicly employed unless a moral life is measurably observed. It should not be hypocritically expressed, neither should it be demanded in perfect expression. Mediums are human, and should be allowed many human foibles. But the medium and the Spiritualist should each embody in their lives honor, integrity, sobriety and justice, that as exemplars we may rear higher standards of virtue and plant the banner of truth upon higher pinnacles of thought and achieve greater human good.

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THERE ARE FRAUDS.

Not All Mediums Are True.

Interesting Address of Dr. Fuller Before the Spiritualists Association.

The quarterly convention of the Massachusetts State Spiritualists' Association, at Springfield, was attended by a large number.

Following the opening remarks by Dr. G. A. Fuller of Worcester, president of the State Association, were the reports of the different officers and committees for the last quarter.

Mrs. Carrie F. Loring gave an exhibition of test mediumship. She told the names of spirits with whom she was conversing, and gave incidents in their lives. All these names were recognized by people in the audience as belonging to some of their deceased friends, and the incidents given of their lives were also remembered.

At the evening session Dr. George A. Fuller made an address defining his position in regard to clairvoyants and magnetic physicians. He said in part: "I do not wish to do any injustice to any honest people in those professions. At the same time there are very many reputable physicians who have been very nearly driven out of their business by a host of quacks, which has sprung up within the last few years. There are certain principles of medicine which it is absolutely necessary to learn by the study of books. I have taken a very different position from that of the regular practitioners, who, however, are always ready to meet me in consultation because I have studied the science of medicine as thoroughly as they. It is necessary to learn the principles which underlie all medical science.

"There are also fraudulent mediums and it is not best to claim that Spiritualists are all pure, for like all other forms of religious belief they have their black sheep. Spiritualism rakes all the way from hell to heaven and includes men of the most despicable character as well as the purest. The time has come when the mask must be thrown off and every man be judged by his life. There must be a cultured and enlightened mediumship, and while those who have worked for Spiritualism in the past deserve all honor, the work which they accomplished is not enough.

"Spiritualists must not fall behind the great liberal churches, the Unitarians and the Universalists, in their work for social progress. Let us come forward and establish grand educational institutions in the name of Spiritualism. I believe our body should have a religious as well as a financial organization. I have always held to that idea in the face of great opposition, though I was accused of having gotten it from Jesuit spirits. I am not as afraid of dead Jesuit spirits as I am of negligent Spiritualists. There are too many who are ready to shout at the camp-meetings, but who never do any work at home."

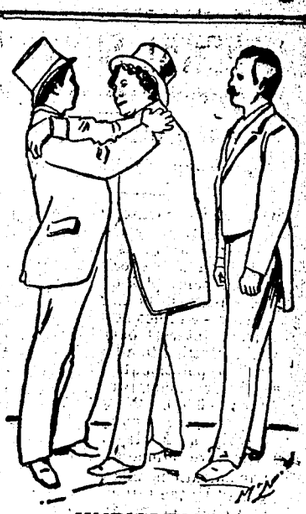
Dr. Hawkins advised all Spiritualists to form church organizations to get charters from the State and to connect themselves with the National Association.

Mrs. Carrie F. Loring approved of an educated mediumship. She said there is much diabolical nonsense afloat, and told of one lady who claimed to have had 527 Jesuit devils driven out of her. She said that a thousand such ideas cling to Spiritualism today, but that they must be driven into oblivion by education to a higher plane of thought.

After a revelation by Miss Lelianne Thall, Mrs. Juliet Yeaw, pastor of the Greenwich Independent church, delivered an interesting lecture on "Organization." She said in part: I am the oldest worker in the field—old enough, perhaps, if the angel world were willing that I should do so, to go on the retired list. The best we can do in return for the many favors that our angel friends have done for us is to make this earth a fit place for them to come and commune with us. Spiritualism now has a helpful past,—a history and a literature. It has been proved to rest on a scientific basis. Its truths are perfectly in harmony with natural laws. It is truly a religion, and one founded upon a basis which no other religion ever claimed to be built upon,—a sound, scientific basis. Contrary to other religions, it first got facts and then formulated its theory,—one accurate and reasonable. Its growth is marvelous—but it has been in a measure haphazard, and we need systematization. There is already a strong tendency to centralization and conservation. It is harmonization and equalization of the two great present-day thought and spiritual forces—conservation and liberalism—that Spiritualism seeks to accomplish. It should, and does, harmonize the intellectual and spiritual forces. The work before us is to more thoroughly systematize Spiritualism. We want our belief to become the property of the masses. We must look to other religions, whose sectarianism we scorn, but whose business methods and systems we admire. In those other faiths the heaven is one which has no attractions—because it is one of idleness; and a punishment that is less rational than even the world's material punishment, because it has no development and no object. If evangelical religion holds the place that it does today, it is not that it is so dear to those who profess it, but because they have builded not wisely but too well. It is essentially humanitarianism, and along that line does much good, in a material way. But there it ends. Not so Spiritualism—which inspires and warrants hope, love and memory. It is a voice which has broken in a night of superstition. It is our duty to make Spiritualism respectable, and the way to do so is for Spiritualists to be respectable. There is too much tendency to place Spiritualism on a legal basis. In view of the fact that, as we believe and know, thoughts make their impress upon their surroundings, upon walls and ceilings, I think it would be best to have consecrated halls and places of meeting.

"History of the Inquisition." Every citizen of our country should read this concise history of that Romish churchly institution known as the Inquisition. The animus of Romanism against all institutions, beliefs and parties not in conformity with the ruling powers of the Romish hierarchy is plainly shown in these statements of veritable history. The devilishness and murderous malignity of the "Holy Inquisition" is scarcely paralleled in all the world's records of inhuman atrocities. It is for sale at this office, and will be mailed postpaid for 25c.

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AYER, MASS.

An Old-Time Seance with Dr. C. E. Watkins.

To the Editor:—"Is that the house?" I inquired of the hack-driver, as there came in view a large house with a veranda running around it on all sides, like one of the old southern mansions.

"Yes, that's where the doctor lives; fine place, is it not?" he replied, and indeed it was, surrounded by large old elms.

"He calls the place Brookside Farm. A lovely brook runs along the side of his place, and it is full of trout. The doctor lets me fish there sometimes," said the driver.

This much I heard—the rest he was saying I heard not, as I was busily thinking of the years long ago, when the Doctor had no home, when he was a wanderer and home and all its meaning was not his, because he was a medium; and his own family disowned him. And now, before me was a home, and a most beautiful one, that was the Doctor's at last.

As we drove up the driveway I saw a young man mounting a pony that seemed to be so full of life that it looked for a moment as if the young man would have to give up his contemplated ride; but with a leap he was in the saddle, and with a hurrah he was off in a cloud of dust.

"That's the Doctor's son, Claude," said the hackman.

"Claude, Claude, why, he was but a child when I saw him last"—and again my mind went back to the time when the Doctor was without a home, and Claude was a baby, and I walked and walked the floor one night with Claudie in my arms, who then was sick unto death almost.

But the carriage has stopped, and I am ringing the door-bell. Soon the door swings open and the servant shows me into the library. Soon I hear foot-step and a moment more and I have hold o the Doctor's hand.

"Well, Charlie, how are you, old chap?"

"Harvey, old man, is it you?" and thus we meet after years of separation.

But I must not make this article too long. After chatting, and after looking over the Doctor's home, office, laboratory, and the Golden Laxative Coffee factory, we returned to the house for tea. After tea I said: "Doctor, I wish you would give me a seance."

"Not for love nor money," said the Doctor.

"But why?" I asked.

"Because I give seances now to no one. I use my gifts wholly for the benefit of my patients. Giving seances unfits me for the control of my medical guide."

We then went to the Doctor's den, as he calls it, and I wish to say right here that I found in that den pipes and tobacco, and the Doctor and the writer each took a pipe and filled it with tobacco, and we each smoked, or the pipes, or the tobacco; and although it is a vile habit—at least so considered by some, and by nearly everyone as at least a foolish habit, yet I am glad I smoked that pipe of peace with the Doctor, because soon he said: "Wait a moment." He reached back of him and off of a shelf took two large slates. I should think they measured about 11x14 inches.

"Now," said he, "let's see what we can get."

Breaking off a bit of pencil in the usual manner, he put it on one slate and placed the other slate over it. In a few moments we could hear the pencil at work. Soon, three tiny raps. On taking the slates apart, there was the message, filling the inner sides of both slates. To my surprise it was for me, a message from a dear friend. I saw that Charlie was Charlie and not the Doctor, so I asked him to excuse me a moment, and I went out and got my gripsack, and got two slates that I brought with me.

I came back and found Charlie still Charlie the medium and not the Doctor. I said: "Now, Charlie, let him (speaking of my spirit-friend who had just written me on the Doctor's slates), write me a message as he promised."

Well, to make a long story short, my spirit-friend wrote me again on my own slates, and then again on the Doctor's slates. I received in all fourteen messages, all from those who were known to me. Then, to top off the seance, the lights were put out and, I sitting and holding the Doctor's hands, my spirit-friends came and touched me all over my head, patting me on face and hands, and the dear mother putting her arms around my neck and kissing and blessing her boy as of old, then showing me her face, bringing her own light—and I do wish I could describe that spirit-light, but I cannot. I know that the doctor and I could see each other plainly, and the spirit mother all at the same time.

I think I hear some skeptic ask: "What test conditions did you have?" To such I would say, the slate-writing in the light, and as the spirit-light was strong enough to allow me to see it was my mother, I was satisfied. It would have made it no more the truth if I had had the Doctor in an iron cage.

Well, the seance was too soon over, and apparently we were alone. I relighted my pipe, the Doctor did the same, believing it is not what goes into the mouth that defileth a man, but what goes out of the mouth sometimes.

Going back into the sitting-room, I asked: "Doctor, what about those wonderful cures that you are making? Are you meeting with the success that I hear you are?"

He replied: "Well, I do not know what you have heard, but I will say this much: I do not claim to cure all who are sick, but I am more than pleased with my success, and I feel that greater powers for curing the sick are given me each day."

Then he went on speaking of Dr. Banks, who is now connected with him, saying Dr. Banks is a true, honest healer, and no make-believe.

Dr. Banks treats such of the Doctor's patients, magnetically as require that kind of treatment, Dr. Watkins treating such patients of Dr. Banks' as need medicine. In fact, I hear constantly of most marvelous cures being made by these two gifted men.

Dr. Watkins' power of diagnosing and curing disease is known the world over, yet I cannot help wishing he could find time to give a few seances, for they carry conviction every time. Yet others believe the Doctor is doing the most good as a physician—and I desire to say that Dr. Watkins is a regular graduate of two reputable medical schools, and has a perfect right to the M. D. after his name, and he also holds a State medical certificate. Yours for truth,

—C. W. HARVEY.

CHAS. E. WATKINS, M. D. . . .

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DR. C. E. WATKINS,

AYER, MASS.

MASSACHUSETTS NEWS.

The State Association of Spiritualists.

To the Editor:—The State Association of Spiritualists held a convention at Grand Army Hall, Springfield, Mass., November 12, of three largely attended and intensely interesting meetings, which were presided over by Dr. Geo. A. Fuller, of Worcester, president of the association.

At the morning session Mrs. H. G. Holcomb gave an invocation; Dr. Fuller an address of greeting. Remarks followed by J. B. Hatch, Jr., and Mrs. J. D. Storrs. W. H. Bach gave the address of welcome, after which H. D. Barrett, president of the National Association, spoke upon the work which has been accomplished by organization.

At the afternoon session, after fine music by the choir, which was a specialty at each meeting, invocation by Mrs. C. F. Loring. Mrs. Laura A. Cummings, of this city, gave an address. Recitation by Miss Thrall. Mrs. Juliet Yeaw, of Greenwich, gave an interesting lecture on "Organization." Mrs. C. L. Hatch read a letter from Mrs. Longley, formerly State secretary. Mrs. Holcomb gave an address. President Barrett spoke of the coming jubilee, March, 1898, and of the recent convention, also of the lyceum system. J. B. Hatch spoke of the new Spiritualists' Home near Boston. Mrs. Loring gave tests.

Evening session: Invocation by Mrs. Yeaw; Miss Lizzie Harlow spoke upon organization and co-operation. T. M. Grimshaw, of Pittsburg, Pa., who was unexpectedly present, gave an account of some former work in England, and advocated schools for mediums. Short addresses were then made by Dr. Fuller, Mrs. Loring, Mrs. Holcomb, H. D. Barrett, W. H. Bach and Mrs. Yeaw. The convention closed at a late hour in the evening. Great enthusiasm was manifested, and it is felt that much good will be the result.

A session of the State Association of magnetic and other healers of the new era was held. Cor.

A Good Offer.

If you are sick and have failed to find relief, send your name and address to Dr. J. R. Craig, 1346 Market street, San Francisco, Cal., and he will send you a correct diagnosis. Stamps for reply. 370

Dr. E. J. Worst,

of Ashland, Ohio, will mail any reader of The Progressive Thinker one of his new Aerial Catarrh Inhalers with medicine enough for one year free. He will allow you three days as a trial, then if perfectly satisfied, send him $1; if not, return it to him in the original package. Catarrh, asthma, colds in the head, bronchitis and tuberculosis immediately relieved and speedily cured. Don't pay big prices for worthless inhalers. Address above. 374

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TOPPLING ORTHODOXY.

Orthodoxy is getting shaky,
Hell is losing half its charms,
Beecher stole the Devil's brimstone,
Churches all are in alarms.

Hell was once a lake infernal,
Past redemption, past all names,
Where the damned must roast eternal
In the lurid brimstone flames.

Hell of late is getting shorter,
Cooling off, too (beats the deuce),
Likewise brimstone, once so plenty,
Now is nearly out of use.

Not long since hell swarmed with infants
Damned to burn by God's decree,
Just because Eve stole some apples
Off the Devil's knowledge tree.

Later the divines went searching
Hell all through with anxious care;
Gave the hunt up quite discouraged—
Wa'n't the first damned baby there.

Fact is, hell's a grand old humbug:
Poor old Satan's most played out;
Orthodoxy's out of brimstone,
Hell's fast going up the spout.

A passing acquaintance of mine composed these uncouth, but certainly humorous lines. I am aware that your valuable space is fully taken up with contributions from able writers and workers in the cause of Spiritualism, but I am of opinion that the cause may be advanced by a few words from those who have recently become Spiritualists and who are humble workers in the vineyard.

My wife has developed as a medium, clairvoyant and clairaudient, in the last eighteen months, and has been doing a great work in that time, a great many having become investigators and Spiritualists through her instrumentality, and many of them are now mediums.

We hold circles twice a week, one being for development. My wife gets the most striking and beautiful symbols with impressions as to their meaning, also full names of friends passed on. Her main control is "Mohawk," a young Indian girl; also a spirit who designates himself as Stranger, and who gives us some beautiful and inspiring talks; and another, "Morning Star," a lady who states her occupation in Spirit-life to be that of a teacher and guide of the young who have passed on to the better land.

My wife also plays upon the organ inspirationally at times, and also gets words for music. Her control, Mohawk, is quite a prophet, one instance in particular being of general interest. She gave out that there was to be the smashing of a locomotive near Spokane, which was verified on the following day.

Very many people have said that they have received the best and strongest tests through my wife's mediumship. I think it just to mediums recently developed, etc., that our papers should give their work to their readers, both as an encouragement to the medium and also to the investigators. The old-time mediums are so well known they do not need (I think) to be so repeatedly eulogized. I am doing all in my power, as circumstances permit, to spread our beautiful philosophy, which is the mainstay of my life.

I consider your excellent paper the best exponent of Spiritualism now before the people, and therefore do my best to spread its circulation. It is mental food and refreshment to me at all times. —A. C. PRIEST.

ROME AND DARKNESS.

Protestant Alliance and Catholicism.

A paper published in England contains the following:

The Protestant Alliance conference at Shrewsbury concluded to-day. In the afternoon the Rev. Hunt Painter, Shifnal, presided, and said the Church of Rome had in England, in the person of Cardinal Vaughan, a man full of energy, and a capable man who was bending all his energies to subjugate the people of England to Rome and darkness.

The Rev. Alexander Rodger, of Putney, said the consecrating formulas of the Church of Rome were "hocus pocus." The Church of Rome was a regular penny-in-slot religion." You had to put your money in before you could get anything out of it."

In the evening a crowded meeting was held. The Rev. W. R. Thompson, M.A., Presbyterian Church, Shrewsbury, who presided, said Romanism was not merely a religion, but a political system which brooked no rival.

Other speakers deplored the progress of Ritualism, and said that all the Romanizing Ritualists should be drummed out of the Church of England as traitors and disloyal men. Pastor Chinquy said the Protestants were, according to Thomas Aquinas, already condemned to death as heretics by the Pope, and Rome was only waiting till she was strong enough to execute the sentence.

Mrs. Dr. Dobson-Barker,

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Healing powers are being repeated over and over again through the mediumship of MRS. DR. DOBSON-BARKER, who, for the past year and a half has

SUCCESSFULLY TREATED OVER ONE THOUSAND PATIENTS

of all diseases that flesh is heir to, and will give you proof of her powers, by sending requirements as per small advertisement for diagnosis of your case. Here is one of her many cures:

St. Louis, June 21, 1896.

MY DEAR MRS. DOBSON:—I herewith enclose $1.15 for another month's remedies for my sister Emma. I can't tell you how much good these medicines do her and how thankful and grateful we are for having applied for them. When she began taking this last medicine, she had considerable distress in the bowels and stomach, but after a week she was relieved and we are convinced if she had not the medicine she would have had a serious sick spell as liver, stomach and bowels were in a bad condition. Now everything seems in good order; still we feel as if more medicine will eventually cure all her ailments. We thank you sincerely for prompt reply, and wish you all the success you so well merit.

With affectionate regards very truly,

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NEW BOOKS.

A Spiritual Tour of the World, in Search of the Line of Life's Evolution. By Otto A. De La Camp. Boston: The Arena Publishing Company. Cloth, $1.25; paper, 50 cents.

A careful examination of this volume shows that it is written for thoughtful minds who would search into the mysteries of being and ascend the higher mounts of spirituality. The author writes as one who has studied both physics and metaphysics, and has become familiar with the various ideas concerning evolution of body and mind.

Philosophical consideration is given to the world's fundamental principles: space, substance, and motion; the diversification of the elements; the establishment of organized life; nature of the primitive organisms; plant life; development of the animal body; life of the animal soul; formation and nature of the human body; constitution of the human soul; origin of the races; unfoldment of the human soul; in the life of the community; variety of fates and characters on the human plane; the reason for our sufferings; our relation to the evil; the inequality of our fates; the soul's immortality and necessity for reappearance on earth; evolution beyond the human plane; concerning the higher form of life and the way in which it is attained; our relation to the world of the disembodied and to one another.

One needs but to note the character of these subjects to perceive that with even the most ordinary treatment of them, the book must be rich in useful thought; but the author ascends far above the ordinary, and the appreciative reader will find in this volume a fine repast that will tend to his mental and spiritual unfoldment. It is of the class of books whose tendency is to make mankind wiser and better, and as such, though we may not accept all of its ideas, it is worthy of commendation.

Three Lectures on the Science of Language. With a Supplement—My Predecessors. By F. Max Muller. Open Court Publishing Co., Chicago. Cloth, 75 cents; paper, 25 cents.

There is no higher authority in linguistic studies than F. Max Muller, and none more gifted in the faculty to render a very deep and necessarily scholarly subject clear and interesting. The science of language comprehends a vast deal more than the mere technical department of ordinary grammar as taught in our common schools, as these three masterly lectures plainly show.

The inceptive origin itself of language, its beginnings and evolution, when properly studied will be seen to comprise the history of the human race. The tracing back into the deep past, to its root, of a word now in common use, is to trace the history of the race, and that as it can be by no other method.

Prof. Muller discards the idea of anything supernatural or miraculous in language, though, as he says: "Next to the great miracle of existence, there is no greater miracle than this translation of all existence into human thought and human speech." But "nothing is more miraculous than its simplicity."

Under his scholarly guidance, his readers take an excursion full of pleasure and mental profit, extending into the farthest ages of humanity's past and reaching to the present.

Review of the Seybert Commissioner's Report. With Addendum. By A. B. Richmond.

Whoso would enjoy a feast in clear-cut logic; fine irony, keen analysis and trenchant criticism, joined with lucid statement of facts pertaining to Spiritualism proper, and especially to the doings of the Seybert Commissioners in their investigation—so-called—of spiritual phenomena, should by all means read this book.

The readers of The Progressive Thinker have enjoyed many a taste of Mr. Richmond's qualities as an orator and writer, and with great appreciation of his eminent abilities. His showing up of the very peculiar performances of professional dignities in their labored essays of "how not to do it" is worthy of a place by the side of Charles Dickens' account of the celebrated "Circumlocution Office," in "Little Dorrit."

The volume comprises a masterly presentation of the evidences of Spiritualism, its basis of unanswerable and indisputable facts and phenomena, and plainly shows the incompetency or dishonesty—or both—of the Seybert Commission in its purported investigation. The serried array of facts and proofs set in vigorous, earnest battle against the whiffling Seybert "professors" makes an interesting study to one who is in search of truth.

Every Spiritualist should have it, and keep an extra copy to lend for missionary service among doubters and skeptics.

"Human Culture and Cure. Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL.D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75c. For sale at this office.

Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth $1. For sale at this office.

Gifts for the Holidays!

To those who desire gifts for the season of the "Glad New Year," the following list of books is offered:

NAME.	PRICE
Studies in the Outlying Fields of Psychic Science.	$ 75
Life in Two Spheres; or Scenes in the Summer-land	50
The Secrets of the Convent of the Sacred Heart, 25 cents; bound in blue and gold	50
Heresy, or Led to the Light; a tale of Evangelization, Freethought and Spiritualism	50
Arcana of Nature; the History and Laws of Creation. English edition. 204 pages	1 00
The Philosophy of Spirit and the Spirit-World. English edition. 208 pages	1 00
The Origin and Antiquity of Man. English ed'n.	1 00
From Soul to Soul. By Emma Rood Tuttle. A dainty volume including the best poems of the author, with some of her most popular songs with the music by eminent composers	1 00
Elva; a Poem founded on the Johnstown Flood. By Emma Rood Tuttle. A beautiful souvenir	25
The Lyceum Guide. For the Home, the Lyceum and Societies. By Emma Rood Tuttle	50
Angell Prize Contest Recitations. To Advance Humane Education in all Phases. By Emma Rood Tuttle	30

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Solid Gold Maltese Watch Charm	5 00
Rolled Plate Maltese Pendant	3 00
Solid Gold Maltese Pendant	5 00

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Address by Wong Chin Foo.

Wong Chin Foo, who publishes the Chinese News, was one of the speakers at an afternoon session of the Secular Union. He said he was walking down Adams street, saw the notice of the congress and came in. He was evidently not in touch with the opinions of those present, for he said that Robert G. Ingersoll was to the United States what Confucius was to China and Jesus Christ to the Jews. He said that he did not believe in worrying about the future state. The golden rule was all right, but it was the enunciation of Confucius and not of Christ.

Franklin Steiner, a young man from Des Moines, followed Foo. He said that for some months he had not been engaged in freethought work, having been stumping the State for free silver. This experience had shown him that there was work for the freethinkers in American politics. Something must be done to head off the great Christian conspiracy against free American institutions. Its present form was in the Sunday laws. The robberies of State and national treasuries would follow. He closed with the statement that the church was the enemy of law and order and should be put down.

New York Temple Organized.

To the Editor:—I wrote you some time since, of the inauguration and dedication of the New York Spiritual Temple. Brother and Sister E. W. Sprague were with us during the entire month of October, and in spite of many adverse circumstances—such as a new, unknown hall; cold, rainy Sundays, etc., they laid a foundation, by their superior and faithful work, for what now promises to become a most successful movement. I would say that they have so well-pleased their audiences that are considering their recall when we get stronger.

Owing to financial weakness this month, we were obliged to recede from our engagement with Brother Edgerly, but hope to call him again during the season. Next month we are to have Mrs. Abbie E. Sheets, of Michigan, who is now serving the First Spiritual Temple, of Boston, and her address will be at No. 238 W. 25th street, New York.

During the present month we have depended upon local talent, and have been assisted by such mediums as G. A. Stryker, Mrs. Henderson, Florence White, J. H. Rushton, Miss Nellie Barnes and others.

The undersigned has delivered two automatically written lectures, one "The Devil's Carnival," the other "The Emancipation of Humanity." We have excellent music—Mrs. L. B. Pike, a professional pianist and operatic singer, and Miss Emma Penniman, a pupil in one of our conservatories, and several other excellent soloists have volunteered occasionally.

On Thursday evening last, we effected a regular organization, retaining the name—"New York Spiritual Temple"—adopting a constitution and by-laws, voted to incorporate under the State laws, and to take a charter from the N. S. A.

The following officers were elected by ballot: I. Ransom Sanford, president; Mrs. Lorette F. Hurty, vice-president; Henry C. Underhill, secretary; E. C. Leonard, treasurer; Mrs. H. C. Underhill, Mrs. W. F. Varcoe, Geo. W. Miller, trustees. I. Ransom Sanford, Pres't.

WARNED BY TELEPATHY.

Mrs. Gulick Informed in a Mysterious Way of Her Husband's Death.

At 8:25 o'clock Friday evening, November 6, at Atlantic City, says an exchange, Mrs. Peter Gulick, a deaf mute, rushed into the room of Mrs. Peterson, with whom she was stopping, and seizing a pencil and paper, excitedly wrote: "Something has happened to my husband!"

At that time Gulick was supposed to be well and on his way home from a tour of the New England States, where he had been selling pictures.

Mrs. Gulick became hysterical, then unconscious, and soon died.

Next morning came a telegram addressed to her. Mrs. Peterson opened it and read:

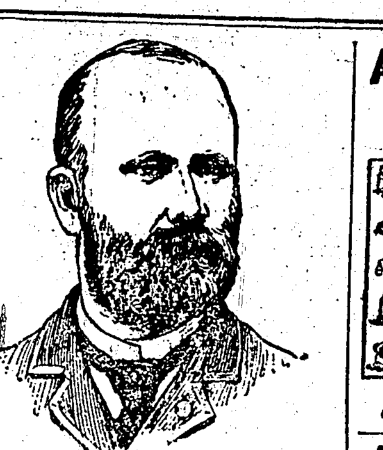
Yonkers, N. Y., Nov. 7, 1896.

Mrs. Peter Gulick, Somers Point, N. J.: Your husband was killed on the railroad track near here last night.

William Jameson.

The Gulicks were a most devoted couple. They had four children, one of whom is in the United States Navy.

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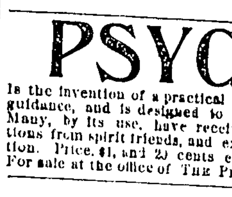
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VOL. 15. CHICAGO, ILL., SATURDAY, DECEMBER 5, 1896. NO. 367

ORIGIN OF THE SOUL.

A Revelation from the Masters of Wisdom.

A Search for the Key to Individual Immortality.

Let those who desire to discover the key to their immortality ponder the disclosures made in the ensuing article. The Masters of Wisdom are those celestial intelligences who teach esoteric truth in its highest interpretation; they are philosophers of the most advanced spiritual cult and preside judicially over the mental conditions of Earth. It is to this order of spirits that all true revelation must be traced. They have acquired a prescient power which qualifies them to legislate over the spiritual interests of men; as a matter of fact they are the agents of those deific hierarchies whose progress is so sublime as to preclude the possibility of direct communication with our sublunary planet, but who still exercise supreme provident control.

What I have written is an inspiration from these immortal masters. It is a succinct illustration of what actually occurs in supernal realms, embellished by metaphor, since metaphor is the only analogy by which sublime laws can be impressed upon human intelligence.

Every reader must apply the lesson to his own understanding; it contains truth to satisfy the aspirations of all.

THE REVELATION.

Souls are launched upon the sea of individual being as germs or embryos. Their origin is in primordial realms and the power which gives them separate existence is the deific complemental sex-force, the positive and negative energies of the Infinite. They are literally differentiations of the All-Soul, and as they spring forth from the ineffable womb where absolute purity nurtures absolutely pure conceptions, they appear like minute stars of supernal brightness. They radiate a celestial light and scintillate a transcendent brilliancy.

They leap from the Omnipotent reservoir in pairs, one positive or male, the other negative or female. The positive germ is of a vivid ruby hue and generates an aura of ruby flame from which rhythmic undulations pulse and vibrate; these centrifugal pulsations are created by a throbbing in the infant soul which propels it gently through space just as a feather floats tremulously and gracefully through our atmosphere, propelled by fluctuations of a breeze.

The negative germ pursues an identical course actuated by the same law, only its movements are much more zephyr-like, because of the surpassing delicacy of its construction. Its color is a translucent azure, exquisitely ethereal and superbly brilliant. It is enshrined in a transparent aura of the same cerulean hue, inconceivably serene; emits a shimmering luminosity in the form of volatile sparks.

These sparks are so minute and subtle they elude the most powerful psychic vision, and can never be seen by a carnate intelligence, however cultured its understanding or keen its visual perception.

These incandescent particles diffuse and illuminate the ether in which myriads of soul-germs float, borne to and fro by inherent momentum, and commingling as snowflakes commingle in the winter air.

This ineffable region is the nursery of Omnipotence, and these fragile stars of being are babes of immortality. Streams of deific vigor flow steadily outward from the eternal heart into this pure zone which encircles it like an aureole; vitalizing currents of seismic energy throb and course within its boundaries; divine fervor pours a perpetual flood of incubating warmth to its outmost precinct, and the celestial fountain-head embraces it with overshadowing providence.

Viewed from without this supernal realm presents a prismatic appearance, not vividly iridescent, but prismatically toned and tinted where the luminosity is most intense. This peculiar brilliancy is due to the electric character of the creative force which, for the sake of illustration, may be compared to a stupendous orb. Not an illuminating orb such as our solar sphere, but an electro-magnet orb of inconceivable magnitude, occupying limitless areas of space, and blazing with a fierceness so prodigious as to escape the comprehension of the most far-reaching thought. Any attempt to describe this indescribable variety, to locate it in the fathomless abyss of the universe, or to enter into a perceptive relation with its sublime attributes, would be arrogantly futile. Infallibility is as remote from the dim horizon of human thought as our diurnal measurements and mathematical hypotheses are from the majestic scales of formulation by which the immortal masters estimate the verities of infinitude.

Each investigator must bridge the hiatus for himself and open his understanding to receive an impress from these celestial educators.

Words are human inventions whose purpose is to point the way for thought, as signboards guide travelers over a foreign course. They can never accomplish more. In this primal zone variations in luminosity occur where germs are magnetically attracted or repelled, and the iridescent splendor fluctuates accordingly. Groups congregate in sections where the magnetic affinity is pronounced, just as snowflakes cluster where wind-eddies sweep over them. Paradoxical as it may appear, these embryonic souls are endowed with intelligence; not the intelligence of reason, for while the entire intellectual equipment is centered latently in each, the conscious faculties are dormant and remain so until a subsequent period of evolution. Mentality is generic in the intrinsic construction of each, but awaits specific conditions to develop.

An electro-magnet quality characterizes them all, a quality as impeccable and immutable as the source from which they sprang and which guides the germ life throughout its infantile career. Volition is also latent, and conscience not yet awake in these crystalline organisms. Imbued with infallible integrity, erraticity is impossible, for erraticity is a result of volitional liberty and comes only with the dawn of reason, when individual responsibility crowns the virgin soul. Until this advance in evolution has been attained, free agency is nonexistent and morality a term with no pertinent significance. Germ-souls are absolute of the Absolute. They possess no independence whatever, but live and move, expand and magnify contingent upon Omnipotence; eternal in constituent attributes, infallible in the passivity of their purpose, untinctured by bias or option, unalloyed with materiality, and wholly dependent upon the impacts which flow upon them from Deity, they represent in the inceptions of immortality that God-like purity which will be more magnificently achieved in the ultimates when complemental energy has culminated in seraphic beings. The beginning prophecies the fulfillment, and the passivity of these volitionally-void entities is an antithesis of that mature volitional passivity which awaits every human entity as the summum bonum of existence. Physical organisms are ephemeral embodiments for soul, gradations in the ascent of life which each soul must traverse in its detour of growth. They are material accessories only, mere appendages which ally the soul to the circumstance and environment in which it is temporarily placed; transitional incidents too obviously insignificant to create an enduring impression upon the immortal ego within. And here the question naturally arises—of what practical use, then, is incarnation? what purpose does it serve? To which esoteric philosophy replies: A single incarnation could serve no divine purpose whatever; it is only by the aggregation of carnate existences that evolution is advanced, Human life is placed before each soul as a problem which must be solved; step by step its intricacies confront him, lesson by lesson he cons its abstruse meaning, thought by thought he measures its responsibilities. In a primary incarnation a virgin intellect could no more compass the exalted equations of justice than a child could solve the equations of algebra in a primary kindergarten course. What the vicissitudes of daily life accomplish for the human faculties the concatenation of incarnations accomplishes for the immortal soul-faculties, and seismic law provides intervals of rest during which the liberated spirit may recuperate, just as cosmic law provides night for physical recuperation. A chain of days makes up a human life; a chain of incarnations makes up a soul's terrestrial career. But to resume. The most remarkable feature in the automatic activity of these pristine immortals is their duality. The fact that they spring into being in pairs, invariably positive and negative, is an oracle in itself, declaring the deific estimate of complemental forces. Each parturition of the Immaculate equalizes the life-currents as they differentiate in the seismic laboratory; a negative factor is provided for each positive factor in order that eternal productiveness fall not of equilibrium. All reasoners who investigate analytically the decrees recorded in natural laws, know that conformity to sex or polar principles produces the maximum of power. Either of these principles in solitary activity is abortive; perfection along any line of life-manifestation crowns the junction of the dual energies.

The Eternal makes arbitrary provision for this essential in the pristine realm where infantile souls are nurtured into individual symmetry, prior to their ascent of volitional life. Here the supreme choice is made and the supreme incentive bestowed. Here marital predestination is ordained for each soul by an edict from which there is no appeal, and in the consummation of which supreme beatitude is attained.

The twins born simultaneously are not connubial soul-mates, as would at first appear; they are literally of one vibration and therefore too entirely alike to produce the sublime results designed. Junction must be accomplished between germs of diametrically opposite attributes, not from the standpoint of polarity alone, but from the general character of the intellectual construction, of which Deity alone can determine. Let us follow the movements of a single primitive germ in the incubating zone: it must be a positive one if literal accuracy is desired. We see it dart into individual being in close conjunction with its twin germ. Ubiquitous energy lifts it into the heights of its fostering home, closely followed by its companion; one impulse severed the twain from the Infinite-Soul, and on it they float aerially, blazing like jewels in the ambient glow. See how they thrill and soar, borne onward by the electric momentum of deific impact! Steadily they move—side by side—still under the activating throb which set them free. Now they waver; sway from a direct course; rise and sink with graceful oscillations; swerve amid the throng of embryos about them, and finally detach themselves from the attenuating impulse and drift tremulously apart. Following the positive germ in its diaphanous course we read the history of all, for prescient wisdom guides them all identically. See it approach an azure spark; observe its tremor and momentary rest; now it soars away, drawn thither by another serene azure germ, but it does not pause, a quiver passes over it and it floats away, anon it advances and recedes as if searching amid the brilliant throng for a congenial soul: many attract it by the lambent splendor of their auras, many repel it gently with the unerring precision of hostile vibration. To and fro it moves, ever ardent, ever vivid in its ruby hue. Back and forth, in and out, weaving spiral paths in graceful convolutions as it winds mystically amid the mazes of creation's nursery. Behold how vibrations impel it airily! No jar—no haste— no discordant undulation—no passionate celerity! Tranquilly it obeys an unrecognized purpose, searching with rhythmic grace its eternal destiny.

Lo! a crystalline spark invites it now! Spontaneously they approach—tremors pulse from azure to ruby heart—thrills lift them in close proximity—a moment's pause tests the integrity of the affiliation—a magnetic flash encircles both—a potent impulse energizes each, and swifter than thought they unite. A quiver succeeds the electric shock of union—a celestial impact flows upon them from the Omnipotent heart to ratify the bond, and instantly the pair are launched into remote depths of the ecstatic zone where, with other mated germs, they remain in rapturous unison until their entrance upon separate carnate existence. To dwell at greater length upon a mystically profound theme is useless. Ages of evolution serve only to develop the fervor of this primal incentive, to magnify its possibilities, and to augment its scope. Here the first emotion of true happiness is tasted, and the divine appetite never wanes. The vicissitudes of carnate life will impair its manifestations temporarily, by reason of the fallible physical organism through which it must operate, and the physical intelligence will be scarred by the conflict with temptations that assail the flesh, but the immortal ego is incorruptible, it cannot be contaminated; it repels evil as the sun dispels moisture; it is infallible because it is a part of God.

PAUL AVENAL.



TRUE JESUITISM.

Guayaquil, Nov. 12.—The government of Ecuador has ordered the Jesuit fathers settled in the eastern part of the republic to leave the country. It is alleged that they have been fomenting revolutionary movements.

Such is the nature of Jesuitism, that if it finds protection it immediately sets about formulating some plan for the overthrow of its protector. History tells us that the members of that society have been expelled more than half a hundred times from the European countries, and we know that a fight occurs every year in the German reichstag over the question of the readmission of the black-coated villains to that country. Yet in spite of the warning that comes to us from Germany, in spite of the warning that comes to us from France and Spain, two Roman Catholic countries, and in spite of the warning that comes to us from Italy, from Rome—the home of the papacy—this government goes on sleeping in fancied security, while those bloodthirsty inquisition lovers swarm our State and National capitals and plot and scheme for the advancement of the interests of the papacy, and against the usefulness and efficiency of our State institutions. Our people forget that the history of Jesuitism is written in the blood of millions of Protestants, that its praise is sung in the agonized groans of victims tortured by the rack, the thumb-screw and the stake; and that its beauties were pictured only in the horrid phantasma of death, rape, rapine and arson, that, like a pall and mantle of death, spread over south-western Europe during the Dark Ages.

The question that may soon confront this country, may be similar that which confronted the French Huguenots, the Albigenses and the Protestants who made war under the banner of William of Orange, whether any but the Romanists shall have the rights now accorded to Protestants and Romanists, Jews and Gentiles alike. All of Rome's energies are bending in an effort to foreignize and Romanize this country, and it has been her boast for years that in 1900 she would take this country and keep it.

The question for Protestants to decide, and that at once, is whether Rome shall realize her ambitious boast. One thing is certain, they cannot longer remain inactive. They must watch her and work to overcome her hellish purpose and design, or they and theirs will suffer with those who have openly opposed her in her struggle for supremacy. —AMERICAN.

Heaven, the treasury of everlasting joy.—Shakspeare.

Fashion must be forever new, or she becomes insipid.—Lowell.

The virtuous home is the basis of all national prosperity.—Anon.

Be more prompt to go to a friend in adversity than in prosperity.—Chilo.

Any feeling that takes a man away from his home is a traitor to the household.—H. W. Beecher.

God oft descends to visit men, unseen, and through their habitation walks, to mark their doings.—Milton.

All our actions take their hues from the complexion of the heart, as landscapes their variety from light.—Bacon.

EVOLUTION OF A SYSTEM

Our Solar System from an Attenuated Atomic Mass to Sun and Worlds.

A Lecture by Prof. O. H. Richmond, of the Grand Temple of the Magi, Chicago.

THE "CREATION" IDEA UNTRUE—THE REIGN OF LAW—INFINITE DIVERSITY, YET UNITY—MOLECULAR VIBRATIONS—THE WONDERFUL ETHER—THE ETHERIC BALANCE—CHEMICAL AFFINITY—THE "WALTZ OF ATOMS" A UNITED FAMILY OF WORLDS.

No scientific person can conscientiously put off the question: "How did that come to be?" with the old stereotyped answer: "God made it," or "God created it."

That time has gone by, with the childish conditions which originated it; and the man of science of to-day answers the question as a man of knowledge, and does not attempt the evasion of it in any "Santa Claus" style.

During the ignorant, barbaric ages of the past, that makeshift, "God created it," was very convenient, especially for those who pretended to be direct purveyors to the people of the Almighty's wishes and orders.

It saved such a world of trouble and perplexing study to assume that a thing is "created" instead of having been evoluted, that it is not so much to be wondered at that would-be teachers, Who were nearly destitute of that scientific knowledge, should adopt the creation theory.

Lately, a well known lecturer in New England scouted the idea as "wild and untenable," that soul force or spirit has its dawnings in the vibrations of atoms and their attractions and repulsions. He assumed that notwithstanding that material forms were products of evolutions, souls must be created or god-given. The learned gentleman, however, wholly fails to explain, on any kind of a theory, what souls are made of; how they are made; or where they are manufactured. It is one thing to pooh-pooh a great truth, but it is quite another to antagonize it by a valid agument. We leave our work to the world, not fearing the verdict of the future.

CAUSE AND EFFECT.

That the Universe, both physical and energetic, is a constant and infinite series of cause and effect, with no possible beginning and no ending, no limitation in bounds and none in ultimate evolution, is a grand fact which every new discovery only tends to strengthen.

No scientific writer of to-day says a word about "creation" of forms and matter, except it be to truckle to the church, and thereby get religious patronage. No work which tells the plain, unvarnished truth can be gotten into our public schools, and hardly into most public libraries. Such institutions are usually controlled by old fogy boards, and men of science know this to be a fact.

Thank the stars, the undersigned is not obliged to cater to ignorance, and can afford to state facts as he finds them, without fear or favor.

EVOLUTION.

In starting this series of lectures on general Evolution, I shall not look for a "beginning." We can in no place put down our stake and say, "Here is the starting point." I firmly believe that millions of sextillions of ages ago worlds and their satellites, suns and clusters of suns, systems and universes of nebulae were going through their great periods of evolution—not the same as to-day, for Nature possesses infinite powers of transformation, but under the same general laws as to-day and subject to the same gigantic ever-acting forces.

If we should examine a million maple trees we would not find two alike in the entire million; but all of them would be found to possess certain characteristics appertaining to maples.

Just so if we should examine a million clusters of suns, we should find no two exactly alike; but this would not prove that they formed under different laws, any more than in the case of the maple trees.

It is now generally admitted by science that the primary constituents of all that is in the universe are ultimate atoms and their motions. And I cannot see, after years of study of the subject, that we need anything more. The non-creatable, ever-existent atom furnishes all that we need to account for matter, and the vibration of the atom furnishes all we require to account for all the manifestations.

INTER-PLANETARY ETHER.

Attraction and repulsion, light and heat, chemical energy and affinity, electricity and magnetism, mind, spirit, soul force, sound, odor, and every conceivable manifestation can be fully accounted for under the law of motion, or atomic and molecular vibration. The entire universe is full of vibrating atoms. The fact that light, heat, and other numerous modes of transmitting energy, come to us across tremendous regions of space, proves that there is no such thing as a vacuum anywhere. Science has accepted the existence of inter-planetary or inter-molecular ether as a fact, attested in a thousand ways. It has even computed how much its pressure is, and from proportional ratios, as compared with sound vibrations, it is believed that the ether exerts a pressure of six thousand million tons to the square inch. Why does not this inconceivable pressure crush everything? Simply because it is exerted on all sides, in, out and between. The only thing it cannot penetrate is the atom, and that cannot be crushed or destroyed by outside pressure, for it is indestructible. But if we displace the etheric balance ever so little we find what a giant we have awakened. The silent force which occupies yonder trolley wire, which is capable of sending a vibration down through the car which shall actuate its wheels and drive it along the track, loaded with passengers, is nothing but a slight displacement of ether which is made to vibrate through a space of less than one-twentieth thousandth part of an inch. Even this small displacement of the etheric atoms shakes every atom of copper in the wire from one end to the other. Shake the atoms composing a man's body in this violent manner and he falls dead instantly. His body can stand higher vibrations even than that, but they must be vastly shorter in range.

The ether does not possess its enormous power and exert its pressure from the closeness of its atoms so much as it does from their enormous normal vibration. The normal vibration is perfectly frightful to contemplate and beyond the possibilities of belief. This is the reason that the ether is the most elastic medium in all the universe. It is so elastic that some scientists have supposed it to be a "perfect gas," or one possessing the highest possible elasticity. The vibrations transmitted to the cosmic ether by combustion, magnetism or electricity are wholly distinct from the normal vibrations belonging to the ether.

In the same way the vibrations of the voice in a telephone superimpose electric pulsations in the line wire entirely distinct from the normal vibrations of the electricity in the wire.

VIBRATION OF ATOMS.

It need not be matter of surprise to us that the world is slow to comprehend the wonderful truth that vibrations of atoms of various characteristics constitute all there is of life, energy, mind, soul, together with a thousand other manifestations, when we consider that even light and heat were held to be otherwise than vibratory until lately. The researches of such scientists as Tyndall and others finally set at rest the last lingering doubt as to the vibratory nature of the so-called imponderable forces. But there is a very vague idea to-day, in the minds of even believers in the vibration theory of life, that "nothing" can vibrate. This is wholly erroneous. There can be no vibration except there is something to vibrate. There is no "something" except matter, and no "matter" except it be of conglomerated atoms.

So we lay down the law, which we shall refer to again in this series of lectures, that "atoms and their motions constitute all that is in the universe."

But it is not my intention here to go into the law of vibration, as fascinating a subject as it is, as I desire to call your attention more particularly to the evolution of peopled worlds.

EVOLUTION OF A SOLAR SYSTEM.

Let us suppose that in some particular part of the universe, covering a space roughly averaging some fifty-four thousand millions of miles in diameter, there exists a quantity of atoms, mixed with and suspended among the much smaller and more numerous vibrating atoms, constituting the ether. We might compare this condition to a vessel of water, in which is dissolved many kinds of salts. The atoms of salt are suspended among the much smaller atoms of oxygen and hydrogen composing the water; but the salts are free to change position, stress, motion, and combination, while the water, like the ether, retains its normal stress and combinations intact. This is but a crude representation, but it may serve to make my meaning clearer. The part of the universe which we have under consideration contains enough of these atoms to make a respectable sun, like ours, and to furnish material enough for a complete outfit of planets and other attendants. These little invisible atoms would be so far apart that the density of the entire mass would be less than one eighteen hundred thousand millionth that of hydrogen gas. If the whole lot should be brought down to a ball, with a diameter equal to the orbit of Mercury, it would then have a density thirty times less than hydrogen gas.

Now, when we come to consider the extreme tenuity of hydrogen gas, a form of matter which will shoot upward in common air, as cork shoots upward in water, we can form a small idea, at least, of the marvelous tenuity of the "veil of matter" which constituted our embryonic universe. I am not certain but that the believers in the "nothing theory" of creation would be satisfied with so thin a substance.

It is not a "fire mist," as some have supposed. The most powerful telescope would reveal nothing of its presence. It cannot be seen, or in any manner detected by the finest instruments.

THE WORK OF ATOMS.

We have here latent conditions for the making of a solar system, but it consists of multitudes of separate atoms, held far apart by "atomic repulsion." What is that? says one. Just this: An atom possesses the property of movement. It wants to vibrate in a little orbit of its own, and it will do this whenever it can find enough room. If it can get large elbow room it will occupy a large space. If it is crowded by other atoms it will vibrate in a smaller and smaller orbit, until it gets so crowded that it will have to join forces with other atoms in order to have any room at all. In this manner chemical action is started. But our little entities have wills of their own, for when they are obliged to choose a partner in this great "waltz of atoms" they pick out those which are most agreeable. This is "chemical affinity"—the lowest form of "mind" or soul-energy known to us in all the universe. The condition which we have assumed in this mass of attenuated vapor would go on eternally without any particular change were it not that each atom has still another quality which is inherent and always active. That is the quality of gravity. That mysterious but well known force is all the time exerted on every separate atom or molecule of matter. It constantly tends to overcome all other forces, for others are more or less subject to change from environment and position; but gravity is always on the watch; it never lets up an instant. Under this gentle but persuasive force, our little friends—the ultimate atoms of hydrogen, carbon, oxygen, nitrogen, and so on—begin to draw in toward the point where there is the most company. At first they hold aloof from the dance and hang upon the outskirts of the crowd; but the vibrating throng soon produces too great an attraction for them to resist, and they join in. This is going on all over the vast mass, and soon little centers of more condensed matter are formed here and there. These little circles possess more power and draw still more atoms to them. It is not yet necessary, nor for millions of years to come, for these atoms to unite in the close embrace of chemical union. They are not near enough. The closest of them are still hundreds of thousands of times their diameters apart. They belong to the same society, but are not acquainted yet.

After a time these little clusters begin to revolve about other clusters, and those, in turn, about others, and the condensation goes on thus, we will suppose for a billion of years, and our matter has been so drawn in together that it now occupies a space about six thousand millions of miles in diameter.

Now, what would we naturally expect to find, as the net result of all this motion? Turn a pail of water into a funnel, and see how the water naturally begins to turn about on itself as it "condenses" toward the point of escape. This is because all masses of matter coming toward a center must produce currents, and these currents cannot be uniform in direction. They cannot proceed in radial lines direct toward the center of gravity, but must slide off and spread over the outmost layers of matter in order to obtain room. The well known circular character of storms and cyclones is a manifestation of this same property in an element millions of times more dense, atmospheric Vapor or air.

So far, our little atoms, in their whirling clusters, have been falling gradually in, all the time moving in a great spiral toward the center of gravity. But they have, by this time, generated such a motion of gyration that they begin to feel the counteracting effect of another force. Everything tends to move in straight lines, and the more rapidly a given thing moves, the harder it tries to go straight ahead.

Fasten a lead ball to a string and begin whirling it about your head, and you will soon realize that the faster you whirl it the harder the ball pulls to get away from you, until it breaks the string. Now take a rubber cord, say ten feet long, and try the same. You will see that at given velocity the leaden ball will stretch the string out to, say, fifteen feet, and there stop stretching it, and will remain at that distance until the rate of motion is changed. In other words, the tendency to go straight ahead just balances the elastic force of the rubber cord in holding it to a circular orbit. This has been called centripetal and centrifugal "forces," but they are not "forces" at all, as far as I can see. But if this property of inertia did not exist there would be no worlds or suns, such as we now have.

Now, a large ring of the uttermost parts of this mass of matter has gotten to that point where it has no more tendency to fall in or out, so it rushes on in a non-contracting circle for a long period of time. But the first tendency was for a ball of matter to flatten itself out into a disk, because all the matter at the poles of rotation would, as its velocity increased, have a tendency to get away from the center of rotation as far as possible, while yet prevented from flying off by the attraction of the rest of the mass.

Finally the time came when our outside atoms, pursuing their orbit, drew from the nearest ones within the circle all who would yield allegiance to the new dynasty, and the central disk, still shrinking, drew with it all who would go, and a split occurred, which left our outside circle independent, with nothing to do but whirl on and on at a velocity of about 209 miles per minute. This is rapid for earthly motion, as we move on its surface, but slow for cosmical motion.

Our circle once formed, would go on forever, were it not that disruption always will come, in time, to all circles. Contentions will break up all circles and organizations of men, and the same thing holds good with atoms. In this case the "contention" is the pulling and hauling of other masses of matter at a distance, and waves of motion and aggregations of matter set up in the body of the ring. A ring will resist these outside influences a good while before breaking up, as witness the rings of Saturn, yet intact. But the rings of Saturn have progressed, from their great density, caused by proximity to the immense body of their primary, to a point where the matter has condensed into masses of meteoric character, so it has become visible. Just as soon as the large ring of matter, which we have been considering, broke in one place, the ends would rapidly fall toward the central part of the ring. The rear end would be drawn forward and the front end would be gradually retarded, until the matter, in time, would fall into a lump, ready to go through the same process by itself, resulting in the formation of another smaller ring. As the inside of the large ring would be all the time retarded by the proximity of the inside ball of matter, that side would be retarded so that the outer part would have a greater velocity.

The effect would be that the resulting planet and ring, or rings, which were destined to become satellites to it, would have a revolution in the same direction as the orginal mass.

This is just what we find in our solar system, for the planets revolve in the same direction as the sun, and so do their satellites.

The satellite of Neptune has a retrograde motion, but that is easily accounted for under another law of motion. As the sun is what there is left, after all the planets had, in turn, been made from rings left behind, it, of course, shows the direction of the motion. As the disk of matter concentrated, it naturally gained a greater velocity, as all falling bodies do, and we see this most beautifully illustrated by the time of revolution of all the bodies. The sun revolves in 24 days; Mercury moves around it in 88 days; Venus, in 225 days; the Earth, in 365 days. Each of these planets illustrate exactly the rotation of the parent mass at the time the ring was cast off which formed it, and the sun shows the motion left at a diameter of 850,000 miles. All these bodies in our solar system are connected by an exact mathematical law or laws; all connected as if they were one family, as they really are—a family of heavenly bodies.

Mathematical co-ordinations and geometrical relations exist between all the bodies in our solar system, which unite them in one family as closely and as clearly as the atoms composing a given compound are united in a crystal. We first saw Neptune born. We could go on and watch the birth of each planet in succession, but it is useless. When we see one we see all, for that is the general process.

What have we learned from the facts set forth thus far? That with the ultimate atoms in any conceivable state of diffusion in space, Nature has the power of going on and making worlds, and the residuum left in the center when concentrated to the point where intense chemical action can unite the atoms, as it is bound to do, will be a hot and shining sun, to heat and light the worlds.

If some great comet should come crashing in from outer space, made up of "left-over" matter from some odd corner of the universe, and should plunge into our sun and again turn him to gas, and cause that gas to expand until it took in Mercury, Venus, Earth and Mars, and they all became melted in "fervent heat" until they were all again diffused as gas, that disk would go right on revolving, and go to forming new planets again, as serenely as if nothing had happened. Nature was not made for us. We were formed to fit Nature as she is. Remember that.

Many tremendous ages, as we understand time, passed between the birth of Neptune and the parting of the Earth ring. We shall not fill in this great space, but shall, in our next lecture, start with our Earth in a gaseous form and watch her in her onward progress along the great path of evolution.

The Blight of Selfishness.

Write? Who bids me write? The spirit of loneliness, a hungry soul pent up in its narrow house, like a prisoner watching for the moment when the key will be turned in the lock and the shackles that have so long been a burden, are rent asunder, and the poor, tortured soul, so long a prisoner, steps forth into the bright sunshine, but feels as though he were trespassing even to breathe the pure, fresh air so abundant. The law of man's making having deprived him so long, he wonders if he even has a right to enjoy the blessings which Nature, in her unselfishness, supplies to all alike.

Earthly conditions—we will say, man's selfishness—is the great blight that falls on humanity, dwarfing body and soul, hurling them into the valley of death, misshapen shapes, tortured out of all semblance to what God intended they should be. Nor does it stop here; no, its cruel hand falls mercilessly on the poor dumb creatures, who have not the privilege of crying out against their wrongs.

Is there a remedy? Yes—through education and the help of the unseen world, peopled by those who have passed through the experiences we are now passing through.

They are waiting and watching for the opportunity to help us drive ignorance and selfishness from our midst; and until those two oppressors are vanquished, so long will humanity suffer. There are those among us who know the way, who have many obstacles to overcome, and who need all the assistance possible; and I would enjoin every true Spiritualist to lend a hand to the good work which, I am happy to say, is progressing. I have read The Progressive Thinker from its infancy, and think it worthy of support, as a promoter of a worthy cause.

MRS. FRED WHITE.

Dr. Stanley Pounded.

Dr. Stanley, formerly a lecturer of this city, got severely handled lately at Amesbury, Mass. A dispatch to the Chicago Tribune says:

"The entertainment given by Prof. Stanley, the 'Spiritualist wonder,' formerly of Chicago, in the town hall at Amesbury, Mass., last Sunday evening, ended in a row and expose not down in the announcement. The lights were put out and Prof. Stanley and his assistants were roughly handled by the crowd, who declared the performance a fake. Officer Bradley endeavored to protect the Spiritualists, but not until they had been considerably pounded."

This man Stanley is an ordained minister of the Gospel (was ordained in Ohio), and about as fit as a pig to preside over a body of Spiritualists.

Where all are selfish, the sage is no better than the fool, and only rather more dangerous.—Froude.

The great men of the earth are but marking-stones on the road of humanity; they are priests of its religion.—Mazzini.

Hope writes the poetry of the boy, but memory that of the man.—Emerson.

That is the most perfect government under which a wrong to the humblest is an affront to all.—Seneca.

Chesterfield was so graceful that one of his contemporaries said it was worth a journey across England to see him bow.

In matters of prudence last thoughts are the best; in matters of morality, first thoughts.—Robert Hall.

He enjoys much who is thankful for little; a grateful mind is both a great and a happy mind.—Secker.

FINDING MY SOUL.

And Finding My Father in Heaven.

A Chapter of Psychological Experience.

May 14, 1896. This morning I grew very dissatisfied with our work. The spirit was bound and the hungry cry seemed to emanate from my soul—"O, let the spirit be free."

I asked, "O, what did they want?" My mentor and guide replied: "Let them show you, dear:" and the answer came from his soul: "You want love—love such as you have never known." I replied: "Thy will, not mine, be done."

A dreamy quiet stole over my senses and lay like a cloud around my physical body. I watched it grow until I saw my body lying there at my feet, so cold, so senseless, and almost repugnant to my sight. Then my guide enfolded my yet trembling spirit in his arms. I was bathed in the warmth of love. I breathed it into my very soul. We seemed to be floating in space, and he said: "When your vision grows clearer you will see the beauty around you: now you only feel."

I looked at my body, then turned to my guide and knew that only in his love could my woman's soul find completeness. He had been my teacher and guide through life, always overshadowing me with a spiritual light, but never had shown me this warmth and light before.

He tells me now, since this morn, my soul has just seen itself. I have hungered and thirsted after love all my life but have ever found it, when possessing it, to be bitter fruit; but he tells me it is because I did not know my own soul and its needs.

"Come, darling," I had always been "child" before, "bid farewell to the old body for a time—it is only a senseless piece of clay—and wander with me in the elysian fields of love." Still softly bathed in love's sweet light, we floated on; his face was still as pale and cold as I had ever seen it in earth life, but the warmth of love seemed to emanate from his whole being.

I wondered how I looked, for I had only that cold clay to gaze upon, now fast receding in the distance, and it did not seem possible it could feel all the glad warmth and beauty which was breathed over me. We floated through an atmosphere which seemed to be full of sweet perfumes and soft music, until we came to a clear, deep pool of living water, and, with his arm still around me, he bade me "Look." We both knelt upon its brink and, gazing in nature's mirror, I saw reflected there a face and form familiar, but still unlike the heavy, dead, white one I had left behind. "A light seen not on sea or land" shone from my face and whole body. I seemed to be luminous, and I turned to my guide, pleased to think I was so fair, and I was lost in wonder and delight, for his stern, white face was gone and a golden radiance shone all over him. He gently drew me to him and I knew we were looking upon each other's soul, with all the taint of earth washed away. Then for a moment we seemed to float on the surface of this clear pool, with its flowery banks, and flowers seemed to spring up all around us, and we were pelted by unseen loving hands with their sweet fragrance.

Then, "Come and away," the bidding was given. O! how strong I had grown. I spurned the old form of clay. I could see it in Mother Earth, food for the worms, and I sang a glad cry that the spirit was free. On we floated, a perfect delight in motion.

We next came to a garden or world of flowers I should say, for it was flowers—flowers everywhere. There was a forest of great snowy-capped trees, that were heavy with bloom and fragrance: lilies that reached to our shoulders, and their soft, white bells kissed our cheeks in loving caresses. We ran and sang, like unto a couple of children hunting wild flowers, in the first blush of spring. My love, amid all the luxuriant beauty, found deeply imbedded on a green, mossy bank, the modest little forget-me-nots. He gathered and handed them to me, saying, with a smile, that will lighten me when I meet him here, never to return: "Now, darling, forget me not. You have seen your own soul; you know what are its needs, take nothing less. You know what love means to-day; now, whenever less is offered thee than has been given unto thee to-day, clasp closely to thy woman's heart these forget-me-nots, and you will never be led astray."

I pressed them to my heart and crushed their sweet fragrance into my very soul, never to leave me. They seemed to say: "We will heal all the wounds the thorns of life have made in your poor, weak body."

With my hand in his, we found a broad, white path which led to a pavilion, or court, in this world of flowers. We stepped down two or three steps, and I drew back—the scene was so radiant, so beautiful, I felt we would be a shadow in their midst. A vast fountain seemed to spring from a deep basin, throwing its bright, sparkling drops all through the lambent air. Beautiful beings were swaying and dancing in perfect time with the sweetest music, which seemed to emanate from the sparkling water, which fell all over them in a perfect rainbow of colors.

He saw my hesitancy and smiled, a though he knew we were welcome guests, and drew me gently forward into their midst. Their smile of welcome seemed to flow through my whole being, and as the gentle drops bathed us with their caressing touch, we seemed to grow more radiant, and when gazing into the clear basin at our feet I saw we were not dark shadows in that bright throng, but one of them. O! how beautiful the soul when bathed in the waters of love and light.

"Come," the gentle voice said. "Love and light are divine love." We seemed to be now floating under the great dome of heaven's blue, only the stars and he and I alone.

The warm, rosy light had gone, and a faint, blue veil enveloped us. We came again to a pool of water, clear, deep and still. We stood upon its margin, and he said, "Look." I gazed first upon his face—it was pale and white, as I had ever seen it when looking through the windows of my earthly body. He seemed to be trying to show me the path of duty in earth life: he, and he alone, knew the conflicts of the poor, caged spirit.

I cried out in agony: "Oh! make me see clearly, and I will follow as I would my God." As I sent out the hungry cry he was gone, and standing in his place was my [I am not permitted to give the name given me], clothed in robes of living light, his long, silvery-white hair and beard forming a crown of glory.

He took me in his arms and called me his daughter. "Father," and I was at rest. He told me he had been my father, as I had never had a father in the true sense of the word, all my life.

O! he told me so much that I am not permitted to give out; that the soul, to be complete, must have every longing satisfied; that my earthly father had never fulfilled that, because I was born of him only from the flesh, but that I was his soul child; that his love had created me: that the ties of flesh are only food for the worms, unless forged by love; that thousands of parents to-day are called father and mother that know not the meaning of the word. "You, daughter, want to know your duties; follow me, your Father in Heaven."

The great dome of heaven opened and a bright light descended upon him and bathed him in living glory. "I will, Father, follow you." Softly to my side stepped my guide. "Come, the watcher by the side of your body calls." "But, Father, why need I go? You say I may follow you; cannot I do it better here than in earth life? What is for me there? Here is my father and my soul's completeness."

With my hand in my guide's hand, he, my guide, with a soft, reproachful look, whispered: "Your child."

In agony I cried: "But, Father, is she my child?"

"Now, daughter, the great solution of your life is before you. Answer, O, soul! was she born of love? If so, return."

Unveiled I stood.

Once more I gazed upon that form of clay, and begged to wait a moment—I so dreaded to return—earth looked so dark, so cold and so loveless.

"But," with the old white look I knew so well, "we must not betray a trust, child; the watcher has well fulfilled his duty; he trusted us, we trusted him; now, without one backward glance, return once more to earth, and we will come again for you. Forget me not, and follow your father in heaven."

ESTHER and her guide,
PETER YOUNG.

NOT CHRISTIAN.

She Quotes Bible Like a Preacher.

Thinks Ingersoll a Better Teacher Than Jesus.

To the Editor:— While reading your estimable Progressive Thinker, of Oct. 17, I saw a plea for Spiritualists to take the title of Christian. I for one emphatically say; No, I will never bear that name; neither will I endorse all of Jesus of Nazareth's teachings. Whether my foundation is sand, time will tell.

I think Col. Robert Ingersoll's teachings are superior to the teachings of Jesus as found in Mathew 10:34, 35:—"Think not I came to send peace on earth; I came not to send peace but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law." Then that wonderful Sermon on the Mount is some more of the teachings of the greatest teacher the world has ever known, as our Sister Ida C. Hawkins calls him.

Read Math. 6: 31:—"Therefore take no thought saying what shall we eat, or or what shall we drink, or wherewithal shall we be clothed." Verily, I think we would all come under the class called tramps, to follow that rule.

Then turn to Mark 11: 13. 14: "And seeing a figtree afar off having leaves, he came, if haply he might find anything thereon, and when he came to it he found nothing but leaves, for the time of figs was not yet. And Jesus answered and said unto it: No man eat fruit of thee hereafter forever. And his disciples heard it." Surely the tree was not in fault; that looks very unjust in a great teacher.

The good things ascribed to him are well known to have been given by teachers that antedate the Nazarene. If she will carefully read her Testament that was voted to be all right at the Council of Nice, she will find other objectionable passages; but I think, to a Christian Spiritualist, one would have to believe in the blood atonement, the water baptism, and a burning hell. We think the baptism of the Holy Ghost is all-sufficient, and we have as good, perhaps far better teachers.

And furthermore, be it understood, I disclaim Christian as a distinguishing title, and am just as positive about it as the good sister is that she must have it. I refer her to Volume II. of Brother Francis' Encyclopedia, which tells of a few of the horrid murders done by Christians.

I investigated the Christian religion until ten years ago, when I struck Spiritualism, and, I am as sure I have found a truth as old as man gives us any history for, as I can be. I am 63 years of age, and I have studied the Bible as few working women have done, who have eleven children, and can give almost anything in the way of Christian mythology, but for pity's sake don't tack that onto our true, our beautiful philosophy; let it be free of the mistakes of our ancestors, the Gorillas of the Dark Ages. I claim to be honest and honorable, and now and forever a Spiritualist, and could not be anything else if I wanted to.

MRS. L. S. R. LIDDICOAT.

THE TURKEY'S PRAYER.

O, thou Lord of misery and of love,
From hades below or heaven above,
Thou hast prospered this nation so well;
Hast built high churches of stone and of wood,
In thine own name, to shelter the good
Who murder thy broodlings their cravings to quell.

It does seem so hardened, O, Infinite One,
To see my chicks slaughtered with hatchet and gun,
By thy children—so thankful—who buy and who sell,
Who revel in plenty, in luxury live;
But never a penny to poverty give—
It makes my old bosom with sorrow to swell.

If this is religion, and Christ died to save
The people who killed him, no wonder they crave
To kill and devour a creature like me.
So in tenderness, Lord—adieu to my flock—
A ransom I offer myself on the block—
My body to sinners—my soul unto thee.

How thankful, O, Father, I am that I am,
So fondly they'll love me with cranberry jam;
Forgive them for killing—'tis all that they know—
To pray for their neighbors who haven't enough,
And cruelly murder, their stomachs to stuff,
For thine be the glory, amen—I must go!

DR. T. WILKINS.

Walk in the light and thou shalt see thy path, though thorny, bright.—Barton.

Poor is the friendless master of a world.—Young.

One genius had made many clever friends.—Martial.

History is biography on a large scale.—Lamartine.

What's more miserable than discontent?—Shakspeare.

PROPHECIES.

A Remarkable Vision of the Future.

Some Wonderful Discoveries and Inventions Foreshadowed.

I became intensely interested while reading of Prof. Bell's Radiophone catching the sunbeams and talking through them. For years I have been told that great discoveries were coming to the people of earth; that there was a race of psychic men and women upon the earth through whom these discoveries were to be made; that this planet through the ages has been evolving higher and still higher races, and through the coming of higher entities with their advanced thoughts the atoms of the earth have also evolved a finer atmosphere, purer and free from crude, dense matter; and through inspired intellectual thoughts have drawn from the great realm of Akasa, or Nature's storehouse, finer forces, thus preparing the world for the remarkable discoveries and inventions that have come and are to come.

The telescope, the telegraph, the telephone, the phonograph, the photophone, the radiophone, the Roentgen X ray—all these are wonderful, beautiful and useful discoveries, and amaze the world with the possibilities of the human mind. But I wish to say right here, they are nothing compared to that which is to come. We are just in the vestibule of this Temple of Science.

The unknowable is to become knowable, and the unknown seas of science are to be thoroughly sailed with charts and compasses and every known device to gain information and knowledge; for a new era is coming—indeed, it is here; a new schedule has to be made—a new time-table must be issued to meet the demand of that power that is calling: "Come up higher."

But who and what is making these marvelous discoveries? Is it the physical man? No; it is the psychic, spiritual man. The psychic realm that wraps this earth in a rose-colored light (this is why it is called the pink star), is filled with thought substance, pictures, essences, as a French chemist has proved in his laboratory; he has through a chemical process brought from this atmosphere that which would take the place of bread, fruits and meats, thus proving that Nature's storehouse is filled with everything to feed us—filled with light, with fire or heat, in fact it is a world that, did we understand or know what was coming, it would read like a fairy-tale—we would not, we could not believe it.

Now the psychic man that is bringing forth all these grand manifestations through the law of concentration and vibration is far more marvelous than all else—the discoverer is more wonderful than the thing discovered.

This thinker in man that takes these crude substances and brings forth living principles and formulates them into entities, is the wonder-machine of the great cosmos; he is the epitome of all life from first to last, and this thinker can pull on any of these invisible wires and produce the effect—that is, working from cause to effect.

Franklin sent up his mighty thought and brought down the fiery beam, and it has been tamed for man's use, and now does his bidding in almost every department of life. All these invisible, subtile agents can only be utilized through the invisible thinking man, who bends all his energies to reach that acme of life, and to bring into visible use those marvels of scientific discoveries.

But, as we said, this psychic man has but just entered the vestibule of the temple—this temple is the universe and is filled with infinite knowledge and wisdom, and man is also filled with the same infinite possibilities, and as he unfolds a higher state of consciousness he will find an unexplored region so wonderful, he will stand amazed and silent at its grandeur.

The time is coming when this psychic man can read the heavens with accuracy, even without a visible star or telescope; when, with marvelous power, he will photograph mysterious substances, bringing forth visible results; when he can write with a pen of fire in the air—writing that can be read from long distances; so that "a man that runs may read;" when he can, with unerring aim, throw the searchlight of truth into men's minds and there reveal the marvelous workings of the brain in its lower as well as higher evolution; in fact, nothing can be hidden under its powerful ray. It will dissolve material substances and they will be made to disappear through the subtle force of will, and be as naught.

Man has been unconsciously preparing through the ages for this coming of a higher civilization when he can subserve all these forces for his use. Fifty or a hundred years from now railroads, telegraphs, telephones, phonographs will have served their purpose and will be a thing of the past, for these invisible forces, through the psychic, spiritual man, will become so utilized and useful, we will not need these cruder forms of transit, or talking machines; for as the new cycle dawns upon us, the focalized light of past centuries comes with it, and the illumined soul sees and hears the attuned vibrations that come from higher spheres of life; their perceptions are quickened, the brain is sensitized, the whole man becomes a sensitive plate upon which impressions are thrown. And hence discoveries are coming that will appall the people. Soon we will have our flying machines, auraphones—a sensitive machine to show what a person's vibrations are, and if they are in harmony and rhythm with those singing, vibratory ethers, sufficiently to go into higher classes of learning.

We will also have our spectrophones to detect and discern the colors that radiate from this psychic man, that will show how highly evolved he is.

A new force is going to be discovered, whereby through inbreathing, these forces become intensified within us and we overcome the law of gravitation, and through the law of levitation we will be able to go at will from place to place—time and space will be as naught, for man can compass them.

He will be able, from his own home, to communicate with friends at a distance without visible means; he will be able to control the elements and work a revolution in everything.

All this is coming and not very slowly. But before it fully comes, man is going to evolve into a finer, more complete, God-like man. He must come into harmony and rhythm with the universe to such an extent that he will understand how to connect with those finer currents of ethers that we know little about as yet. But will know more about as we unfold the higher attributes of the psychic or spiritual man.

And he must learn to be a law unto himself—to be master.

Now, this is all coming slowly, but if we wish to hasten this good time, the God-like man must predominate, instead of the animal fighting man. He must learn to live right, think right, act right, for "as a man thinketh, so is he." He will not want to war against his brother any more. If he has malice, envy, hate, jealousy or uncharity in his heart he cannot call to himself these higher forces. He must have love, peace, charity and good-will to man. He must become unified in all these graces that belong to the true soul; and thus it is within his power to bring this condition to earth, sooner or later.

Then, all hail to the new era!—to the new man—to the new force. We are marching on to a more glorious life, to a grander civilization, to greater achievements. Brotherhoods are springing up everywhere. The time is coming when men that have great wealth will not call it theirs, but only loaned to them to do good with. His heart of stone will be gone and man will have a great sympathetic heart that will want to bless all mankind by trying to put his more unfortunate brother in a way to help himself, not to bestow riches upon him, but to give him plenty of work, good pay and few hours of labor; giving the worker more time to read and improve his mind. Of course we are supposing that all are willing to work.

Now this is a true prophecy of what is coming; and this is only a beginning. Then let man begin to-day, reaching toward the light. The wisdom spheres of truth divine are always open, and ever from this unseen source cometh light to all who seek it. In melody or verse it falls on all alike, but some are more ready to catch the blossomed spray of love's divine bequest.

No single soul the truth can have complete—vast stores of knowledge lay completely frozen in a thought, that aeons takes to warm to life its sealed empyrean, whose tabulated energy lies souled within.

The Book of Nature opens for one and all alike; this consciousness within can reach to finer consciousness afar in realms of light and gather to itself the power to prove its Godship. Then reaching for the light of truth should be our constant aim, for only as we reach can we this light obtain.

MRS. M. A. REED.

NATURAL LAW.

A Christian's Christ, or a Christless Christian.

MORAL, INTELLECTUAL AND SPIRITUAL UNFOLDMENT.

To the Editor:—There seems to be a natural desire in the human mind for wisdom, and there must be a natural cause for that desire, and there must be a natural law by which that desire can be fulfilled. Material science has failed to find what satisfies that desire, and the Christian religion has tried to satisfy it by teaching the people to have faith in a Christ that lived on earth some two thousand years ago—more or less—and that doesn't seem to satisfy the cravings of the human spirit. They have tried all kinds of faiths and creeds to save humanity in their ignorant, undeveloped state of mind, and left out the only possible way by which the human family can become wise and happy—and that one way is to obey the voice of Nature's divine law that evolved their present state of intelligence; no matter what teachers have taught in the past, or in the present, in or through their holy Bibles, or what the Bible gods and Christs have said, or what the spirits may dictate to us through our unconscious mediums.

It seems to be the delight of an undeveloped spirit—in the material body, or out—to control others, in the room of controlling themselves, and that accounts for our spiritual philosophy being run in the line of a Punch and Judy show. But don't be discouraged, my friend, if you are a true Spiritualist you can send out the white-winged messenger of love to those in the body or out, and become a ministering angel while in your body. This is the mission of the heaven-born philosophy of true Spiritualism.

But in order to carry the power of the spirit with us, we must unfold our own moral and spiritual natures first. This is why the Christian religion has failed to satisfy the thinking and reasoning minds of humanity—because they depended on an outside Christ—hence Christless Christians.

If Spiritualism is going to be the modern Moses to lead people out of the wilderness of creeds, the leaders will have to become morally developed, and spiritually unfolded, in order to succeed spiritually, or they will be imitating the Christless Christians by saying thus saith the spirits. Spiritual science is coming to enlighten the world, but not in the shape of Punch and Judy shows. If Spiritualists intend to enlighten the Christless Christians they will have to become morally and spiritually unfolded, not by being controlled by spirits, but by controlling themselves, by unfolding their own spiritual natures.

This will require an effort. Each one has a work none other can do.

A. C. DOANE.

ON READING A POPULAR AUTHOR

By Spirit Enes Sargent.

Into a shallow vessel pours
An overflowing measure. Good wine
Is wasted—mingled with the dust,
Staining the earth, and lost to man,
While the poor vase is broken. It holds
Not even a drop—unfit for aught
Save most ignoble use—preserves
Perhaps a crust for mendicants
Who come after the feast. I mourn
The wasted wine. The fountain flows
Always with water. Nature is kind;
But only in a generous mood
She unbends her law and gives
Celestial wine.
The narrow brain
And feeble hand should not be chosen.
The dull bacterian has nerves
That may be played upon; but Science
Nor Nature try Experiments
With him and thunderbolts.
Angels behind the veil!
Had you no noble savage you could train
To heavenly uses? Even a scholar
Might be coerced to read his dreams,
And tell his visions in a tongue
Simple to all mankind. Laughter
And scorn would not have followed them
Who spoke truth unadorned, and lived
A life unblemished by dark Sin
And Ignorance.

EMMA E. POUCHER.
Henderson Harbor, N. Y.

Features—the great soul's apparent seat.—Bryant.

CONSUMPTION

TO THE EDITOR: I have an absolute Cure for CONSUMPTION and all Bronchial, Throat and Lung Troubles, and all conditions of Wasting Away. By its timely use thousands of apparently hopeless cases have been *permanently cured*. So proof-positive am I of its power to cure, I will send *FREE* to anyone afflicted, THREE BOTTLES of my Newly Discovered Remedies, upon receipt of Express and Postoffice address.

Always sincerely yours,
T. A. SLOCUM, M.C., 181 Pearl St., New York.
When writing the Doctor, please mention this paper.

IN SPIRIT-LIFE.

Our Homes Over There.

The human heart yearns to know what can be known of the homes that exist for us in the hereafter. A lecture on the subject by Mr. J. J. Morse is crowded with interest in an adequate exposition of it. It has been argued in days gone by, said he, that all the priceless treasures of earthly home-life were sacrificed at death, and a man had no need to remember them when enjoying the greater blessings of the country beyond. But if he was the same person after death that he was before, the memory of the dearest place in all his life could not be effaced from his consciousness. The Spiritualist learns from those benign beings who come to him from the heavenly world that death has not destroyed the identity and consciousness of life, that man still lives, and that all that made man in affection and consciousness have gone with him ever there, and that he still remembers. And if he still remembers, he will not forget that dearest spot in all his life on earth called his home, and he will ask: "Where is my home here in this new country?" It would rob him of one of his dearest and sweetest privileges to deprive him of a home beyond. It is not possible that he can be so cheated of his joy. One very simple reason stands against it. If he lives as himself, so will they who made the domestic joy and happiness of his mortal life.

They are over there, too, and he and they still live; and wheresoever they are will be a home again, purified and exalted because immortal, but home in the sweetest sense that home can be to man on earth. Why should man have a home beyond? How sad it is to think that people entertain the thought that the life of home that makes the present life so blessed, and lifts us so high, is to be considered as low and poor and useless in the world beyond! We take with us the hopes and desires that we possessed on earth. And if there are homes, there may be houses, and they must be made of something. Hence they will be material, objective things, and thus can hardly be spiritual things. Hence arises the suggestion that there cannot be homes in the hereafter in the sense that there are homes here. But suppose this is met by saying that all things are spiritual things; that this world is as much a manifestation of the divine spirit as the so-called spiritual world; that the whole universe is but a manifestation of the divine in Nature, varying in quality, character and degree with the grade or plane upon which the manifestation transpires. Thus we recognize the essential proposition that the universe is a spiritual manifestation, and therefore homes are possible, probable, and may be actual wheresoever they are found.

What kind of of homes shall we find over there? How are they builded? We build them ourselves in part. Our angel friends contribute their quota, and such as is our life in this world will be the corresponding kind of home and its furnishings that will be ready for us over there. If we have lived a debased and degraded life devoid of spirituality and refinement, the probabilities are that to a certain extent we shall find ourselves homeless on the other shore. If we have made no effort to provide for that future, we shall land on that shore spiritual paupers, and be dependent on the benevolence of our more fortunate friends. Each one of us, and every one, finds some kind of home and shelter over there, but the character and quality of that home depends almost entirely upon the character and quality of the individual, though there are certain exceptions, as, for instance, some persons may have been unfortunate in this world, suffering all their lives under bitter and troublous circumstances, and rendered weak and poor. When they die the angel-friends receive them, sustain them in homes that are gladly opened to such poor sufferers, and in such sweet nursing they win back strength and spiritual health, and begin to grow in mind and soul, realizing the growth which harsh circumstances denied them here.

We may divide the homes of the hereafter into three classes: those of the extremely good in the highest and broadest sense, people who were good simply because they were good, and not on account of any association with church, class or community; those who drifted along, without any particular attempt to stem the torrent; and the homes of those who were not only good but were positively evil. We go to the other world neither better nor worse than we were here. If we have made evil our good here, it will continue to be our good till we can rise beyond it. It is a great mistake to think all wicked persons are sorrowful persons, miserable, unhappy. So long as a man delights in doing evil he will be as happy in doing it as another man, who delights in doing good, is happy in doing good. It is not until conscience asserts itself that the sorrow, anguish and pain begin to reveal themselves. It is to be remembered that the conditions of this world are too frequently so favorable to wickedness and so unfavorable to virtue, that it is no wonder people do live evil lives in this world by force of circumstances. A man is not to be judged by his act, but by the light of the causes that led to the act. In his sty of evil the wicked man is at home; in the courts of heaven he would be out of place. So he finds his companions on the same plane of spiritual and moral development as himself.

With them he finds a companionship and home. It would be the best home that that man could find. It is what he is fitted for, and he is entitled to what he is fitted to enjoy. He is in the spirit-world, but at present his soul is not attuned to its glorious harmonies. He only sees and feels and hears the discords in himself repeated in the world around him. Why, therefore, make such efforts to save men's souls or convert them, when their souls can never be lost, and they will work out their salvation for themselves? The time to offer sympathy, and help is when the process of conversion begins—the quiet, wise, brotherly, sisterly sympathy that utters only a word, gives but a handclasp or a passing smile, which are a revelation and an inspiration to the recipient. In process of time the wicked emerge from the lower conditions of homes in which they have lived, cease to suffer from the peculiar affliction which makes them see the record of their own evil lives and thoughts reflected in their own mental atmosphere. It is always the unhappy man who becomes the reformer. If Jesus had been content with the good things of life, and had not felt the woes of the world, he would never have been nailed on the tree. The spirits are charged with not being reliable authorities in describing their conditions. People of various grades of development belong to this class of homes in the spirit-world.

On the spirit-side, even more than on earth, the character of the persons living in the home is comprehended from its conditions, circumstances and furnishing. There are some people in whom the instinct of home is not well developed, being subordinated to other tendencies. All kinds of people in this respect exist on the spirit-side of life. Those tenderest and dearest to us wait for us and are with us in that happiness which makes life so beautiful even on earth. But none can describe the glories of that higher realm of spirit-life where dwelt the exalted and the advanced. Who can paint the beauty and the sweetness of the homes, temples, and even palaces that exist there, the grandeur of the peoples, the wonder of their homes, the splendor of their surroundings? Who can tell of the happiness and peace, the treasures of knowledge and wisdom, the fountains of love that are there? Words fail here. The homes of the hereafter meet every condition of mind and soul and character, and have within them the possibilities that ultimately vindicate the innate goodness of human nature, and assure the eternal progress of every individual soul. Serenely and sublimely poised, there shall float in the everlasting realms of Being these spiritual homes, and the tasks and trials that baffle our weaknesses here shall there be triumphed. The universe may pass, but God remains. Sweet homes, royal souls, noble lives, grandeur and beauty beyond words to describe—this is what the gospel of Spiritualism offers, these the homes awaiting us in the hereafter.
—Banner of Light.

HOME AGAIN.

Some Reflections on the National Convention.

Thinks Some Beneficial Changes Might Be Made.

To the Editor:—Home again, home again—not exactly from a foreign shore, but from the magnificent capital of our united country, where I with thousands of others in years gone by marched through its streets to the music of the fife and drum, in 1861, to take the positions assigned us to guard its buildings and property from an internal foe trying to fasten the curse of human slavery upon this fair and heretofore prosperous nation. I went into that conflict young, well and strong, weighing 163 pounds and leaving a dearly beloved wife and two little innocent children behind me, and after two years service as 2nd Lieutenant, 1st Lieutenant, and Captain, I was sent home to die of maladies contracted in the army, weighing but 90 pounds. But the invisible forces surrounding me saw fit to preserve my life on this sphere of existence, thinking that I might be made an instrument for the uplifting and elevation of humanity out of the creeds and superstitions of orthodoxy. I hope I have been able to do so—have faithfully tried to for the last twenty years, and shall to the end of my earthly existence.

But, pardon me, please; I took my pen in hand to write you of the National Spiritualists' Convention. Mrs Aspinwall and I were sent as delegates from the Northwestern Camp-meeting Association. We arrived at the Ebbitt House in time to attend the reception given to the delegates, Monday evening, which was largely attended by as intelligent, thinking, brainy people as you would desire to meet. The largest parlor in the hotel was designated as our's for the event, but it was entirely too small for the great number attending, and the hotel management kindly gave us the use of the beautiful parlors on the second floor.

We met many old and valued friends whom we had not met for years, and it was a great pleasure to recall and talk over again the events of former work and trials. We also made many new friends and acquaintances, who are engaged in the work, who will take the place of those who through age and physical infirmities are forced to give up a life-work which has had its many trials and troubles as well as its pleasures and joys.

The convention was called to order the next morning by our talented and well beloved president, H. D. Barrett, who is one of the best presiding officers in the United States, and whose address was a marvel of completeness, giving the amount of work done by him in the last year (which was a seeming impossibility for one human being to accomplish), outlining the work before the convention, making recommendations in regard to ordination, half-fare rates, mediumship, and fakeship, all to the point and so strongly impressed upon the members of the convention that they must have a lasting effect.

I was very glad to note, and proud of the fact, that the Northwestern Camp-meeting Association over which I have the honor to preside, was the banner organization in contributions to the National Association, having given President Barrett while here over $200. The next highest contributor was the Mississippi Valley Association, the amount being $185—both Western organizations; and others that were supposed to be wealthier and stronger in members, from that amount, down to, I think, $25. I was sorry to see that less than one-half of the societies belonging to the N. S. A. were represented by delegates—the reason, as stated by myself and others, was that the expense was more than most people could afford, and I think that if some arrangement is not made to accommodate the Western delegates, there will be less attendance and less contributions each year. I think the promoters of the N. S. A. will bear me out in saying that the first convention was made possible by the contributions of Western men. $700 was called for, and I was the means of furnishing $100 of that amount; and the delegates were largely Western and Middle State men and women. I do not recall any New England delegates, and am under the impression that they opposed the movement. I tried hard to introduce a resolution to hold the convention in the different large cities yearly, but was told that it was impossible—Washington was the only place possible. Time will, in my opinion, demonstrate the fact that the West as well as the East must be accommodated. But I see, Mr. Editor, that though not through, I must close this lengthy screed. More anon.

S. N. ASPINWALL.

"The Molecular Hypothesis of Nature." By Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents an succinct form the substance of his lectures on the Molecular Hypothesis of Nature: and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents.

"The Philosophy of Spirit, and the Spirit-World." By Hudson Tuttle. A most able and interesting presentation of a most important subject. Every Spiritualist and every inquirer into the proofs and philosophy of Spiritualism should have this excellent book. Cloth, $1. For sale at this office.

THOUGHT PHOTOGRAPHY

Mental Pictures Transferred to Sensitive Plates by Will Power.

Faithful Likenesses of Those Thought of Appear.

A new fad has seized upon society, says the New York Herald. Thought photograph clubs have been formed, with surprising and sometimes startling results. By fixing the gaze upon an undeveloped photographic plate, or even holding these plates in the hands, figures of persons and forms of a very extraordinary character have been produced when these plates were developed.

This is far and away more interesting than palmistry and crystal-gazing, as these might by a prejudiced mind be attributed to imagination, but actual pictures on an actual plate cannot be so accounted for. The only alternative in this case is the assertion of fraud. This is done away with when the undeveloped sensitive plates are purchased at random from any photographer, or those on hand for use in one's private camera are taken.

A brilliant society woman, who is up to date in everything, including the latest scientific discoveries, reflected that if Dr. Baroduc, the Parisian electro-therapeutist, could obtain these pictures and astonish the French Academy of Medicine with them, she ought to be able to do the same. The method was simplicity itself and the cost not worth considering, nothing more being necessary than a box of plates and from two to a dozen people who were capable of concentrating their thoughts on a given person or subject for a few minutes.

Inviting a few trusted friends, a circle was formed and a box containing four unopened plates placed in the center. The results were astonishing when the plates were developed.

LUMINOUS PICTURES.

She was an amateur photographer herself and did the developing. Luminous pictures made their appearance. On the top plate no distinct form was visible, but in the shadowy outlines various figures and faces could be discerned by a lively imagination. On the next plate, however, there was a well defined finger shape, across which lay a light figure that might be held to resemble a female.

But the really startling result was the pictures which developed themselves on the two middle plates. On these were distinct faces, recognized by members of the circle as perfect pictures of living friends they had held in their thoughts. In one case the photograph was that of a brother who had been lost at sea.

A second experimental circle was held. The room was darkened and a new box of plates, unopened, was put into the hands of one person, and the hand of the hostess laid over it for about one minute. Then, without ever allowing the box to pass from her possession, they were developed, and this strange result was discovered: All the plates had pictures, but some were positives and others were negatives. Two had to be transformed to a lantern slide before they could be printed from.

SOCIETY NOW HAS A FAD.

The thing was a success, and now society has a fad that it will not tire of for some time to come. Even the chappies are often fortunate enough to find the face of the heiress they are following up imprinted upon the plate they have held. No woman, heiress or otherwise, could fail to be touched by so convincing a proof as this furnishes that her image dwells in an admirer's breast.

Society women are still women, and when they are able to obtain a photograph of someone they admire, yet don't care to ask for his picture, they experience a sense of power which borders on the supernatural. Sometimes the pictures obtained are of unknown men and women, and then the theory is that these are their affinities not yet encountered, but waiting somewhere in the future.

How is this photography accomplished? Dr. Baroduc's explanation is that every human being has the power of expressing conscious or unconscious thought exteriorly. He believes that a mysterious, impalpable force resides in and emanates from the human body. In the sphere formed about us by this vital emanation our thoughts create forms which the sensitive plate seizes upon and retains. The discovery of the Roentgen ray was a preparation for this statement.

In one of Dr. Baroduc's experiments a society man places himself in front of a fresh photographic plate. He extends his hands in the direction of the plate and is requested to think of some one particular thing with all the energy and concentration of mind of which he is capable.

At the end of a period which varies from two minutes to two hours the plate is impressed by a sort of luminous cloud, in which the outlines of certain objects can be discerned. These vary in distinctness, according to the character of the thinker, and can only be expected to appear when he has fixed his mind on some concrete and clearly defined object.

The kind of thought photograph most easy to produce is a likeness of some person.

Thus it will be seen that society in this, its newest fad, has at last taken up something that is of real value in demonstrating the world's mental progress and in proving the power of mind over matter. If this fad really results in turning the minds of the smart set toward things that are not altogether of the earth earthy, the fact will rank with the most pronounced achievements of modern scientific thought.

Such is the account of this newest discovery in the realm of mind and its mystic powers over the kingdom of form and matter. It will, if we mistake not, become more than a fad for "the upper ten thousand," furnishing, as it does, abundant evidence of some of the more advanced claims of the world of spirit intelligence.

WILLIS F. WHITEHEAD.

"Cosmian Hymn Book." A collection of original and selected hymns, for liberal and ethical societies, for schools and the home; compiled by L. K. Washburn. This volume meets a public want. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price, 50c. For sale at this office.

"The Gospel of Buddha, According to Old Records," Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price $1. For sale at this office.

Religion of the Future. By S. Weil. Cloth, $1.25; paper, 50 cents.

CHRISTIANITY.

Is It of Divine Origin? That Is the Question.

The Testimony of Ancient Spirits About It.

TO THE EDITOR:—Prof. Jos. Rodes Buchanan has had much to say in THE PROGRESSIVE THINKER about what he calls the true and the false Christianity—the Christianity of Christ and the Christianity of the church—the "heavenly religion" and the "hellian religion." He calls the former "the old religion of Jerusalem," and says it was identical with "the young religion of America," which we call Spiritualism, but the proper name for it is Christianity. And, though the Jewish Spiritualists far exceeded the modern Spiritualists in the attainment of a real "brotherhood," still, he thinks we may yet reach their high standard of nobility.

We may pause here and inquire: Why should the adherents of a Spiritualism or a religion of this enlightened age be inferior morally and spiritually to the followers of a religion of eighteen hundred years ago? How many Spiritualists of America will accept this idea? If the American people are less intelligent and moral than the ignorant, turbulent, quarrelsome Jewish subjects of Pagan Rome, then had we best give up our American republic, and our Spiritualism, and become pupils of the wandering Jews. No! Our Spiritualism, in its phenomena, philosophy, religion, and moral ethics, is far in advance of the Spiritualism of any other age or country. It opens up to the mind a vast field of thought, and gives freedom of the exercise. No other such opportunity was ever given mankind for studying the great problems of human life—its origin, source and destiny. It brings us face to face with the cause of things and the life that is spiritual, and we may learn and understand the mysteries pertaining to it, which have puzzled the ages, and know to a certainty who we shall be and what we shall do, over there.

In a moral point of view the Spiritualists of this country stand a head higher than any other class of people. In the cause of temperance they are active—no drunkards, criminals or insane are among them.

On the social question—"equality of sex" and "female suffrage"—Spiritualists are quite unanimous, and they are not behind as advocates of the reforms proposed in government affairs.

More spirituality would not hurt us, but we cannot obtain it from anyone in the past or present; it must be unfolded and built up from within, by individual effort to attain the highest good.

In regard to the false Christianity, Mr. Buchanan says it was manufactured at Rome in the second century, by falsifying the life and teachings of Jesus Christ, interpolating Paul's writings and the original Gospels, etc. Very well, but where does he get his proof? Is there any historic record of such transactions? No, he does not claim any. He claims to have come to this conclusion by making practical the heavenly religion of Spiritualism—coming in communication with ancient spirits living near the commencement of the Christian Era.

He says he has "been for years familiar with the men of the apostolic age, and knows how delighted they all are at this reappearance of their Christianity on earth." And from them he learns all about the true and false Christianity, the former originating with Jesus Christ, and the latter a base forgery of the former.

He says: "The church is not based on Christianity, but on the fraud that was substituted for Christianity at Rome, and justified itself by compiling a fraudulent Testament; not in the first century, when the primitive Christians were still living, but a hundred years after they were all dead. The forgeries manufactured then are the chief basis of the church to-day."

This view of the origin and basis of the "Holy Church," and the Christian religion, will be very startling to Christians. But let them ponder upon it, and may be they will get their eyes open and take a step forward; and if so be that they should advance to where Buchanan is, I will ask them to take a step further.

We all want the truth, the whole truth and nothing but the truth, and most essentially in the line of religious thought; for the religious instinct is the guiding star of life; this must be right or the whole man is wrong. While the mind is hampered with religious errors, or fetich idols, the moral and spiritual nature does not unfold and the base nature rules. This is proven to the sorrow of the world in the history of Christianity. Therefore the mind must have the freedom of the whole field of truth. The heavenly religion of Spiritualism is the dispensation of truth. The acquisition is rapid under its ministration, and when fearless to announce and defend it, spiritual progress is also rapid.

Then let us aspire for the truth, and reason together. And let me say here, that, although the Professor has started on a grand discovery, I cannot conclusively agree with all of his ideas. I do not believe in retrograde movements. I do not want the name Christianity applied to my Spiritualism; nor do I want anything to do with any fetich that system of religion has been carrying these fifteen hundred years, and will carry fifteen hundred more unless demolished by an outside power.

Spiritualism is the heaven-ordained power to do this demolishing, and I am not going to be false to my trust. And it seems strange that some of our best-informed minds should persist in helping the church to carry its load of frauds and false dogmas, with which it may still continue its grip on the human mind.

And I cannot agree with the Professor on the two Christianities. In my opinion there never was a Christianity, or religion of that name, other than the one manufactured at Rome. This was not a forged counterfeit of a prior Christianity, which it destroyed, but a clean-cut invention, compounded from various sources. It was not, however, without its frauds, its forgeries, its interpolations, changes and even burning of sacred records.

As much as Mr. Buchanan, from his standpoint, may see in the forgeries and religious dogmas of Christianity that is hellish, it is only a glimpse of the wholesale lying resorted to by its founders in the story they tell about Jesus Christ. Certainly it is worse than he imagines; and millions are still accepting these lies as truth.

These founders of Christianity, the pagan priesthood at Rome, have a deep-laid scheme, and they preface it with an account of the beginning of things, in which God creates the earth from nothing, a man from its dust and a woman from his rib, perfect beings, and places them in a beautiful garden where trees are laden with delicious fruit, and tells them of the fruit of a certain tree of which they "must not eat."

But there appeared a serpent on the scene, and the woman being most inclined to evil was enticed by it to eat of the forbidden fruit, and she gave to the man and he did eat. For this act of disobedience God was angry, and cursed them, and all the race of mankind coming after them, and they were driven from their beautiful home in a "fallen, lost state."

In the course of time, having multiplied considerably, and being depraved and full of sin, God got mad again and destroyed the race from the face of the earth by "a great flood," saving only "righteous Noah" and his family, hoping from him to produce a better humanity. However, he is disappointed—the after-Adam race is as wicked as the antediluvian. So, we presume, he takes the awful situation under deeper reflection and conceives of a different plan of redemption. He thinks if he should be get a son of a woman among the people of earth, who should be as righteous as Adam's race had been wicked, and have this righteousness act as proxy—infuse itself into all believers in this son, and he have power to forgive sins, so many as did believe would certainly be redeemed and restored to the "perfect state" in which Adam was created—provided his "hot wrath" against these rebellious children can be appeased; and this may be done by the son making a sacrifice of his life in a cruel death on a cross, thus shedding his blood for and suffering in the believers' stead, then he will not send them to hell, nor remember their iniquities any more.

It does not seem, were the actualization of these ideas possible, that intelligent men of that age of the world could have entertained them as facts, and when we see millions stoutly defending them as "God's Holy Word," in this advanced age, we are abashed and wonder at the credulity and irrationality of religious people.

And the priesthood catch the inspiration of these ideas and announce to the people that "God so loved the world that he gave his only begotten son as a ransom for the sins of the world, that whomsoever should believe in him might not perish but have everlasting life."

How this came about is told thus:

"Now the birth of Jesus Christ was on this wise: When, as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. And while Joseph thought on these things, behold the angel of the Lord appeared unto him in a dream, saying: 'Joseph, thou son of David, fear not to take unto thee Mary, thy wife, for that which is conceived in her is of the Holy Ghost, and she shall bring forth a son and thou shalt call his name Jesus, for he shall save his people from their sins.'"

This revelation came to the priesthood at Rome in the early part of the third century, but the birth of the child is placed in Judea, at the commencement of the Christian Era, over two hundred years before. Of the events of his miraculous birth, life and death on the cross, there is no historic record, and nothing is known of him except what is found in the Testament, which was not compiled till four hundred years, at least, after the occurrence of the narrated events.

How strange that a man of so much importance to the world, who was sent to redeem it from sin; who possessed such wonderful power that all who believed on him had their depraved natures substituted by immediate righteousness; who did so many marvelous things, and had fulfilled his mission—shed his blood for the remission of sins; had been raised bodily from the grave and ascended with it to heaven—should not have been known by someone living contemporary with him, and but for the Pagan priesthood never would have been known by anyone. There being this total lack of historic proof of any of the events in the life of this man, there could not have been a Christianity, or a religion and brotherhood founded by him as is claimed.

The Christian, or Catholic, Church was not organized till the first half of the third century, and Leo, from 440 to 461, was, no doubt, the first Pope.

I cited above the two priestly stories, the fall and flood, because they belong in the Christian scheme of salvation. They show a continuously unchanged idea or conception of God; he was still, at the commencement of the Christian era, a personal being possessing the base attributes of man. In the fall was found a legal excuse to the priestly mind for the plan of a savior to restore "the lost." And to make the plan a success, not as a benefit to the world but to the priesthood, they invent dogmas and attach penalties that are shocking to the moral sense. Belief is the essential factor. "He that believeth not that Jesus Christ is come in the flesh, let him be accursed."

"He that believeth and is baptized shall be saved." "He that believeth not shall be dammed." "And these shall go away into everlasting punishment, prepared for the devil and his angels." "I say unto you, unless you repent you shall all likewise perish."

With the blasphemous story that God's dear, beloved son Jesus had been cruelly put to death to take the consequences of the believers' sins, promising entire absolution—with the above declarations to intimidiate, and with a zeal that allowed the leaders to resort to any means to make proselytes, Christianity soon became a terrible power in the world.

Under Constantine the Great, Emperor of Rome from 306 to 337, it became the state religion of the Roman Empire, he enforcing its decrees wherever its votaries desired.

Thus was united church and state, creating that dread enemy of human progress, and under the authority of the civil power the Christian priesthood became intolerant of honest dissenters from the faith. And scarcely a century had rolled away under the tyranny of church and state rule, when Europe sank in the long, dark night of superstitious ignorance, glutted with the blood of religious persecution, known as the Dark Ages. Dark, because to serve God by belief and faith in Jesus Christ, and by religious observance, was the enforced way and only hope of a happy future. Morality and uprightness of life were more despised than desired, and freedom of thought, new ideas, discoveries and inventions were not allowed, because considered the works of the Devil.

And this dark pall of intellectual and moral night lasted nearly ten centuries—all the work of Christianity, that religion which Christians believe was founded by "the Savior," Jesus Christ, "the son of and equal with God; was both human and divine," and was sent on earth for the grand purpose of redeeming it from sin. But, instead of this, worshiping or serving him has resulted in direful woe to mankind.

In that long night of darkness we only get a glimpse of its bad results manifest in the mental chains that it has riveted on the human mind, binding millions in abject bondage to religious errors which are a lifelong and future curse.

Could this man, a very God, have been the author of a religion such as Christianity has been? The religion has no resemblance whatever to the character of the reputed author. There must be a mistake, or a big fraud somewhere. Has Prof. Buchanan found it? Not exactly.

By substituting Apollonius for Jesus we shall get a better clue to the mystery, not as its author, or as having anything to do with it; but it will solve the mystery of myths in the matter.

We shall have a real man. And he was born about the year 1 A. D., and lived till near the close of the first century, a long and exemplary life. Much that is attributed to Jesus are facts in the life of Apollonius. As a medium for ocular manifestations of spirit power he probably has not had a peer in the world.

What Prof. Buchanan says of Jesus, "there is no other such character as Jesus in either ancient or modern history"—"the greatest inspired medium of whom we have any knowledge," is very applicable to Apollonius.

H. A. BRADBURY.

[Concluded next week.]

MODERN SCIENCE.

Interesting Facts and Statements.

Spiritualists Should Examine Science as Well as Phenomena.

NEW EDUCATION.

The new education teaches the child by accustoming him to draw and describe objects before him as nearly as possible as they really are. The fact of having drawn the objects adds still more cells to the group already connected in the description of them. As each impression has its separate cell storehouse, and as each storehouse is connected with the others, the recurrence of any one one impression of an object at any time will bring before the mind a complete picture of all its qualities by the association of ideas. It was just this kind of education that Daudet gave to Guy de Maupassant. He set him to describing natural objects, rejecting every composition as inadequate until one was written which came nearest to describing every possible quality of the objects, and the result of this education was that Maupassant was a marvelously brilliant and pictorial writer. The lecture was illustrated by blackboard sketches of portions of the brain and of the nervous system, to which the speaker frequently referred.

WE KNOW.

There are radiated or magnetic auras, peculiar to certain trees, that so combine with their surroundings as to condense in the form of water, sufficient at times to form puddles under the trees, or at least to keep the ground beneath them wet, under favorable circumstances. Science, so-called, has for ages been sending forth its roots and tendrils in search of the truth, from its first dogma that wood was produced from the bark, to the change of opinion, admitting its sap, and proving its seasons and polar directions, north, south, east and west, as well as its age, by the number, nature and character of its concentric rings. For some time previous to that day upon which the great earthquake of August, 1857, occurred great swarms of crabs of an unknown variety were seen in the Bay of Pata, Chili. They all appeared to be greatly excited and were literally climbing over each other in their efforts to escape the impending calamity. How they knew that the earthquake was collecting its strength to desolate the coast is more than man can say, but that they knew something unusual was about to happen there is no doubt whatever. That there were millions of them may be inferred from the report of Dr. Forbes, who says that "ten days after the earthquake the dead crabs were thrown upon the beach in a wall-like line three to four feet wide along the whole extent of the bay."

THE HUMAN VOICE.

The range of the human voice is quite astounding, there being about nine perfect tones, but 17,592,186,044,515 different sounds; thus fourteen direct muscles, alone or together, produce 16,383; thirty indirect muscles, ditto, 173,741,823, and all in co-operation produce the number we have named, and these independently of different degress of intensity.

An acute musical ear will detect so slight a difference in tone between two notes as the one sixty-fourth of a semitone. This means that in the eleven octaves that the human ear compasses there would be at least some 8,000 or 9,000 consciously different notes.

A CHRISTMAS LEGEND.

Howison in his sketches of upper Canada, says that he met once at midnight on a beautiful moonlight Christmas eve an Indian who was softly creeping along on the ground. Upon being questioned the Indian motioned him to be silent and said: "We watch to see the deer kneel. This is Christmas night and all the deer fall upon their knees to the Great Spirit and look up." At Beyreuth was noticed for some time that two goats always kept close together, one being specially watched and guarded by the other. On inspection it was shown that one goat was blind, and its companion, evidently knowing this, attached itself to its poor afflicted friend and acted as its guide, showing untiring watchfulness and care. If any difficulties had to be overcome, or precipice to be avoided the faithful friend was certain to be seen at the side of the blind goat, tenderly guiding it. This went on for several months. But one day it was noticed that the blind goat was left to its own devices and quite forsaken by its former companion. How was this? Had the faithful friend in affliction grown weary of its self-imposed charge? No, the blind goat had recovered its sight, and, therefore, aid was unnecessary.

In the same neighborhood trouts were reared, and they were transferred, according to their age, from smaller reservoirs refreshed by a running stream. A naturalist took great interest in these fish and fed them from a long-handled spoon. Soon all the trout regularly waited his arrival and stormed the eagerly-looked-for spoon. But there was one poor fish which was either pushed aside or missed its way to the point of attraction. It was blind. At last one of its companions took pity on it, led it up to the ladle, and saw that it obtained a share of the feast.

SEEN AND UNSEEN.

There is a greater world unseen than the world seen, and this world unseen we know by its phenomena. We know that there is a spiritual-world, because there are phenomena which can only be explained by the supposition that there is one. The moral law is a generalized expression for the sum total of actions conducive to our well-being. It has been said that there are few things that cost less than kind words, and few that are more valuable. May we learn this great lesson now. In reply to the request for assistance, the professor said: If I could help you, I could not help helping you. It is because I can not help you that I cannot help refusing you." The mendicant darted around the corner with terror in his eyes and cries of "Help!" in his mouth.

LANGUAGE.

Those who contend we could get on without a language may add another story to prove their point. Everybody knows that in many cases it is not the words used but the manner of speaking which makes the impression. Thus it was that Daniel O'Connell was able to make a market dame rage and storm by calling her a hypothenuse triangle. Some Swedish ambassadors having to present an address to Louis XIV., which they had forgotten, recited the whole of their catechism, and that did just as well. Prof. Drummond tells us in his "Tropical Africa" he was in a similar fix, and got out of it in a similar way. On one occasion four of his carriers ran away. There were three others of the same tribe in the company, and, though the professor knew nothing of their dialect, he determined to teach them a lesson. Beginning with a few general remarks on the heathen, he briefly sketched the geology of Africa, and then broke into an impassioned defense of the British constitution. The three tribesmen trembled like aspens. He concluded his reprimand by solemnly enunciating the forty-seventh proposition of Euclid, and the result of the awful admonition was that the men became the most faithful he had.

ELECTRICITY AND HYPNOTISM.

Experiments in mesmerism under rigidity and anesthesia have been made as in hypnotism, and not presenting any experiment common to both, I will make note of it in mesmerism seeming to require further or totally different explanation. The experiment was made upon a subject in the normal state. Though attention and suggestion as to the nature of the experiment might be given, it seems impossible that in any other known way the subject could have acted as he did. A boy was placed at a table. His arms, passing through a screen, rested upon the table. By this precaution, it was impossible to see the actions of the operator. The operator then made passes over certain fingers, or only pointed at them, with care that no change in temperature or breath of wind should give to the boy knowledge of which fingers were being affected. Then a strong electric current was applied to the mesmerized fingers. No conscious sensation was produced; nor could the sharp prongs of a fork or a burning match held at the end of the fingers awaken consciousness, yet the slightest touch or current of electricty at the same time caused in the unmesmerized fingers conscious sensation. The boy did not know which fingers were mesmerized until told to close his hand; he found that he could not bend them, and thus knew which they were. Such rigidity and anesthesia show force higher than is needed to explain the phenomena resulting from suggestion.

That the mind can so influence the body as to produce organic changes is well illustrated by a case detailed by Tuke, where a woman saw a heavy weight falling and crushing a child's hand. She fainted, and when restored to consciousness was found to have an injury on her own hand similarly located to that sustained by the child. Not only was there a wound, but it went through the various stages of suppuration and healed by granulation. Other well-attested proofs of this power of the mind over the body are afforded in the fact that a blister can be raised by mental suggestion, and that stigmata undoubtedly occasionally appear on the hands and feet, and in the side of certain other slight mischiefs, the supply of tric currents.

CURING DISEASE.

Dr. J. W. Robertson says that more patients are cured by the firm and tactful influence and suggestiveness of the physician than by the drugs which they prescribe in the majority of cases, to stimulate the imagination of the patient. He has found that electricity more than anything else appeals to the imagination, and very often the effects obtained by an electric application are purely psychological. It has frequently happened to him that through a failure to properly connect his circuits, or some other slight mishance, the supply of current was cut off, and yet the patient would exhibit all the symptoms heretofore experienced when really receiving large quantities. Dr. Robertson has frequently, at a word of suggestion, caused the sensation of burning at the electrode to be felt, the limb to contract or to relax, and many other phenomena to assert themselves which were usually associated with the application of electric currents.

Another surgical procedure which has suggestion as a basis is the so-called painless extraction of teeth by using an electric shock at the moment of pulling, and thus diverting the patient's attention. Dr Wetterstand of Stockholm has used this method of treatment in seven thousand cases, and Dr. Bernheim of Nancy in twelve thousand cases, and both are strong endorsers of it. The latter unhesitatingly declares that the study of hypnotic suggestion should be made obligatory in all medical schools, and that a physician who in these days ignores the psychical efement in disease, and is ignorant of the part it plays in pathogeny and therapeutics, is no better than a horse-doctor, and should confine himself to veterinary practice.

AUTO-SUGGESTION.

Dr. Krafft-Ebing of Vienna makes the point of the influence of "auto-suggestion" in the production of disease. It is astonishing to learn the number of ailments and morbid conditions of this sort that originate in the nervous system, and are indicated by pains, paralysis, and other symptoms of hysterical, hypochondriac, and neurasthenic affections. Though they are not merely imaginary complaints, they cease with the removal of the "auto-suggestive cause," which may be effected by hetero-suggestion or any change of scene that banishes it from the thoughts. It is shown by the experiments of a distinguished physician of Munich on eight thousand seven hundred and five persons of different nationalities that only six per cent were perceptible of the hypnotic influence.

Greenville, N. C. has developed a sound sleeper in the person of a 15-year old boy. Sometime after he retired one night his mother heard an unusual noise in the boy's room as if some one was struggling. Going in she found him tossing himself about on the bed. Calling him she received no response, and even a vigorous shaking failed to arouse him. The boy's father went in and tried to wake him with no better success. He then took the sleeper in his arms and carried him into another room and poured a pitcher of water on him, but still he slept. The family became alarmed and a physician was sent for who examined the sleeper's heart and pulse and said he could find nothing at all wrong. While those who had gathered were consulting about the boy's condition he awoke and wanted to know what they were doing. He was told what had occurred and asked if he was not sick. He astonished them by saying he was perfectly well, was simply asleep and woke up when his nap was out.

It is fortunate for the human intellect that so many problems are yet to be settled. There is something to do in future ages. Man will always be interested in the problems, the wonders and the speculations of the future life. Those who exercise their reason and intuition can accumulate a larger amount of truth than those who are enclosed within sectarian barriers. Liberalism, through the intellectual courage of our more modern metaphysicians, has of late advanced steadily, and will soon become the ruling power of the world.

CARL SEXTUS.

THEOSOPHIC HISTORY.

How Himalayan Mahatmas Precipitate Messages.

Evidences Indicate that They Use a Brass Seal.

Madame Blavatsky used to get messages in writing from Mahatma Morya, of Tibet, not by mail but by precipitation, signed "M." One day in 1883 Colonel Olcott, passing by a seal engraver's shop in the Panjab, ordered a brass seal bearing the aforesaid cryptograph "M." This seal he gave to Madame Blavatsky as "a playful present." She pointed out a mistake in the shape of the "M"—it was not a good imitation—and she put it into her dispatch box with other odds and ends. She had no use for it, nor did her mahatma need it.

Five years later, when she was in England, her pupil Keightley, living in the house with her, asked what that little brass seal might be. "O, it's only a flap-doodle of Olcott's," she said.

In the same year, 1888, William Q. Judge was staying with Madame. In a letter to Col. Olcott on some official business Mr. Judge used these words: "I believe the Master (i. e., Mahatma M) agrees with me, in which case I will ask him to put his seal here." And plump on the written word came the seal impression. The Colonel could not fail to recognize the seal he had himself procured. Compared with an early Blavatsky missive it was not a good copy, but perhaps the script he imitated was considerably different. Anyhow his copy looks more light, a "We" than an "M," and so do all the fac similes.

Again, in 1890, Mr. Judge received from Madame a telegram for Mr. Keightley in America, and he transmitted the same in a letter from New York. She wished Mr. Keightley to do something. To his surprise the telegram contained an indorsement of the word "Right" in red pencil, signed "M," and with an impression in black of the Panjab seal. He ventured to ask Mr. Judge if the seal had been affixed by him, and was assured that he did not so much as know there was a seal affixed.

Madame Blavatsky died May 8, 1891. Mr. Judge cabled to London: "Do nothing till I come." Fifteen days later he was in London and met Mrs. Annie Besant. He proposed to obtain the advice of Mahatma M. by precipitation, as Blavatsky used to. She agreed. He wrote a question, put it in an envelope and placed it in the cabinet. Mrs. Besant did not stay in the room through the process of incubation. When he took the letter out and showed it to her, there was an answer in red chalk: "Yes. And hope. M."—with the Panjab seal in black.

Next morning there was a meeting of the "Inner Group," of which Mr. Judge was senior head. Some sort of oath seemed to be required on his part, as the newly constituted head. But he deemed an oath unnecessary, and produced a letter from Mahatma M. which had come to him in America, the contents of which he could not yet allow to be seen, save the signature and seal. And he begged them to note the seal. It was the same that Olcott and Keightley knew—but they were not there.

Three days later there was a meeting of the "Esoteric Section" to decide about its future head. It had been expected that Mrs. Besant would be Blavatsky's successor, but Mr. Judge had drafted a plan under which the Council was to be dissolved and its powers delegated to Mrs. Besant and himself as joint "Outer Heads"—the Inner Heads being, of course, the Himalayan Mahatmas. Mrs. Besant took the chair. While turning over her papers on the table there fluttered a little slip, at which she glanced and was about to put it by when Mr. Judge pointedly asked her what it was. Lo! on it in red pencil were the words: "Judge's plan is right." This precipitated message was passed from hand to hand and none questioned its source. So at once Mr. Judge took his seat at Mrs. Besant's side.

Writing on this subject in December, 1894, Mrs. Besant said: "It had never entered my head to doubt the genuineness of these messages, nor to suspect Mr. Judge of any unfair dealing. I willingly take any blame on my gullibility that may be cast on me, for I wish only that the facts may be known."

The next manifestation of the Mahatma was in a letter written by Mr. Judge to Mr. Keightley, May 29, saying, "Fear not, Bert! Masters watch us, and since May 8 have sent word here in writing." Close by the signature of the writer appeared the Mahatmic "M" and the seal, precipitated apparently during transit by mail to Madras.

Again in July, Babula, a personal servant of Blavatsky, received a letter terminating with "Your friend, William Q. Judge," and then, in red pencil, "Yes. M." with the seal impression in black.

In the same month Mrs. Besant received letters from Mr. Judge with the same attestation of the Master and his seal. And later she got a letter with an impression in black carbon of the word "Mahatma" on the inside of the sealed envelope. Was it precipitated after the envelope was sealed? Quite likely; the trick is an easy one and an old one, as anybody may know by consulting books on parlor magic.

Col. Olcott arrived in London in July. He was president of the Theosophic Society and Mr. Judge was vice-president. The Colonel suggested that a sale of some of Madame Blavatsky's jewels would help pay the expenses of the convention. Mr. Judge remarked that the Master had promised a cash contribution, and that the Colonel would soon receive a message himself on the subject. After waiting some time the Colonel jogged Mr. Judge's memory about it. The latter said he had no more to tell. But that very day, on sitting down at his writing-table and lifting a blotting pad, the Colonel found under it a piece of peculiar paper with writing in red pencil, reading thus: "I withhold the message until later. M.," with a faint black imprint of the seal. Presently Mr. Judge left on the same table the following note scribbled on a torn off scrap of paper: "Dear Olcott, Master says he has sent you a message in a queer envelope, and you are to look for it. W. Q. J." The Colonel looked, and sure enough, in an ordinary envelope of a letter previously opened and put by, was a message with a clear imprint of the seal, telling not to sell the jewels, as the money would be provided. This he showed to a brother member, and having replaced it he went off to see Mr. Judge. He told him he had missed a certain brass seal from among the Blavatsky relics and wanted to know if he had seen it. Mr. Judge said he had not. The Colonel said nothing about what he had found among his papers, but remarked that he "hoped no scoundrel would get possession of it and use it to give color to bogus Mahatma messages."

Two days later, when he looked again for the missive, lo! it was gone. Some judicious hand (judicious, pertaining to a judge) had removed it.

When the convention again assembled Mr. Judge announced that a dark, mysterious Oriental figure had appeared to him and deposited two Bank of England notes, of ten pounds each, backed with the familiar red cryptograph.

After this Mr. Judge's mahatma was chary of subjecting any more epistolary efforts to the eye of Col. Olcott. But in September the same cryptograph and stamp appeared in a letter to the Inner Group on the subject of its constitution and future changes. Col. Olcott was visiting America, and he took the opportunity of making some pointed remarks to Mr. Judge on the vagaries of the Master. The result was prompt and significant. During the next month Mrs. Besant received a cablegram from Mr. Judge desiring her not to go to India, and adding, "Grave danger. Olcott. Await further particulars by early mail." Did this mean danger to Olcott or from him? The conclusion of the Inner Group was that the Master warned her against danger from Olcott: in other words, that the Tibetan founder of the society warned her against imperilling her safety in the neighborhood of its president. And it was even suggested that the grave danger may have meant intended poisoning.

In December Mr. Keightley received in India a letter from Mr. Judge warning him that Col. Olcott would try to shake his faith in the mahatma missives, and inclosed in the letter was a slip of paper of the kind used to separate the sheets of type-writing transfer paper. The little slip contained these words in mahatma script: "Judge leads right. Follow him and stick." The seal was omitted; the Mahatma had grown chary of using it after learning what Olcott knew about its origin. Did the Mahatma of the Himalayas use type-writing paper? Blavatsky had gone about with a good supply of it, and Olcott had himself bought it in India as long ago as 1883.

On Col. Olcott's return to India, he got a letter from Abbott Clark, of California, having nothing to do with Mahatmas, but inclosed therein was a message in Mahatma script, saying, "Judge is not the forger you think, and did not write 'Annie' (Besant). My seal is with me (in Thibet?), and he has not seen it, but would like it. Both are doing right—each in his own field. Yes, I have been training him and can use him when he does not know, but he is so new it fades out often, as it may in this letter from an enthusiast." This was signed "M." with a smudge where the seal appeared to have been, as if done with the finger; but there was a postscript, as follows: "Fait per alium applies to the Lahore brass."

The meaning of this appears to be that Mr Judge's part in the performance is "when he does not know," that the carbon stamp "fades out often," as in this very instance; and that the Latin phrase "Fait per alium," used by lawyers (and Mr. Judge was a lawyer) signified that in procuring the flap-doodle seal, Col. Olcott was prompted by the Master himself, who now adopted it, overlooking the blunder in the engraving.

But mark the mistakes of the Mahatma in this message. Mr. Judge had been told by Col. Olcott that the seal was made in "a certain city in the Panjab," and the Master (or Mr. Judge) inferred that that city was its capital, Lahore; but it was made at another city. And when the Master said Mr. Judge "did not write Annie" (Besant), it was a mistake, for he had just written to her inclosing the Master's writing against Col. Olcott.

The Colonel at once wrote to Mr. Clark for particulars about the mailing of that letter, and learned that at the date thereof Mr. Judge had spent two days at Mr. Clark's home. And now it further appears from Mr. Clark's explanation, given at Mr. Judge's request, that the letter was written at the latter's suggestion; that after it was completed it was handed to Mr. Judge for improvement or alteration; that it was handed back to Mr. Clark, and he kept it in his pocket several days before he could buy a stamp at a distant postoffice and mail it. And he naively says that he met Mr. Judge about four days later, and that "Brother Judge said nothing about any message pretended to be from the Master or otherwise."

Once more, and finally, Mr. Judge wrote an amicable letter to Col. Olcott, in January, 1892, reproaching him for not writing. Along the margin of the first page was the following Mahatma script: "I might tell him of your 'poison' interview with Monellah." The only material for suspecting the Colonel of an intention to poison anybody was an innocent conversation with a friend on the subject of poisons, at a date when Mrs. Besant was not even a member of the society. On this trivial incident was founded the belief or suspicion that the cablegram "Danger Olcott," meant poison, and certain rumors from Theosophists in London made the last Mahatma message intelligible to him. Accordingly he wrote to Mr. Judge with some natural heat, to ask what he meant "by his base insinuation," and this is the reply he got: "I have puzzled my head over your reference to 'poison,' as if one of mine; as I never referred to it I cannot catch on, and have given it up in despair."

After this Col. Olcott seems to have given the Mahatma up in despair, too. But the Mahatma continued his work until Olcott was superseded by Mr. Judge.

Mrs. Besant, who at first believed that the messages which came through Mr. Judge were "precipitated," like those that came through Blavatsky, afterwards declared that she was "duped"—that they were written by Mr. Judge's own hand—and she formulated charges against him in these words: "That he practiced deception in sending false messages, orders, and letters, as if sent and written by Masters. . . . That he was untruthful in various other instances enumerated." There was a Theosophic trial of these charges in July, 1894, but Mr. Judge escaped conviction (or acquittal) on technical grounds, whereupon there was a patched-up peace between the contending parties of the brotherhood. Mrs. Besant, however, still believes in the Mahatmas, and adheres to her postulate that, "If there are no Mahatmas, the Theosophic society is an absurdity and there is no use in keeping it up" (Lucifer, December 15, 1890).

Mr. Judge, at least, declared Mrs. Besant's headship at an end, saying that she had "gone outside of her guru," and was under the influence of "the dark powers"—in other words her Mahatma was a demon.

But on the other hand, Mrs. Besant now acquits Mr. Judge of intentional deception, on the charitable hypothesis that he was "a medium, automatically reproducing certain scripts." In other words, the black demon of the Himalayas, Mahatma M, had done it all. And I might add that perhaps it was the same demon, and not Mr. Judge himself, who characterized Spiritualism as the "worship of devils."

For full details on this subject read "Isis Very Much Unveiled," by Edmund Garrett, London, a book of 135 pages, from which the above extract is taken, substantially in the author's own words.

W. H. BURR.

When all else is lost, the future still remains.—Bovee.

The fruit derived from labor is the sweetest of all pleasures.—Vauvenargues.

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SATURDAY, DEC. 5, 1896.

The Liberal Convention.

Amid the multiplicity of duties peculiar to the editor, he neglected to make that mention last week of the Congress of the American Union and Free Thought Federation, which held its annual session in this city on the 13th, 14th and 15th ult., which its importance merited. It was a body composed of some two hundred delegates from all parts of the country, distant Alaska having two. There were also representatives from Europe. Agnostics and Spiritualists met on a platform common to each, and both were gainers by the contact. Secretary Woodbury, of the National Association of Spiritualists, joined hands with the secular movement, and gave a very worthy address, which was welcomed by all. Addresses were also made by President Putnam, Hon. C. B. Waite, of Chicago; Geo. W. Foote and Chas. Watts, London; C. C. Moore, of the Blue Grass Blade; P. W. Geer, Oregon, and several others—all most excellent productions. We find in the Chronicle a brief mention of the closing address by the president of the British National Secular Union, in words following:

"Mr. Foote declared that the Bible did not equal in high moral tone nor in interest or inspiration the works of William Shakspeare. He compared the plea in Jesus' sermon on the mount for mercy—'Blessed are the merciful'—with the passage in "The Merchant of Venice," where Portia says, 'The quality of mercy is not strained,' and contended that in the latter there was more profound knowledge of the human heart and a higher moral purpose.

"All that Freethinkers ask, Mr. Foote declared, is to be allowed to have their own opinions. They neither affirm nor deny that there is a future life, nor that there is a God. They believe that while it is narrow to make a positive assertion that there is a future life and a God, it is quite as bad taste to assert that there is not either. And, contending that each person has the privilege of believing as he chooses, the Freethinkers at the same time demand that no sect or class shall force their creeds upon children in the schoolroom, nor dip into the coffers of the nation to further it. As to the Deity, he continued, if he really exists, it is strange that he should be so cruel to his children as he is said to be, and Freethinkers would find it hard to believe God to be so black as the teachers of religion have painted him. He thought the best death one could wish to have would be the consciousness of a well spent life, and his highest desire would be to earn such an epitaph as Robert Burns wrote for a dear friend:

"If there's a future life he lives in bliss;
If there is not he's done his best in this."

A Mysterious Providence.

A political newspaper before us tells of the supposed death of a distinguished gentleman a few days ago, followed by tears of bereavement, publication of an obituary, the assembling of friends from a distance to be present at the funeral rites; the doctors to the rescue; the administration of nitro-glycerin, digitalis, amyl; the resuscitation of the dead man to life, and then:

"It was, indeed, a wonderful intervention of Providence!"

What shameful nonsense! Providence was not a factor in the case. It is an outrage to lug that gentleman in on every trifling occasion where others are entitled to the credit. It was a case of suspended animation, from inaction of the heart. Skilled physicians were at the bedside. They properly diagnosed the ailment, and administered the most powerful tonics to the circulatory system known to the profession. The heart responded, and resumed its healthy action under the influence of the powerful stimulants. The credit was due the physicians, not to any "mysterious Providence" or any outside influence.

As to this being an isolated case, there are hundreds more marvelous than the one recited. That of Rev. Wm. Tennent, D.D., of New Jersey, about 1735, is best known. He apparently died, and was prepared for burial. After some three days he was reanimated, and lived thereafter near fifty years. But for the insistence of a medical friend that Tennent was not dead, he would have been buried alive and Providence would not have interfered in the matter.

Some people ascribe everything outside the common to the intervention of spirits, as others do to the interposition of Providence. In this we think they err. No greater calamity can befall a person than turning to outside help in every emergency. He soon loses his self-reliance; ambition leaves him and he becomes a worthless appendage to the body politic—the material of which tramps are made.

What thou wilt thou shalt rather enforce with thy smile than hew it with thy sword.—Shakspeare.

Some men do as much begrudge others a good name as they want one themselves; and perhaps that's the reason of it.—Penn.

Christian Morals.

Very much is said about Christian morals. With an ambition to know what they are, we set out the other day in an earnest search to learn what class of morals receives this distinctive name, as contradistinguished from rules of right which are not peculiarly Christian. We consulted writers on ethics; we plodded through Paley's Moral Philosophy and Locke on The Understanding; we searched through cyclopedias; revived the answers found in the catechisms, based on creeds; we called to mind the Sunday-school lessons of boyhood days, and all the long sermons from "Firstly" up to "Ninthly," and "Lastly," which fell on our youthful ears; but a solution of the problem evaded us. The ten commandments were passed in review, as was the "new commandment I give unto you," but as each was examined in turn it was found older than Christianity, older than Judaism, and very many proved to be older than creation, if that event is bounded by 5,900 years, the exact time according to received chronology.

The "Love one another" was planted in the human breast while man was yet a savage. The "Do to others as you would that others shall do to you," was taught by philosophers many centuries before the period credited to Jesus. The one wife idea is an inheritance from Roman and Grecian civilization. Prayers, ablutions and purifications are as ancient as authentic history. The worship of the Gods was deemed as important in pre-Judean and pre-Christian times as since. And laws to enforce moral conceptions were in vogue and were as rigidly enforced at the beginning of the historic period as now.

Different classes of morals prevail at different periods, as human needs demand. What were good morals in one age are very bad morals in a later age, when civilization is more advanced. In the twelfth century the priestly orders searched through the remnants of Roman and Grecian history—the little which had escaped destruction from the Vandal hands of their predecessors—to learn what was deemed good morals by Pythagoras, by Plato, by Socrates, by Aristotle—the sages of antiquity—and their inculcations were then engrafted on the Christian system. These borrowed plumes from the wings of heathendom are now received as the teachings of divine revelation.

Life, liberty and the pursuit of happiness was more strongly inculcated by Pagan writers than by Christian. Paley, in his Moral Philosophy, repudiated the doctrine of a moral sense in man, and held that "Virtue is the doing good to mankind, in obedience to the will of God, and for the sake of everlasting happiness." And Locke: "Virtue is generally approved of, not because innate, but because it is profitable." Another learned Christian writer: "Utility is the sole criterion of morality." A late writer has better expressed the truth when he wrote: "Our sense of right does not spring from any mystical, divine source, but from sociological generalization of the common experience and requirements of humanity."

Is it not a fact that "Believe or be damned," and "Observe Sunday as sacred," constitute the principal requirements in the Christian moral code? Observe every other and disregard these, and we are classed as heathen. Believe the Lord Jesus Christ is the Son of God and "Keep the Sabbath day holy," an injunction stolen from the Jews and falsely applied to Sunday, and we fall but little short of the best saint in the Christian calendar.

Col. Ingersoll's Affliction.

Losing his grip, Pope Bob has become a back number, stricken by the hand of Providence, and so on, ad nauseam, were found in the display lines in the daily papers when they announced on the 20th ult. that Col. Ingersoll had a severe attack of sciatica, while lecturing at Janesville, Beloit and Freeport, and was compelled to cancel his further lecture engagements in the West. The papers went so far as to report he sent for a clergyman. His agent, who accompanied him, said the nearest he came to it was to make a heavy draft on their vocabulary, which was mistaken by some for profanity. The Colonel never swears save on rare occasions, as did the good Horace Greeley and the lamented Geo. Washington. (See Hale's History of the United States.)

Most adults have experienced the torture of "jumping tooth-ache." This is a baby pain compared with neuralgia of the sciatic nerve; so if the Colonel did draw on the resources of "our army in Flanders," as reported by Tristy Shandy, is it not probable the recording angel acted as he did in the case of Uncle Toby, so when he recalled the occasion for the naughty words he dropped a tear upon the record and effaced it forever? You bet he did if he ever suffered the tortures of sciatica.

But, please, good orthodox brothers, sciatica is not a fatal disease, so don't take hope too soon; besides the Colonel's arraignment of the wickedness of the church is too voluminous, and too widely diffused to be obliterated by libels on his character, and they will not cease to have influence when he is no more.

Explanatory.

Complaint is sometimes made that the editor-in-chief neglects correspondents and overlooks matters to which he should give special attention. Those knowing his busy life can only wonder so few things are neglected. Unlike the great mass of papers, The Progressive Thinker is wholly original. Every line appearing in its forty-eight columns is set expressly for the paper. The entire editorial, mechanical and business departments are under his personal supervision. The limited receipts compel economy in expenditure, so it is impossible to have the assistance such numerous cases ordinarily command. With the revival of business, the enlargement of circulation and better facilities for dispatching mechanical labor, it is hoped there will be some leisure to attend to the amenities of the profession. Until then the will must be taken for the deed, and the thoughtful will overlook what at first they may innocently mistake for personal slights.

The brightest blaze of intelligence is of incalculably less value than the smallest spark of charity.—W. Nevins.

I am a part of all that I have met.—Tennyson.

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PROF. BARRETT'S ADDRESS.

Other Subjects Treated of Especial Interest.

Why remain in ignorance? Why don't you keep posted in regard to the great Spiritualistic movement? Prof. Barrett delivered an address before the National Association of Spiritualists. It was an important one, and should be read by every Spiritualist in this broad land. We have had his address (which covers three pages of The Progressive Thinker) and five other important lectures and articles embodied in one paper, which we propose to send forth to illuminate the minds of those who have not had an opportunity to read them.

The first page of this paper contains the lecture by Col. Ingersoll, given in a Chicago pulpit. It scintillates throughout.

The second page contains a highly interesting lecture by Mrs. Cora L. V. Richmond, on the "Dwellings of the Dead."

The third page has a splendid article on "Science versus Theology," in review of Andrew D. White's two superb volumes.

The fourth page has another excellent lecture by Mrs. Cora L. V. Richmond, on "Spiritual Unfoldment."

The fifth page is very suggestive throughout, and is devoted to the "Hindoo Teachers—They Will Try to Capture the United States."

On the sixth page commences Prof. Barrett's admirable address, occupying three pages. In order that all whom this notice may reach, can secure this address, as well as the other lectures and articles, we have made arrangements to have 10,000 copies printed to be sent out free to every new trial or yearly subscriber. This paper is well worth 25 cents. Every Spiritualist who wishes to know what has been going on should carefully read it. Our regular subscribers have, of course, had the contents thereof.

We will also, in connection with this paper, send out another equally as valuable. The first page contains an excellent lecture by Virchand R. Gandhi, a learned Hindoo. The remaining seven pages contain the wonderfully thrilling narrative (founded on facts) entitled, "The Night the Light Went Out," exhibiting many of the inside workings of the Catholic Church.

Every Spiritualist in this broad land should have these two papers. Any of our present subscribers can have them by enclosing five cents in stamps.

Now is the time to awaken a renewed interest in The Progressive Thinker.

Verily, What Next?

Under the head of "A New Programme," we announced a radical new departure from the general routine of work assumed by the average Spiritualist paper. We do not follow old established usages unless we are thoroughly convinced that they are the best, which is very rarely the case. We established the original dollar Spiritualist paper, and introduced a new era in the line of Spiritualistic journalism. Others have followed after us, but in all candor the only thing in which they have equalled us, is in the price of the paper—one dollar! We know of course to a cent what it costs to publish the Progressive Thinker, and we know the circumstances attending its growth, and we don't believe it is within the range of possibility to sustain elsewhere a like paper without losing from $50 to $100 weekly. This opinion is sustained in view of the fact that all the other leading Spiritualist dollar weeklies have lost thousands of dollars in the vain effort to sustain themselves, and have been constantly on the verge of suspension, getting up all kinds of schemes—such as selling bonds not worth the paper on which they are written, "Machinery funds," and like questionable practices to keep themselves afloat.

We now have three books which we send out at a nominal cost to our subscribers: The two volumes of the Encyclopaedia of Death, and Life in the Spirit-World, and The Next World Interviewed. The three volumes, will be sent out to those who remit a year's subscription to The Progressive Thinker

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Bear in mind that this Library is being formed for the exclusive benefit of our subscribers, and all orders for one or more of these books must be accompanied with a year's subscription to The Progressive Thinker. To all others the price will be one dollar per copy.

Just think of the great good that will be accomplished by this plan which we have outlined. Tell your neighbors about it, and get them to subscribe for The Progressive Thinker.

The Remedy is Death to Liberty.

The Watchman, a Baptist paper published in Boston, deplores the fact that the people of the United States are now less familiar with the Bible and its teachings than at any other period in American history. Biblical allusions, it says, fail to be understood even by churchmen. The Watchman is one of the most substantial church papers in New England.

The proposed cure for this alleged ignorance of the Bible is to give it a Constitutional recognition in the organic law of the nation. If the disturbers of public tranquillity shall be successful in engrafting that effete book into the Constitution, civilization will take a backward step from which it will only recover by revolution. Mark this prediction.

No Paper Like It.

Stop and think a moment as you examine the Progressive Thinker—see its magnitude and the scope of its work. It is something to have the largest Spiritualist paper on this earth; it means a great deal; it speaks volumes for our glorious Cause; it shows what energy and perseverance can do in building up a prosperous business. To have the largest Spiritualist paper, means that it is in harmony with this large city—in harmony with its enterprise and vast projects manifested on every side. Glance over its columns from week to week, and see the vast amount of miscellaneous reading matter, all tending to interest and instruct. We can put all the reading matter of all the other dollar Spiritualist papers in the United States into our columns and still have space for advertising. Glance at our first page, and its seven long columns. Read the "Origin of the Soul," "True Jesuitism," "Evolution of a System" and the "Blight of selfishness." That is only one page. We are sure that Prof. Richmond's views will excite more than a passing notice. He is the presiding officer of the Grand Temple of the Magi.

Then turn to the second page, and read "Finding my Soul," "Not Christian," "Prophecies," "In Spirit Life—Our Homes Over There," and other notes of interest. Remember please, that there are six more pages to the paper, after reading the articles enumerated.

Pass on to the third page and peruse "Christianity, is it of Divine Origin?" "Modern Science," "The Blight of Selfishness," etc.

Then read the varied matter on the fourth page, full of interest to every reflective mind.

The course of reading is a large one, but the interest awakened will increase rather than diminish. Pass on to the fifth page, then to the sixth, seventh and eighth pages, and you will be surprised at the vast amount of miscellaneous matters on various topics.

The Buddhist Teacher.

Missionaries sent to the Brahmans and Buddhists used to take microscopes with them to show the "vile heathen" that their high regard for life was delusive: that the goblet of fresh water dipped from the spring teemed with life and, in drinking to quench thirst, multitudes of living creatures perished. They showed from their Bible that God had given to man "every moving thing that liveth for meat," and then they taught the conscientious vegetable eaters of the Orient that they should "slay and eat."

Now come these Buddhist missionaries, and in an address to the Christians of Chicago, Dhamapala discourses thusly:

"For 2,400 years the luster of the divine compassion of Buddha has taught men to abstain from the destruction of useful and innocent animals. The beauty of your civilization is marred by the unnecessary destruction of innocent animals for sport, fashion and food. 'Peace on earth' was the angelic cry that went out on the day the gentle Nazarene was born; but, alas! not one day has there been true peace in Christendom these nineteen centuries. For the sake of him who wanted 'mercy not sacrifice,' I appeal to you that the day of national thanksgiving be set apart as a day of mercy and compassion, and that no blood of our dumb brethren be shed on that day."

Our sympathies are with the followers of Buddha when they pray us to stay our bloody hands.

Known by Their Fruits.

A telegram from Bowmanville, Ontario, of November 17, shows how the religion of hate afflicts whole families. We quote in full:

"A most extraordinary case of religious mania is reported from a farmhouse near the long Sault. There, for a number of years, resided Elijah Rice, his wife and fifteen children. His eldest son, Louis, 22 years old, recently became insane and announced himself as the 'Prince of the Sand Hills,' and declared Christ had appointed him to reform the world. The mania extended to the father, mother and other children, who neglected their farm and spent their time in singing and praying.

"Recently the father conceived the idea that Louis was pursued by the devil and it must be beaten out of him. Louis was knocked down with the leg of a chair and Mr. and Mrs. Rice and two of the sons pounded him into insensibility. When this was accomplished they were satisfied the devil was driven out. Their next move was to celebrate the feast of the passover and one of the little children was to be sacrificed. One of the sons, a mere boy, told this to a clergyman, who informed the police. On visiting the farm they found Rice and his son Louis suffering from intense mania and had them removed to Kingston insane asylum.

"The mother and the other children were in a state of hysterical mania, and were pronounced insane, but the doctors decided they would recover if separated from the two crazy men."

Their Hearts in the Right Place.

J. H. White, of Port Huron, Mich., sends us a list of names with $10. Wm. Dinning, of Waukegan, Ill., also sends the cash with a goodly list. Their aim is to spread the light, and, in so doing, they are not only accomplishing a good work, but are entitled to the gratitude of the recipients of their favors.

Their unselfish acts shine very brightly indeed by the side of those Spiritualists who will not even take a Spiritualist paper.

Merged.

It is a pleasure to note that Rev. Vrooman, late of the Kenwood Presbyterian church, has withdrawn from that body, taking with him a large following, and has connected himself with Rev. Dr. Thomas' People's Church, with which he will hereafter be connected as assistant pastor.

He deserves small trust who is not privy counselor to himself.—Ford.

If hours did not hang heavy what would become of scandal?—Bancroft.

In persons grafted in a serious trust negligence is a crime.—Shakspeare.

LAKE HELEN, FLORIDA.

Fair Prospects Before the Camp.

To the Editor:—For the benefit of many of your readers who are seeking information about the Southern Cassadaga Camp near Lake Helen, Fla., I would say, as I have already declared in the past, this movement is an assured success. Everything regarding it is moving forward with the firm spirit of confidence based upon a consciousness of, and faith in, the powers behind the throne. The auditorium is now in the process of construction, and when completed will be very pleasant and commodious. This building is in charge of C. E. Parcell, of Tampa, Fla., an experienced architect and builder. Mr. Parcell is also secretary of the association, and is working with a will in various ways to advance the interests of this place.

The money used for building the auditorium has been donated entirely. Some of it has come from interested people at the North, through the instrumentality of Mrs. J. D. Palmer, who is untiring in her efforts to benefit this camp. The merchants and business people of this vicinity have also been very generous considering the hard times since the Florida freeze.

The Bond Lumber Co., of Glenwood, Fla., have been liberal in their donations and concessions and have confidence enough in the future of this camp to furnish the lumber for the association to build a large apartment house for the accommodation of those who wish to take rooms and cook for themselves, taking the rents in payment. Dr. H. H. Brigham, of Fitchburg, Mass., a veteran worker in Spiritualism, comes forward with the means to put up this building, for which the lumber is now being drawn, and in a few weeks it will be ready for occupancy.

Several cottages are already being erected. Plans have been sent to Mr. Parcell for others, and if half the cottages that are now contemplated are put up this season, the Southern Cassadaga Camp-ground will be a town of no mean proportion before the beginning of the meeting of 1897.

Several families are already on the ground, occupying rooms and cottages. Many more are expected soon, and it is already evident that this place will be a prominent winter resort where many Northern people will reside for a number of months during the cold weather. C. H. Gregory and wife are now in charge of the Cassadaga Hotel, and are boarding at greatly reduced prices up to the commencement of the meetings. The rooms are also reduced.

The president, George P. Colby, is lecturing in different portions of the State, and doing missionary work for the camp. The outlook for the meeting commencing Feb. 15, 1897, was never more encouraging, and the programme from the beginning to the end will be interesting. Prof. W. W. Tatum, a trance, physical and independent slate-writing medium from California, will be with us during the entire meeting. He will also lecture for the association. Prof. Tatum comes highly recommended from the Pacific Coast and will doubtless be an instrument of great good to this place. Carrie E. S. Twing is engaged for the month of March. Many people in this vicinity are inquiring after her, who feel that the Camp would not be complete if she were absent. Kate R. Stiles, of Boston, Mass., was with us last winter and won many friends. We hope she may come this season; of that news will be given later. C. Fannie Allyn, of Chelsea, Mass., well known in the Eastern and Middle States, as a medium and inspirational speaker, is to be one of the attractions. She also will remain during the entire season. W. F. Peck, Onset's chairman and speaker of last season, comes for the month of March.

The guides of George P. Colby will also be heard from. O. L. Concannon, materializing medium, is expected. Edella Concannon is engaged to give platform tests. Public slate-writings will be given by Prof. W. W. Tatum. All prominent phases of mediumship will be represented on the grounds. Several speakers and mediums are expected who intend spending the winter in the State, that are not engaged by the association. Certainly the army of mediumistic talent will be sufficient not only to convince the doubters of the phenomena of Spiritualism, but to furnish opportunity for the teachers in spirit-life to treat upon the ethics of this beautiful faith.

It will be well for those who are coming to this camp from Cincinnati and Western States to take the Queen and Crescent Route to Jacksonville. Train 1, leaving Cincinnati at 8:30 a. m., arrives in Jacksonville the next morning at 8:30 a. m., making direct connections with the Florida East Coast railway, whose branch at New Smyrna runs direct to Lake Helen. This road will make special rates of six dollars, round trip, from Jacksonville, for parties of ten or more who are coming to this camp, which is a little more than half the regular fare.

Tourist tickets can be purchased for exactly the same price as by any other route. It is hoped that all Spiritualists will patronize this road if possible, as it is well equipped; runs through a most interesting part of the country, taking in the ancient city of St. Augustine, whose famous Ponce De Leon Hotel may be seen plainly from the car windows. It also passes through Daytona, another interesting point, and it is not an exaggeration to say, that the success of this camp is largely due to the kindly concessions and helps in various ways of the Florida East Coast Railway.

The Clyde line of steamers are making very cheap rates to parties of ten or more. It would be well for Eastern people who wish to come by water to correspond with H. A. Buddington, 91 Sherman street, Springfield, Mass., for details and rates from different Eastern points to Lake Helen, or write to the General Passenger Agent, Albert J. Cole, 5 Bowling Green, New York City, if you wish to get up your own party. To those who wish, or are obliged to remain over night in Jacksonville while en route, if they will take the Bay street car, standing at the depot when all trains arrive, and go to Hotel Bristol, corner of Bay and Liberty streets, they will find pleasant rooms at very reasonable rates; meals are not ordinarily given in this hotel, but arrangements have been made with the landlady, Mrs. Armstrong, to serve tea, coffee and light supper and breakfast in the rooms of those coming to the Cassadaga Camp at cheap restaurant prices. There are good restaurants in the near vicinity.

I have endeavored in this letter to answer some of the many questions that are constantly pouring in from various parts of the country; also to give advice that I hope may be of benefit to those who may desire to come to the Southern Cassadaga Camp, but I am always ready and willing to answer by private letter queries that may have been omitted.

EMMA J. HUFF.
Cor. Sec., S. C. S. C. A.

SPIRITUALISM

In the Land of the Saints of Latter Days.

Wonderful Manifestations of Spirit Power.

To the Editor:—Under the searchlight of knowledge in the nineteenth century, Spiritualism has sustained its ancient reputation—truth and enlightenment. For from the beginning of the world Spiritualism, psychic science or psychomancy has existed. It is not hard to find proof of this assertion. We have but to turn to the Bible for confirmation of the fact. We find the prophets communicating with the spiritual entity, and receive messages to their people for their advancement and civilization.

And lastly we have Christ, the messenger of God. But to-day, when man is advanced in learning and in intelligence, eighteen hundred and ninety-six years after the greatest and grandest exponent of this same fact gave to the world the intelligence which we possess to-day, man has the hardihood to deny its existence.

It is true there are many who masquerade under the names of Spiritualistic mediums, who are frauds.

There have been a great many so-called mediums who have paid Ogden a visit in the past, and who have eventually been exposed as impostors; but if Spiritualism is worthy of being imitated by mechanical contrivances, it does not detract from its dignity as a religion, or as a science; for—"Magna est veritas, et prevalebit!"—Truth is mighty and will prevail!

In the past, it has been the fate of the average Ogdenite to read the double leaded headlines: "Phenomenal seance and independent slate-writing, wonderful spiritual manifestations! etc.," until from the impositions of traveling frauds, he has come to be a doubting Thomas in regard to such phenomena.

However, in the past few weeks, these views have been considerably changed by a small introductory legend:—

"THE BROCKWAY FAMILY.

"Independent music, pictures, slate-writing, typewriting, trumpet-speaking, healing," etc., etc.

Curiosity is a swift messenger, and so, one week after the Brockways arrived in Ogden, Saturday, October 31, they gave their first phenomenal seance at the residence of S. C. Higgins, 268 30th street.

A number of skeptics were invited, but on account of the stormy weather only a few responded. Eleven people besides the mediums were present, and any of them stand ready, if required, to testify to the veracity of the following account:

In the presence of the investigating committee and your correspondent, an examination of the paraphernalia and cabinet was made. The cabinet was found to consist of a strong, solid frame of pine, made in such a manner as to fold into a small compass. A rigid examination was made for "dry cells" and hidden wires, but the investigation failed to reveal any. The heavy, dark-red chenille curtains used to veil the interior of the cabinet also failed to be found in any way mysterious. Then a close inspection of the musical instruments (a zither, a harmonica, banjo, tambourine and chime bells), an ordinary camp-stool used to place the zither upon, the slates and speaking-trumpet (resembling that used by sailors) was successively made, and as successively failed to show any resemblance to the mechanical contrivances used by impostors.

The committee then declared itself satisfied that there were no traps, doors or hidden wires. A table belonging to Mr. Higgins, about which there was no sleight-of-hand attachments, was placed in the cabinet; and the slates, a small scratch-pad of paper, a lead pencil and slate pencils, together with the trumpet, were placed upon it.

The zither and harmonica, etc., were placed upon the stool and were pushed well back into the cabinet. The curtains of the cabinet were then drawn and the medium took his position outside, in front of the cabinet and in full view of the company. A lady investigator and your correspondent were then chosen to sit on each side of the medium (Mr. Chas. Brockway). The rest of the company then formed a circle, and Mrs. Brockway then hung a curtain of dark material extending from the side of the cabinet and from the shoulders of the medium and investigating committee to the floor. Your correspondent's hand was then gripped tightly by the medium on one side and by the circle on the other.

Our right hand thus being grasped by the medium, and our left by the circle, the lady on the right of the medium then grasped his hand and thrust her right hand through the aperture in the dark curtain, to the gentleman sitting in the circle on her right. In this manner a continuous circle was formed around the room. Dr. Brockway then modified the light, so that the expressions on the faces of everybody present could be plainly seen. He then took up his position in front of the medium and placed his hands on the outside of the curtain immediately over ours. The manifestations then began with raps, in answer to Dr. Brockway's query as to whether they could manifest. Almost immediately your correspondent could feel a tapping on the side of his face, and at the same time several saw a white hand playing backwards and forwards over his head. The lady then feeling somebody endeavoring to crowd between her and the medium, announced it to the company.

As she made the announcement her head was seen to be jerked backwards. She exclaimed that somebody was pulling her hair. Dr. Brockway then suggested to he that she ask who it was, and she did s The trumpet was then seen to appear at the aperture, seemingly held by an invisible force. In answer to a query, a voice was heard from the trumpet distinctly enough to be recognised at the far end of the room.

Several persons were called to the cabinet and full names were given through the trumpet.

As soon as the above manifestations had ceased, the lady still continued to question, a slate was thrust through an opening in the curtain of the cabinet and rested on her head, and for an instant a milky-white hand was distinctly seen. A pencil was heard to make a succession of sound on a slate as of somebody writing rapidly. The slate was then dropped over into her lap. By this time everybody was full of curiousity and amazement. The chime bells were next manipulated by the unseen agency, and very sweetly rendered, "Home, Sweet Home." Raps and noises were heard continuously. In the meantime your correspondent changed places with a gentleman who was skeptical, so that he could get a better view of the manifestations. A gentleman present was then given a test by Mrs. Brockway which he immediately recognized.

As she concluded, the table and all the instruments in the cabinet seemed to have been overturned; and Dr. Brockway sternly ordered them "not to be so rough," and to "put the table and instruments as you found them!" A noise was then heard as of the order being complied with.

The medium then suggested that the circle be broken temporarily.

He then arose and invited inspection of the cabinet. Your correspondent and and several skeptics made a minute inspection, but could not find the slightest suggestion of fraud. The committee of two testified that the medium's hand did not leave theirs, nor did he stir his feet, and I substantiated their statement. After a thorough examination of the paraphernalia once more, and a thorough shaking of the chenille curtains, the medium took his position in front of the cabinet and invited a strict investigator and an orthodox church member to sit on either side of him.

"Over There" and "Nearer My God to Thee" were sung in a low strain, and the manifestations again began. The "O. C. M." immediately announced that somebody was tapping him on the top of the head with something hard, which proved to be mallets used in playing bells, and at intervals a hand could be seen to play about his shoulders, at which he would announce that somebody was pinching and jabbing him. This elicited much merriment from the company, when the medium earnestly requested them "not to get to excited, as it disturbed the magnetic conditions." As soon as order was restored the trumpet was seen to lift the top of the cabinet to an eminence. Soon after it appeared close to the "O. C. M's" ear. He could not hear what was said. It was then thrust further out of the drapery, close to Dr. Brockway's head, so that a luminous hand could be partially seen. The Doctor could not understand what was wanted, and the trumpet was thereupon thrown on the floor by the hand which was again distinctly seen by those present. The Doctor picked it up and handed it back. It was again thrown on the floor. A noise was now heard within the cabinet as if somebody was writing on a slate, and soon after it was thrust into the lap of the "Investigator." The "O. C. M." again exclaimed that somebody was punching him in the back and pulling his hair. Thereupon the "Boy Medium" exclaimed that there was a spirit wishing to shake hands with Mrs. Higgins, saying that his name was Jim. The medium suggested that she look into the cabinet. Following his suggestion, she could see nothing, but as as she reached into the interior, she could feel a hand twitch her sleeve three times in quick succession and at the same time a hand grasped hers which was neither warm nor cold, and which did not seem to be composed of bone. "The hand was that of my brother. There was not one in a thousand like it. It seemed to slip from my grasp!" At this the company was greatly astonished, but more so when, after the lady had taken her seat, a sound as of a man writing rapidly on the slates was heard. Following this the slate was thrust through the curtain over the O. C. M. gentleman's head, and a ghostly hand pointed in the direction of Mrs. Higgins. A lady started to her feet, and inquired excitedly if it was for her. The hand again pointed and she stepped to the cabinet and received the slate from the spirit agency. She had hardly returned to her place when a great hubbub commenced in the cabinet. The hand pointed excitedly from different parts of the cabinet, in the direction of Mrs. Higgins. Dr. Brockway inquired if the message was not intended for Mrs. Higgins. Three loud raps, signifying "yes," were instantly heard. The slate was then surrendered and laid aside till after the seance. A ticking in imitation of a telegraph instrument was now heard, but there being no telegraph operator present it quickly ceased. A few bars from "The Sweet Bye and Bye," was now masterfully executed on the chime bells. A sound was now heard as of somebody writing on paper; then it could be heard to be torn, crumpled, and soon after the same white hand with the luminous light radiating from it, appeared and tossed two notes into the room. Dr. Brockway then requested some selection on the zither, and suggested "The Last Rose of Summer." Judge the astonishment of those present when the beautiful soft music of the zither stole forth from the cabinet, in the sad, sweet, regretful notes of the "Last Rose of Summer."

Mr. Chas. Brockway, the medium, then announced that as the manifestations had continued two hours, the circle be broken; but that for the benefit of the skeptics present, he wished the gentlemen on either side of him to remain seated. When the dark curtain which concealed their hands was removed, the hands of all three were seen to be firmly linked together. "Now, then, gentlemen, examine everything closely for hidden wires and trap doors, and little boys we are reputed to carry about with us as confederates," remarked the Boy Medium, ironically.

An interested examination of all the slates and written matter on paper followed, amid many exclamations of surprise and wonder.

The cabinet was then dismantled in the presence of your correspondent and was found to be as previously described. The messages were from friends and duly recognized. The Brockways invite the strictest investigation and accede to every demand of the skeptic and investigator, and stand ready to convince anybody who will acknowledge the truth.

Under the rigorous test conditions imposed, your correspondent was convinced there existed a "Psychic, Cause and Effect."

But if the foregoing is remarkable, the independent slate-writings which come through the mediumship of Mrs. A. Brockway are still more so. If I am not encroaching too much upon your space, I would like to describe some of the conditions under which Mrs. Brockway gives her independent slate-writings.

The investigator may write the questions he wishes answered, at his own home, or at the rooms of the Brockways. The questions are then sealed in a small envelope. If he brings his own slates, he hands the written questions in the sealed envelope to Mrs. Brockway, so that she can get the conditions. In a moment she hands the envelope back, and it is then placed between the slates. Four slates are used at one writing.

The slates are then divided and placed in two black bags, and the medium and sitter place their hands upon them. During the course of the writing the medium will give the names of those who are present and who have been asked after, by the investigator. In time varying from fifteen to forty-five minutes, the slates are finished, and when opened are found to be filled with messages of cheer from the loved ones beyond the river. Some people, when they have gazed on the familiar handwriting of the departed, the signature in full, and the beautiful designs of floral emblems that they loved who had gone before, break down in tears.

And yet, withal, skeptics say that this is fraud. The Salt Lake Herald

recently printed a laughable canard to the effect that Mrs. Brockway had a little boy in a trunk who wrote the answers on the slate! How in the world the little boy mentioned could be able to get the slates off from the table, before the investigator's eyes, in broad daylight (for Mrs. Brockway only gives sittings from 10 a. m. to 5 p. m.) is more than I can understand. The table on which the slates are placed is one which they they are always able to get in any first class parlors: a common, ordinary, open, parlor table. And the slates which are used are not so diminutive as to easily slip up the sleeve of a first-class professor of legerdemain. If the investigator does not bring his own slates, the Brockways furnish them The slates are thoroughly examined and washed before the skeptic's eyes, and placed in the little black bags for the purpose of having darkened conditions. On the table near the slates is a small basket of crayons which the spirits dematerialize and materialize inside the slates, in writing and pictorial form. In several messages I have had the pleasure to examine, each line of written matter has been of a different color.

And yet, despite the fact that the slates are bound around with a strong rubber band, and never leave the sight of the sitter for an instant, poor shallow-brained skeptics cry: "Fraud!"

But this matters little to the Brockways, for their watchword seems to be "Excelsior!" They have now taken up the banner once more, and will be next heard from, from the City of the Saints.

S. J. HIGGINS.

Ogden, Utah.

A HAUNTED BARK.

"Chips's" Tragic Story of the Inverurie and Her Crazy Skipper.

IN A SQUALL MATE FIFE HEARD A VOICE CALLING FROM THE MAIN TOP-GALLANT YARD—NO ONE WAS ABOVE, HOWEVER.

"See those battens nailed across that door?" said Bain, the carpenter of the British bark Inverurie, lying at the foot of Twenty-seventh street, South Brooklyn, last evening. Chips lay in his bunk and pointed with his pipe towards three strong cross-pieces which reinforced the perpendicular panels.

"Those strips recall one of the strangest and most thrilling adventures—aye, tragedies—of the sea I ever heard of, and I have been a sailor for twenty-five years. Several years ago the Inverurie sailed from Newcastle, N. S. W., for San Francisco, with two passengers, who gave their names as Dr. and Mrs. Armitage. Captain Willcox was very glad to have a doctor along, for before the bark should arrive at 'Frisco Mrs. Willcox expected to become a mother.

"The captain, so it turned out, was a hard drinker, took a prejudice against the doctor and refused to allow him to attend his wife. Captain Willcox became a raving maniac, the crew shut him up in this very forecastle and put Mate William Anderson in charge of the bark.

Mrs. Willcox's baby died and was buried at sea. The mother died a few days later and her body was preserved in salt, as she had requested to be buried ashore. When we dropped anchor in 'Frisco bay the very first craft alongside was a police-boat. The police were after the doctor, as they had received letters from Newcastle that our male passenger was not Dr. Armitage, but a chap named Eustace Alexander, son of a rich tobacconist of Melbourne, and a married man, who had eloped on this very vessel with the woman who accompanied him.

"We were all arrested for mutiny. Captain Willcox told the British Consul that he had ordered the supposed doctor away from his wife because he could tell from his actions that he was not what he claimed to be. He said that he had several times broken out of his prison, which was true, and that the crew had let him out in time to see his wife die.

"The result of it all was that Captain Willcox received a sentence of ten days, but they couldn't do anything with Armitage in connection with what happened on board the bark because he was not allowed to attend the patient.

"It came out that Armitage had really studied surgery and had but one more examination to pass before taking his diploma. The crew also got off light. They wished that, long before they did, they had locked up the crazy captain, but, as you know, it is risky business to take a man's ship from his hands.

"Ill luck has ever since seemed to follow Captain Willcox. He is now the skipper of a little sloop coasting along the Scottish capes.

"The captain's wife was one of the most beautiful women I ever saw. She was only 22. I never heard what became of Armitage and the woman.

"Now comes the strangest part of my tale," continued the carpenter. "I have never been a superstitious man, and many a time have laughed down the ghost yarns of my shipmates, but I will swear that what I'm about to tell you is nothing but the truth.

"On the voyage of the bark from Rio to this port, when we were off Cape St. Roque, I was sent into the hold to put up spar ceiling. It was during the afternoon watch, and I was working on a stage on the port side. Something made me look, and there between the after hatch and the mizzenmast I saw a woman in gray walking from starboard to port on the ballast.

"I could feel the blood tingle in my finger-tips, I was that scared, and my heart seemed to stop pumping. 'What a fool I am,' thought I. 'If I go on deck they will only laugh at me, and I'll stick it out.' The vision in gray was in sight only a few seconds and went away as suddenly as it came.

"I don't know what to make out of it, but I have my opinions," concluded the sea-seasoned carpenter.

Nor was there lacking confirmation of some unexplained phenomena aboard the bark. Able seaman Main said: "Off Hatteras I was on the lookout in squally weather. We had been having rather light winds and the mainsail had been clewed up. At four bells of the first watch I heard Mr. Fife, the mate, sing out, 'Who's on the main-topgallant yard? I hear someone calling.'

"None of us could see anybody on the yard and we told Mr. Fife so, but he mustered his watch and accounted for every man below before he would be satisfied." Every man—there were twenty-three in the crew—was safe.

Other men on the Inverurie have also seen and heard strange things. Third Mate Aberdin and Able Seaman Figuer are among these ghost scenters.

Sailor Bain says that the apparition has also been seen several times in the cabin by Captain Charleson, the present commander of the bark.

The above strange narrative is from the New York World, and it furnishes another link that unites the spirit-world with the material side of life.

New York. IVANHOE.

INTERPOSITION

Of Very Mysterious Agencies

Ghost of a Live Man Makes a Demonstration

When the Body Is Three Thousand Miles Away.

A CLERGYMAN LEARNS THAT HEAVEN IS BUT A CONDITION—LIFE SAVED—DUEL INTERRUPTED—MINISTRATIONS OF A SPIRIT MOTHER—BUSINESS ADVICE FROM THE FARTHER SHORE.

At a conference of several sincere investigators, into things occult, says the Cincinnati Enquirer, the following incidents were related and accepted in good faith:

The first narrator was Mr. George, a stranger in Cincinnati, on his first visit here. He had said that his experiences in matters inexplicable, except on one hypothesis—the truth of spirit return—were peculiar, and in many regards different from any he was acquainted with, and when impressed to do so he gave these remarkable instances: "I am a manufacturer of cotton wadding and batting," he began. "The initiatory process with the cotton I use is had though a machine called a picker, which tears it apart and beats it up into a fluffy condition, while it removes the dirt, seeds and all foreign substances. Attending this picker is not clean work, but is not heavy, and can be done by a strong, healthy girl, as well as by a man, and, on account of the good wages the position commands, it is much sought by girls and women. One girl, named Carrie Gage, did this work for me during a period of more than eight years, and was one of the mainstays in the support of a large family. She suddenly sickened and took to the bed, from which she never arose. In this calamity her first thought was for the family that would miss the financial help she had been able to render them, and early in the morning of the day when her sickness brought helplessness a younger sister came to me with a note from Carrie, begging that I would give the place to bearer. While full of doubt as to whether this was the best course for me, I acceded to the request and put the girl at work.

"In about a week Carrie died. The sister who had taken her place tried very hard to perform the labor, but she was careless in many ways, especially in things which involved her personal safety, and I was in constant fear that some fatal accident might overtake the child. She had experienced several narrow escapes, and I was considering the project of consigning her some less dangerous task, when in passing the door of her room one morning I heard her voice in a loud scream. I ran in and found her dress had caught in the feed rollers of the picker and she was in imminent danger of being drawn into the machine. In my excitement I threw off a belt, but it was the wrong one—that attached to the blower only. As I turned to place my hand upon the proper belt I saw that the girl was released; that the fabric of her dress had been cut away by a large shears used in another part of the factory; that bending over her was the quickly recognized form of her sister Carrie; that the child had fainted.

"Is it possible—" I exclaimed and was interrupted by the apparition.

"Take care of Lucy," it whispered, and immediately disappeared. When Lucy came out of her swoon I found that she had seen and recognized her sister, whose sudden appearance had occasioned the child's collapse.

A PHANTOM RIDER.

"Glancing out of my office window one day, I saw a gentleman alight from a horse, secure the animal to a post, and walk leisurely toward my door. Thinking that he might be an old friend whom I had not met for many years—the resemblance being pronounced—I opened the door to welcome him, but on looking out discovered that neither man nor horse was in sight. Less than a minute had elapsed from the time I had seen both as plainly as I could see any other object, and they had no way to disappear, in the common order of things, in five times the period that had elapsed. This same appearance and disappearance occurred on three successive days, and then I learned that the first day of the apparition witnessed the demise of the gentleman it represented.

GHOST OF A LIVE MAN.

"I once met on the street a gentleman who I supposed was then absent in California. 'Why Charlie,' said I, 'when did you return?' 'Only a few minutes ago,' he replied. 'Back to stay?' 'Oh, no. California is the place for me.' 'You will remain with us during the winter?' 'No, not an hour.' 'Why—' 'I may as well explain. I came home to warn my sister Belle against Will Temple, whom she was about to marry, and already I have conveyed to her hand evidence that will break off the match. She doesn't know who sent it, and I am anxious that neither she nor my father's family find out that I have been here.' 'They are sure to learn it from somebody.' 'I think not, unless you mention it, and if you are my friend you will not do so.'

"We parted with a hand-shake. A few days afterward I mentioned to a friend in a confidential way that I had seen Charlie as related. He laughed at the story and pronounced it a case of mistaken identity, at the same time asserting that on the day before he had received a letter from the gentleman, dated in California, on a day which would make his presence in our Eastern town impossible at the time stated by me. This was annoying. After studying the subject a little I wrote to Charlie for confirmation of his presence and conversation with me

"In his reply he said that on the day mentioned his condition was different from anything he had previously experienced, dreamy, 'perhaps mentally drunk'—he used this expression—and for more than an hour he seemed to be at N. I had been mixed up in this business, he said, but he did not recall the details of his meeting with me.

He was happy to inform me, however, that simultaneously with the receipt of my letter of inquiry he had received notice from his sister that her engagement with Temple was hopelessly broken. She added, he continued, that this result was brought about through documents mysteriously conveyed to her hand involving Temple in dishonest transactions; that the documents had been verified in good part by other testimony, but she was yet in the dark as to where they came from. 'I knew of these documents and had a sort of half dream of placing them in Belle's hands,' concluded Charlie, but, in fact, I have not been out of California since my first arrival here. There is something very strange and creepy in your story that makes me feel uncomfortable.'

MOTHER'S SOOTHING HAND.

"The most startling manifestations are not usually the most impressive," continued Mr. George. "For many years I had nightly visitors who did not show themselves to my organs of vision, but they were readily recognized by their little acts of kindness. On hundreds of occasions, especially when I have been ill, my pillow was shaken up and smoothed by a spirit I knew to be that of my mother, for the act was accomplished just as she did it in my boyhood days. And just as then her cool, composing hand had rested upon my brow to soothe its agony. When I have breathed the words, 'dear mother,' a responsive pressure, light and tender, has always confirmed the identity of the gentle spirit. These ministrations continue and are among the supreme pleasures of my life; and other spirits come in the silent watches and bring consolation. Among them is a brother, fourteen years deceased, upon whose advice I frequently make business ventures, all of which are successful. I am a member of a congregation of Baptists—not a communicant—and was on terms of special friendship with a former pastor of our local church. He had been in the spirit-world two or three years, and often had I speculated upon the probability of his return with a message from the other shore. I became aware one night that one was present who had never come before, and asked:

"'Who is it?'

"'Hersey,' came promptly in reply. 'I want to tell you that things in the spirit are different from anything I had supposed possible, and that heaven is a condition rather than a place. It is here, right in the midst of earth life, and spirits stand ever beside their friends to do them good, and malignant spirits equally beside those they hate to work them ill!'

"'Then Spiritualism is true?'

"'Yes, in principle, although some of its practices, like those of the church, are false and misleading. It assumes too much and is absurdly postulatory on many occasions when modesty would serve a better purpose. When it is reformed upon these lines there is no good reason why all Christians should not become Spiritualists.'

"'Thank you; and all Spiritualists good Christians, you would add.'

"'Just so. There is plentiful occasion for this supplementary remark.'

"We conversed for some time, but I have given you the gist of what was said." T. P.

REINCARNATION.

Why try in this progressive age of thought,
To resurrect the dreams of ancient seers?
Why delve in lore with musty errors fraught,
To raise the dust of dead and buried years?

Why go to Oriental climes to find,
Among the rubbish of most ancient lore,
Decaying relics of primeval mind,
That we their life and prestige may restore?

Why Nature's grand, progressive course reverse
And backward turn our eager, truant steps,
That we with Egypt's mummies may converse
And seek the truth from those long dead adepts?

Why should we trammel modern truthful thought
With superstitions that the Orient yields?
Why now by eager minds, so oft are sought
The fads and fancies gleaned from Asian fields?

Is it the part of wisdom now to strive
The fossils of the long-dead past to wake,
And long-forgotten creeds and faiths revive,
The place of new and better thought to take?

Nay! "Let the dead past bury its dead;"
The truth we need is born to us to-day;
We cannot live on stale and moldy bread,
Much less on dust and ashes of decay.

Reincarnation is a heathen lie,
Told simple-minded mortals long ago;
A Pagan myth so false it ought to die
And ne'er again its foolish nonsense show.

No re-embodiment we need on earth
To ripen our souls for another sphere;
So ne'er have we another earthly birth
That we in mortal forms may re-appear.

With Evolution's vast and wondrous plan
This Oriental myth does not agree;
That grants but one life here to mortal man,
And then from earth forever sets him free.

Progression's law no step doth e'er repeat;
It gives its lessons here to man but once:
Repeating them its purpose would defeat;
None needs them o'er and o'er, unless a dunce!

Hence, one life here is all that e'er we get;
'Tis not repeated o'er, and o'er, and o'er;
But when, at last, on earth our sun has set,
Its light then shines above forevermore.

With science true this fad does not accord;
The facts of Nature give it no support;
'Tis but an old Egyptian myth and fraud,
To which no modern thinker should resort.

The facts that seem to some to make it true,
When rightly used, this fad do not sustain;
But other facts and reasons not a few,
The facts adduced, much better can explain.

'Tis strange so crass a doctrine should survive,
In light of truth now dawning on this age,
And stranger far that spirits should revive
This olden myth, that now is "all the rage."

With warning voice, to all we kindly speak,
Enjoining them to each and all beware
Lest this strange doctrine that so many seek,
Should prove a most delusive snare!

DR. DEAN CLARKE.

Another Awful Warning.

Mrs. Mary B. Stevens, at the opening session of the Daughters of Rebekah, Grand Lodge of Odd Fellows of Illinois, at Springfield, on the 18th of November, while officiating as chaplain, commencing a prayer, got so far as "Our Father," when she fell to the floor—dead! Praying seems to be extra-hazardous in these last days.

Deliver me, O Lord, from that evil man, myself.—T. Brooks.

AMERICAN CONGRESS.

Composed of Liberal Religious Societies.

E. P. POWELL'S BELIEF—GOD THE CONCEPTION WHICH MAN HAS EVOLVED FROM THE UNIVERSAL.

The late American Congress that convened at Indianapolis, Ind., and held a three days session was a notable body. It was composed of the leaders in liberal religious societies. We present one address delivered by E. P. Powell, which will be read with interest.

THE ADDRESS.

The common conception of religion as a thing of art and not of nature is incorrect. For if a creature of art it must pass away as men and time progress. I was myself caught for a time in this false premise and erroneous conclusion. We must study religion as we study civics—historically. The state is not a compact; neither is the church a compact. Both are growths. Every one must, will he or nil he, belong to both of them.

The primitive form of humanity was the family. In this family was the germ of all human evolution. Out of this family came all that there is or has been of social organism. These organic forces are three collaterals—church, state and school—parallel but always essential to and interactive. They consist in the very nature of things. The state evolved because social life became complex; religion evolved because the family reached out both ends, beyond present needs and limitations, that is, into the past and into the future.

The germs of the state were headship, order, present substantiality. The germs of the school were headship, obedience and order, knowledge of the present. The germs of the church were headship, obedience and worship, faith and hope of the future, involving the eternal perpetuity of the family. Here were the elements of God, ritual and creed. These three things are always found in a church. But God in higher terms is Father; worship in higher terms is love; creed in higher terms is immortality. We may believe a thousand things about this life; it is what we believe about the other life that settles our religious faithfulness to the family.

The spiritual agnostic is an unchurched and irreligious man. He may be a member of the state in good standing, but not of the church. We affirm that no position is historically more unphilosophical than agnosticism. It is more scientific to affirm that matter came ab nihilo than that mind and purpose came about ab nihilo. Matter is eternal; mind is eternal. In each is involved an eternal change of sequences. Our Father which art in heaven is a sentence in biology; and the question of a trinity is a question of common mathematics. Therefore it is that God-hunger is universal. When Livingston preached God to the Matabeles an old woman cried out: 'Why that is the One we have always been feeling after, but couldn't find Him. We are born with ma and pa in our mouths and in our hearts. Religion is ma and pa expanded or expanding to the larger limits of our growing conceptions. Infinity is merely a word we have invented to express the limitation of these conceptions. Infinite God is fatherhood at our highest thought and our highest hope.

With this historic foundation of religion it is clear that we must never let the church idea loose from the family idea. The state is an evolution of the family; the church is another evolution of the family. God, duty, immortality are three family ideas. God is father; duty is household love; immortality is simply home reaching out beyond and in defiance of death.

GOD THE CONCEPTION OF MAN.

I assure you that it is all important to never let go of the fact that God is man evolved, expanded, ennobled, enlarged, eliminated of meanness, narrowness, ignorance. God is not an idea apart from man, conceiving man; but is the conception which man has been able to evolve of the universal. God is in that sense man-created and it is infinitely important that man shall create goodness, truth, love and honor. What we want is a God up to the times; a God fully as good and wise as the best living man; as good as Gladstone, or Whittier, or Florence Nightingale; equally we need to escape from survivals of deific conceptions of barbaric days. We only, said Parker, wish to shift religion from the knowledge and sentiments of three thousand years ago to those of the present day. The chief religious blunder is to feel that it is a duty to worship an Athanasian, or a Calvinistic, or a Mosaic God. A God rocked in the cradle of barbaric mothers, is not only angry, pertinaciously so; and his revenge is wholly out of the cover of any civilized code. He tortures by substitution, as an Apache Indian will kill any one white man for the sin of another. The plan of atonement by blood is a survival from the Cave men.

Goethe makes the devil grinningly suggest to man that he and his God look so much alike that it may frighten him to see how much it looks like a case of father and son. We accept Goethe's thrust, for there is no question that God and man are a part of the same family. Jehovah was a being of wholly anthropomorphic qualities. Calvin's God was like himself. We must never forget the sublime meaning of evolution—even though of the gods we must, again and again, sing with Mrs. Browning or with the old Greeks, Pan, Pan is dead.

The historical and philosophical truth is that God is the final cause as being the latest, and not being the first, in a chain of conceptions. For so far as man is concerned he existed before the God he worships, and called Him into being by the power of his imagination. God did not only always seek for a man, but sought man for a God.

DUTY IN RELIGION.

We turn from the idea of God to the second element in the foundation of religion—I mean duty. Clearly this is also a family affair. Originally all virtue was filiality to parents. This lacking, all was lacking. Thus Æneas bore his father first of all from burning Troy. Piety to the gods was of the same sort. It was obedience and reverence. Is not our inchoate social condition all of a piece? We lack reverence of parents, because we are trying to worship a barbaric conception of the Infinite Father. We teach our children to repeat the prayer, Our Father which art in heaven, with a conception of that Father totally foreign to the conception we wish our babes to have of ourselves as parents.

Religion is not worship or belief; it is faith, love and obedience. It is to be faithful to the home idea, to the family. Toward the Father, obedient and reverent; toward the family trustful, loveful. Religion is not good works, but the good spirit of good works.

The end will be a reunited family. The field is the world. The homestead is the five continents and all the isles of the ocean. To banish from our souls narrowness and sectionalism and classism—the conceits of religion, the pride of piety—this is the finality. When that is done the reaction upon civic affairs will prevent discord, war and hate. Jewish religion I still think the most perfect yet evolved. It gave us the Lord's prayer. It included this earth in its heaven. Sanitary laws were to it moral laws. Its aim was to create a wholesome family; and it nearly did it. Its tenacity is not Jew grit, but the tenacity of common sense. It compelled the brother to care for the brother's family.

But Christianity is yet in its cradle—the cradle of humanity and the world. Jesus himself never lost sight of the family idea. I and my Father are one. He was a son of God. A cyclone of heathen converts seized on the idea of his sonship as a divine, and not a purely human attribute. They inaugurated a trinity of gods, and soon there was nothing left but the supernatural. It remains for the twentieth century to recreate the unity of the divine Father and divine brotherhood, to reconstruct the family, and then to construct the higher civic life—the cornerstone of which Thomas Jefferson laid at the threshold of our century—a church without rites, a state without paupers, a church as big as humanity, a state federated for common helpfulness around the whole world.

THE FAMILY IN FUTURE LIFE.

We have only to consider the third requirement of the religious family, perpetuity. Immortality was home extended beyond this life. It was a part of the oldest conception. It was never mentioned by primitive creeds, because it was never doubted by primitive thought. To the original man all life was one life. To die was only a change. He never thought of annihilation or reabsorption. To him the departed were not dead; they were counted in as yet, and always to be members of the family. The Hebrew books belonged to this undoubting era. A man is never thought of by them as possibly dissolving into his elements; he lives on, of course. Therefore the whole future partook of the family life. The family was projected into the unseen. Not only was the father there, but the children were there.

What we need, then, in all this struggle of sciences and creeds, is to come out at last upon a perfectly fatherly God, a family of mankind, including all races, a hope for the whole race beyond this life as well as in this life, and this we will yet do. Slumping off the narrowness of sects, the undivine meannesses of religious cliques, yielding our craving for paradise that exclude those who cannot vote or eat or believe with us, we reach out our hands to the world and say: Come unto us all ye who are weary and heavy laden, and we will give you welcome and rest When Asoka, the Buddhist, was about to die his courtiers said: "O, Asoka, now you will enter into eternal bliss." He answered. "Never of my own free will shall I enter paradise while one poor soul wanders outside." Christianity must register this vow before the world and before heaven. Let us save the whole family or perish together. We need a godlier god; a diviner mission, and a worthier immortality. These are the foundations for the twentieth century of the Christian religion.

When the family is restored in religious life we shall comprehend the saying, I and my Father are one. Religion belongs to the universe as much as gravitation. As Jupiter draws my hand, and my hand proportionally pulls Jupiter by attraction, so will the intelligence of the universe interact in the sublime harmony of love. God and man will hold together without breach of purpose. Evolution does not deny the doctrine of immediate and constant inspiration. The great fact of the universe is family love.

Nor let it be forgotten for one moment in our lives and plans that these three things are of equal importance—God, humanity, eternity—the Father, the whole family, forever. To this end only any decent religion works to unite in one eternal co-operation of love the intelligent universe.

A BOSTON REVIVAL.

The Grand Work of Mrs. J. J. Whitney.

The Spiritualists of Boston are experiencing a revival such as they have not enjoyed for years, and will long remember the past few weeks as among the brightest in the history of Spiritualism. The Berkeley Hall, which has not been able to attract much attention hitherto, and where, I regret to say, the attendance has been generally far below the deserts of the intellectual fare offered, has suddenly with one bound come prominently before the public. Last Sunday 669 persons paid admission, while fully 200 were turned away. The audience on that occasion did not consist of the regular attendants; it was the general public that had been stirred up, and that in no uncertain manner. They came to witness an exhibition of the wonderful powers of Mrs. J. J. Whitney of California, whose fame has reached all sections of this community; and right nobly did she acquit herself. The most marvelous tests were given, and it was not the faithful, but the pronounced skeptic, that admitted from time to time her mysterious ability to give really astounding information under her control. Mrs. Whitney does what is wanted in reaching those who are not within the spiritual fold. What Moody is to Christianity, Mrs. Whitney is to Spiritualism. She attracts, then interests, and finally convinces. She, more than any man or woman in America to-day is capable of carrying forth the banner of truth. With a powerful delivery, pleasing presence, and thorough absence of any paraphernalia, standing before her audience on an open platform under her control, she fairly astounds all who behold her, and it does seem more than a pity that when such a champion is obtainable, the brethren do not secure more commodious quarters where the public could be accommodated, instead of having to turn them away. Unfortunately, Mrs. Whitney does not stay much longer with us; I understand but two more Sundays. What is our loss, however will be Chicago's gain, for I have heard that Mrs. Whitney contemplates breaking her journey at Chicago on her way back to her California home, and will, no doubt, hold at all events one meeting. If she does, it is to be hoped that the largest hall in the city will be obtained, so that as much good as possible may result from her flying visit. We want public exponents of our system like her—those who are above reproach, those who disarm suspicion, and those who are able to carry conviction to the general public. As a woman who has made sacrifices for the truth, who is away above the necessity of giving her time and energy to the cause, as one who gives to that cause far more than it ever gives to her, she is indeed a great power for good, a great factor in hastening that glorious day when all shall know the truth.

Men of cold passions have quick eyes. —Hawthorne.

A PROGRAMME.

ENTIRELY NEW AND PRESENTED TO OUR MANY READERS.

Three Excellent Books Furnished at Cost.

The Progressive Thinker is published not alone to promote the prosperity of its editor and publisher, but it has the welfare of its numerous subscribers at heart. With that end in view we put the price of the paper at one dollar per year, and during these hard times we have been able to maintain it at that price, without begging for assistance or without having debts or obligations to accumulate to harass us. Our main object is to promote the interests of Spiritualism; to make each family feel that its members are enriched in mind and spirituality by the presence of The Progressive Thinker. And in order to continue in a measure that status, we have changed our programme somewhat.

We have just published a remarkable book, the title of which is "The Next World Interviewed." It is intensely interesting and instructive, and should be in every family. Hon. Arthur MacArthur, at one time Judge of the Supreme Court, thus speaks of the work:

"The Next World Interviewed," by Mrs. S. G. Horn, is a book of power and interest to all those who are inclined to the study of spiritual phenomena, or who desire to know something about the sublime teachings that come from supernatural intercourse. The revelations are of such an extraordinary character that the attention is not only attracted by the nature of the communications, but the mind is filled with amazement at the range of thought and the grand views that are presented of the invisible life.

The communications are varied according to the character of the communicator, and each relates an experience of his own. For instance, the poet Longfellow, when the lethargy, that for a few seconds had enthralled his senses, had passed away, heard a great chorus of voices singing words taken from his own Psalm of Life. De Quincey finds that the splendors in the visions of an opium eater grow pale before the transcendent realities that open to a spirit's sight in the Land of Souls, and Darwin affirms that could he have lived an hundred years longer, he would have been able to demonstrate the evolution of an angel from a man.

The book is composed of communications received through the mediumship of Mrs. Horn, while in a trance condition, and reveal the influence of a high order of spirit intelligence on every page. The scenes described and the vivid spectacle of the Heavenly life are full of grandeur, and recall the highest passages in our best poetry.

Nothing can be finer than the description of the homes of our departed friends. The life of usefulness they lead is very different from the current views on that subject. Instead of the supposed indolence of Spirit-life, each one is constantly employed in some work of self-improvement, or in some effort for the general good.

Titian paints in his spirit-home among the stars, where he has a studio, and his splendid color realizes the ideal in that land of love and beauty; the patriot soul of Lincoln loves and watches over the country for which he lost his life, and John Stuart Mill, who could find no proof of any life but this on earth, reveals the undying principle stamped upon his spirit that renders him immortal.

Indeed, throughout all these wonderful sketches, the mind realizes the full grandeur of its own destiny, and the great future in which it is to live forever. Scenes of surpassing loveliness and a boundless prospect of man's activities are disclosed in this new sphere of existence, and one cannot but feel that he is reading messages of plain and honest truth from those who speak, and know and see what they relate.

It is an animating thought that springs up in the mind on the perusal of this book. The beauties of life in the world of spirit are laid open to our gaze and the various changes that are wrought in the views and opinions that were entertained on earth by the greatest thinkers, show how far knowledge and science have been from grasping the laws of the spiritual spheres, and how much grander existence is when it becomes immortal. The humble and great often reverse positions, and the inequalities of earth conditions are rectified by a just and equitable balance, that has for its foundation the work and worth that have marked the life of each member of the human family. Let these pages be read with candor, and skepticism and atheism would be converted into belief, and a devotional sense of reverence and joy would take the place of besitation; and even the professed Christian will find his doubts of the future swept away, and his views of the everlasting goodness of God corroborated by the most infallible assurances.

There is no phase of philosophical hesitation or indifference but what would be startled by this mighty blazon of the unknown and invisible universe, and if the devotees of science would read and ponder these marvelous pages, their disdain would be turned into awe and admiration at the grand world of life and wisdom which they reveal. The soul who can contemplate these messages of love and truth without emotion is not in a condition to receive the proof of one who should rise from the grave to testify to the same things, for there is an air of reality and naturalness that attracts the common feelings of our better self against all the suggestions of prejudice or tradition. The world of sense is confronted with the direct revelation of a higher form of life. Those who have lived great lives here below come back to inform us of their experience there, and to give us the assurance of their great souls that they still live, and that the world of spirit is as real as this one; they give their names, they state their views, they relate the facts, all in perfect conformity with their individual gifts and peculiarities, and call upon their friends who linger below to read and believe as if they stood with them face to face, after the manner of earthly intercourse, and this transcendent appeal is couched in terms so exquisite and appropriate as to show that only the wise, the gifted and the cultured ones are the authors of these divine passages. The philosopher, the poet, the man of letters, the orator, the statesman and the divine, the doubter, the religionist and the unbeliever unite in this grand testimonial of the eternal existence of the soul.

It is a noble array of genius, learning and character to the greatest and grandest truth that any of them had ever examined or proclaimed, and they now come from their glorious abode to communicate the glad tidings of immortality to all the children of men.

In conclusion we would say that the rare mediumistic gifts of Mrs. Horn are singularly free from every selfish or mercenary motive. She exercises them for the good of her friends, and scarcely ever appears in public work. Her gentle and lovely character is a testimony of the exalted nature of the intelligence that controls her, and of the purity and good faith of whatever appears in this volume.

The plates of the above remarkable book have been presented to us by Henry J. Horn, of Washington, D. C. One edition only had been issued, and it sold for $1.50 per copy. This book is published as "The Progressive Thinker Library," and is only one of a series to be published, to be furnished to our subscribers at a nominal cost. Just think, Spiritualists, of the great good that can be accomplished through the instrumentality of the plan!

"The Next World Interviewed" contains communications from many distinguished individuals, and they are, indeed, highly interesting and instructive. It is neatly bound in cloth, and printed on fine paper, and will be furnished to our patrons, post paid, for 35 cents a copy. That is, anyone sending a year's subscription for The Progressive Thinker can have the book at that price, 35 cents, postage paid.

We now have three books which we send out at a nominal cost to our subscribers: The two volumes of the Encyclopædia of Death, and Life in the Spirit-World, and The Next World Interviewed. The three volumes, containing an aggregate of 1050 pages, will be sent out to those who remit a year's subscription, on the following terms:

The Encyclopædia of Death, and Life in the Spirit-World, when ordered singly, will be sold at 50 cents per copy. Those who order the three books at one time will get them as follows:

Vol. I of the Encyclopædia..... $ .45
Vol. II of the Encyclopædia..... .45
The Next World Interviewed..... .35

Total $1.25

☞ Bear in mind that this Library is being formed for the exclusive benefit of our subscribers, and all orders for one or more of these books must be accompanied with a year's subscription to THE PROGRESSIVE THINKER. To all others the price will be one dollar per copy.

Just think of the great good that will be accomplished by this plan which we have outlined. Tell your neighbors about it, and get them to subscribe for THE PROGRESSIVE THINKER.

"The Next World Interviewed."

A REMARKABLE BOOK AT COST.

The Progressive Thinker.

To the Editor:—Enclosed find the price of a six months' extension of time of subscription to The Progressive Thinker. There may be many spiritual publications, but there is only one Progressive Thinker. It has a strong individuality and does not fail to endorse the truth, no matter from what source, and that is the true ideal of progression. To be narrow-minded and exclusive is Christianity; to crave and accept the gems of truth from the whole world of humanity is spirituality; and a Spiritualist who does not accept all people as kindred is only a spiritist, and is yet to be converted to true Spiritualism.

If a person wishes to study the philosophy of Spiritualism, the very best and cheapest means is to subscribe for this valuable paper, and not only read each article carefully, but study those which treat of scientific truths, and when they have digested this food for soul-growth they will be up to date in all progressive education.

I have not time to engage in the study of library books, many of which are behind the times, but I take time to digest all the ideas of the bright lights of Spiritualism of to-day, who are continually crowding a flood of missionary literature before the eyes of the world through the columns of The Progressive Thinker.

To The Progressive Thinker and all admiring friends, the greetings of the season, I cordially extend.

MARY E. VAN LUVEN.

A Good Proposition.

To the Editor:—I desire you to say a few words for me. I am a medium, and have been traveling through Minnesota and Wisconsin this last summer and have found a great many people who never heard of a spiritual paper. I have paid for four papers, in the past six months, for three months. What I want to say is this: If every medium would pay for the paper for three months for some family that never read a spiritual paper, it would do more to advance Spiritualism than in any other way. I am sure that if they have one valuable paper, they would read it, also loan it to their friends, and induce others to take it. I hope all Spiritualists, and especially mediums will do all they can to increase the circulation of the papers.

MADAME VERNLEY.

"Old Testament Stories Comically Illustrated." Church people are cautioned not to open this book, as its comical pictures, based on Bible texts, tend to induce uncontrollable levity. It is a book for the freethinker who wishes to rest from busy cares, and drive away ennui. Price, in strong board covers, $1; cloth $1.50. For sale at this office.

"Hypnotism Up to Date." By Sydney Flower. In the form of dialogue and story, the author presents very successfully a condensed account of hypnotism, its theory and practice up to date. Price, paper, 25 cents. Sold at this office.

"Mediumship and Its Development, and How to Mesmerize to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents.

GENERAL SURVEY

The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion

Communications must always be accompanied by the full name and address of the writer, or no attention will be paid to them.

Mrs. E. A. Druliner writes; "At the Masonic Home Temple, 3120 Forest avenue, the good work of a Spiritualist revival goes on. Some may call this orthodox, but why let the orthodox monopolize everything effective? To swell the ranks of spiritual evolution is the motto of this society."

Geo. W. Walrond, the English trance, clairvoyant and Spiritualist missionary, has become quite a favorite with the Colorado people. He is now giving a series of Sunday lectures and tests to good audiences in Denver, before he moves further West to fill other engagements ogered him. The Denver Sunday Mercury has an extended report of an interview with Mr. Walrond.

Mr. C. E. Winans, the materializing medium, is now in Michigan, and wishes to make engagements in that State and vicinity. Address him at 409 Lion street, Grand Rapids, Mich.

During the month of November Oscar A. Edgerly has filled very successful engagements in Willimantic, Conn., and Philadelphia, Pa. During the entire month of December he is engaged with the First Spiritualist Society of Lynn, Mass.

T. Grimshaw writes: "I have reached this country once more, safe and sound from my trip to the mother country. My engagements are: Brooklyn, N. Y., December; Buffalo, N. Y., January; Indianapolis, Ind., February; St. Louis, March and April. Owing to an alteration in my plans, I am left with May and June disengaged. Would like to engage them with some society or societies in the Middle or Western States. Address, T. Grimshaw, care of J. Donovan, 114 Jersey street Buffalo, N. Y."

D. P. Hughes writes from Wheatland, Mich.: "J. B. Jonson, of 425 Tecumseh street, Toledo, Ohio, has been with us for a few days, and we wish to call the attention of the friends everywhere, in need of a good physical medium that, if given reasonable conditions, he will satisfy the most skeptical of the continuity of life."

Georgina McIntyre writes: "We wish to inform our friends and co-workers of the success of our first social and musical given on Friday evening, November 20, by the Sunday-school of Love, which meets in the Mystic Temple, 1910 Washington boulevard, every Sunday at 2 o'clock. As the writer is the founder and leader of this little band, she certainly feels a mother's interest, watchfulness and care for the young people who gather within the sacred fold. Each Sunday our numbers have increased two-fold, and the interest manifested would inspire even one whose heart is less in the work than the writer's. Over forty children participated in the pleasures of the social, and fully entered into the spirit of the exercises. Every number on the programme suggested the wierd and mysterious. The 'Dance of the Demons,' the Trilby waltzes, the 'Maid in the Moon,' 'Dream Faces' and 'The Mountain Sylphs,' were a few of the vocal and instrumental pieces rendered, all of which added much to the pleasures of the occasion. Our next Dime Social will be given on the 3rd of December, in this hall, to which all are cordially invited. Refreshments extra."

Mrs. M. Gregory will hold a free developing class every Monday evening at eight o'clock, commencing December 7, at her residence, 593 LaSalle avenue, this city.

Dr. T. Wilkins, the magnetic healer, of 67 Thirty-third street, this city, contributes a very seasonable poem to The Progressive Thinker this week entitled "The Turkey's Prayer." As it is one of the Doctor's best inspirations, we trust our readers will be delighted with both its sense and sentiment.

Mrs. Mattie Hull has closed her engagement at Allegheny, Pa. She went from there to Boston.

Dr. Rothermel writes: "I am now on my way East. I will be in Omaha for a short time. Anyone desiring to make engagements with me for seances between that city and Cleveland, may address me at Omaha, Neb."

Lyman C. Howe writes from Fredonia, N. Y.: "I am having fine audiences in Buffalo this month, and next Sunday closes my work there. Mrs. Matteson, the famous clairvoyant physician, whose work and money led the building of the brick church, or temple, has been ill for several weeks, and is now away on an 'outing' for rest. She is a remarkable woman, and a terror to the dogmatic dictators who seek to compel the sick to employ them and let them experiment on them to see how much scientific (?) poisoning and carving they can endure and live. Mrs. Swain is feeble, but came to the church a week ago Sunday. She is one of the 'old reliable' mediums, whose gifts were endorsed by Prof. Wm. Denton, thirty-eight years ago. For many years she has been retained as a private medium by Daniel Bailey, whose cottage at Lily Dale is conspicuous on the bluff. He passed away about three years ago, and, I am informed, that he left to Mrs. Swain a monthly endowment of $30, which makes her declining years easy. Mrs. Moor has done excellent work the past two months in organizing a lyceum, drilling the children in the most approved manner, and making it so attractive as to bring the children in, and hold and enthuse them. My health is much better than two months ago. I am open for engagements wherever called. Success to you and The Progressive Thinker."

Dr. R. Greer will leave Chicago this week, on especial business, for the Gulf Coast of Mexico, and may be away for a few weeks; but while he is gone Dr. William Richmond (husband of Cora L. V. Richmond), will, as before, have charge of his office work. While Dr. Greer is gone, he may be addressed at Biloxi, Harrison Co., Miss.

Geo. H. Brooks writes from Milwaukee, Wis.: "I close my two months' work with the Unity Society of Milwaukee next Sunday. It has been a very successful two months' labor. I hold a series of meetings in Ottawa, Ill., commencing Saturday, December 5, closing Sunday, December 13. My address while there will be 627 Cornell street. Then go to La Crosse, Wis., for the two last Sundays of December, and then return to the Unity Society of Milwaukee for January and February, 1897. The socials of the Unity Society are very largely attended and full of interest."

M. C. Sherwood writes from Coloma, Mich.: "There is a growing interest in Spiritualism here, as our beautiful philosophy is so ably presented by our able and earnest brother, Dr. H. C. Andrews, who is drawing larger audiences with each meeting. We have secured Dr. Andrews as our regular speaker for the second and fourth Sundays of each month for a year. He gives good lectures, grand tests and improvisations. He will engage with societies for the first and third Sundays of each month, or week evenings, or for camp work for 1897. He will also officiate at weddings or funerals. Correspondence solicited. Address him at Riverside, Mich., box 45."

Dr. Noyes writes from Atchison, Kas.: "There is no society here, although many Spiritualists, that are anxious to hear from loved ones that have passed on before, as was proved by the large number that attended our physical and test seances. The friends are anxious for mediums and workers to visit this city. They will receive a kind welcome, but we are cursed with a city law that compels all mediums to pay a license if they do any private work or hold seances. Mediums dare not advertise, for fear of arrest. I would advise mediums visiting this city not to advertise. I go from here to Topeka for a short time."

J. Madison Allen and Mrs. M. Theresa Allen, general missionaries for Missouri and Kansas, are at liberty to give special attention to the work within the State of Missouri and vicinity for the month of December. Terms for the services of either of them are within easy reach of all who will make an effort to have the cause revived in their respective communities. Write at once and secure dates and terms for short appointments. Address them at 233 Commercial street, Springfield, Mo.

GAL TWENTY-SIX vlu fl flffl

Mrs. Tripp, of Minneapolis, formerly of Houston, Texas, having finished with the Society at Bloomington, Ill., is now in this city visiting friends, at No. 79 Hammond street, North Side. She reports that the Bloomington Progressive Spiritual Association is doing a grand work. There are lectures three times a week, and on Sunday evenings many are turned from the door, so intense is the desire of the people to listen to the Spiritual truths and feel the presence of their dear departed friends.

J. C. F. Grumbine goes to Boston to minister at the First Spiritual Temple presided over by Mr. Ayer, during December and January. He will be in Brooklyn during February and March. All mail will be forwarded from his old address, Station P, Chicago. See advertisement on last page.

Dr. C. H. Figuers writes from Cincinnati, Ohio: "My engagement here with the People's Religious Spiritual Society as a lecturer and platform test medium, closed last Sunday. I have been very successful as the attendance was large and constantly increasing. I leave for Boston, Mass., this evening, November 26, for a two months' stay, and after that for Lake Helen, Fla. Cincinnati is a fine field for honest, conscientious mediums of any phase, as many of the people here have been imposed upon by unscrupulous rascals who have stolen the livery of heaven to serve the Devil in. The resident mediums are for the most part reliable and true, and have a quiet following, and are doing a good work. My address will be 145 West Newton street, Boston, Mass., and all letters will receive prompt attention."

J. M. White writes from Joplin, Mo.: "In order to satisfy the inquiries which are coming to me in regard to my mediumship, I will say that my phases are clairvoyance, poetic improvisations and inspirational speaking. I give platform tests, and in my sittings give names and dates. Parlor seances a specialty. My rooms are at No. 707 Main street, Joplin, Mo."

Secretary writes: "Samuel Smith, of Grand Rapids, delivered two lectures before our society in this place on Sunday November 22. There was a deep interest manifested by his audience, and he was listened to with the closest attention from the beginning to the end of his lectures, and which were so convincing that the skeptics present had no criticisms to make. He is open for engagements on liberal terms. His address is 47 North avenue, Grand Rapids, Mich."

Mrs. S. C. Scovell writes from Elgin, Ill: "I am at home once more from a six weeks trip, in South Dakota. We had successful meetings both public and private. Elgin is still interested in Spiritual work, but the support financially is not what it should be with the number of people in attendance at our public meetings. I find plenty of work here, but financially a medium cannot find the support needed. In private classes and spiritual readings there is plenty to do, but it comes from the outside ranks almost entirely. Brother and Sister Claman have given two public meetings here. The attendance was good, but the fees very inadequate to the work done. Mrs. Claman is a good speaker, and, I feel, as honest as the spirit-world itself."

Mrs. G. A. Wilson, vice-president, writes from Galveston, Texas: "The First Spiritual Society of Galveston is in first-class condition. We have just lately received our charter from The National Association and feel that to be an important link in the chain of union which is soon to bind all Spiritualistic societies. The ladies some time ago organized a Wednesday afternoon circle, which is doing even more than expected in convincing investigators, helping to sustain the sociability of the members and bringing new members into the society. We now have with us John W. Ring, a young inspirational speaker, who with the earnestness of purpose, simplicity of language yet logical manner in which his guides handle their subjects, attracts very good audiences, including some of our first citizens. Several private circles are being held in different parts of the city, from which some very good developments are being manifested."

Mrs. J. W. Cartwright writes from Fort Woth, Texas "Owing to my husband's and mother's demise so near together, it seems that they have forced me into Spiritualism, against my consent, as they have repeatedly spoken to me so plainly, I recognise which it is, when they come."

E. J. Bowtell, who has been lecturing during October and November at Canton and Massillon, O., is re-engaged for the Sundays of December, speaking in the mornings at City Hall, Canton, and in the evenings for the First Spiritual and Religious Association meeting at Grand Army Hall, Massillon. He is at liberty for week nights of December in the vicinity of Canton, and for Sundays in 1897. Address 402 S. Market street, Canton, O.

Mrs. E. A. Dexter has removed to 292 Sheffield avenue, near Garfield avenue, this city. She will resume work. Circles Wednesday evenings, also Friday afternoons.

Will C. Hodge, whose lectures are always interesting and suggestive, is now stopping in the city, and can be addressed for engagements at No. 3 South Elizabeth street.

Mrs. Myra F. Paine has been holding meetings at Bolivar, N. Y., and doing an excellent work. She writes: "We are having well attended meetings every Sunday, and much of the prejudice against Spiritualism is getting rubbed off, as my inspirers present a different kind from what they had in their minds, and judging by their breathless attention, it looks as though we should have material for a society here after a while."

S. N. Aspinwall writes from Minneapolis, Min.: "During our absence, Mrs. Clara L. Stewart, of Stevens Point, Wis., an able speaker and test medium, took charge of our meetings, and I would say that any societies needing a good lecturer, a good medium, and a quiet lady in their midst, would do well to correspond with her."

R. Ward writes from Denver, Col.: "The Colorado Spiritual Association meets every Sunday at A. O. U. W. Hall, corner Champa and 18th streets. It gives me great pleasure to inform you, that we have been able to secure the services of George W. Walrond, the great inspirational lecturer and test medium. His lectures are fine, and his tests are clear. It is a pleasure to hear him. We also have Prof. W. S. Graz, who is one of the best speakers I ever listened to. His psychometric readings are the best I ever heard; and I have heard a great many. Those two speakers fill the large hall every Sunday. The music of our society is quite an attractive feature; we have a very fine choir. We have quite a number of good test mediums, among them, Mrs. L. J. Bicknell, Mrs. Galbrath, Mrs. Baymonde, and several others. We have a host of good talent in our society. We are spreading the gospel of Spiritualism to the people of Denver, and they are flocking to hear it. On Thursday evening, November 19, we started our weekly socials for the winter, at room 209, Charles Block. We had a concert, dancing and refreshments. Everything was donated to the social by the ladies of the society. Mrs. L. J. Bicknell and Miss McKenney sang a duet; Miss Russel, Mrs. Raymond and R. Ward sang solos. The social was a grand success. We recommend them to all societies. They are good for the cause."

T. D. Kayner writes from Independence, Iowa: "I will be in St. Joseph, Mo., for the months of December and January, and will attend calls to go out during the week in any direction, fifty miles or so from that city. Will also officiate at weddings or funerals."

Mrs. B. Hasenclever writes: "We would like to inform our many friends that we have moved to a more central location, 684 W. Madison street, where the Doctor and myself will be pleased to have all the friends call and spend a pleasant evening. My materializing seances are the same evenings, Wednesdays and Saturdays, as before. The Spiritual Advancement Society also meets at our home every Sunday evening, and we have had good attendance Mediums are invited invited.

T. D. Kayner writes from Independence, Iowa: "We came to this city perfect strangers, and, as it were, upon probation; but the evening after arrival, Mrs. Kayner gave a seance in the home of Mr. Marquette, a leading business man and old resident of the city, that made those present know and understand that there was a truth in spirit return, and that Mrs. Kayner was one of the chosen instruments that could demonstrate that fact honestly and fearlessly. There were some present that heard her father, E. V. Wilson, lecture here twenty-five years ago, and they could see many things in her manners and tests that reminded them of him. We are in a city that has many liberal-minded people that have been anxious to investigate and learn, but a few months ago there was a person here at work that did not live the life he taught, and who probably thought he would never come this way again, and therefore tried to get all the money he could and then leave the people to cry fraud, and make them afraid of the next medium that came along, no matter how good and true. It has been very hard to win our way here, but the work of the last two Sundays has given us a foothold and reputation that true Spiritualists need not be ashamed nor afraid of. Next Sunday will be our last in this place, as we are under engagement for December and January in St. Joseph, Mo. If the same good fortune attends our labor there as it has in the other places where we have been, we hope to be able to do their society a large amount of good in increased membership and widespread interest. We are certainly in the field yet as pioneers, notwithstanding the amount of spoken and written thoughts that have been given forth by others. We find many in every town we enter, that do not know the first thing of our philosophy or phenomena; and we find others who say it is the work of the Devil, and if anyone dares to investigate he will go straight to perdition!"

"Easy Lessons in Spiritual Science," especially for the young, and arranged for lyceums, may be obtained by addressing this office. They are by Mrs. Myra F. Paine, who is a gifted lady, and this work is especially fine. Price, 10 cents.

The Spiritual Light Church, 526 West 63d street, Englewood. Conference and mediums' meeting every Sunday at 2:30 p m. Lecture, musical psychometric readings and tests at 7:30 p. m. All welcome. Mrs. Lora Holton, pastor.

Mrs. Lora Holton, phenomenal musical test medium, and clairvoyant, will accept calls to hold parlor musical test seances, in or near Chicago, upon reasonable terms. She is located at No. 83 Thirty-first street.

Mrs. Ella Woodward writes from Toledo, Ohio: "I would like to say a few words on the necessity of urging the organization of the children's progressive lyceum. My attention was forcibly called to this question when, on the 8th of November, at the Central Congregational Church of Toledo, hundreds of little children listened to the story of the sacrifice at the dedication of the temple, and were each given a paper with a picture of the altar and the fire, whereon the live animals were placed, tied and burned, as a sacrifice to please God; and they were told by their teacher that God accepted what they had given him, and blessed them. Was this not enough to shock their sensitive hearts? And to those that we had tried to teach to never kill a living thing, what must have been their thoughts? Then who knows what the effect may be on that class of little ones who are so hard to teach anything to in a humanitarian way? Who knows how many of them may gather in some old shed or commons and build their fires and sacrifice someone's pet kitten, or bird, perhaps, because the idea has been given them by their Sabbath-school teacher? Oh! why will not the Spiritualists of our country look at this question more seriously? In my mind there is nothing so much needed as the forward march of the children's progressive lyceums."

German Spiritualistic Church, 755 S. Halsted street. Services every Sunday evening at 8 o'clock.

ITEMS FROM LIGHT, LONDON, ENGLAND.

We have received from the publisher (Mr. James Bowden), Coulson Kernahan's odd little work, "The Child, the Wise Man, and the Devil." It is, in one way, a beautiful and touching book, but in every way it is an aggravating one. Intensely religious in subject, it nevertheless has nearly all the vices of the impossible and sensational shocker. It sets out to show what a horror the world would be if the results of Christ's coming were blotted out: but it does not at all do that, and it omits everything on the other side,—all the persecutions, all the "religious" wars, all the havoc between man and man, man and woman, mother and child.

A writer in "This World and the Next" draws attention to the warning that ought always to be given to inquirers. It may be almost a commonplace, but how necessary it still is! He says: There is great danger, in connection with Spiritualism, to which the inexperienced and inquiring ones are exposed. The danger lies in placing too much reliance upon communications received from the other side. Anxious inquirers have often been repulsed through contradictory phenomena as bosh and humbug, through not having properly understood the conditions necessary to receive truthful information and teachings, compatible with the claim that Spiritualists maintain as to the high order of their truth. It appears to me, therefore, that not a little care should be bestowed to point out to such before they seek those proofs by the evidence of which they will be able to reconcile them with Nature and reason —that they should clearly understand that the transition of a soul from this sphere to the next does not alter the peculiarities of the individual. That a liar will be a liar still, and that a mischievous person transferred to the next stage of existence will still manifest the same propensities of character and temperament as in the one just left. At the same time, while we entirely endorse this, the beginner needs quite as much to be on his guard against an over-sceptical state of mind, and especially against a state of mind which almost assumes falsity or mischief. That may possibly attract it.

As it is the mediums who must ever be the teachers of our cause, it behoves us to see that they are fitted for the work before them and understand what they are doing.

Many of our best mediums have been destroyed by their own ignorance of the simplest laws governing the manifestations produced through their powers. The manifestations have appeared questionable. The mediums have suffered, and the cause itself fallen into disrepute.

It has been argued that a certain class of phenomena is much more convincing when obtained through an ignorant medium than when coming through an intelligent or cultivated one. This is, however, open to question, as I venture to assert that no manifestation can take place for the production of which the medium has not the latent power independent of help from the outside spiritual sources. I am now referring to writing, drawings and trance speaking mediums.

The spirits who are able to control a medium are limited to this latent power; consequently, the knowledge or ability displayed by the spirit is subject at all times to considerable restriction.

If we improve the instrument, foster its latent powers, develop its best qualities, adapt it especially for the end in view, the work will be the better and more satisfactory done by it.

We educate our clergy for the work of the church, our teachers for our schools, but to the present our mediums have had to get along as best they could; have had in many cases a hard fight with the world and got the worst of it.

Sensitive and subject to influences of all kinds, both favorable and adverse, mediums have not known nor understood how to protect themselves. They have allowed their mediumship to be used by investigators as ignorant as themselves, who, when something happened, which to their limited understanding seemed to reflect on the medium's honesty, have been the first to throw a stone or act the part of the Pharisee, and the medium, often innocent, has been left to sink into the mire to be trampled upon.

Our mediums should be Spiritualists —which is not always the case. Their aim should be to increase the knowledge and spiritual well-being of their fellow men; they should be above suspicion in honesty of purpose, thought, and deed; their aim and motto should be to "do the right, happen what will."

Home and training school for mediums: 1. The object of the new Home to be the education and development of mediums through whom the inhabitants of the spirit world can work for the regeneration of humanity.

2. To educate children from earliest infancy in the knowledge that all life and goodness are from God, and that communication with God and His spirit messengers is the first aim of earthly existence.

3. That in order to become a medium a pure, holy life, that is consecrated to this end, must be led.

4. That the great object must be to attain the perfection necessary to become a medium for faithfully transmitting the messages from the spirit world to this.

5. That no creed nor dogma is to be taught, but that whole education be directed to the existence of a Supreme God and Creator, the immortality of man, and the possibility of communication with angels.

6. The inmates of the Home must be the children of healthy parents who have led honest, God-fearing lives, and whose progenitors, as far as can be ascertained have committed no crime. This is necessary, in order to save the teachers from having to contend against any hereditary taint either physical or moral in child thus to be brought up to the service of the Almighty and His angels.

7. The children must be given willingly by their parents at as early an age as consistent with health, and every facility must be afforded to such parents to assure themselves of the little ones' well-being.

8. The Home of the children to be plain, simple, but comfortable. Clothing to be strictly in accordance with hygiene. Food, as far as consistent with health, to be fruits, grains, and vegetables.

9. Physical health is to be considered as important as moral purity for the proper understanding of God and His works.

10. If, after a time, a child shows signs of being entirely unsuitable for the work for which it is being educated, either through the development of any physical or moral deformity or disease unfitting it for the end in view, it is to be given up to its parents and another put in its stead.

11. The education of the children to be as comprehensive as possible, including all branches taught in the best schools. If any child shows a talent for a special work of art, every facility is to be given for its study.

12. The whole education of the children to be based upon the fact that, as it is by the will and love of God that all things exist, it is the clear and imperative duty of all to study and work to fulfil His laws and devote the talents given them to the service of God and His creatures. They should be taught that to work for fallen humanity is the greatest service they can render to God, and that it is their special duty to prepare both their souls and their bodies to be fitting instruments for this end.

I have long carefully and conscientiously studied spiritual phenomena. Not only am I convinced of their irrefragable reality, but I have also a profound assurance that they are produced by the spirits of those who have left earth; and further that they only could produce them. I believe in the existence of an invisible world corresponding to the world around us. I believe that the denizens of that world were formerly resident of this earth, and I believe in the possibility of inter-communion between the two worlds.

At a sitting the following month, Rosetta materialized and threw lengths of drapery over the sitters, long folds of it stretching across the room like a hammock. The face was very distinctly seen by most of the sitters, the medium being visible apparently in a deep trance, as the form walked about the room. The striking feature of this seance was the distinctness of the form and the features. Every sitter was delighted. A child, not recognizable, was seen with Rosetta and spoke to my wife, addressing her as mamma. The same form played about my two boys for some time, and took a handkerchief out of the pocket of one of them, after which I felt a small hand placed in mine, but not distinctly enough for me speak with certainty as to the size of it. Several sitters declared positively that they saw what appeared to be my little boy playing about his two brothers, whilst my wife says it was the most satisfactory materialization of him she ever witnessed. She also heard him say, "I'm papa's boy! I'm mamma's boy!"

There are some who think it wicked to attempt to penetrate into these occult things; but, if so, the Bible is a wicked book, for it is full of occult lore, and is saturated with astrology. Even the great and comparatively modern astronomer, Kepler, was a believer in it. But, in these days, the subject has fallen from the high places to the low, because men in high places, unlike the wise men of old, will not look at it.

This is a subject which keenly concerns Spiritualists. We have it on record that a leading lunacy-doctor declared his readiness to certify to the insanity of any one who professed to hear spirit voices; and only lately we had incentives to incarceration publicly put forth by another leading lunacy-monger, with strong hints as to the greater facilities given on the Continent. We are persuaded that there is real danger here, and it is our grave duty to watch it and worry it to the best of our ability. Publicity and public opinion are the best safeguards here.

As regards prophecies, I cannot say that I have much faith in them. "Sunshine," an Indian spirit, prophesied wonderful things to my family, several years ago, but they have not been fulfilled, and I find the safest way is to go on doing one's best without paying much attention to them. I was present when Mr. Slater predicted most confidently to a certain lady that she would pass her examinations, about which she had been very anxious, and I was afterwards sorry for her sake to see that she had failed. Perhaps the prediction made her relax her efforts, whereas if she had looked upon it as an encouragement to persevere, but without overworking herself, she might have succeeded. In this case the prediction was wrong, but Mr. Slater knew her surroundings, etc., from her handwriting.

The First Spiritualistic Temple in Europe, Professor Lcian Pusch writes "Thanks be to God and the high spirits that through their influence it has at last become possible for us to have a temple in one of the most beautiful parts of Europe, at Bodensee, Ober Waid, St. Gallen, Switzerland. It is at the same time an academy for psychological research in every direction, and thus fills a long-felt want. It will be open summer and winter, and possesses all conveniences for visitors. Private rooms, with excellent board, can be had very reasonably. The building also possesses large halls for lectures, etc. For all particulars address Professor Lucian Pusch, Director, Ober Waid, St. Gallen, Switzerland."

On reflection, it will be seen that the advanced view which regards the physical body as a useless encumbrance is illogical and irrational both in its beginning and in its end. The doctrine of reincarnation, whether true or not, leaves to the one who believes it no alternative but to take all the means available to prolong physical life, inasmuch as he might save enormous trouble and time if he could so prolong one incarnation as to render another incarnation unecessary.

Spiritualism has consoled thousands upon thousands by temporarily withdrawing the veil between two planes of existence, and showing the continuity of life under other conditions than man is ordinarily accustomed to, but that does not affect the fact that there is an overwhelming longing to prolong physical life, at all events till its capabilities are exhausted. And to suppose that this can be done in a paltry seventy or hundred years is palpably absurd. Day after day new possibilities dawn upon the developing individual, and when he has cultivated the power of travelling in the etheric body, and acquired a thorough mastery over it, he has comparatively little ground for complaining of being hampered by the physical body. So that, when prolongation of life is being considered as a possibility, it must not be taken for granted that it involves of necessity a standstill in the evolution of spiritual powers.

To talk of prolonged existence for animal forms in the spiritual world is to leave out of account that the form is nothing but the manifestation of life for a definite purpose, and when that purpose is attained the form necessarily disappears.

There have been members of Spiritualistic societies, members of the Society for Psychical Research, and persons belonging to neither, such as Theosophists, Mystics, Occulists, and last, but not least, as a source of supply, readers of "Borderland" who, induced by what they read there, have begun to try to develop automatic writing and clairvoyance in themselves and received encouraging indications of those gifts.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price $1. For sale at this office.

SAYS BLIND WILL SEE.

Edison's Profound Faith in the Marvelous X Rays.

Almost Equals the Clairvoyant Sight.

EXPECTS THAT BY THEIR USE THIS ASTOUNDING RESULT WILL BE REACHED IN THREE YEARS—EXPERIMENTS WITH TWO MEN WHOSE EYES HAVE BEEN SIGHTLESS FOR YEARS PROVE GRATIFYING IN RESULTS—BOTH CATCH GLIMPSES OF THE LIGHT.

To the Editor:—It appears from the New York Journal of late date that "the blind—that class that cannot see, but whose optic nerves are still intact, will be made to see, and that within three years. I do not mean that they will be enabled to read, but it will be possible for them to distinguish persons and things."

Prof. Edison looked happy as he made this startling announcement in his laboratory in West Orange on Monday night. He had just concluded a series of experiments on two men who have been blind for years. By means of the X rays, held before the eyes of the men, they declared that for the first time since they have been stricken they had been able to perceive the light. For two hours Edison was busy with the experiments, and when the blind men left him, after making an appointment to visit him soon again, they thanked him again and again, and prayed that he would be successful.

MAKING THE BLIND TO SEE.

The men who had visited the Wizard were Jacob Mahrbacher, of No. 24 College place, and Otto Kallensee, of No. 130 South Orange avenue, Newark. When they walked into the laboratory Mr. Edison heard the story of their affliction, and then went to work. Mahrbacher was the first tried by Mr. Edison.

The light was flashed before his eyes and gradually the operator turned on the X ray current stronger and stronger. Finally, as the strongest light was reached, Mahrbacher tremblingly announced that he could see a glittering substance. Mr. Edison's face brightened, and again the tube was changed. Kallensee then stood before the X ray and gazed unblinkingly at it for some time. Another light was thrown, and with almost a sob the man cried:

"I can see a light. It's burning now, isn't it? I can see."

The best result was had by the incandescent light in a red globe, and this gave Edison a clew that may be important. Many experiments were tried, by the use of direct rays and the fluoroscope, with no better results.

After working for two hours Mr. Edison concluded to postpone his experiments for a time. As the men left him he said to them:

"Don't be discouraged, men. I know it is awfully hard to be blind, but we will find a cure for you yet."

DEVOTED TO THE WORK.

He afterward expressed himself as highly pleased with the outcome of the experiments, saying:

"I shall now devote myself to a specially prepared X ray that will, I feel sure, answer the purpose. Of course, I do not claim that those blind will be enabled to read, but they may distinguish persons and things. Constant research is being made in this field, and I doubt not that wonderful results will be attained. I will rig up a tube to be run in ice-cold water, that will be especially adapted to these men's needs, and I feel confident of success."

When Dr. Peck, of the New York Eye and Ear Infirmary heard of Mr. Edison's experiment and statement he said:

"I don't like to discuss this matter. In the first place, I do not know the nature of the blindness with which the men on whom the experiment was tried were afflicted. Possibly there are some cases in which Mr. Edison's discovery may prove available. There are cases where the patient may be afflicted with a loss of vision where the connection between the nerves and the brain is all right. There are numerous cases where we can see no reason why the person should not see; the optic nerve is all right and the brain connection is good, yet the person cannot distinguish objects. In such an instance Mr. Edison's discovery may prove beneficial. Then, again, there may be instances where the patient cannot see an ordinary light, but could clearly distinguish the glare of the X rays. When atrophy of the nerve is present I do not think Mr. Edison's cure will amount to anything, for in that case the hope of restoring sight would be in vain.

"I do not like to discuss this matter, however, as I do not know the subjects, and I don't suppose Mr. Edison knew what caused their blindness. There are so many causes for blindness, and while in some cases it can be cured, in others it is impossible to restore the sight. There is no reason why the patient should be able to distinguish a red light quicker than a white one. I sincerely hope that Mr. Edison has discovered what will benefit the blind. I would not be surprised at anything he does, and it is possible that he is working in the right direction."

SAW THROUGH A BOARD.

Charles P. Elwert, M. D., writes to the New York Journal as follows, in reference to some experiments in California:

"I read with the most intense interest the news regarding the X ray experiments with the blind. I have just returned to San Francisco, and while there learned that experiments were being very quietly conducted, on those lines, at the German Hospital. I went there with a local physician, a friend of mine, and witnessed one of the tests. I went in a very incredulous mood, but I left a full convert, for I actually saw the blind see.

"The experiment was upon a young man, a German, 20 years of age, who had been blind for seven years. There was no doubt as to his being actually blind. That was first fully demonstrated. The rays were tried, and, at first, without success. That made me incredulous; and then came the most amazing feature.

"Between the object he was to see and his eyes was placed a pine board two inches in thickness. Then he actually made out the object, which was of very irregular shape. Next a cube was placed in position, and, looking through the board, he described it as being something with four corners.

"The tests had been made with the aid of the fluoroscope. Next a different arrangement was made, with the fluoroscope between the subject's eyes and the light. A big iron comb was placed before him, and after a short time he described it as some kind of a musical instrument with teeth.

"It was marvelous. I have great hopes of future developments of the greatest possible importance along this line. But it all depends on the optic nerve. If that is entirely destroyed I do not think there can be the slightest hope. If that is not destroyed the blind, I feel confident, may all see.

"Why the young man could see better through a board than without it is a mystery that I cannot pretend to explain. But it is a subject of mysteries. I do not think that the explanation can in any way be like a near-sighted man's seeing better through glasses."

But the X ray, with all its wonderful unfoldments, is not equal to clairvoyant sight, which reveals to view the inhabitants of the spirit world.

New York. ALBRO.

Passed to Spirit-Life.

Brother John Franklin Fuller, of Nashville, Mich., one of the oldest Spiritualists in Michigan, passed away on November 16, 1896, at his residence, where the funeral was held on the 19th, conducted by Bro. Charles Howell, an inspirational speaker of Grand Rapids. He passed away full of hope, and his last hours were filled with the ripe fruit of a long and beautiful life that had been spiritual in its true sense. He closed his earthly career like one going to sleep. He leaves a widow, two years his senior, three children and five grandchildren, to mourn his loss.

Sarah A. Root, wife of John G. Balcome, and sister of Mrs. R. N. Willcox, passed to spirit life November 15. The funeral was held at her residence, on the 17th, at 1:30 p. m. Bro. F. D. Dunakin, pastor of the Spiritualist Free Temple, conducted the services.

Deceased has been an active working member of the Avery (Ohio) Free Temple Spiritualist Association, and was respected and esteemed by all who knew her. The funeral was the largest ever held in this vicinity.

She leaves a husband and four children—three sons and a daughter—to mourn; but it is a comfort to them to have the knowledge that they can look upon death in the light of universal order; that it is no fatality, no accident; it is just as necessary as life; that when the time comes, death is a relief from pain and weariness—no enemy, but a most true and tender friend.

Passed to higher realms, in the evening of November 5th, after a long illness and much suffering, the beloved wife of our dear and esteemed friend, Edward K. Earl, and mother of Edna Earl. They have our heartfelt sympathy. MRS. S. E. COOKE.

Harry C. Cowhick, youngest son of Mr. and Mrs. George Cowhick, joined the angel band November 6, 1896, aged 3 months and 1 week. Mrs. S. C. Scovell, pastor of the Spiritual Research Society, conducted the services.

The Southern Cassadaga Camp-Meeting, Lake Helen, Fla.

The Mallorry Steamship Line from Pier 21, East River, New York City, offer the following rates from New York to Lake Helen, Fla., via Brunswick, Jacksonville and East Coast Railroad:

Round trip, single ticket, $41.50.

Round trip, parties of five or more going together, but returning singly, $40.50. From Boston, round trip single ticket, $46.50. Round trip, parties of five or more going together but returning singly, $45.50.

For tickets, staterooms or other information, apply to H. M. Clark, Leominster, Mass., until December 10, or Arthur Sinclair, agent, 306 Washington street, Boston, Mass. C. H. Mallorry & Co., general agents, Pier 21, East River, New York.

The Spiritualists will open their third annual meeting February 14, closing March 31, 1897.

Good accommodations will be furnished at low rates, with facilities for light housekeeping if desired.

A new auditorium is being built, and a club-house and several new cottages are being erected.

This season promises to be a grand success for the camp, and a glorious good time is assured for all who attend. Dr. Brigham, of Fitchburg, Mass., will assist in getting up clubs if desired; address him (with stamp) and get all necessary information. H. M. Clark has decided to accompany a party December 11th; all wishing to join it, address as above.

Married.

Miss Laura Hull, second daughter of Willard J. and Libbie A. Hull, and Mr. Joe Edward, of Chicago, were married at the home of the bride's mother, 1304 Steven's avenue, on November 12, by Rev. E. J. Burdy.

"The Religion of the Future." By S. Weil. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, $1.25; paper, 50 cents.

"The Bridge Between Two Worlds.' By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical bodies and their psychical bodies with universal nature, and their souls with the higher intelligences, to come into closer connection with the purer realms of the Spirit-world. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, $1; paper, 75 cents.

"The Great Roman Anaconda." By Prof. Geo. P. Rudolph, Ph.D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Horstmann. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15c. For sale at this office.

"Angel Whisperings for the Searcher After Truth." By Hattie J. Ray. A volume of genuine poems, of such fine moral and spiritual tone that all will be pleased and benefited by it. For sale at this office. Price $1

"The Dead Man's Message," an occult romance by Florence Marryat. The author's wide experience in Spiritualism and her study of occult science have prepared her to write this romance, which will be found laden with gems picked up in the course of her investigation and studies. Cloth $1. For sale at this office.

"The Woman's Bible. Part I. The Pentateuch. Comments on Genesis, Exodus, Leviticus, Numbers and Deuteronomy." The contrast between the thoughts of these brave women and the thoughts of the orthodox world during all time past, is very striking. Keen analysis, ripe scholarship and fearless adherence to the right, characterize this very interesting effort of some of the brightest minds of to-day. For sale at this office. Price 50 cents.

Spiritual Church of Love, Faskin's Hall, 3012 Archer avenue. Mrs. E. J. Hanson, test medium. Progressive Lyceum at 2 p. m. Conference and tests at 8 p. m.

The good are heaven's peculiar care. —Ovid.

Human science is an uncertain guess. —Prior.

QUESTIONS AND ANSWERS.

This department is under the management of the distinguished author, speaker and medium,

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

Mrs. E. M. S.: Q. Has Marie Bashkirtseff, the Russian girl, been heard from since her departure to Spirit-life?

A. I think no communication from her has been reported.

B. R. Todd: Q. What was the Brazen Sea?

A. It was a bronze or copper bowl, resting on twelve oxen, facing Eastward. It stood in the priests' court of Solomon's Temple, and served to hold water for the priests to perform their prescribed ablutions. Commentators are not agreed as to its size, but this has been placed at 11,000 wine gallons. The oxen supporting it were symbols borrowed from the Egyptians, to whom the ox was sacred.

"A Thinker," Fond du Lac, Wis.: Q. Should not church property be taxed, like all other property?

A. This is fast becoming a burning question, and a contention on political party lines. That it has not already become so, is because the vast extent of property within the grasp of the church is not known. The heavy burden imposed on the property that is taxed, by this exemption, is not appreciated, nor is it clearly seen that in this manner every citizen is forced by law to sustain the churches, whether he desires to do so or not. This is plainly opposed to the spirit and the letter of the Constitution.

The census of 1890 makes the value of the churches with the land on which they stand and furnishings, at almost $700,000,000.

The Methodists lead with..	$132,132,304
Catholics	118,342,366
Presbyterians	94,869,697
Baptists	83,834,272
Episcopalians	82,774,618
Congregationalists	43,335,437
Lutherans	36,060,354
Reformed	18,744,242
Disciples	12,206,038
Unitarians	10,335,100
Jews	9,754,275
Universalists	9,060,333
United Brethren	4,937,983
Evangelical Association	4,614,490
Friends	4,541,334

This does not include parsonages, landed estates, convents, monasteries, colleges, orphanages, Episcopal palaces, which the Catholic Church especially hold. This church holds in the name of its bishops vast amounts of property in the heart of nearly every city in the United States. The 1,400 convents, at the lowest estimate of cost, average $10,000 each, or $140,000,000. The valuation of the parochial school buildings and colleges, at a low estimate, will reach $500,000,000. To this must be added real estate owned by the bishops for the church, in every town and city. Wherever a new railroad is projected, wherever there are indications of commercial centers springing up, the ubiquitous priest clutches for his church the most central and valuable locations.

The Catholic churches and schools always stand in the most conspicuous places. The valuation of this property is incalculable, and appreciates rapidly from year to year.

Altogether, the properties directly and indirectly owned by the churches in the United States, must exceed the vast sum of three thousand millions of dollars. The taxes, if levied equitably, as on all other property, would make a most desirable reduction in the burdens the people have to bear. The churches are not recognized as State institutions by the Constitution, yet they are protected and their rights guarded, and they should contribute their just share to the taxes imposed on the wealth of the nation for civil purposes.

Simon Emery: Q. What was the real cause of the French Revolution? Was it on account of disbelief in the Bible, or on account of the worshipers of the Bible? Was the French Revolution anyways comparable with the bloody Crusades and holy wars, and were these not brought about by Bible Christians?

A. Widely different as were their methods, the causes and the culmination of the French Revolution and the Crusades were similar, but in widespread ruin, and in numbers slain the former is not comparable with the latter. The French Revolution has been held as an historical scare-crow in the face of the nations subjugated to the tyranny of church and State, and no words have been strong enough to represent its bloody horrors. Such was the outcome of infidelity—and liberty! Back to your kennels of beliefs in the vicegerency of God's ordained priests, and priestly anointed kings! The revolutionists killed their king, they killed the nobles, they dispossessed the priests! Most shocking was the result of liberty for the people! And yet the honest student of history sees in their uprising the ultimate of centuries of wrong; oppression of the masses until they could bear no longer. Rousseau, Voltaire and their school voiced the thoughts current in the air, thus crystallizing and making them tangible. It was a reaction against the superstitions engendered and sustained by the church on Bible authority. As a flood bursts through the dam which confines its strength, and works wide ruin, so the pent up longings for liberty of thought and action broke through restraint of priest and priestly king, and for a time flowed in a tide of destruction. Only a brief time, and the world advanced with rapid stride, and though the revolution was suppressed, its ideas have remained.

The Crusades were in like manner direct outgrowths of Bible teachings. The foolish doctrine, still inculcated, of the desirability of pilgrimages to the Holy Sepulchre, the sacredness of Jerusalem, the hatred of Christians for the Infidels, these were incitive causes. For two hundred years Europe poured a steady stream of its best blood on Asia, at last to acknowledge in humiliation its defeat. Under the infatuation of religion, led by the best warriors, blessed and commissioned by the Pope, eight successive crusades poured their living floods on the soil of Asia, and the brief holding of an empty sepulchre supposed to be that of the arisen Christ, but without the least evidence, was all that could be claimed for the two hundred years of war and the several millions of slain.

One good result came—the barbarous Christians of Europe became acquainted with the refinement of Greek and Saracenic civilizations, and they were awakened thereby from the intellectual coma, into which they had fallen, and began the advancement which has culminated in the achievements of the present.

MATERIALIZATION.

Thoughts Worthy of Earnest Cogitation.

Writing Up Truths, not Mediums.

To the Editor:—What I have seen, more than what I have heard, leads me to decide by reasoning thereon whether I may accept of the evidence I am led to deduce, in favor of or against the reality of the claims made, as to the truth of that which is represented to me as something I am to accept as a genuine fact. I am not writing to speak the praise of any medium: I am but offering my evidence in behalf of the phenomena called materialization.

My statement of having witnessed this, has called out more than one personal response—from doubters. I have no room to doubt the sincerity of those who claim to have discovered fraud where this phenomena was being represented; that in every instance where a "grabber" has got in his work, he has caught a mortal.

I am not prepared to deny this claim, as I have never been at an "expose" denouement. But I am inclined to accept the statement. However, there is a philosophical explanation for the fact—if it be such; and it is this: The controlling spirit would know—from ability to read thoughts—that a "grabber" was present, but a mortal (confederate) would not know unless a good mind-reader himself.

I am informed by a gentleman (who offers one hundred dollars and expenses to any medium who will accept the offer on conditions) that no medium who knew that a "grabber" was in the room, could (which ought to have been would) call out spirits while said "grabber" was in the seance-room.

I will first state the "conditions" under which the genuineness is to be tested, if any medium honestly earns that $100, and then I shall tell why, in my opinion, it is an offer that may not find any takers, and yet need not stand out as evidence that there are no genuine spirit forms.

I'm afraid there are many Spiritualists who jump at conclusions—as well as the opponents of our Spiritual philosophy. Observers and those who reason closely to a point under discussion, or suspicion, are less apt to brand all because of one, or a dozen, or even a thousand or two deceivers—enemies to truth's advancement.

The conditions are these: Any medium who will produce spirit forms and permit of the "tester" holding to the spirit's hand until the form dematerializes, may take the stakes and also the affidavit and a thousand thanks, etc.

Does the requirement seem simple enough for any honest medium to grant? I know it does to many honest minds. I know it, because it once was the test I thought I would require before I would believe this manifestation was in the power of those who have left the mortal form.

It seemed so simple a request to make of medium or spirit—seemed that it would be unquestionable evidence of dishonesty in any materializing medium who would refuse so small a request. But then I had not sat in the holy of holies; I had never had my angel loved ones come to me in this way. I had not closely observed, or been led to reflect upon the showing of those finer natural laws which result—to us who are favored by dear angel visitors—in the gathering, by chemical processes too subtle for mortal's present ability, or his understanding; of elements that our perception scarce can have any assured belief in their having an existence.

Of late years we have heard something of an aura that surrounds each individual, but how difficult is it, to us, to fully understand this claim, or rather the constituency thereof.

But to return, and show up my reason for having stated my claim for the genuineness of the forms I claim to have seen and heard, and watched dematerialize: It is understood that the larger part of the forces and material are collected from the medium who is the materializing instrument. With these fine forces collected from his organism, if he is not deceptive in his work, how wrong of his guides—of the band of spirits who are bravely making these efforts to establish inter-communication—if they did not do all in their power to guard that instrument which they have evidently worked upon for some months or years, in order to accomplish this great and grand undertaking.

I have had my spirit-friends who came in form—and who told their names and gave other evidence of their identity—I have had them touch my head and face and hands lovingly, at some materializings, and at other times the same spirit had not the forces so under control as to be able to do this, without doing an injury to the medium. But after telling me they could not give me their hand, I have watched them going slowly down, as the elements they were clothed in (in form) went to pieces—returned to the medium and sitters, we are taught.

I am not blind, neither am I easily duped. I am not writing up mediums, but truths. I have lent my labors to the cause of Spiritualism. I feel it to be obligatory, on my part, to use my pen in behalf of the cause that the angel guides have chosen me to represent in their stead, in their efforts to instruct those they love (humanity), and, in some cases, to complete, in this way, their unfinished work.

A materialized form—a dear spirit-friend—said, recently, in his conversation to me: "I had not finished my work, but I desire to do so. If it was not for your dear self, your assistance, I could not do this."

As he was a noble and true man when on earth, and one who loved me truly, and was and is as dearly loved by me, I can affirm that my labor in his behalf—and for truth's sake—is the dearest task I could have appointed unto me.

If I have made plain any point of doubt, in any mind, by my lengthy penning of the hour; this, too, will be to me a precious evening's labor.

Reluctantly I lay down the pen, moved to do so by the knowledge of the over-crowded space in the valuable weekly, The Progressive Thinker, that upholds its name so ably.

ALLIE LINDSAY LYNCH.

"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price $1. For sale at this office.

THE UNITARIANS.

They Are Somewhat Progressive.

THEY CONSIDER PSYCHICAL SUBJECTS, AND TAKE BROAD AND COMPREHENSIVE VIEWS OF THE SAME.

The ses[illegible]f the annual meeting of the New [illegible]hire Unitarian association at Ke[illegible]ntinued during the afternoon and evening. At 1:30 Rev. George Batchelder of Boston, secretary of the American Unitarian association, gave an address on "The Unitarian outlook," which was followed by an essay by Rev. Frank Pratt of Walpole on "Our message to the modern world." One of the papers of the day which was highly commended by the brethren as an able and scholarly contribution was that by Rev. John C. Mitchell of Wilton on "The psychological basis of immortality." After a careful argument and the massing of a great number of striking facts, the speaker came to the following conclusions:

1. Psychology makes it clear that man in his essential nature is a soul, or a spirit. This teaching is greatly strengthened by considering such strange phenomena as child prodigies, dreams, hypnotism, etc., which reveal the wonderful power and possibility of the human soul.

2. Psychology emphasizes the personality of the soul. Shows that it is a unit, hence, probably imperishable.

3. Through the power of hypnotism it has been proven that a soul in the body can gain control of another soul in the body. Hence, it is possible for a soul out of the body, if there is any such thing, to gain control of a soul in the body.

4. By the power of telepathy it has been shown that a soul in the body can communicate with another soul in the body, even at a great distance. Hence, it is possible for a soul out of the body to communicate with another soul in the body.

5. In clairvoyancy it has been established that the soul can sepafate itself from the body and maintain a distinct existence. Hence, at death the soul can be separated from the body and maintain such an existence.

6. In the instance of supersensitive people, whether natural or induced by hypnotic influence, where the senses are greatly intensified in power, if there are any spirit forms around us and if they are more ethereal than our material bodies, then these supersensitive people would more probably see these spirit forms than those having only ordinary power of sensation. There are many honest, intelligent people who claim to be able to see such forms.

7. Notwithstanding that many of the manifestations of modern Spiritualism are fraudulent and that others can be accounted for on other grounds than claimed, as through mind reading, hypnotism, clairvoyancy, etc., still, the impartial investigator must admit that there remains a large residuum of fact which has never been explained except in harmony with the theory of Spiritualism.

8. There are multitudes of people outside the ranks of Spiritualists who testify that they have had experiences which they cannot account for except through the mediation of spirits. A notable example is that of Miss Abigail Dodge, who was one of the brightest women of our country. She was a strict orthodox in religious faith. A few months before she passed away she was taken dangerously ill and remained at the point of death for a number of days. She recovered from this severe illness; she declares that when in the critical stage she left the body and entered the spirit-world, held converse with spirit friends, saw visions and heard sounds which she could not describe. She wrote a little book entitled "The X-rays" in which she has set forth her experiences.

9. A scientific Spiritualism practically demonstrated would make the Bible an open book. It would explain the miracles of healing, the visions of prophets, the mediation of angels and spirits, the resurrection of Jesus from the dead, Paul's exaltation to the third heaven, and the apocalyptic visions.

Psychology furnishes a basis for a future scientific Spiritualism which shall practically demonstrate the immortality of the human soul and establish a means of communication between this world and the world of spirits. Then the grand doctrine of the soul's immortality shall no longer rest upon theory and speculation, but upon established fact.

It was the glory of the eighteenth century to prove that not one atom of matter in this universe can be destroyed; it is the glory of the nineteenth century to have established that no one scintilla of force can be lost—even so trifling as the flutter of a butterfly's wing; it shall be the glory of the twentieth century to demonstrate that no one human soul shall be destroyed, or cast as rubbish in the void when God has made the pile complete.

THE EVENING SESSION.

The evening brought out only a small local attendance owing to the political rally at the city hall, which attracted many people, being the most important local rally of the campaign. The meeting was opened by a praise service followed by a conference meeting and an address by Rev. Charles J. Staples of Manchester on the topic "The need of the present hour," in part as follows:

The speaker, looking back upon the wonderful outgrowth of the human spirit through the devious wanderings of man before he came into possession of himself spiritually, declared that no hour meant so much to humanity as when it dawned upon man that the true object of his worship was no local or national idol, but the God of the whole earth. Jesus said, the hour has come—the hour now is—when we shall worship the Father. Jesus saw into the future and as is often the case, foresight into the future led to a clear insight of the present. That thought furnishes the greatest need of the present hour—to have faith in a present opportunity; to see right here the germ which shall blossom into centuries of creative energy not yet dreamed of.

The man who says he cares not what another may believe is deluded. He does not realize that our beliefs are what we live by. He does not see that here and now is the chance for us all to weave into the present life something in which future generations shall take courage. Each hour has its present needs. It is unlike every other hour. It requires to be studied and understood. Today we have a new heaven and a new earth; yet the same steadfast orb remains which confronted the first man in his simplicity. But howsoever we perceive a newness of heaven and earth, it is still left for the human spirit to conquer all doubts by persistency of faith. In the midst of the new earth we find the human consciousness—the human being—which is yet to be understood and controlled.

The need of the present hour is greater than any other for infusing new life and sacredness into human existence. If you and I can only realize that now is the time for us to begin to so live and think as to make it easier for those about us to live the truest lives, then we have something in the present hour which is a foresight of the future.

The onward or more expressive interest which our forefathers took in the problems of religion is passing away. Indifference and superficiality prevail. Recognizing this we see the reconstruction of religion as a need of the present hour. It must be reinstated and put in a form in which man can feel its force and power. And what we need is a faith so simple and yet so impressive that men shall take new heart in its presence. It is easy to sink into the daily drudgery of life, without faith in a future condition. But this lethargy never stood behind high issues nor moulded high attempts.

And out of the new vision and interpretation of God there must arise the beautiful structure of the ideal and higher life. There must be a faith not of forms, but of the whole energy of man's being—a faith which it is worth while to live in and die in; knowing that with that faith in the grasp of the soul no harm can come to and no terror can affright the household whose members shall remain now and forever in the love unspeakable.

A discussion of the topic of the evening followed, in which several ministers took part, and the conference adjourned after singing numerous hymns, closing with America, and passing a vote of thanks to the Keene society for its hospitality, etc.

AN OBJECT LESSON.

In Which Beautiful Facts Are Illustrated.

Far remote from this puny little world, with punier people, and said people with still punier worries and trouble—away among the myriads of suns in the Milky Way, in the constellation of Hercules, sat three wise men with unspeakable names, but whom we will call Alpha, Beta and Ceta. Alpha was a seer, Beta a philosopher, and Ceta a geometrician. It was the council hour, and while Alpha was reading the destinies of worlds in space, Beta was reasoning upon probabilities and effects of each such world upon each other, their attraction and repulsion towards each other, and their relation to the general whole. Ceta, deep in thoughts and figures, remarked: "According to the truest geometry, a vacuum must be somewhere between Orion and 69 Cygni, or else a sun of some description is wandering silently in that space." After a few minutes more of figuring, he laid his stellar chart to one side, and took up a telo-spectroscope to view the vastness of worlds, with whom he was so familiar; but scarcely had he adjusted the lenses, afocuses and refracting mirrors of the instrument, till he exclaimed: "I find no vacuum there, but a sun which is traveling towards us; and let us examine it while you, Alpha, read its past history and its future destiny; and while you, Beta, find causes and meditate their effects." The angels chanted above around them these encouraging lines:

"While suns are circling in their sweet converse,
They are but specks in a grand Universe;
While each a destiny has—kind Nature's plan,
Let man search out its greatness if he can."

In earnest inquiry these three men were drawn towards this little speck, the sun, and found, although remote and insignificant to the sight, it was within the circle known as the Milky Way or star-belt. As they drew nigher this sun, they beheld that within its orbit there were planets and secondary planets or satellites within its solar system. They saw a cold planet on the outer border, which they called Neptune; a smaller one within, which they called Uranus; and still farther in towards the sun they found a larger planet which they called Saturn; and one of the greater dimension had still an orbit within these, and they called it Jupiter. A tiny planet within these they called Mars, and a scattered smaller group of self-existences they called asteroids. As they drew nigher unto the sun, they saw three other planets, and they called them Earth, Venus, and Mercury, respectively, according to place.

For some unaccountable reason, the minds of these men were irresistibly drawn towards the third outlying planet; and although there were myriads of others far larger, and far grander in every solar system, these men were inquiring into the modus operandi of world-building, and this tiny orb of destiny would serve their purpose as well as any other. Therefore Beta, the philosopher, was the first speaker, and after a short consultation said: "The centrifugal and centripetal forces are here in action, and this planet is held in its orbit by that same law of motion. Whence it came and whither its destiny, our brother the seer may describe. It must be a child in growth, slow but certain. Its component parts, animate and inanimate, upon its surface, must conform itself to its location in the system, to its heat or cold, aridity or moisture, according to the different ages of this planet. Its light is by refraction and reflection, but mainly the former. Whatever its progress is at this present time matters little in our observation, as all worlds pass all stages—from the molecular atom to the cold death of the planet when moisture ceases to be a known element."

Here the speaker stopped, and Ceta, the geometrician, began. "The destiny according to the size of this planet, cannot be as light as of the planets Mercury and Mars, but far lighter than the larger planets in this system. The distance from its central sun must vary greatly by its oblong or elliptic circling around its sun. Its atmosphere must exert a pressure of hundreds of kilogrammes on every inch of surface, and its temperature must vary according to the age of the planet, and also according to its position towards its sun. Its perpendicular in the Universe never varies in its periodical round.

During all this time the others were intently listening while each spoke in his turn. Alpha, the seer, spoke next, and said: "Like an aggregation of Brother Ceta's units, I must employ the word 'atom,' be they of a molecular or seemingly inert nature; nevertheless, an aggregation of atoms formed the nucleus of this as well as of all stellar bodies. I see how the star-dust or atmospheric substances draw together by the united efforts of many agencies, while the most essential of these are the electricity caused by motion, and the component parts of iron in solution in the atmosphere. I see how the particles for countless ages gather material, and how it is bodily enlarged by strata upon strata; how it revolves and becomes circular in conformity with Nature's law, like a drop of water. I see how it wanders as if in search of an orbit around some central sun, while seemingly none cares to own the wanderer. As ages roll on this aggregation becomes larger, and carbonization from within, caused by pressure, commences to form an outer regular shell, while lurid fires within devour its centre. I see how it comes in contact with this stellar orb, the sun, and how the latter adopted it, and held it by attraction, while another balancing agency, centrifugal force, presses it outward, and forever holds it from merging into the central sun, or flying from its orbit to other parts of the solar system, or by disintegration merges into its original element or star-dust. I see how the strata grow in thickness; how flora and fauna spring up; how the undulatory motion of the inner heat disturbs and destroys the symmetry of this child planet. I see as ages roll on, how the radiates, mollusks, articulates and vertebrates spring successively into existence, and how the law of self-preservation makes many of these carnivorous and aggressive. I see how the mountains, through subterraneous action rise and fall, and how new species appear. As the crust is growing cooler, the vertebrates are enlarged, and mammals appear, while the object of Nature is seemingly to develop more perfect heads. I see that the sound or voice in the different organizations are becoming more harmonious, and at times musical, while the sound of early vertebrates was discordant and guttural. I see that all animals are approaching a more erect position,—a gradually arranged progress from the fishes and reptiles to the quadrupeds with upraised heads. I see inharmony, if one would consider it singly, but the grandest of Nature's results if viewed as a whole. I see a specie of the higher animals, who are adopting an erect or perpendicular position, with a constitution that they can exist in all climates upon this planet. I see that the waters which the heated substratum had caused by evaporation, and generated from the zones where the hot and cold air meet, are gradually diminished by the thickening of the planet's crust." Here the seer stopped, when interrupted by Beta, the philosopher, who asked: "What future destiny lies before this tiny planet? Look and see." The seer resumed: "Harmony is Nature's highest law, and the harmonious progress which has thus far ruled the destiny of this planet, will continue, till, like the satellite, the moon, it becomes dry and fruitless; but animate and inanimate beings, together with every flora that lives and breathes, will have passed away long ere then. The inner fires will feed upon its rocks and minerals and every available chemical property contained in its crust, till every physical vestige of the planet is reduced to ashes, to blend with the atmospheric dust again and other tractable mineral substances."

Thus this tiny planet has been formed, served its destiny and object, returned to the elements of which it was formed, and has met its physical death!

Oh! man, look up, and prize not kite and strings
Or baby toys, for they are childish things;
And while on earth, and chained to its sod,
Make not a fickle fortune's dross your God.

Pocatello, Idaho. C. J. JOHNSON.

ABOUT GHOSTS.

Their Remarkable Visitations to Earth.

AS VIEWED FROM THE STANDPOINT OF THOSE NOT ACQUAINTED WITH THE GRAND TRUTHS OF SPIRITUALISM.

To the Editor:—It is exceedingly interesting to study the phenomena of spirit return from the standpoint of those who are not acquainted with the grand truths of Spiritualism. Household Words has been doing that as set forth in the following:

What is a ghost? This is a question much more easily asked than answered. Perhaps as good a definition as any other is that a ghost is a spirit of a person departed this life, which is permitted or commissioned to revisit this earth—usually upon some special errand, such as the bringing to light of a murder, or some other heinous crime.

Occasionally, however, it would appear to be the unquiet spirit of some departed sinner, who during his mortal life had been guilty of some cruel wrong or great injustice, and who restlessly returns to his former sphere of action in the vain hope of repairing or expiating the evil done in the body.

In former and more superstitious times, the spirits of persons whose bodies had not been safely laid to rest in consecrated ground were supposed to wander restlessly about, and to continue to do so until decent and reverent interment of the remains had been made.

As to the causes which were supposed to lead to ghostly apparitions, sometimes the ostensible reason was that the appearance occurred in fulfillment of a solemn promise made by one friend to another, that if he should first depart this life, he would, if possible, return and show himself to his surviving friend.

Ghosts were popularly supposed as a rule, to make their appearance about midnight, but instances of alleged daylight appearances are not by any means rare.

It used to be seriously averred that no one who had the good fortune to be born on Christmas Day could ever be disturbed by any ghostly visitation in after life.

Ghosts seem, as a general rule, to have appeared habited in the same or similar dress to that which the deceased person had been in the habit of wearing when alive. White garments are, however, occasionally mentioned.

Dragging and clanking of chains and fetters has rarely been characteristic of British ghosts, but has been usual enough among their Continental brethren. It may, perhaps, be argued from this fact that, dead or alive, British spirits "never shall be slaves."

One solitary passage in which a ghost is described as being clothed in a black garment occurs to the writer. In the old ballad of "William and Margaret" occur the words:

And clay-cold was her lily hand,
That held the sable shroud.

Among the lower animals, dogs would seem to possess, in a special degree, the faculty of seeing spirits, and to be possessed with the most abject fear of such appearances.

In olden times, there was an established formula in which it was considered proper for mortals to address ghostly visitants.

It was usual to conjure spirits in the name of the Holy Trinity to reveal their names and the reason of their appearance, and when necessary, to repeat this adjuration thrice.

When this was solemnly and reverently done, the ghost, as a rule, replied in a forced and hollow voice, and instantly vanished forever from mortal ken.

Occasionally, although rarely, a ghost would condescend to converse upon the affairs of this life, as in the instance given by Glanvil of the apparition of the deceased Maj. George Sydenham to Capt. William Dyke.

In this case the ghost reproved the Captain for allowing a sword, formerly the property of the dead man, to become rusty.

"Captain, Captain," cried his truculent ghost, "this sword did not use to be kept in this manner when it was mine!"

Ghosts have never, so far as the writer is aware, seemed to be particularly alert in the transaction of whatever business may have brought them back for a time to the world of mortal men.

Thus it seems remarkable that the ghosts of persons who met their death by murder have in no single recorded instance carried the story of their wrongs to any one in authority who would have had the right or power to redress or avenge them.

It has always been believed and averred that to whomsoever the unearthly visitant might show himself it was by no means safe to treat the appearance with contempt, or fail to carry out its behests. In certain cases where such indifference has been shown, the ghost so slighted has appeared again and again in a threatening mood. When such means have still failed to secure proper attention to their behests ghosts are even said to have shown their high displeasure by resorting to violence.

On some occasions, although rarely, ghosts are said to have shown themselves without having, or at least without expressing, any very definite object, or fulfilling any purpose except that of disturbing, annoying or terrifying a household. In cases where ghostly malice was thus shown, it was usual to call into requisition the services of one or more priests or ministers of the Gospel to "lay" the undesirable visitor.

The ceremony of "laying" the ghost was invariably performed in the Latin tongue, which was popularly supposed to strike terror into the heart of even the stoutest and most truculent ghost. The laying of a ghost was not expected to continue effectual for a longer period than 100 years, but the words used always expressly named the place to which the spirit was to retire, and occasionally very curious places indeed were indicated by the exorcist. Thus, the solid heart of an oak, the pommel of a sword, the interior of a cask of ale or of a hogshead of wine, have all been the spots chosen for this uncanny purpose, and in cases of specially troublesome and persistent ghosts the Red Sea was usually named as the place of their banishment and confinement. This locality was held in great dread by the whole ghostly fraternity, so much so that apparitions have been known to beg the exorcist in most urgent and moving terms to name some other spot as their place of retreat. And no ghost condemned to banishment there has ever been known to return to its former haunts.

A truly remarkable and not at all usual form of apparition is that in which the likeness or double of any individual has appeared to the very person in question. In "Aubery's Miscellanies" is narrated the story of the strange experience of Sir Robert Napier, a formerly famous physician of London. While upon a journey from Bedford to pay a visit to a friend in Berkshire, Sir Robert was startled by seeing at an inn where he was to pass the night an apparition of himself stretched out, and to all appearance dead. Sir Robert continued his journey on the following day, having previously told the people of the house his strange experience, and shortly after leaving the inn in question Sir Robert died very suddenly in his traveling carriage.

Lady Diana Rich, daughter of Lord Holland, who saw a vision of herself in a garden in Kensington, confidently predicted her early death, and she actually did die within a month of the day on which she saw her "double."

Various and curious local names have been applied to ghosts and apparitions. Thus in Cumberland they are generally spoken of as "swarths," in Scotland as "wraiths," and in Ireland as "fetches." The meaning of the Irish name is sufficiently obvious, pointing very plainly to the "fetching" or summoning to another world of the person who sees the apparition.

The following account of the cure of a sick person in Holland by supernatural agency may close this very slight sketch of a large and interesting subject.

On the 13th of October, 1696, a certain Dutch woman named Pesch Claes, while in bed between 1 and 2 o'clock in the morning, was thrice pulled by the arm as if by some invisible agency. Naturally greatly startled, the woman, who had long been a confirmed invalid cried aloud: "Oh, Lord, what may this be!" Thereupon a sweet and gentle voice replied: "Be not afraid; your malady shall depart." Then suddenly the sick room became flooded with a soft yellow radiance, and a beautiful youth clad in white apparel stood by the bedside, looked for some moments upon the invalid, and then gradually faded from view. Next day the poor invalid had painfully dragged herself from her bed to the fire, and was endeavoring to cook some food, when she felt her strength and power of limb return, and ran towards the house door. Her husband, who was just entering, met her there, and in great amazement exclaimed: "Surely this is not my wife!" To which the woman replied with the happy cry: "The Almighty God himself hath made me walk again!"

The incidents herein narrated are certainly confirmatory of the grand truths of Spiritualism. They illustrate the power of spirits to return, and show that they have ever been on the alert to communicate with mortals. L.

Boston, Mass.

"History of the Inquisition." Every citizen of our country should read this concise history of that Romish churchly institution known as the Inquisition. The animus of Romanism against all institutions, beliefs and parties not in conformity with the ruling powers of the Romish hierarchy is plainly shown in these statements of veritable history. The devilishness and murderous malignity of the "Holy Inquisition" is scarcely paralleled in all the world's records of inhuman atrocities. It is for sale at this office, and will be mailed postpaid for 25c.

"The Priest, the Woman, and the Confessional." This book, by the well-known Father Chiniquy, reveals the degrading, impure influences and results of of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail, $1. For sale at this office.

"Voltaire's Romances," translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, and invincible enemy of the Catholic Church are worthy of wide reading. Wit, philosophy and romance are combined, with the skill of a master mind. Price $1.50. For sale at this office.

"Atlantis: The Antediluvian World. By Ignatius Donnelly. Sums up all information relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history. It is intensely interesting. Price $2.

THAT JUBILEE

W. H. Bach Makes Some Suggestions.

Editor Progressive Thinker:—In last weeks Progreeive Thinker you published lished President Barrett's report to the National Convention and made an especial notice concerning the "Semi-Centennial Jubilee" at Rochester, N. Y., which matter also received considerable attention at the convention.

It seems to me as though this was the Spiritualists' "Golden opportunity." We have been before the public for nearly fifty years and never have we made a determined effort to place the records of our work before the people in a manner that would show what we had done and what our different lines of phenomena were.

The camp meetings have filled their places: The meetings have done the best they could under the circumstances; circles and private sittings have opened the way for many, but the greater portion of the people of the United States are densely ignorant of the strides Spiritualism has made during the last half century.

True, we are still, to a great extent, disorganized. We are too much individualized, but this need not stop us from having an effort made to open to the world a grand convention of Spiritualists that will show our work as it is.

To me, the greatest difficulty is that the people do not realize the importance of the event. Unless it can be made a phenomenal success, we had better let it alone. To do so requires an immense amount of work and the time is growing short for it.

Speaking on this matter a Spiritualist said to me: "Why, there is no hurry. We have got seventeen months to do it in. That is time for anything." True, if you are only going to make a local affair of it; but not true if it is to be anything like what it should be for a semi-centennial jubilee.

It requires three months to communicate with India. If we begin at once, six communications can pass between us before the time for the convention to meet if no time is spent in investigations. Two weeks will be required to get a round trip communication between here and England, our nearest neighbor who will be interested in our movement.

Thus is will be readily seen that the time is limited for the work, if we begin at once.

In my humble estimation we should make this a grand exposition of our system. All classes of phenomena should be represented. Slates with messages upon them, spirit paintings on slates, canvas and porcelain should be procured; paraffine casts of materialized hands should be secured and all should be arranged in proper order with a statement of their method of production placed near them so that all can learn the conditions under which they are produced, and wherever possible they should be produced under the strictest of test conditions with sworn statements of such production. In fact, every phenomenon known to Spiritualism should be exhibited with a note of explanation attached to it, while the best mediumship of the world should be presented to those who wish to attend.

A very important, as well as most interesting part of the convention, would be a picture gallery, consisting of pictures of the leading workers in the Spiritualistic ranks, from the "knockings" to the time of the convention.

Every nation should be invited to participate with us in making it a grand exposition of the philosophy and phenomena of Spiritualism and with a proper management and arrangement, we can do more than anyone realizes at the present.

Railroads must be seen and arrangements made for rates. These matters are not arranged in a day, week or month. Meeting after meeting passed before the railroads settled the question of rates for so important a matter as the World's Fair at Chicago. Money must be raised, and no small sum either, to defray the expenses of the meeting, and when we begin to count the labor to be performed, I wonder if people can be found who will be willing to sacrifice everything, forget themselves and their own comfort and live for the next sixteen or seventeen months with the one idea that this convention must be a success. We must enthuse over it. Every State and every society, yes, every Spiritualist and "investigator" must be ready to work in it.

The question of location is most important. True, from historical points, Rochester, N. Y., is the place for it to convene. But we must see to other things. What will the people of Rochester do for us if we go there? What will the railroads do for us? If they will not do the right thing, there are other cities that will. Boston, with its thousands of Spiritualists and seventeen meetings advertised; Chicago, with its twenty-three meetings; Minneapolis and St. Paul, with their thousands interested; St. Louis and Kansas City, that occupy a position midway between the East and the West. If Rochester will not do what it should for the convention, other cities should be considered.

We are informed that several cities are desirous of securing this meeting, and the Boards of Trade have made propositions for it. There is no question that either Boston or Chicago would furnish all that the committee could desire, while the railroads centering there would doubtless give a rate of one fare for the round trip.

Up to the present time we have made no determined effort at an exposition of our ideas. Now is our opportunity. But let us go at it with a will. Let us be satisfied with the best, but not with anything less. There are enough wealthy Spiritualists to assist in putting it on a good financial basis and the city in which it is held should give not less than ten thousand dollars in cash and furnish a suitable auditorium in which to hold the sessions of the meeting.

These are simply my ideas on this celebration. It will require in the vicinity of $25,000 to carry them out. Can we not find it and show the world that Spiritualists are alive? I believe we can. But to do so, we must be up and doing. There must be no rest. The thing must boom from now until the thirty-first day of March, 1898.

Springfield, Mass. W. H. BACH.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily printed and bound. Price $1.

"Mahomet, His Birth, Character and Doctrin." By Edward Gibbons. This is No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. Price, 25 cents. For sale at this office.

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CURES CONSTIPATION!

And Many Liver and Kidney Troubles. It is a Most Pleasant Drink.

Among thousands of testimonials we receive, the following from W. H. Morse, Therapeutist and Consulting Chemist, of Garwood, N. J., speaks for itself:

"Let me commend to your notice the GOLDEN LAXATIVE COFFEE, manufactured at Ayer, Mass., by the company of that name. It is not only a grateful, refreshing and stimulating beverage, relished by all, but, as well it is mildly laxative, health-promoting and thoroughly scientific in composition; in these essentials altogether unlike any other beverage for this purpose. It is well worthy of being brought before the public. W. H. MORSE."

A small package will be sent to any address for **35 cents**, and a larger package containing twice as much, for **50 cents**. This package will go as far as four pounds of coffee. All can drink this coffee that pure coffee will not agree with, and it DOES cure constipation. State rights for sale to manufacture and sell this coffee. A great money-maker!

Golden Laxative Coffee Co., AYER, MASS.

SAVAGE ASSISTING COLLYER.

Boston's Eminent Divine Goes to New York.

DR. EDWARD EVERETT HALE ROASTS THE ORTHODOX RELIGIOUS SECTS.

New York, Nov. 30.—Altogether it was a notable service that of the historic Unitarian Church of the Messiah, Thirty-fourth street and Park avenue, held November 22. First of all, the Rev. Minot J. Savage, D.D., pastor for twenty-one years of the Unity Church, Boston, was installed as an assistant to take the burden off the shoulders of the venerable Dr. Robert Collyer in the presence of a congregation that filled the church to overflowing.

And Boston's famous preacher-author, the Rev. Edward Everett Hale, took occasion in the sermon of the evening to broil his brethren of other Christian denominations on the hot coals of his irony.

For some years Dr. Collyer has felt his age—he is 72—a bar to further continuing the work of his prosperous church. Time and again he has offered his resignation to the trustees, only to be begged to stay. This year, however, Dr. Collyer proposed to compromise, and the trustees accepted it.

It was that he should select an assistant, who in reality would be the guider of the church work, while he remained on as pastor emeritus. Dr. Collyer selected Dr. Savage, known as one of the most aggressive, up-to-date Unitarians in all New England. In honor of his advent all the ministers of this faith in this neighborhood were present.

Hardly had the Rev. Dr. Hale read his text, which was, "The common people heard him gladly," before he sailed into the religion of the other great Christian bodies without gloves.

"It is more than seventy years ago," said he, "that the first Unitarian doctrine was heard in New York City. It was very bold, said people. It was regarded as rank New England heresy. Not so; it was the outgrowth of our political freedom.

"The Christianity now preached in three out of four pulpits in this city eighty years ago would have been heresy. The great religious corporations know their doom is sealed. What chance has a young preacher in New York's churches to-day? Penances, named and unnamed, are in store for him if he says, 'Thus God saith!' I realize that if he is three score and ten and has a stronghold he may found an independent church. But what can he do if he is a young St. Paul?

"Fifteen years ago the most learned men of England and America revised the old Bible. How was this great work received by the great religious corporations? Did they melt down the old stereotype plates that preserved the errors of the Dark Ages? What did the great Bible Society do? It pointed out that the charter forbade the new Bible. They are printing the old Bible to-day; they'll print it to-morrow.

"The Church of Rome, the Church of England, the Presbyterian Church, the Mormon Church—they're all the same. Despising the things that are before, they worship the things behind. Our Presbyterian brethren, with prestige, wealth and dignity, clamp the dogmas of the Dark Ages over the mouths of men taught by Darwin, Le Compte and Emerson. Our Baptist brethren are so afraid that they won't permit convocations or conferences. Our Methodist friends have to do away with creed; theirs is a religion of love.

"We and our friends, the Universalists, are one in preaching the truth. The kingdom of God is at hand."

DEAR ONE'S GONE.

Friends I once loved in days of old,
Hands I once clasped, now still and cold,
Forms I have pressed, have passed away,
All that remains is their body of clay.

Soaring away to the unseen shore,
They are with us still as in days of yore;
Fleeting away to the spirit land,
Sweetly mingling with the angel band.

Dear are the memories still in our home,
Though they have left us, we are not alone;
On to the realms of beautiful day,
Softly Death's Angel bore them away.

Ah! I remember well, when death drew nigh,
Softly and sadly we whispered good-by;
Over that stream that seemed darker than night,
Silent we watched them fading from sight.

Yonder the pilot, stern and pale,
Stood by a boat with a snow-white sail,
Waiting to bear them over the foam;
Gone are the dear ones to their angel home.

Soon will the shadows of earth life be passed,
And sorrow and partings be over at last;
Soon we will meet them in yonder fair land:
Soon we will walk with them hand-in-hand.

JENNIE PETERS.

"Human Culture and Cure.—Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL.D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75c. For sale at this office.

CHAS. E. WATKINS, M. D. . . .

THE FAMOUS SPECIALIST

Who is so successful in treating Chronic Diseases, devotes his whole time to his practice. This is one reason for his great success.

ANOTHER REASON is that he does not try to run down other doctors.

ANOTHER REASON is he is acknowledged by all to have the most wonderful psychic powers by which he can locate the cause of disease.

ANOTHER REASON is that he has his patients write him each week, and he sends them weekly instructions, thus showing that he watches each case closely.

ANOTHER REASON is he gives only the purest medicines and in the smallest doses that will produce the desired result. Some cases are cured without any medicine.

ANOTHER REASON is he makes the price of treatment right to all.

HE IS ENDORSED

by all the Spiritual papers not only as a fine physician, but a perfect gentleman and honest in every respect.

Send a 2-cent Stamp for His Book on

"CHRONIC DISEASES,"

Which will more than repay you. Should you desire to consult him

Send Two 2-cent Stamps, Age, Sex, and Leading Symptom.

DR. C. E. WATKINS, AYER, MASS.

DR. C. E. WATKINS.

The Famous Healer's Great Work.

A Few Letters Showing Dr. Watkins' Great Skill in Curing Disease.

C. E. Watkins, M. D.—Dear Sir:—You have helped Miss Jamison very much, and I am well repaid for securing health for her for what I have paid you.
Yours respectfully,
J. C. MORROW.
Washington, Pa., Nov. 17, 1896.

C. E. Watkins, M. D.—Dear Doctor—I feel so grateful to you for what your medicine has done for me. The discharge is completely gone after two years trying to cure. (This after one month of Dr. Watkins' treatment.) Thanking you very much for what you have done for me, I am,
Sincerely yours,
MRS. LOTTIE SHAUT.
Chicago, Ill., 234 Hampden Court, Nov. 17, 1896.

Dr. C. E. Watkins—As the humor on my face is well, and I feel so much better than I did before I commenced to take your medicine, I don't think I care to keep on another month. Thanking you ever so much for what you have done for me, and the low price for which you took my case, I remain,
Yours respectfully,
F. H. HARRIMAN.
Georgetown, Mass., Sept. 14, 1896.

Dear Doctor—I will do all in my power for you by telling all the people I meet what you are doing for me. I cannot find words to express my gratitude to you for what you are doing for me. The tumor grows smaller all the time.
MRS. MARY HOLMAN.
Winstead, Conn., Nov. 4, 1896.

[This case is one that I diagnosed very near two years ago, but as my price was too high, she placed herself under the treatment of another doctor. After months of treatment she grew worse, when she came back to me for treatment. I could hardly promise a cure, but said I would do my best. I am much pleased to be able to say that there is no question now of a rapid cure. —Dr. C. E. W.]

Dear Friend—I thought you might be pleased to know that I am feeling as well as ever, and that it will be a year the last of this month since you cured me of those dreadful headaches, etc. God bless Dr. Watkins.
SUSAN E. HULL.
Dennis, Mass., Sept. 11, 1896.

These are only a few of 1,110 cures since November 19, 1895. Dr. Watkins' books and record of patients cured and not cured proves this statement to be a fact. There is no question that these doctors who are honestly gifted with psychic powers are the ones that make the cures. The other day Dr. Watkins gave positive proof of this power. He met Dr. Parsons and Dr. Shattuck, the famous consulting physicians of Boston, and without examination with instruments, told every organ that was diseased. Then Dr. Shattuck and Dr. Parsons made their examination, and their diagnosis, made with the aid of scientific instruments, agreed with Dr. Watkins' diagnosis perfectly. Dr. Watkins is constantly asked to go here and there to consult with this and that doctor over some difficult case. How do their prices agree with Dr. Watkins' price? Dr. Watkins seldom gets $20 per month—more often $5; Dr. Shattuck's price for that one consultation was $50—$10 an hour. Family doctors usually get $2—never less than $1 a visit, and their visits are usually quite often. We believe that in the future none but those having psychic powers of diagnosing will be allowed to practice medicine. How can the ordinary M. D. cure when he doesn't know what ails the patient?

DRS. PEEBLES & BURROUGHS,

SPECIALISTS IN ALL CHRONIC DISEASES.

—Depend for their remarkable cures, not upon the old drastic drug system, but upon the knowledge of diseases and their proper remedies—upon science and the finer psychic forces.

Some of their cures, like Schlatter's, are INSTANTANEOUS; in other cases months are required.

Having carefully studied all the therapeutic agencies in connection with their long medical experience, they use those best adapted to each case with unvarying success. Hundreds are joyfully writing the Doctor: "I am better," or "I am cured." "God bless you."

THEY TREAT THE FOLLOWING:

Dyspepsia, diarrhœa, dropsy, epilepsy, eczema, erysipelas, falling sickness, rheumatism, scrofula, nervous spasm, gravel, gout, headaches, heart disease, kidney complaint, female weakness, liver difficulty, neuralgia, paralysis, bleeding piles, bronchitis, asthma, bladder affection, cancer, catarrh, pimples upon the face, uterine diseases, weaknesses of men, barrenness, insanity, drunkenness, constipation, la grippe and all chronic diseases. And further, they furnish

FREE TO ALL PATIENTS

Hygenic and Physiological literature, enabling them when cured, to remain healthy.

Correct Diagnosis Free,

By enclosing name, age, sex, leading symptom and stamp for reply.

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The Watseka Wonder and Other Wonders.

Every well-informed Spiritualist, Liberalist and Freethinker has read of the Illinois "Watseka Wonder," called by some a case of "double consciousness"—when Mary, the spirit daughter of A. B. Roff (a lawyer by profession), entered the body of Miss Vennum (a neighbor), residing in and controlling this body over ten months—the real owner, the meantime, being in the spirit-world. The proofs of this psychic fact, this marvelous phenomenon, are irrefutable and ungainsayable. And no family in Watseka to-day is more highly esteemed than the Roffs.

Under date of October 20, Mr. Roff thus writes Dr. Peebles: "I was taken with the shingles, which was followed by a kidney complaint, and later the rheumatism of shoulders, hips and limbs. The remedies of different doctors did me little or no good. At length I could not get up stairs nor down, and I continued getting worse until November, when it became certain that I must soon get help, or die. Life with such pains was a burden. My neighbor, Mr. H. Garner, a justice of the peace, across the street, and others said: 'Well, that's about the last of friend Roff;' and my family had no hopes of my recovery. I then wrote Dr. Peebles for a diagnosis of my case. It was entirely and wonderfully correct, and I at once commenced taking his medicines, and kept on until this October 10th, when I discharged the good doctor, cured—cured! I can now walk as well as I ever could, with no stiff joints. And while my family and neighbors are happily surprised, I am so thankful, so very thankful. Dr. Peebles has never asked, nor even hinted that he wanted any testimonial from me; but in duty to my conscience and for the good of humanity I felt that I ought to give it to him, that others seeing the published account of this cure might apply and be helped, or cured by him as I have been. ASA B. ROFF.
"Watseka, Ill., Oct. 20, 1896.

Now, Doctor, I want you to treat and cure my husband, as you did wonders in my son's case last winter. His health is the best it has ever been. You have the thanks of a grateful mother; have saved and made a true friend of my boy.
MRS. MARY G. MILLER.
Anacortes, Wash., Sept. 14, 1896.

I've had the best season with my hay fever that I've ever had, and I more than thank you for it. Your medical assistance came in the right time. May you long live to thus bless humanity.
REV. WILLIAM BRUNTON.
Castine, Maine.

God bless you, Doctor, and bless the day also that I placed myself in your charge. A few months ago it was thought by all who knew me that my critical and hopeless condition would soon carry me to that world where there's no physical suffering. But what a change! Your medicines have done more for me than I could ever have expected. You have given me a new lease of life, and I wish my name and testimonial to go to the world, that others may receive the benefits of your treatment. If any want further particulars of my case, I shall be glad to answer their letters. I feel deeply the debt of gratitude I owe you, doctor, and I say again, God and his good angels bless you. MRS. MARY E. JAQUE.
11 Abingdon Square, New York City.

James G. Clark, who has a national reputation as poet, singer and writer, says that "Dr. Peebles' catarrhal inhalations, gargles and general treatment have done wonders for him; his voice is now at its best." He cannot speak too highly of this catarrh remedy, and recommends it everywhere. Dr. Peebles allows no case of catarrh coming into his hands to go from him uncured; and this is all-important, because catarrh, as every physician knows, tends toward and precedes consumption.

The gift of healing possessed by Dr. Peebles is truly startling. He is now treating Prof. J. R. Buchanan psychically.

Thomas G. Newman, editor of the Philosophical Journal, says: "We have seen and inspected letters to Doctor Peebles, from which the following extracts are taken:

"'I had suffered great pains a long time from a prolonged sickness; but when I was sitting Thursday evening for your psychic treatment, the pains all left me at once, and I was instantly cured. Although there is some little soreness, I've had no pain since.
MRS. S. A. JEWETT.
"'Pittsburg, Pa., care of J. J. Shipley, B. & O. Railroad.

"'My foot was very, very painful, and when your letter came I took and bound it on my foot, and it was perfectly easy right off, and it has not troubled me any since. It is wonderful and I feel very happy over it. MRS. R. IRVINE.
"'65 Coryden St., Bradford Pa.

"'At my first sitting for your psychic treatment, Doctor, my hand by some invisible impulse was lifted to my head, which was very sore and painful, and believe me, before the half hour was up I could press hard as possible on my head, and there was no soreness, no pain—all had left. It was wonderful.
G. W. ACKERLY.
"'60 Herkimer Place, New York.'"

Mrs. Dr. Dobson-Barker,

AS A SPIRITUAL HEALER HAS NO EQUAL! . . . . .

Rejoice and Be Glad! Herald Forth the Tidings of Good Health!

DR. A. B. DOBSON'S

Healing powers are being repeated over and over again through the mediumship of MRS. DR. DOBSON-BARKER, who, for the past year and a half has

SUCCESSFULLY TREATED OVER ONE THOUSAND PATIENTS

of all diseases that flesh is heir to, and will give you proof of her powers, by sending requirements as per small advertisement for diagnosis of your case. Here is one of her many cures:

St. Louis, June 21, 1896.

MY DEAR MRS. DOBSON:—I herewith enclose $1.15 for another month's remedies for my sister Emma. I can't tell you how much good these medicines do her and how thankful and grateful we are for having applied for them. When she began taking this last medicine, she had considerable distress in the bowels and stomach, but after a week she was relieved and we are convinced if she had not the medicine she would have had a serious sick spell as liver, stomach and bowels were in a bad condition. Now everything seems in good order; still we feel as if more medicine will eventually cure all her ailments. We thank you sincerely for prompt reply, and wish you all the success you so well merit.
With affectionate regards, very truly,
REBECCA LEVY.
8331 Laclede ave., St. Louis Mo.

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DEMONS! DEMONS!

And the Part They Played in a Duel.

The Cincinnati Enquirer contains the following:

Mr. George related several additional incidents, some of which may be referred to at another time. An interesting story was told by a Cincinnati business man, who deprecates notoriety in this connection.

"I was born in the South," said he, "and raised in accord with Southern notions. When about 16 I had a friend named Willis Garrison, a boy belonging to our neighborhood, of the same age and tastes with myself. For two years we were inseparable, hunting, fishing, nutting, eating and sleeping together, and imitating each other in everything. Then, almost simultaneously, we fell in love with the same girl, and, between our own hearts the bond of friendship suddenly snapped—identity of taste refused to work well when applied to a single member of the opposite sex.

"I tried to bribe Garrison to forego his claims to Fannie Watson's regard, but he would not entertain such a proposition. Then each assured the other that he was the favored one, and would come out of the contest triumphantly. This was mere bluff on both sides. The girl was only 15, and could have had no idea of the comico-tragico notions she had raised in our heads. One day Garrison remarked that blood must be shed to settle the dispute, and I agreed with him. We arranged to fight with pistols, and without seconds, and pitched upon an old, disused tobacco barn as our theater of valor. A couple of old-style horse-pistols were the only weapons we could command that were equally matched, and with these we went to the barn and arranged details. We chose a room for the meeting on the second floor of the building. It had two doors opening out into the drying room, and was lighted by half a dozen small windows.

"We tossed up for choice of positions and Garrison won. Then for who should give the word, and it came to me. It was a dark, cloudy, depressing day, and both felt its influence, but both professed to feel overjoyed at the prospect of blood. Garrison took his position in one corner of the room and I selected the corner diagonally across from him, making the distance all the place would permit—probably a dozen paces.

"'We will fire simultaneously when I give the word after counting one, two, three,' said I. Then I counted and gave the command, at the same time pulling the trigger of my weapon. Garrison was equally prompt. Both caps exploded and that was all. Just as we lowered our arms one of the doors of the room was pushed partly open and a hideous head thrust in. A hollow voice issued from its mouth like the echo from a cavern.

"'Too bad! Too bad!' it exclaimed. 'When one fellow wants to shoot another he ought to have all the encouragement he can get. Ha! ha! ha!' It scowled and exhibited teeth like tusks. 'Give me the pistols and I'll kill you both,' it hissed.

"Garrison and I made a break for the other door with all possible speed. It was locked firmly, although fifteen minutes before we had come through it. Looking around we saw that the demon who had disturbed us was entering the room, followed by another equally as hideous, and at once they possessed themselves of the pistols we had thrown down. They took the same positions we had occupied only a minute before, and, without waiting for any ceremony, fired upon each other with those capless weapons. There was a loud explosion and both fell to the floor. The door we had tried to leave the room by then flew open and in trooped a horde of shapes so withered and so wild in their attire and with such skinny lips drawn over their teeth, and eyes unspeculative, that we were overcome by the accumulative horror and unable to move. Hoarse voices made discord unlike human sounds, and there were shrill yelps from those throats like Stygian dogs in chorus. Both of us swooned. More than an hour later, just as night was about to envelop the earth, I felt a dash of cold water in my face and heard Garrison's voice begging me to wake up. I sat up and looked at him; asked if he was hurt, and when he answered in the negative I thanked God. "'We have had an awful lesson, Tom,' said he.

"'Yes,' I assented. 'Have all the devils gone?'

"'All but us. They may be waiting in the next room, though. Let's go home.'

"We gathered up our weapons and left the barn as rapidly as possible, without further hindrance. On the way home we again swore eternal friendship for each other and mutually agreed to relinquish all pretensions to the love of Fannie Watson. That young lady did not suffer from our desertion, for some three years later she captured a Nashville merchant and made him a model wife. If there is any moral in this story you can extract it as readily as I, but I will say that it is only one of a long series of ghostly incidents which have come to me in the past twenty years, and when opportunity presents more of them may be related." T. P.

Gifts for the Holidays!

To those who desire gifts for the season of the "Glad New Year," the following list of books is offered:

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The echo of an infinite and ever-inspiring impulse is resounding in the spiritual avenues of the incipient soul, offering up, maybe, many vague theories to the eternal throne of grace, only to be badly slaughtered by the just criticisms of advance thought as to what is the truth, and where to find it?

These ever-recurring questions may be fully answered only by the slow experience and the gradual evolution of each individual soul, separate and apart from the great floodtide of crude definitions offered by the ruling(?) masses.

"Truth is eternal and shall prevail" and the "Truth will make us free"(?) If, then, truth is infinite verity, shall not all of us, as a part of the great over-soul, have to experience the infinite ultimate of all eternal problems—of all time and space in unending worlds?

If eternal progression is a self-evident and accepted fact (among Spiritualists), it argues the unending continuance of an all-inspiring energy towards greater and grander fields of knowledge, and pre-supposing this inevitable need to be always existent in any realm or condition which the mind can conceive, man nor archangel can ever hope to find or experience, in but small degree, the infinite ultimate of the great unknowable! Therefore, argument may be but a weak, senseless hireling in delving in this great field of thought, and well may all ask: "Where shall we find," and "What is the truth in the infinite sense?"

In a sense, all minds, of whatever stage of development, are primitive—belonging to a primary class, as compared to the all-pervading, or infinite mind. Thus we cannot solve the deep problems of ultimate infinity, else I am impressed that the great moving power of immortal life would be lost to us, (that is, our existent energies for greater knowledge), and thus we become slaves, babes in wisdom, groping in partial, if not total darkness—making endless blunders and frightfully dead to all deep, spiritual issues and the vital principles of the living ego within us.

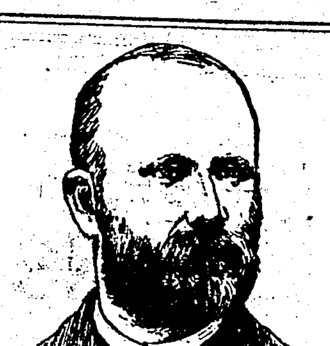
Truth delves deep and silently, while Error keeps to the surface and howls!

In all ages different individuals (man-made gods), have presumed to trace the great fountain of light, truth and wisdom to its very source and highest pinnacle eternal; but does not all mankind finally awake to the simple, but humiliating fact that there are still grander and greater gems of knowledge—infinite issues to solve beyond any and all points of material, or even spiritual vision which may ever be in their power to obtain?

Long may the flag of Truth wave, and The Progressive Thinker be its staff. BURR CHAAPEL.
Waverly, N. Y.

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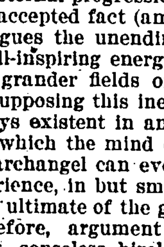
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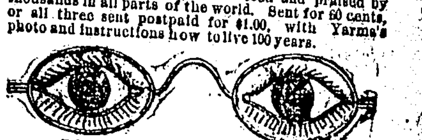
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According to Old Records.

BY DR. PAUL CARUS.

A translation from Japanese, made under the auspices of the Rev. Shaku Soyen, delegate to the Parliament of Religions. Was lately published in Japan. Price $1. For sale at this office.

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VOL. 15. CHICAGO, ILL., SATURDAY, DECEMBER 12, 1896, NO. 358.

A LIBERAL CHURCH MEMBER AT WORK.

BANISHES ILLS.

And Makes No Charges Therefor.

Singular Powers Attributed to a Young Alabama Widow.

CHICAGO INVALIDS MADE WELL BY THE LAYING ON OF HER HANDS—WHAT THE HEALER SAYS CONCERNING THE SOURCE OF HER SEEMING SUCCESS.

"Am I not orthodox? Have I done anything to put me beyond the pale of the church? Is not the body the temple of the Lord? You grant that, I can see. Am I not justified, therefore, in healing the sick if the power lies within me?" says Mrs. Comer in Chicago Chronicle.

A young woman with something more than subdued fire in her eye stood within the portals of the Church club in the Masonic Temple and asked these questions rapidly and vigorously of the Episcopal clergy and laity who were there gathered. It would have taken a spirit like unto that which inspired the Inquisition to have told the questioner that she was a heretic. She was a little woman, young, with the soft speech of the south, and with eyes and hair like the pine cones in her native State, while her cheek was like the petal of a flushed rose.

Mrs. Luverna Comer is probably the only member of the Episcopal church living who is unorthodox enough, according to the conservative tenets of that body, to attempt to heal the sick, the lame and the blind by the laying on of her hands. The good churchmen who gathered in the clubrooms in the Masonic Temple stood a little aghast when this pretty woman suddenly stood before them and vehemently demanded that they pass judgment on her standing in the church. They were not gathered as a trial tribunal, and they told her unanimously that they thought she was all right. She seemed satisfied with the decision and passed on upstairs a flight, where she took up her work once more among a heterogeneous gathering of Christian-Scientists, truth seekers, theosophists and people representing all the known orthodox schools of the Christian world.

Unlike so many of the alleged faith healers and Christian scientists who claim the power of removing disease by faith alone, Mrs. Comer does not assert her power for private gain. She attends all who go to her without compensation of any kind. She says that she knows not whence the power comes, but that it is hers for the sole purpose of doing good and that money will not compensate her for its exercise. She works absolutely without remuneration.

ONE ALLEGED CURE.

One not being able to doubt the evidence of his senses it must be admitted that Mrs. Comer has done some startling things in that little room in the Masonic Temple. W. D. Avery, living at 487 State street, hobbled into the elevator on crutches one day last week. He had been a victim of rheumatism for years. The disease had been succeeded by almost complete paralysis of the legs. He was not a believer and made no pretense whatsoever of any innate love for religion. He was so weak when he reached the floor upon which Mrs. Comer was holding meetings that he had to be supported to her presence by two people. He talked to her for five minutes and left his crutches alongside the organ, walked out of the room and to his home. He has had no return of his paralysis since.

"I don't know how she did it," said Mr. Avery. "She touched me on the shoulder, told me to drop my crutches and to walk. I was afraid, but I made a 'brace,' as it were, and I walked, and have been walking most of my time ever since, for the experience was a novel one to me, and I would rather walk than sleep or eat."

MRS. COMER'S MISSION.

Mrs. Comer left Chicago yesterday, and is going about the country for a while trying to get 100,000 people to pledge themselves to go to Washington next year to attend a gathering which she calls an "anti-ism" congress. She has a dream that some day there will be no dividing line between churches. Although she is a staunch Episcopalian so she says, she doesn't care about having the new church founded on the lines of apostolic succession. All she wants to do, she declares, is to get them together, to acknowledge the Lord Jesus Christ and to think of nothing else. Mrs. Comer says that her healing power ought to give her some claim on the consideration of the people.

She has been out of Chicago barely thirty-six hours, and one of her last works before she left was to talk to a little child named Eleanor Lasser. Eleanor had an affection of the eyes which Chicago oculists had declared incurable. There were external evidences of the disease, which made its presence apparent to the casual observer. These passed away within ten minutes of the time that Mrs. Comer placed her hand upon the child's head. The child felt the change and instantly exclaimed: "I see you all."

Martin Moe of No. 558 Humboldt street, Chicago, had worn glasses for years and was getting blind rapidly. He went to Mrs. Comer within the week and she, in the presence of at least 100 people, put her hands on his head, said a word or two and Moe received back his sight. He said afterward:

"My eyes are now as strong as when God made them."

THIS WAS A PUZZLE.

MajorieSummers, a child 14 years of age, was in the last stages of consumption and her mother was told by the attending physicians that the child must die. She was taken to Mrs. Comer, being carried to the woman's presence in the arms of an attendant. She walked away and is now apparently perfectly well and is the hardest kind of a puzzle to her former physicians. This child lives at Fulton, Ill., and the residence of her parents is to be one of Mrs. Comer's first stopping places while on her journey. The clergymen of Fulton knew of the illness of Marjorie Summers and have seen her since her almost instantaneous recovery. They have opened their churches and have told Mrs. Comer that she may preach in them, and, if she is able, this qualifying clause they put in—she may heal the sick.

Mme. Albert, who has been at the Palmer house, Chicago for years, suffered eighteen years from paralysis of the face and one of the eyes. Mme. Albert said that she had tried everything that the best physicians could prescribe or do and her paralysis was no better. Mrs. Comer cured her with a single touch, and Mme. Albert will



MRS. LUVERNA COMER.

tell anybody so who chooses to call upon her.

WALKED TO HER TRAIN.

Mrs. R. F. Martin of Marengo, Ill., came to Chicago last week and went to one of the meetings which Mrs. Comer held. Mrs. Martin had a complication of diseases. She had been unable to walk for years. She walked to her train, however, from the Masonic Temple, after Mrs. Comer had put her hands upon the woman and had told her that the Lord would heal her. A letter came from Marengo Wednesday. In it Mrs. Martin said that she had just prepared a dinner for forty-six people and that she had done it without the least fatigue.

Mrs. Comer is not without a vein of humor. In speaking of Mrs. Martin's case she said: "This woman has so many things the matter with her that I thought possibly time would cure her before she got through telling me of her ailments."

HER PECULIAR SYSTEM.

The peculiarity about Mrs. Comer's method is that while she says herself that her power comes from the Lord she does not require in the person healed the possession of any faith whatever. So-called faith cures of the Dowie and other stripes require that the person who is to receive the benefit must believe on the Lord Jesus Christ with soul, heart, mind and body, and give himself over to nothing else but the thought that he is wholly God's and can be cured alone by God's mercy. The persons who by some means or other have become rid of their body ailments while in attendance at Mrs. Comer's meetings, have not been in the main church-going people at all. Most of them, on the contrary, have been of the nonchurch-going classes and utterly skeptical as to Mrs. Comer's powers. They only went to her when interested friends told them that they would not be obliged in any way to commit themselves to any profession of faith, of religion or of belief in God or the power of the woman who was to attempt to heal them. Physicians have been in the place and have seen some of this healing done. The cases enumerated above are those of persons who were healed in the presence of a crowd. The thing was not done under a bushel, and they have been willing witnesses to their cure without pretending in any way to account for it. All sorts of things have been put forward as the means whereby it has been accomplished. Suggestion, hypnotism and will power have been the favorite explanation advanced.

Mrs. Comer says: "It is pure faith on my part in the Nazarene. This power is in me, and I can account for it on no other ground than this abiding belief which I have in Christ's power to cure through me on account of my implicit faith in him. I am not a Christian scientist. I am not a hypnotist. I don't know what they mean, when they say I cure by 'suggestion.' A man named Clarence McIlvaine is manager of the Grand hotel in Cincinnati. He had locomotor ataxia in its worst form Dr. Prendergast of the Cincinnati board of health told him that he would never walk again. I heard of his case and went to see him. I laid my hands upon him. He got out of his wheel chair and walked. The locomotor ataxia left him. I have a letter from him. He tells me to make it public. He says that he is to-day as strong a man as any in the world and that he has been such from the moment that I touched him.

"It has been said that when some person professing the power of healing is able to cure a deformity where the surgeon's knife and doctor's medicine are alike unavailing it will be time enough to say that the cure is something beyond the effect of simple will power. A Washington child was born with a malformation of both ankles. She suffered frightfully. The best specialists in the United States said that she was incurable. She wore iron braces on both feet from the time that she was first allowed to stand. The instant they were removed both ankle bones left their sockets, as it were. I touched this child and she was healed instantly. She described the healing feeling as one like that given experienced when one day she had been given a gentle electric shock.

PART OF HER LIFE.

"This healing is part of my life. I have to do it. I can't help it. It is as natural for me to do it as it is for you to eat your dinner. I am not a crank, but perhaps I am an enthusiast. They tell me that the Episcopal church frowns upon anything which is not based upon an old-time conservatism. I am as conservative as the church in everything, perhaps, except in this one use of power which some people might think trended toward the uncanny. I was confirmed by Bishop Wilmer of Alabama. I was originally a Baptist, but once, when I was ill, my sister, who was a church-woman, sent for a priest of the Episcopal church. He prayed in a way which I liked. I found nothing narrow in it and I became an Episcopalian.

Four years ago I was at the Buffalo Lithia Springs, Va. I had been in bed for weeks. The physicians at the place told me that I must die. I had all sorts of physical troubles, and as a last and fatal complication, blood poisoning was about to set in. I was in bed awaiting death. Then the remembrance of the New Testament promises came to me. I remembered the "Knock and it shall be opened unto thee," the "Ask and ye shall receive' and the message about the faith which can remove mountains came to me. I remembered there in my pain and sickness how people had said that the reason we did not always get what we asked when we prayed was because it was impossible to feel that perfect faith which was necessary. I resolved then and there that I would pray and that in my heart there could be no room for doubt. I prayed for half an hour. Then I arose, dressed myself and went in the garden. For two hours and a half longer my spirit knelt in the presence of God, and faith went with the petitions. I could actually feel the cure taking place within me. Strength came back and a feeling as if I were a child again. I went in to the physicians who had pronounced me but a few hours before incurable. They were astounded. I insisted upon an examination. At its conclusion they told me that I was as well a woman as there was in the land. The external evidences of the disease had vanished. This thing that I tell you is susceptible of proof.

WILL RETURN TO CHICAGO.

"I am coming back to Chicago after a while to make one final appeal to the people to send delegates or to come themselves to the Washington conference in 1897. The conference will include the men, I hope, to whom the people look up, and that out of the gathering much good will come."

Mrs. Comer is a widow with one child. She was born in Pine Level, Ala., probably about twenty-four years ago. She talks like a southern woman and the accent lends a charm to her voice. She does not pretend to have much of an education and confessed frankly in the church club when she went there to get her doctrinal standing passed on that she did not know the meaning of the word heterodox. There are many people who are just now trying to study out how Mrs. Comer accomplished what she certainly did accomplish in the healing line while she was in Chicago. If someone can find out and tell the rest of the world just what it is the subject-matter will make mighty interesting reading and may be of advantage to many a young doctor in his practice.

TREATS OF TWO CREEDS

Western Philosophy Applied to Beliefs of the Hindoos.

VOLUME ON THE THEOLOGY OF THE RAJA YOGA PUBLISHED BY THE SWAMI VIVEKANANDA, WHO ATTENDED THE CONGRESS OF RELIGIONS AT THE WORLD'S FAIR—IT CRITICISES CHRISTIANITY WITH TOLERANCE AND EXPOUNDS THE IDEAS OF THE EASTERN FAITH.

There is something delightfully refreshing in listening to the philosophy of the East. We have so long been accustomed to send out missionaries to convert the poor, ignorant Hindoo that the idea of reversing the situation and taking the Hindoo as our teacher brings a mental shock which is most invigorating. It is only the ignorant, of course, who really regard the religion of the Brahmin as little better than that of the Australian bushman, and yet so many theistic shams and so much of the exploded mysticism of the last few years have been associated with different parts of India that even the wise can hardly be blamed if they look upon any apostle of the great Indian creed as a fanatic or charlatan.

Without any personal knowledge of the Swami, who was such a familiar figure in the Congress of Religions at the time of the World's Fair, without caring to inquire whether he came with due credentials from his home in the East, or whether he had a right to speak in the name of the great religion of the East, I can only say that a perusal of the modest volume lately published by him upon the philosophy of the Raja Yoga is calculated to open the eyes of pharisees and fanatics who set themselves upon a plane of thought far above that of the native of India. Indeed, there are thousands of those who profess and call themselves Christians who have never in their highest and best moments attained the level of universal tolerance and love which is the starting point of all Vivekananda's teaching. It would be impossible here to go into the details of the original Raja Yoga, nor would we find there the true essence of what its interpreter has to say. Vivekananda has attempted to apply the advanced ideas of Western philosophy to the old beliefs of the Brahmin religion, and although he might not admit it himself, he has read as much into the old forms as any commentator ever read into Shakspeare. But he has this in his favor—he is able to look upon Western thought and Western creeds from an outsider's point of view. He has criticised us fairly and truly, just as we may criticise Brahminism; only he has shown greater impartiality than any Christian would employ in judging the effete East. And this, perhaps, is one of the great advantages of Brahminism, that it is so universally tolerant. It has kept its hold upon millions of people of very diverse habitation and intelligence simply because it embraces everything that runs counter with it. Indeed, it would embrace Christianity if we were only willing that it should be so.

DOES NOT TOUCH THE MYSTIC.

The Swami succeeds, then, in getting the best out of our Western creeds in such a way that they may almost assimilate what is best in the philosophy of Raja Yoga. And what he tells us is nothing mystic, nothing esoteric, but something very simple if only it is true. We can, he says, by concentration obtain such control over the internal mind that it will be possible for us first of all to abstract the mind from all outward sensation and finally make it master over the Prana of the universe—that is to say, the force which is one aspect of matter. It may appear at first sight as if this were merely repeating the well-known doctrine of faith. We are told that faith will enable us to move mountains. But the Yoga tells us more; it shows us how such power can be obtained by practice, and, indeed, if we are to believe Vivekananda, we have only to practice in order to become true Yogis. Now, obviously there must be some truth at the bottom of this belief, because every creed gives place to something of the miraculous, and we are confronted in every religious history by men who have exhibited this power; nay, more, there are many who profess to wield it at the present moment, for what is hypnotism, or what is christian science but a minor manifestation of this control of Prana? Yet none can tell us how to attain to this height unless indeed the maxims of the Raja Yoga are to be taken as a practical guide.

This, then, is the aim of man: 'To acquire the complete control of matter, and that not by the exercise of reason, but by not by the exercise of reason, but by the development of his superconsciousness. When we have fully realized this power our souls are no longer human, they become Om, part of the divine essence, and Om cannot reason; the omniscient can have no possible use for reason; therefore there is a state of superconsciousness above reason, just as there is a state of subconsciousness below reason; the state, for instance, of a stone. There are many, of course, who would say that subconsciousness and superconsciousness are the same; in both cases reason is dead, and the passage to either one or the other is a movement of degeneration. Not at all, says Raja Yoga; just as there are vibrations of light so low that one cannot see them, and then more intense so that they become light to us, and then more intense still so that they become darkness to us again; so it is with consciousness. And just as the more intense vibrations of light are brighter far than the low vibrations, if we could see them, so is the superconsciousness of the Yogi a far higher state than the subconsciousness of the stone.

CONCURS WITH WESTERN PHILOSORHY.

Now this is most true: We know that "the dead wall of reason" must some day be overcome, and from the days of Plato to the days of Kant all philosophers have striven to find the key of this universal knowledge. Yet no one of the philosophers of the West has ever expressed so clearly the fundamental difference between reason and omniscience, or shown so simply how necessary it is for us to divest ourselves of the raiment of reason. Rationalism is the constant cry of the present, although we have only to think for a moment in order to see that no change from our present state is possible which does not imply the breaking down of reason's barriers.

Granted, then, that this state of superconsciousness can be attained, we are confronted by many difficulties. In the first place, since we can all apparently obtain complete control over matter,



SWAMI VIVEKANANDA.

what is to prevent the universe falling into a state of hopeless anarchy when there are so many who have the power of gods? In the second place, how is this state of superconsciousness to be acquired? Obviously we cannot accept the teaching of Raja Yoga on that point, and it is hard to see how Vivekananda can accept it, unless we bear in mind the fact that he is a Hindoo, and the Hindoo, as Hegel has pointed out, is like a child in his philosophy. He is nearer the truth, perhaps, because he is nearer the sea of immortality from which he came, but his methods savor of the pseudo miraculous, just as a child's endeavors are rendered ineffective by the faith he puts in his own childish contrivances.

SUPERSTITION THE WEAK POINT.

Now with all the good will in the world we can never be brought to believe that to breathe in through one nostril and after holding the breath sixteen seconds to breathe out through the other will result in freeing our soul from the ties of the flesh, even though we should mutter words of pregnant meaning during the operation. This, of course, is the weakness of Vivekananda's teaching—that even he cannot divest himself entirely of superstition. Yet it is hardly to be expected that he should do so when it is remembered that there are hundreds of well educated Hindoos who thoroughly believe such legends as that of Hunyman, the monkey god, who tried to carry off Ceylon and whose tail was set on fire by the inhabitants; an act of revenge which brought retribution with it, for the monkey god promptly retaliated by setting fire to their city with his tail. But Hindoos are not the only superstitious people. Is there a single religion in the world which is free from superstition or fanaticism? We can well afford to let the Yogi believe in his breathing exercises if in return he will tolerate our religious observances. Besides, we may laugh as we will, but it is absolutely certain that we would gain, if only from a physical point of view, by his instructions. Imagine the effect upon the hard-worked business man of one hour of meditation spent in a clean, flower-bedecked apartment every morning. Such a practice would be a perfect cure for many cases of nervous prostration.

NO REAL RESULT.

Still there is a stronger argument against the practical part of the Raja Yoga, and that is the fact that, as far we know, there has never been any genuine result. Prophets have perhaps stumbled by accident upon the true path, but the ordinary Brahmin seems to be as far from Nirvana as ever. To this Vivekananda would reply by quoting a parable, in which the impatient aspirant is condemned to a new cycle of probation, while the patient learner is given instant release. In other words, 4,000 years is no proper test; it is merely a period of temporary transition in the eyes of the Yogi. Vivekananda vigorously opposes all attempts at christian science or hypnotism as denoting the ruin of the soul. Where one soul gets command over another it must end in the annihilation of the weaker. Every soul must work out its own salvation. Nor is it a fair criticism to call that salvation mere nihilism. Nirvana, as has been already pointed out, is a state which at present we cannot conceive; even Aristotle, who call it "theoria," shrank from following it in its legitimate conclusion; yet it is none the less a state far higher than our present one, to which we may some day attain if we have but the necessary patience. The Swami is far more candid about his religion than most Brahmins, who do believe in mysticism and think it foolish to let the common herd into the secrets of the universe. This candor compels our attention, and if we cannot profit by reading the aphorisms of Patanjali we can at all events find much food for humble thought in the wise teaching of Vivekananda. W.

THE UNSEEN WORLD.

We Are Already Inhabitants of a Spiritual World.

Our Duty Toward the So-Called Dead.

A clergyman of the Church of England has written a book narrating his experiences with the unseen world, and in it he says:

"If the so-called dead are near us and appear, what is our duty toward them? Are we right in seeking fellowship and intercourse with them? What is the nature of their mission? Have they anything of surpassing interest to impart to us? Moreover, in what relation does the whole subject stand to revealed religion? * * * There are persons willing to acknowledge that in an age in which men's highest interests are in danger of being lost sight of in the pursuit of temporal gain, a fuller light is being thrown on the truths respecting the higher life, and the all-important fact of individual immortality. * * * If those whom we call 'the dead' are in reality near to us and both anxious and able, under certain conditions, to communicate with us, it is right and necessary that we should know it."

There is certainly a marvelous awakening of the world to a consciousness of the direct influence from the life just beyond, and there is no more extraordinary anomaly than that the church—the church universal, as a rule, inclusive of each and all sects and creeds—holds an attitude hostile to the careful and reverent investigation of the possible communion between the two worlds of the seen and the unseen. Here, on the one hand, is the vast organization of professed Christians; of those—pastors and people—who have definitely ranged themselves as accepting and pursuing divine truth; as holding faith in immortality and the infinite development and progress of the soul; yet who regard as variously wicked or weak—sinful or silly—any definite pursuit to discover what relations, if any, exist between the two worlds of the visible and the invisible, or, to be accurate, the seen and the unseen. For the time has passed that we can actually designate them as the physical and the spiritual. None of us would tolerate the assertion that the physical and the spiritual. None of us would tolerate the assertion that the present life is exclusively a physical one.

THE SPIRITUAL WORLD.

We all realize that we are inhabitants already of a spiritual world; that we are ourselves spiritual beings; that we are in perpetual touch with spiritual forces, but the further proposition that we may be in constant association and communion with those who have passed beyond death is deprecated, discouraged or denounced. Now and then it is even said of a clergyman who sincerely attempts to investigate this subject that he is very "brave," an expression not infrequently made regarding Rev. Minot J. Savage in his well-known efforts to gain light on this problem, and to demonstrate, if possible, its truth or its untruth. But a dispassionate observer might well ask why, in the name of all that is important, should not Mr. Savage—a professed minister of Christ, a teacher of divine truth, a leader in all that pertains to the higher life of man—why should not he of all persons, why should not all the clergy, of all persons in the world, make earnest and intelligent and reverent effort to learn whether the potent truth of the immortality of the soul cannot relate itself to the present life as a factof infinite value, rather than remain fact of infinite value, rather than remaining this question, one may be answered that the minister's supreme duty is to teach the lesson of living well the present life—of being just, generous, considerate, truthful, honest, and kind—of living with love to God and love to man. Granted; but would the further truth—if it be one—that there may be constant, natural, and recognized communion between those in the seen and in the unseen, be in any way inimicable to not only moral, but holy living? On the contrary, would not the clear realization of the mingling of the two worlds— or states—be its perpetual check upon all that was unworthy, its perpetual stimulus to all that is pure and noble, and of good report? Realizing this constant communion, could one not say of those whom death had removed:

Regret is dead, but love is more
Than in the the summers that are flown;
For I myself with these have grown
To something greater than before.

TANGIBLE TESTIMONIES.

In a book referred to by the English clergyman, there are four chapters of asserted experiences of his own; of experiences of visible, audible, and tangible testimonies of presence and intelligent communication with those in the unseen. These chapters are entitled "Spirit Knocks," "Spirit Writing," "Spirit Voices," and "Spirit Forms." The record is both scholarly and sincere. Its literary quality is unexceptionable. The defect of the book is in that the author withholds his name. Presumably, he does this because of the unaccountable popular prejudice against a minister's concerning himself with the phenomena of spirit communion. But why should it require heroism for a man to give his name to what he believes to be true? And who, so much as the clergy, should be supposed to be the leaders and teachers of this next phase of spiritual truth in case it is proved to be a truth?

The only practical difference to-day between the older and the newer phases of spiritual belief is this: That the one believes in the immortality of the soul, but regards the separation of death as final from those who still remain on this plane of life. If A is to outlive B for fifty years, then must he wait fifty years before having continued companionship with his friend, while the newer belief is that between B in the unseen and A in the seen there may be a perpetual intercourse of spirit to spirit, thus if A felt himself companioned in spirit, it would not only infinitely lessen all the anguish of bereavement, but would be the constant stimulus to live that higher life of the spirit—that life which is joy, peace, and love—that life whose joy, peace, and love can only be wrought out of the moral virtues of truth, honesty, courtesy, and flawless integrity. In fact, this belief gives the most remarkable impetus to the spiritualization of life.

The above item is from Lilian Whiting's correspondence in The Chicago Inter-Ocean. Miss Whiting never misses an opportunity of speaking a good word for the cause of truth, and the large circulation of that paper among the people who do not read spiritual papers must do a great amount of good. R. NEELY.

PROF. BARRETT'S ADDRESS.

Other Subjects Treated of Especial Interest.

Why remain in ignorance? Why don't you keep posted in regard to the great Spiritualistic movement? Prof. Barrett delivered an address before the National Association of Spiritualists. It was an important one, and should be read by every Spiritualist in this broad land. We have had his address (which covers three pages of The Progressive Thinker) and five other important lectures and articles embodied in one paper, which we propose to send forth to illuminate the minds of those who have not had an opportunity to read them.

The first page of this paper contains the lecture by Col. Ingersoll, given in a Chicago pulpit. It scintillates throughout.

The second page contains a highly interesting lecture by Mrs. Cora L. V. Richmond, on the "Dwellings of the Dead."

The third page has a splendid article on "Science versus Theology," in review of Andrew D. White's two superb volumes.

The fourth page has another excellent lecture by Mrs. Cora L. V. Richmond, on "Spiritual Unfoldment."

The fifth page is very suggestive throughout, and is devoted to the "Hindoo Teachers—They Will Try to Capture the United States."

On the sixth page commences Prof. Barrett's admirable address, occupying three pages. In order that all whom this notice may reach, can secure this address, as well as the other lectures and articles, we have made arrangements to have 10,000 copies printed to be sent out free to every new trial or yearly subscriber. This paper is well worth 25 cents. Every Spiritualist who wishes to know what has been going on should carefully read it. Our regular subscribers have, of course, had the contents thereof.

We will also, in connection with this paper, send out another equally as valuable. The first page contains an excellent lecture by Virchand R. Gandhi, a learned Hindoo. The remaining seven pages contain the wonderfully thrilling narrative (founded on facts) entitled, "The Night the Light Went Out," exhibiting many of the inside workings of the Catholic Church. Besides the address by Mr. Ghandi and the remarkable narrative, "The Night the Light Went Out," the first page has an excellent communication obtained through Ouija. The second page has a startling statement in reference to the "Romish Octopus—It Is Winding Its Poisonous Coils Around Washington." The poem on the same page, "The Sad Picture of a Wrecked Human Life," is wonderfully suggestive. The third page has a striking illustration showing how the Romish Church treats heretics. This page and the fourth also have a continuation of the "Romish Octopus." The fifth page has that remarkable poem, "St. Peter At the Gate." Every freethinker should read it. It is full of excellent "points." It also contains interesting facts in reference to the Romish Church and offices. The sixth, seventh and eighth pages have the following: "Monasteries and Convents—Where Those Alive Are Entombed." "Rider Haggard and the Immuring of Nuns." This paper alone is well worth the price of a year's subscription.

Every Spiritualist in this broad land should have these two papers. They will be sent to anyone for five cents per copy, or ten cents for the two papers. Stamps received. Remember, please, that these two papers are sent out FREE to all NEW trial or yearly subscribers.

Nothing is such an obstacle to production of excellence as the power of producing what is good with ease and rapidity.—Aikin.

If a man has any brains at all, let him hold on to his calling, and, in the grand sweep of things, his turn will come at last.—W. McCune.

Hawthorne spent from six months to a year in the composition of each of his romances.

Hallam consumed thirteen years in collecting the materials for his "Literature of Europe."

Lord Brougham commonly spent three or four weeks in study before writing a great speech.

Southey is said to have written "Thalaba, the Destroyer," in six months.

Each on sees what he carries in his heart.—Goethe.

SPIRITS AND DISEASE.

Obsession and Obsessing Influences.

Promiscuous Circles, Ignorance of Spirit Control and Causes of Obsession.

One great cause of sensitives becoming obsessed or being troubled with obsessing influences, is sitting in promiscuous circles. Another cause is in trying to force mediumship, to bring out and develop it too fast. I have known persons that were hypnotized to develop their mediumship, before they were centered in themselves and had a band of good spirits established about them for protection and guidance in their spirit work, to become possessed by lower influences and spend years in misery and sorrow.

In cases of hypnotism a great deal depends upon the character and principles of the hypnotizer, and people should be very careful to know whom they are being hypnotized by. I have seen it demonstrated and proven to my perfect satisfaction, that a person can be hypnotized to do evil as well as good. The obsession or possession of people by undeveloped forces is by hypnotism. Mediums are often hypnotized by their spirit controls.

Mediums should be educated not only in the rudiments of a school education, but certainly in the phenomena and philosophy of Spiritualism. The phenomena of spirit control and influence should be carefully observed and studied. This will help mediums to guard and protect themselves against the power of the lower forces.

I know some mediums who have an intuitive soul-development, whose brains vibrate in unison with the spirits of higher spheres, who deliver as fine lectures as any of the cultivated and educated ones on our platforms. But this is an exception, and not the rule. I heard one of our speakers on a public platform say that she did not believe in organization; that you could not organize a truth. Neither did she believe in the education of mediums, or physical culture. Those people who sat and listened to hear her murder the English language, and saw her awkward manners and gestures, thought a little more school education and a few lessons in physical culture would do her no harm, but much good, in the furtherance of our cause; and it was a great pity such mediums should take the field to become leaders and teachers before they were prepared for it.

We often find mediums and their controls who are ignorant and use a great deal of slang and street vernacular, and they go on from year to year in the same way, seeming rather to retrograde than progress. If these mediums would set about educating themselves, they would also educate their controls, who are also sadly in need of education.

The bands of conscious mediums, who have not the intuitive or soul-growth highly developed, are more dependent upon the brain powers of their mediums; and it is all the more necessary that they should be educated. I find on a close investigation and study of spirit phenomena, that the medium's own preconceived ideas and thoughts enter largely into all phases of spirit phenomena. Then how important it is that we all lead good, true, spiritual lives that will throw around our mediums an aura of love and harmony which will make conditions favorable for advanced spirits to give to us through their instruments the grandest and best thoughts from the higher spheres.

I have not written this in a spirit of censure or criticism, but to call attention to those things which are of vital importance, not only to a medium entering the field but to the world at large.

A few years ago my wife and myself attended a few circles at the house of a friend. Coming to these circles was a lady with her two children—a young man and a girl of nine years.

This girl had previously developed clairvoyant mediumship. Some of the time her control would give very clear and correct readings to members of the circle; at other times they seemed to be mixed up and could scarcely give anything correctly.

I knew there must be a reason for this, and my clairvoyant vision being opened, I saw a band of Jesuitical influences about her who were seeking to destroy her mediumship. On inquiry I found that many people out of curiosity, and others to see what she could tell them about their beaus, came to her, thus bringing a low order of influences. I told them they would see trouble if she did not stop sitting in promiscuous circles and reading for people who wanted their fortunes told.

A few days after this lady moved to a distant town, with her children, to keep house for a brother-in-law. In a short time this girl began to have what the doctors called epileptic fits. She would fall backward upon the floor, every joint in her body would be stiff, her eyes closed, jaws set, and her body would be cold. The mother and brother would rub her vigorously and in a short time she would come to herself.

They soon noticed that she had these spells every time a certain man engaged about the premises came into the house to do chores. This man had recently come out of the State's prison. Other men that were working about the premises were hardened characters—just the right kind of element the lower forces could use to draw from to obsess this young girl. The spells became harder and of more frequent appearance.

One day, while she was having one of these spells, her mother and brother about gave up her coming to herself again, when her control got possession of her and said to the brother to rub quick and hard and she would try and hold "medy's" spirit in her body; that there were bad spirits trying to kill "medy." They renewed their efforts, which in a short time were crowned with success. The control came in again and told them to pack up right away and go back; to not stay any longer; if they did, the bad spirits would kill her "medy."

The lady came back to Northampton and brought the girl in to see me. While the mother was relating to me what I have previously written in regard to the child's case, all at once the girl was thrown violently backward upon the floor, and by the manner in which she was thrown it would seem as though an invisible force seized her. I stepped to her side; her body was rigid and cool, jaws pressed tightly together, her eyes closed and sunk in her head; and such a look of hatred, revenge and maliciousness, you do not often see depicted upon a human countenance.

Knowing it was a spirit controlling her, and wishing to retain, educate and develop him out of his low condition, instead of using force to drive him away, I picked her up and laid her upon a sofa.

At the moment of placing my hand upon her forehead, with a terrible oath the spirit of a man opened her eyes and cursed me for breaking his power; then turning to the mother he applied to her all the vile epithets he could think of and bitterly cursed her for bringing her daughter to me. After reasoning with him he promised to let her alone and aid us all he could in breaking this power that was holding her, and in restoring her to health. For four consecutive days I treated this girl, and each day from nine to twelve spirits, similar to the one above described, controlled this girl and my wife, besides those which were helped by our bands in spirit, who did not control.

The snow was quite deep at the time, and these vicious spirits would control her to run out doors if she was not closely watched, jump into a snowbank up to her waist, and then leave her. A watchful eye had to be ever upon her, as one moment she would be conversing with me or someone else, in a conscious state or controlled by her little familiar spirit, and at the next moment she would be controlled by one of the vicious spirits, and a slap in the face would be the next result.

After four days the conditions were completely broken and she was restored to perfect health, and has had no trouble from that time.

Try the spirits—do not swallow everything that spirits say, simply because they are spirits. I accord the same courteous treatment to spirits that I would to mortals. Prove all things and hold fast to that which is good.

A. A. KIMBALL.

Northampton, Mass.

THE ETHEREAL BODY.

Interesting Thoughts and Speculations Concerning It.

To the Editor:—In an article published in The Progressive Thinker of November 21, I endeavored to reply to one of a series of questions propounded by "Alcinous" in a previous issue. I will now attempt to throw a little light upon some of the other points on which your corespondent seeks for information.

His second question reads: "Do the phenomena presented by the ethereal body represent the true ego of an individuality, or is it stupid or more intellectual?

The phenomena presented by the ethereal body, inasmuch as they are produced by the ego employing that body as its instrument must, in the main, represent the true ego. It should, however, be remembered that this instrument has its limitations and imperfections. Like the physical body it is mutable and perishable, therefore is affected by conditions and environments, and is subject to influences brought to bear upon it by other egos. The more the ego develops the innate power which it possesses, the more perfect control it is enabled to exercise over its own. Hence the phenomena presented by the ethereal body, similarly to those presented by the earth body, represent the true ego of the individual affected more or less by other positive wills and by conditions over which it has not yet attained supremacy. The more nearly the individual approaches perfection in the mastery over his animal propensities and lower self-will, the more completely will all the phenomena presented by him, whether through the physical or astral bodies, or by mental operation, represent the true ego.

The intellectuality or absence of it (stupidity) manifested in phenomena is, consciously or unconsciously, estimated by each person according to his own intellectual and spiritual growth. The utterances of the wisest philosophers, being unintelligible to the ignorant and clownish, necessarily appear to them to be the expressions of folly or destitute of meaning. The wisdom of the spirit is folly to the worldly-wise. The ethereal body is capable of expressing more intellectuality than the physical, but if highly spiritualized its intellectuality is of a superior order. Being finite it cannot operate equally upon different planes. The loftier its spiritual development the poorer its judgment on merely material matters is likely to be, measured by the capacity of an ordinary earth brain. Objects viewed in the shadow of materiality and in the light of the spirit present totally different aspects. The intelligence of the one may be the stupidity of the other. In the full flood of spiritual light to which the ethereal body may ascend, it is not impossible that oblivion concerning earthly things may be attained. This to the materially-minded would be perfect stupidity. To the spiritually developed ego, in whom the less would be in this case lost in concentration upon the greater, the same condition would be one of sublime intellectuality.

The question next in order is: "Can the ethereal body entirely escape from its denser factor, the earth body, and leave the latter functioning for years?" To this question, qualified as it is by the word "entirely," it would appear that only an answer in the negative can be given. An entire escape implies the severance of the magnetic cord which unites the one with the other. This would constitute physical death, from which there can, for the individual, be no physical resurrection. Without the rupture of this magnetic cord the ethereal body can sometimes quit its denser factor and travel great, although limited distances. It may remain absent for longer or shorter, but in every case still limited periods. Through the connection maintained by this cord the earth body continues to perform at least involuntary functions. The heart and the pulses beat, and breath is drawn, although possibly in so feeble a manner as to be imperceptible to others. Whether voluntary functions can also be carried on; whether in the absence of the ethereal part the physical can converse, reason and work, may be considered open to doubt. I do not think in this infancy of what might be termed modern psychical research we have sufficient data to determine it. It is, however, possible that other spirits, clothed in their ethereal forms, may take possession of a body quitted by its own ego and retain that possesion for a long time. The well-known case of the Watseka Wonder would warrant us in concluding that the ethereal body of a decarnate spirit may assume the yet living physical body of another and occupy it during the absence of its owner, performing for several months all ordinary physical and mental functions. There appears to be no reason for fixing any time limit to their power. Experiments in this direction should be undertaken, if undertaken at all, with extreme care. Each ego owns, in this life, an earth body, capable of good and of ill works. It is itself responsible for the character of those works and should never surrender its control except for brief periods and sufficiently important reasons.

E. J. BOWTELL.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Babbitt, M. D., LL.D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price, 75 cents.

THE FUTURE.

Man Should Be Able to Predict It.

ANALOGIES OF NATURE—THE VEGETABLE—THE INDIANS—FISHES, SERPENTS AND BIRDS—CAPTAIN KANE'S BULL DOG.

A false education has taught us that "the future belongs to God," and that it is blasphemous for man to even attempt to pry into it. Trained from earliest infancy in this belief, probably nine-tenths of the people of the United States are disposed to doubt when they hear it asserted that the future can be predicted. They occupy a position similar to the people before the time of Galileo. Educated in the doctrine that this earth was flat, they looked with abhorrence upon all who maintained that it was a sphere, and when Galileo was imprisoned by the Pope and Cardinals for maintaining that it moved in an orbit around the sun, revolving upon its axis at the same time, the common people felt that this early martyr to science was properly punished. I have not a doubt that there are millions in the United States to-day who, should they hear me assert that man ought to, or can, predict the future, would look upon me as an enemy of God, and foolishly imagine that they could win the favor of that God by injuring me through any means, fair or foul.

I start with the proposition that man should be able to predict the future, whether he is or not. I base this upon all the analogies of Nature, wherever, in her ample domain, I have been able to explore. Commencing with the vegetable, I observe that it predicts the future, growing in a way best adapted to the contingences of that future. In New England, if the winter is to be mild, the corn husks grow loosely about the ear; if severe, then they grow closely, uniting beyond the upper end so compactly as to exclude the rain. The Indians observed this much before America was discovered by Europeans, and it was one of their "signs" for judging of the weather, the seasons, etc.

Fishes predict the approach of a storm, the changes of seasons and many other things. Serpents and birds do the same thing. Rats desert a building when its destruction is pending. Ground squirrels and gophers abandon bottom land that is to overflow the following spring, but remain if it is not to overflow. In Maine the wood squirrels lay up a large store of nuts in the fall, if there is to be a hard winter, but are not so provident if the winter is to be open or mild. Captain Kane's bull dog lost his coarse hair in the arctic regions, and in its place came out fur as fine as a beaver's. This was a case where Nature herself predicted, and in her bountiful care provided for the contingency. The otter, or any furred animal, taken to the tropics, soon loses his fur, receiving in its place coarse hair. When there is to be a high flood in the spring, the muskrats and beavers provide for it months in advance, by choosing high ground for their houses: If there is not to be much of a flood, then they build on lower ground.

I might multiply facts of this kind, but deem these sufficient to make out my case. Suppose some one objects, that in the cases cited, it was not the power of prediction, but that instinct with which God in his merciful providence saw fit to endow the lower order of animals for their protection: Well, that is a poser, sure enough! It is also a fair specimen of the clerical logic with which, from our earliest recollection, they have been accustomed to silence all spirit of inquiry or investigation in answering the objection, hoping that others may profit by the example, and learn to reason.

Prediction simply implies a knowledge of the future, and it is not of the slightest consequence whether that knowledge is instinct or reason. Such quibbling is on a par with the swell clergyman who corrected a gentleman who inquired how he traveled, by replying, "I did not travel at all; I came in my own private carriage." No matter whether the knowledge is instinct or reason; whether it comes from God or the Devil; whether it is exercised by an animal or human, so long as it foretells the future it is prediction.

We next consider that knowledge in the animal is based almost entirely upon instinct, while in man it is based almost entirely upon reason; it therefore inevitably follows that what the former does through instinct, the latter accomplishes by reason. This proposition requires no proof. I next lay down that it is just as necessary for the well being of man that he should be able to predict as the animal: further, that, as reason is a higher order of intelligence than instinct, it is far more rational to conclude that man has been endowed with the power of prediction than the animal. Intelligence in both man and beast has been found to be in the proportion of the brain to the spinal marrow, increasing as the difference increases. Thus, in the fish, the brain is to the spinal marrow as two to one; in the serpent, as two and a half to one; in the bird, as three to one; in the mammal, as four to one, and in man, as twenty-three to to one! Therefore, to assert that God has conferred the power of prediction upon the lower order of animals, yet denied it to man, not only sounds illogical, but blasphemous.

The animal predicts by the aid of instinct; the man who advertises himself as "the only living Astrologer," tries to do the same. So too, a Brigham Young, and the whole school of modern prophets, from the Indian medicine-man to the aristocratic fortune-teller, who turns up a tea cup or cuts a pack of cards. And all these must fail, for the simple reason that instinct in the human is so much more feeble than in the animal. The status of the infant proves this, for, during the first few months of human life we are incapable of exercising one particle of reason, being dependent entirely for all our intelligence upon instinct; and mark, what imbeciles we are—greater fools, even, than sucking pigs! There you may see the exact amount of intelligence put forth by the fortune-teller, for not one of them knows any more about the future at forty than when an hour old, aided only by instinct. Instinct never expands, never progresses, never learns anything, never makes a mistake. These characteristics all belong to reason. Whatever knowledge an animal may gain by experience or training comes through its feeble reasoning faculties, not its instincts.

If man would predict the future he must do it entirely by the aid of reason. The barometer predicts, but it is exclusively a product of man's reason. There are, so to speak, natural barometers, but we cannot read them by instinct. When the mariner perceives the mercury rapidly falling he knows that a storm approaches, even though not a cloud is in sight; if very ignorant, he may imagine the barometer as the cause. When the astrologer observes that Mercury is about to transit the disk of Saturn, he knows that there will be thunder, lightning, and electrical disturbance; this is one of Nature's barometers or finger-boards. Thousands of them having been learned, they constitute the science of astrology; but to learn them, man must exercise his reason. Astrology is founded purely in the laws of induction; that is, the pointers have all been learned by observation, the same as it has been learned by observation that when the mercury rises in the barometer fair weather approaches.

—PROF. W. H. CHANEY.

A DEAD MAN'S TALE.

Steps of the Process of Mortal Dissolution.

As Related by an Astral Entity.

The following very interesting account is worthy of attention as a study of the process of the dissolution of the bonds between the mortal body and the immoral spirit, as set forth by Polluto in the Chicago Herald. The narrative is weirdly realistic:

By what means the subjoined reached me is a matter of no consequence. It relates to commonplace experiences which are not often elaborated, and which are possibly curious enough to warrant publication.

As to the existence of astral bodies there is unquestionably a general unbelief. Still, there are thousands of men and women of high culture and intelligence who are firm in the faith that each human life is composed of at least two entities, the physical body and an astral body, which is semi-physical and semi-spiritual, and which is very like the ordinary frame of flesh—blood, nerve, muscle and tissue—and which differs from the other in being more attenuated in fiber. It is an etherealized quality, with human elements and the capability, at times, of separation from the corporeal frame and an independent existence. At death it does not lose its individuality, and continues to live either for an indefinite period or, possibly, forever.

It is in the nature of a vitalized sentient shadow of the body, and yet with a species of tangibility that permits it, under certain favorable conditions, to become perceptible to, and hold converse with, some in the flesh. Such are the beliefs in regard to this double of the human being that are held by some of the most eminent thinkers of the day.

I.

I who write this am the astral body of a man who lies dead before me. As his double, although I am living, I am, in a sense, also the dead man, and as if I were he, I shall speak.

The gradual approach of dissolution, the illness, the physical, mental, moral and emotional disturbances which precede and accompany it, are rarely related with exactness. What is often presented as characteristic of the moribund is a perversion of the facts.

My life, including its course and eating, was not especially remarkable. I was of robust youth; was religiously educated in the straightest fashion; had a fair education in the schools and business, and pursued an occupation which without over-exertion furnished me with a moderate competence. I enjoyed, as a rule, superb health, and also enjoyed an almost total exemption from injuries. Life thus passed equably and uneventfully until I had reached a half-century.

II.

It was at this period that slight ripples began to disturb the level of the hitherto pacific surface of the sea of life. Sleep, always undisturbed and refreshing, began to be broken. Always had I fallen asleep when my head touched the pillow, and the rest would last for hours without interruption. Now it would be hours before I would drop into a fitful and restless slumber, which would be haunted by frightful visions of domoniac forms, bottomless chasms and towering heights, adown which I was hurled like Lucifer from the battlements of heaven.

My splendid appetite began to fail; my disposition for physical and mental exertion lessened; my average good nature became tainted; my nerves, always sheathed in impenetrable defenses, became bared, as age wears the enamel from a tooth, leaving its tender fibers exposed to incessant and painful contact. Irritation took the place of the ordinary endurance of my nature. Strange and violent pains at times seized me with ferocity.

All these changes did not come in a month, or a year, or in five years. They were almost imperceptible in their approach. It was a half-score of years before all these changes forced themselves on my attention, and I discovered that I had grown thin and was losing my strength.

Well-meaning friends contributed to the hastening of my awakening from the unconsciousness of falling health.

"What in the world ails you? Have you been sick?"

"No, I never felt better in my life," I would reply, at the time a chill shuddering along my nerves as their remarks forced themselves on me as a deadly portent. "What makes you think I am not looking well?"

"Why, you're so thin and pale. You want to see a doctor."

Another effusive acquaintance: "Why, old boy, you're getting old. Anything the matter with you?"

II.

Then I suddenly began to notice the deaths among my acquaintances. It came to me with the suddenness and pang of a dagger-thrust that So-and-So, who were younger than I, were dead. I glanced about among the people I knew, searching for those who were my chums and companions ten and twenty years before, and I discovered with a throb of pain that only here and there one remained.

I began unconsciously taking an absorbing interest in the death notices. "Younger than I!" was the sinking comment when such was the fact, and for a moment I came to the verge of hating those who had thus set an example of death at their age. When the decease of the octogenarian, and those who climbed to the very summits of the century was announced, I warmed to their memories as those who afforded examples of the capacity of men for long life.

I grew weaker in health and demoralized in temperament. The slightest obstacle ruffled me, I fell into despondent moods, and lost my taste for society, amusement, labor and study. The inevitable burdens of life became unendurable and I lost all ambition. The once-populous future changed into a waste in which there was nothing save a gray aridity and a lowering sky.

Meanwhile, so far as I knew, I was possessed at that period of no malady, and yet my fancy supplied scores of diseases. I felt the languor and waste of consumption, knew absolutely that I was effected by organic heart difficulty, and at times felt the premonitory gnawings of a cancer, the insidious symptons of Bright's deadly disease and the warnings of paralysis. In this labyrinth of imaginary evils I wandered constantly and suffered as poignantly as if they had been real.

III.

I consulted medical men who examined me and found nothing—"a low, nervouse tone; a little tonic, less work and a rest. No organic trouble, some little functional disturbance of no consequence." At times, after awhile, clouds as is were, drifted over the sky of my brain and shrouded everthing in a mist. I could not always think with clearness. I now and then lost cohesion in thought; my memory occasionally was impaired, and I would forget names, dates and faces; I apprehended softening of the brain.

It was at this period that night became a gloomy and dreaded inferno, with infinite tortures. Sleep was in brief snatches, disturbed by atrocious visions. I swung over the brows of heaven-high precipices; I was chased through caverns of hideous night by monsters, and constantly awoke shivering and sometimes screaming with affright and bathed in perspiration.

The waking period between the moments of sleep were more intolerable after a time than the nightmare of slumber. They were the arenas of retrospection in which memory and conscience fought unceasing battles. A blow that I had given a baby brother; a flying cripple in the playground whom I had kicked in a moment of rage; the reproachful, gentle blue eyes of a dying dove, that I had wantonly shot in a grove, one glorious June afternoon; meannesses that I had been guilty of even to the most minute details; neglected opportunities; misdirected action—all these on such occasions gathered about me and broke the solemn stillness of the night with clamorous upbraidings.

IV.

After a time the most terrible phantom, the most pertinacious monster of them all, made its appearance, and hovered leering at me in the somber night. It was the suggestion of death. "You must die!" it said and flew away.

"Well, what of it? Tens of billions have died, and everybody living must also die. There's young Blank, with all his youth and wealth, he is sure to die some day, and so has the beautiful Miss Fleurette and the newly married couple, the Jeunesses—all of them; not one of them will be spared! Suppose I must? They'll all follow along sooner or later."

And yet these reflections that every son and every daughter of man must undergo the same fate gave me no consolation. I was not willing to share the common lot; I wanted to live—just to live, only to live! It may be that I was not more of a coward than the majority of human beings when they first begin to contemplate the approach of the great butcher. For months and months I fought his appearance; I felt for myself a great commiseration, an acute sorrow that I was obliged to die. It was only when I found him close enough to feel the breath of his nostrils that I ceased to fear him.

V.

Early, orthodox, religious training made itself felt potentially, and there were moments when the child-taught idea of an "angry God frothing with rage," and an ocean of flame rolling on forever, its sulphurous billows, with its shrieking and damned souls, filled me with indescribable horror and apprehension. Again, the suggestion of annihilation world possess me with its awful menace. To be obliterated, to be separated forever from friends whom I loved was even more terrifying than the anticipation of eternal torture.

In time the inspection of these various horrors dulled their hideous intensity, as the victim on the wheel is said to become insensible to pain after the first few blows. A species of numbness, a lethargy permeated me. The subject grew wearisome, I said:

"I am but an indescribably minute speck in the universal collection of human atoms. I am of no possible consequence compared with the stupendous mass. If there be a future in which there is a judgment of human actions, it is no more than just that I pay the penalty of my offenses. All the trillions of specks that have lived and died, and who will live and die, will have to meet the same fate. Why should I distress myself in regard to a future life any more than one of animalculae which inhabit a drop of water in the midpacific? I am of no more consequence in the mighty aggregate of the illimitable universe than this tiny and invisible creation. I will worry no longer."

In time all these phantasms, visions, doubts, and apprehensions disappeared. Then a profound peace took possession of my soul. It was not the pacific repose of hope, but the relief which came from the disappearance of the black broods that incessantly threatened dire results. It was a subsidence of the thundering waves and the castigating winds.

The turbulent sea melted into gentle swells which bore me on with a soothing, craddle-like motion. The ingoing tide drifted me along a shore from which delicious perfume, balsamic and lethal, filled the atmosphere. Twilight came, as, tranquillized by heavy odors, I floated languidly and painlessly on and on, till the twilight deepened into eternal darkness.

It is but natural to suppose that early orthodoxy,—with their indescribably horrible ideas concerning an angry God, an endless Hell of torments, surrounded by sulphurous flames and devils, and so on through the black catalogue of damnable doctrines peculiar to orthodox creeds—must have a most lamentable effect on the mind and mental experience of a dying person not wholly delivered from their influence.

The deaths of terror resulting from orthodox teachings should be sufficient to damn the whole orthodox system, in all its shades, in the minds of all right-minded people.

X-RAY.

To him that has no employment, life in a little while will have no novelty; and when novelty is laid in the grave, the funeral of comfort will soon follow. —Anon.

Believe nothing against another but on good authority; and never report what may hurt another, unless it be a greater hurt to some other to conceal it. —Penn.

Friends should not be chosen to flatter. The quality we prize is that rectitude which will shrink from no truth. Intimacies which increase vanities destroy friendship.—Channing.

Sorrow has not been given to us for sorrow's sake, but as a lesson which we are to learn somewhat, which once learned it ceases to be sorrow.—Carlyle.

When fortune means to men most good she looks upon them with a threatening eye.—Shakespeare.

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Prof. W. H. PEEKE, F. D., 4 Cedar St., New York

THE LYCEUM.

Hudson Tuttle Replies to President Barrett.

In the voluminous message of President Barrett to the National Spiritualists' Association, he at some length introduces the lyceum movement, and reflects on the books used as the cause of its not meeting with greater success. He says:

"The decline of the lyceum is no doubt due to the lack of spiritual instruction in the text-books used as lyceum guides. The books now in vogue are valuable, but the inner meaning of Spiritualism has evidently failed to touch the minds of the children. If different text-books are needed, let us supply them; if different methods of work are required, let us resort to them."

It is true the lyceum work has not advanced as rapidly as we wish, nor kept pace with the splendid achievements of our English brothers; but it is misleading to say it has declined.

To, as admitted by President Barrett, the "splendid work done by the lyceums of Boston, Philadelphia, Baltimore, Cleveland, Denver, San Diego and San Francisco," must be added at least thirty new lyceums organized in the Northwest alone.

Deficient as are the books in use, according to President Barrett, these lyceums base their success on them. The lyceum is a direct inspiration of the remarkable seer, A. J. Davis, and he transposed the children's school in the Summer Land to earth, and made it a model. Will President Barrett tell us how anything can be brought forth by the "talent" which "ought to be encouraged" in the ranks of the National Association more spiritual? In his manual Mr. Davis presented the plan of a working lyceum. It was while engaged in conducting a lyceum of four hundred members that Mrs. Tuttle felt the want of appropriate music, and the repeated inquiries from those desiring to found lyceums showed that further instructions were needed. After years of labor she finished the "Lyceum Guide," as an adjunct to the manual. Any person of ordinary intelligence with the help of the "Guide" can organize and manage a lyceum without other assistance.

It is most true that should a society desire to annex a Sunday-school on the lines usually pursued by such societies, the "Guide" and the manual will prove far too "spiritual" and advanced in thought.

A Spiritual society with a Sunday-school on orthodox lines is an anomaly. There are those in high places in Spiritualism who disfavor the lyceum, and would substitute a half-way Sunday-school to gather in the weak brethren who lean toward the church and have not manliness to openly stand up for their convictions. Such Sunday-schools are in need of books especially composed for them, but we cannot infer that President Barrett has such in mind.

The "Guide" is for the home, the lyceum and societies, and a manual of physical, intellectual and spiritual culture. It contains seventy-five pages of spiritual songs and music, Golden Chain recitations, Memory Gems, Choral Responses, Programme for Sessions, Calisthenics, Marching, Banners, Standards, Band of Mercy, etc. It seeks to outline the work, leaving the leaders to extend it to the fullest. In this it instructs on purely spiritual lines, for Spiritualism is evolution from within, and not the foisting of something foreign from without on the mind. Hence lesson papers or a book of lessons, however wise, soon become wearisome. The leaders must train themselves and then lead up their groups. It is because of the labor this demands, the want of noble, intelligent and self-sacrificing teachers, that the lyceum cause does not make swifter headway.

If there was in the hearts of all Spiritualists the zeal of the mother away in the pine forests of the Northwest who ordered a copy of the Guide, saying, parenthetically, that she had a little son, and there were no near neighbors, but with the Guide she intended to hold a lyceum every Sunday morning, herself and boy being the only members, what an advance there would be!

Instead of such zeal, according to President Barrett's own words:

"It is a standing disgrace to Spiritualism to find so many children from Spiritualistic families in the orthodox and Unitarian Sunday-schools.

"Several of our most prominent platform workers are educating their children for the ministry in some church, upon the money earned by their parents upon the platform, contributed by Spiritualists."

I intended to request President Barrett to state wherein he considered the present books deficient in spiritual thought, but coming to this passage it is not necessary, for does not this admission give the cause clear as the noonday sun? If the parents do not respect the cause, can they ask it of their children? The lyceum is almost always held in a public hall, while the Sunday-school is maintained in the beautiful church, and supported by the whole power and influence of its members. The prestige, favors and inducements are on the side of the church, and against the lyceum.

Hence it becomes the duty of those who would sustain the latter to make more than ordinary effort. The sensitive child should be shielded, as far as possible, when he is put forward as the advance guard in the terrific struggle between free thought and superstition.

I recall, while lecturing before a society in a large city, that I attended the lyceum session with the conductor, who was also president of the society. On returning, I asked why his own three children did not attend. "Oh!" he replied, "they belong to the Episcopal Sunday-school; all their playmates belong there; the minister is very liberal, and the fact is they feel ashamed to go to our lyceum!" And yet this man had assured me that he had never been happy until he had partaken of the bread of Spiritualism! He willingly gave his children a stone. I repeat what I said to him, that were I conductor of that lyceum I would never cease from my labors until I made a society to which my children and anyone's children would be proud to belong.

Books may be had for money, but money will not buy the zeal which is essential for the prosperity of the cause. The "Manual" and the "Guide" have received the fullest endorsements of the Spiritual press, and the only criticism that has ever been made has been by those who did not understand that they were not for the purpose of furnishing a book like the Bible, where texts and passages were to be taken out and crammed into the mind, but a plan to be pursued, with illustrations sufficient to lead on the way. The whole library of Spiritualism, and of the world, is at the disposal of the leaders, all "revelations" and the infinite book of Nature.—Banner of Light.

If a proud man makes me keep my distance, the comfort is that he keeps his at the same time.—Swift.

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HYPNOTISM UP TO DATE

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CRITICAL ANALYSIS.

Mediumship, Hypnotism, and Progress.

There has been so much said on the subject of mediumship that one would hardly expect anything new in the way of throwing light on the dark places. We feel impelled to assert that, like many other matters of deep import, it is vastly beyond the understanding of many who profess the possession of a peculiar gift, and, also, that the teachings of spirits, so called, through alledged mediums are full of fallacies. We as Spiritualists have to submit to fallacies and unreasonable declarations purporting to be authoritative utterances of those of the higher life, when they are no more than drivelings of an undeveloped brain in the earth sphere. We must respect such crudities or be censured. We should not suspect peripatetic mediums of fraud had they no inducement to commit the same, nor would we on that account if they had not done so in thousands of instances. We should not lay to the charge of mediums and their spirit influences gross ignorance and pitiable and miserable attempts at guessing at the past, present and future of persons and events, if they were not constantly displaying these qualities.

We see individuals hunting soothsayers, here and there, wanting to know their coming luck; some to hear from their departed friends, but mostly the former, a number of whom are ready to start a bank as soon as they have been with the diviner. The fact about all this, or nearly all of the so styled business mediumship, is that it is cheap fraud. Those who take pay for such delineations are imposing on the credulity of their victims. It may be all right to do so if a person is forced to it from impecunious circumstances, and there are those who want to be made temporarily happy for a small amount, but the honor nor the smirch should not be given to Spiritualism.

Spiritualism is nothing more nor less than the all-science. It is the "to know" the all of the truth, the great and awful facts of all things, of the whole of nature its growths and products. Mediumship is the door to the great arcanum. The gift is not universal. Many knock and it is not opened unto them. It is a sad reflection that many do not know, their position when brought near the opening to the greater and grander light. He or she who has the power of susceptibility to become psychologized or psychometrized, may not, and, in many instances, has not the discrimination to discern that the impressions which are received upon the brain are only those given by external forces, other than the minds of individuals, in or out of the body, or perchance, or per necessity, in obedience to the wish of the medium at that or some other time.

Every person who has studied mediumship intelligently knows that it is impossible to keep the theories of the medium's mind out of what purports to be messages from the spirit world. It is a task requiring very fine analysis to divine how far this goes; that is, to determine whether certain utterances are from the medium's mind, illumined or not, as the case may be, or whether the same is sensitized recipient, or to take a somewhat different view, to decide where the mind of the medium ends and the spirit correspondent begins. If those to whom so called spirit messages are given possessed the acumen of mind necessary to enable them to tell this, all would be easy sailing in the spiritual school; but they are not.

It may be stated as a fact incontrovertible that, generally speaking, the intelligence of the messages given by any medium is measured by the intellectual endowment of the psyche. The capacity of an individual to become inspired depends on the sensitiveness and strength of the brain. Andrew Jackson Davis, referring to his strange power of discernment by which he wrote his first and greatest work, Divine Revelation, called it the superior condition. He did not attribute it to the intervention of a spirit nor of spirits, but to his own personal gift, enabling him to get in rapport with persons, things and principles.

Conception is only limited by want of growth and development. The former may be construed as referring to the physical machinery of the brain and the latter the means to unfold the spirit. Could human society become fraternized education might be amplified and genius would not be accidental. Then there would appear no prodigies, but all would know now the Lord (spirit), whom to know is life eternal. Spirit evolvement passes from symbolism to definite thought and ultra speech. Incinerating passion bursts out into fiery volumes that wrap the soul in flames of love. The fragments of broken hopes and despoiled ambitions seem only like the gems to a fadeless crown when one has ascended this third heaven of divine truth and elysian, yet when the cord that binds to the eternal is severed we shrink back to a physical life, "fond of our prison and our clay," and question all evidence of the positive existence of a future life. A memory picture of a medium or a sitter, produced on the medium's mind, is no proof of a present reality. The apparent form of a departed friend stands before us and we are startled, but some scene of inanimation is brought as plainly to view. And should the person, or the appearance, apparition, begin to talk, might it not be an extension of the picture? A dog or any other animal is liable to intrude itself into the field of the vision of the clairvoyant. In such a case is it necessary to discuss the question of the immortality of animals and the matter of a dog heaven? If one should have a symbol presented to his mind it might contain the history of a life in epitome.

I was once listening to a sermon by an elder in the Christian Church; not thinking much of his arguments, yet giving good attention. Closing the eyes I saw a large peacock strutting around with the tail feathers spread out full. This was intended by some intelligent force to represent the prominent feature in the preacher's character. At another time a friend asked a silent question concerning a person of a bad odor, morally speaking, and I saw a mean-looking dog getting over a fence. It is hardly supposable that these visions were the work of spirits, although they were truths more or less perfectly illustrated.

My experiences with slate writing and materialization have been meager and unsatisfactory. If it remains for those phases to demonstrate the after life as a fact, many Spiritualists must remain hopeless doubters till there is something better than dark seances and the far betweens of the regime we have been having for lo! these many years. I have had but three slate messages, and two of them had the name of Paul Castor signed, a man I never knew, but who seemed to be the stock control of every medium who claimed to heal.

In the trumpet seances I have attended I have been sure that I could detect the voice of the medium in the horns. But I conceded that the messages might have come from the spirits purporting to communicate and yet using the medium's speech.

In all the search of many individuals of fine intellect and good conscience, some of them having investigated in Europe and America, there remains a serious doubt as to the possibility of spirit materialization. That there is fraud we know; but as to the actual fact of materialization, it is in doubt. If the medium is capable of superior judgment the conscious trance is far more reliable than the unconscious This is true from the fact that the medium's mind is not subject to the light drafts that may be moving round when in the conscious state.

A person may be hypnotized to the extent of abnegation of the reason and intelligence, and yet speak the dictations of a lying spirit and of an ignorant one.

The hypnotic state is not conducive to intellectual development; that is, the complete degree of hypnotism. Development of mediums by association with the higher spirit intelligences improves the powers of thought and the moral sense. The practice of submitting to complete hypnotism deteriorates the mind and narrows the scope of intellect, and conduces to the enslaving of an individual to a state of subserviency not consistent with the happiness one should be entitled to as his or her birthright. Hypnotism (complete) is derived from the mal-application of a law of nature and stands, from a moral point of view, in the great catalogue of crimes by the side of human chattel slavery. Hypnotism is only valuable as one of the beautiful and powerful influences in the highest and purest education of the human race. It is a great misfortune for a person to become a psyche without the necessary instructions as to the uses and relations of the same. The dangers of mediumship are many and but poorly understood by some of the most valuable instruments for spirit communications. Were hypnotism an easy science many of our religious and political evils would disappear. The magnetism of a party name and the wand of the mitre often carries the day for a false and an inhuman cause.

Spiritualism already seeks to enthrone organized authority and to raise to command dictators of methods. The persecuted and downtrodden of the old world in the last throes of political and ecclesiastical agony fled from their native homes to the wilds of America that they might break the spell of the dream of a false and miasmatic sleep and become free from the hypnotism of the ages and find a home in the new domain, there to foster a new race and cultivate new principles. But the world was not yet to awaken from its slumber. Greed and avarice and a thirst for power and the spirit of domination followed the emigrant ships as the white caps trace the storm's current through the mighty depths. Unhappy America is an arena for the exploitation of the schemes of the sharks and the land pirates. When Spiritualism adopts hypnotism it makes no step of advancement except as it learns and teaches its higher uses and the avoidance of its abuses. In the present state of spiritual literature the world knows nothing about it, definitely. The average man and woman, even among sincere investigators, look upon it as a game of chance. They contribute to the fund for the support of a medium much as they would to a wheel of fortune. When they go to a meeting they often return saying: "I did not get anything." They are kept guessing all their lives, a state not far superior to the pearly gate and gold stock of the creedists. The reason of this failure of Spiritualism to reach the intelligent masses is that there are no schools of philosophy nor any methods of developing mediums. What few societies we have are crystallized, as much so as the churches in their formulas of worship. Instead of employing and unfolding the silent powers which are known to exist in every community, they are, too often, taxing the truth seekers to foist upon them a costly mediocrity which is no credit to the cause. Mediums go abroad to teach when they should remain at home until they know something to teach and how to communicate it. Whenever the desire to organize predominates over the wish to enlighten the community, then the church is the place to go to.

Spiritualism has many blessings in store for the world of mankind in society organization, but the nail of the coffin of freedom of speech is sometimes adroitly concealed in the sleeves of some self-appointed leader or leaders. The pleaders for harmony make a travesty in which argument is silenced and progress has the door slammed in her face. If those whom we essay to instruct were posted as to what mediumship is, and were hypnotism understood by the curiousity seekers who go to spiritual lectures and entertainments [?], the light would break out from the rift in the wintry cloud of spiritual doubt and gloom and religion would unfold her plumed wings and liberty would shout from the mountain tops and the valleys would sing a new song to the praise of the eternal gods.

Angels assist our mighty joys,
Your sweetest notes unfold,
But when you raise your highest strains,
All truth has not been told.

SAMUEL JOSEPH DAILY, M. D.
Springfield, Mo.

MY CREED.

I do not know if future life
Has weal or woe for me;
I only know His laws of love
Forevermore shall be.

I do not know that for my sake
A Jesus bled and died;
I think of all whom, for Truth's sake,
The world has crucified.

I do not know where God abides,
Nor of His great white throne:
I stretch my hand in darkness out,
And, child-like, touch His own.

I do not know if works and faith,
Can buy me heaven's joy;
The holy right to bless mankind
Is heaven without alloy.

I do not know that earth's frail ones,
In endless pain shall moan;
I only know that God is love,
And He will claim His own.

I do not think for one man's sin,
Labor a curse was made:
I've found this true: Those who work most,
In blessings sweet are paid.

I do not wish that for Truth's sake,
I constant praise shall find;
If no reproach came to my name,
The blessing were not mine.

I ask not anyone to bear
My sins of word or deed;
The way of right and truth so plain
Is mine with care to heed.

If I my path have crooked made,
In proud self-will and vain,
O, glorious thought! that I myself
Can make it straight again.

Among the pitfalls 'round our way,
All of us blindly move;
Be careful! If your brother fall,
Give him your hand in love.

DORCAS LEONA BURROWS.
Gibson, Pa.

CHRISTIANITY.

Is It of Divine Origin? That Is the Question.

The Testimony of Ancient Spirits About It.

[CONTINUED FROM LAST WEEK.]

Spirit Damis, the friend and companion of Apollonius, says; "Apollonius was endowed with marvelous spiritual powers, and his deeds or acts of spirits through his physical and mental organism transcend belief. He was the chosen medium of a band of ancient Egyptian and Chaldean spirits who wrought through him the utmost possibilities of spirit power, known to them, over the physical realm. He taught the purest morality and spirituality as the necessary condition of future happiness. He was Pythagorean in his methods of teaching, and was the equal of that philosopher in wisdom, and I believe his superior in spiritual knowledge."

Vespasian, Roman Emperor from 69 to 79 A. D. says of Apollonius:

"His was one of the greatest minds that ever lived, and he drew to his aid both in mortal and in spirit life the love and sympathy of the wisest and purest. His life and benign influence were always enlisted in behalf of goodness and truth. His virtues were made resplendent by purity and humility, and none knew him but to love and reverence him for them. He was my confidential friend and medium (as you call it) for divining futurity, and I valued his services so highly that I caused a record of his life and writings to be placed among the archives, and his statue to be placed in the temples among the tutelar divinities of the Empire. I did this, not as a superstitious act, but as a recognition of his worth as a man, philosopher and magician. The statues and pictures of Apollonius were the models for the Christian Jesus; this I am sure of."

On the non-existence of Christianity previous to its invention by the priesthood there is an abundance of spirit testimony, short extracts from which I will here present.

Apollonius says: "Not in a spirit of contention or with a desire for earthly fame, is the true history of ancient religions to be revealed, but that all may know that spiritual gifts and spiritual truths are the inheritance of all nations and ages. The world may construct its gods and religion, but spiritual light will ever reveal their true origin.

"Jesus of Nazareth should have been my contemporary by nativity, and certainly should have been known to me by virtue of the great spiritual powers which enabled me to designate in all nations the chosen instruments of the world of spirits. I traversed that country where he is said to have lived, and indeed conversed with the chief priests and rulers of the Jewish nation. I also conferred with the Rabbi Gamaliel, but I never saw or heard of this wonder-worker of Judea.

"Let not the world misunderstand the object of our work; it is not to destroy but to build an edifice that shall not depend upon mystery to conceal its weakness.

"Could I forget that millions have been deluded and suffer from disappointed hopes, I would not seek the presence of mortals to warn them against trusting in any form of worship to ensure future blessedness.

"Christianity has no right to sit as a queen ruling over the earth and demanding the homage of men. To bind the plastic intellect to a fictitious standard of faith, or to limit its fields of inquiry, is the great error of all religious systems, and notably that of Christianity.

"The time is at hand when creedal bonds must be dissolved, that man shall be able to rise to a higher conception of life and its destiny. Man is by nature a child of divine power, needing only such instructions as shall direct his mind to a consideration of the principles governing the universe."

Caiaphas, the high priest who, it is said, accused Jesus before Pontius Pilate, says:

"I come to aid you in your efforts to unravel the mystery which surrounds the connection of the Christian deity with Judaism.

"As for the records which say that I was either instrumental or accessory in accusing anyone for the crime of blasphemy before Pilate, with other charges, I repudiate them as fabrications of after generations. No such person as Jesus was ever accused before the Sanhedrim, nor would such accusation have availed anything, for the Jewish laws were annulled in all cases where they conflicted with the laws of Rome."

Pontius Pilate, himself, says:

"I come to say that all statements of any person having been crucified for attempting to found a religion or for any cause save crime, while I was Procurator of Judea, is false. I never heard of any such person as the Christian Jesus when I was in the mortal life.

"The Jews were a bigoted, turbulent race of people, continually revolting against the Roman authority, and constantly engaged in controversy among themselves about their religious superstitions. I governed them in accordance with the general Roman laws for the Province, and had such a person as is claimed been brought before me, I would have crucified his enemies before I would have allowed him to be harmed.

"I had no love for the Jews, and no fear of their anger, and all statements relative to my delivering an innocent man to them to be put to death as a malefactor, are infamous slanders."

Josephus, the Jewish historian, A. D. 50 to 90, relative to the paragraph that appears in his "History of the Jews" concerning Jesus the Christ, says:

"Is it likely that I should have penned so short a paragraph about so important a matter, when I gave chapters to things of less note? No! I did not write that paragraph, for I had never heard, then, of any such person; nor would a Jew of my age and station have been ignorant, for I was well acquainted with all the principal events of my nation, both in that and previous generations.

"I know not who the author of this paragraph may be, but the early writers of the Christian church can tell if they will. Certainly I did not place it there, and the world should know from this that however skillfully a lie may be concealed, truth eventually will uncover it."

Tacitus, a Roman historian in the first and second centuries, concerning a line that occurs in his "Annals," which reads, "Chrestus (Christ) the founder of the Christian name was put to death as a criminal under Pontius Pilate in the reign of Tiberius," says:

"This is one of the errors that have been handed to posterity as emanating from my pen. Not only did I not write that, but much more which has been attributed to me. Could I come again as powerfully as if I had an earthly body of my own, I would rewrite the history of that era. You will find no mention of the Christians as a sect, by any authentic writer previous to the third century."

Suetonius, a Roman historian, A. D. 70—130, relative to what he is made to say about certain emperors of Rome punishing and banishing from the empire the sect of Christians, says:

"These quotations from my history are forgeries. I never heard the title Christian applied to any religious sect, and such statements bear their own refutation in the fact that no punishment for religious belief was permitted by the Roman laws, and that people from all nations were permitted to dwell freely at Rome."

Trajan, Roman Emperor from 98 to 117 A. D., concerning the letters ascribed to Pliny and himself, says:

"The ascribed letter to Pliny is a forgery, for I knew nothing of such a sect, (the Christians), nor should I have written anything at variance with the established law for such cases. I did not persecute or authorize the persecution of anyone because of religion, nor was it the custom of the governors to write such letters as have been ascribed to Pliny."

"Religious toleration was granted to all sects and individuals. It is an infamous policy which sought to blacken the reputation of rulers who governed in accordance with this principle; and that policy can be traced to the writers of a subsequent period who fabricated the religion, and sought to substantiate its claims by mutilation of the records, and wholesale defamation of the characters of men who never heard of the subject of Christianity during their earthly lives. I know whereof I speak in this matter, and defy any mortal to point to a fact in history that contradicts my statement relative to the policy of the Empire towards religious beliefs."

Domitian, Roman Emperor from 81 to 96 A. D., relative to the charge of persecuting the Christians, says:

"I have been accused of persecuting the Christians, but the truth is I persecuted no one who obeyed the civil authorities, nor did I ever authorize such action. I cannot account for the ideas prevalent among mortals which class some of the Emperors of Rome as fiends because they did not know and receive the Christian faith as truth, while those who did accept it have been recorded in history as models of sanctity, although their lives were stained with the blackest crimes.

"It may seem to many useless to deny what Christendom has been taught as truth concerning the attitude of Rome towards Christianity during the first three centuries, but as far as I am concerned I hurl back their accusations of persecution as a base fabrication. Criminals met the punishment they deserved, whatever their creed or nationality.

"It illy becomes the teachers of a faith which destroyed the records of Grecian and Roman civilization, or mutilated them almost beyond recognition, and sank the world in darkness for a thousand years, filling it with woe and bloodshed, to accuse the early Emperors of persecution, when the remaining Roman records bear witness that persecution of religions was not the policy of the nation under the Pagan rulers. A religion such as this has reason to fear the advent of spirits, for the truth once told by the men of that age will unravel the mystery which surrounds its origin, and unmask the deception practiced upon the race."

This spirit testimony on the origin of Christianity and the characters of the originators and promulgators, in the lack of moral principle, agrees well with that which has characterized its leaders all along the ages down to the present time; and it scatters the Christian's claim that it is a heaven-ordained and divine institution, as the night mists are scattered before the rising sun.

It was easy to say, "as in Adam's fall we sinned all, so in Christ's righteousness all will be made righteous," but saying it is all there is to it. It has and divine institution, as the night mists been proven by science that the Garden of Eden story, the flood, and a hundred other like contrary-to-nature stories recorded in the Old Testiment, are utterly false. And the application of the "higher criticism," which is the exercise of a little common sense, to the contrary-to-nature stories in the New Testament about a virgin-born man and God, his death on the cross for the sins of the world, and his ascension bodily to heaven, will prove them false also.

This higher criticism has made a great many infidels, but the Christian is not allowed to use it, for he would lose his soul's salvation which consists in being in a spell of ignorance necessary to Christian piety.

Prof. Buchanan says, "Paul was inspired by Jesus and taught the same religion."

They are made to agree on some things and pointedly disagree on others. They argree on the force or terrorizing method, "believe or be damned!" to make converts. But in my experience with communicating spirits, I have learned that those who tried to enforce belief in their declarations were of a low order, while those who asked the listeners' consideration of the subject of their discourse, by the exercise of reason, were much higher in the scale of being. There is no better proof of the untrustworthiness of trance or inspired utterances than the use of authority to compel belief in them.

Those Spiritualists who are so sensitively fond of the term Christian have in their minds the belief that the Christian religion was God-inspired and originated in the "Holy Land;" for this they should not be blamed; but when they learn the truth that what its reputed author, Jesus, is made to say in the Gospels he never said as a man, but it was all placed there by the priesthood, who were the real originators, to hold control of the religious emotions and intellects of mankind, in the lust of greed and thirst for power, they should be willing to drop it as a misleader, and take up a direct line of march upward and onward in the search of truth and right living, as true Spiritualism directs.

Indeed, if they accept the Christian definition of Christianity in toto as true, what is there in it that has a juster claim on their attention, as progressive beings, than what is coming to us every day from the spirit realms through intuition, inspiration and trance mediumship? If there are those who think there is that in it which transcends the truth or moral ethics of Spiritualism, they should not call themselves Spiritualists and complain because some brother or sister has learned a truth or two which they cannot grasp. They should remember that Spiritualism has no creed; its field is the world, and its mission to educate mankind. Hence, the more we know and the better we do; the happier the future.

H. A. BRADBURY.

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MANY SUPERSTITIONS.

Both Ancient and Modern in Their Origin.

Compiled from the Secular Press.

HYSTERIA AND SUPERSTITION.

Mental diseases, and especially hysteria, have, from the earliest time to the present, exercised a tremendous influence upon the current metaphysical conception of the universe and upon the whole mental development, and that precisely because they not only occurred sporadically, but, as we shall soon see, attacked the masses in the form of epidemics, and so became of the highest significance and importance for the life of society as a whole, says Popular Science Monthly.

Religious enthusiasm and proneness to the mystic and the occult formed, even in the highest antiquity, an important factor of those degenerate and hysterical individuals who entertained the delusion that they were in communication with good or with bad spirits, and who by that channel influenced the masses not a little. A great number of priestesses who delivered oracular responses to the Greeks "with strong quaking of their bodies" were psychopathic subjects undergoing the hysterical convulsions well known to us to-day. Hence, epilepsy, which in those days was not discriminated from hysterical cramps, came to be called the morbus sacer, or sacred disease.

Plutarch, in his description of the Pythian priestess, delineates the typical image of a hysterical subject who in ecstatic convulsions stammered unintelligible words, into which the priests injected some sense. But hysteria, with its inclination to religious enthusiasm, was not limited to separate persons. On the contrary, we meet with it among all peoples and in all periods of history, and among all peoples we meet with it in the form of epidemic of various kinds. But never did this disease find a better or more fertile soil in which to thrive than the middle ages of northern Europe, marked as they were by ignorance and superstition, and accordingly we find that epidemics of hysteria then assumed dimensions surpassing those of any similar outbursts in other centuries. A great many fine books have been written about the individual and epidemic crazes of those ages. The French have made particularly careful researches into the matter.

Calmeil describes a great number of hysterical epidemics in different forms. One of the principal eruptions of Germany was demonomania, or teufulswahn. "In the year 1549," says Calmeil, "a delusion called vaudoisie prevailed in Artois, that the devils carried many secretly in the night to the assemblies, where compacts were made with Satan. Without knowing how, the participants of the nocturnal meetings found themselves next morning back in their dwellings."

HORRID SUPERSTITION.

We all know a horrid custom of the past, which was that of human sacrifice in conjunction with the erection of a building or the construction of a bridge. It was supposed that no such superstition was discovered among the Dravide Tibetan races. A correspondent writes to Nature that this belief does exist, There was a ridiculous story rife in Bengal, not so long ago, that the Queen of England, for some purpose unknown, wanted the heads of five children from each village. All the villagers hid and were prepared to fight for their children. It took months before the people could be made to believe how utterly absurd was the story. After awhile it was found out that the report of children having been wanted arose from the fact that a foundation was to be built for a great railroad bridge. It was discovered that among the people living in the past it had been the custom to sacrifice a victim when anything of importance in the way of building was undertaken, Then the stories of former ages, when these acts were carried on, had not passed away and they remain in folk-lore. At least the dread of the Bengali coolies was based on tradition.

ODD SUPERSTITION.

The most remarkable belief or superstition concerning the human eye which we remember of having met with is one that is current in Australia. Among the natives of that country it is the general belief that the left eye of every chief becomes a star the moment the chief in question is done with it. The sun, they say, is the eye of the "greater god," and the moon the eye of the "lesser god." All the stars were once the left optics of human beings of high rank. Shungle, a celebrated chief, once ate the eye of a valiant chief, thinking thereby to increase the brilliancy of his own "eye-star." But the eye burned through Shungle's belly and killed him, whereupon his own left eye became joined to the one he had eaten and the two may now be seen as a beautiful double star, lying just to the east of the southern cross.

CURIOUS TRADITIONS.

Traditions are not good things to go on in the writing of history, yet traditions are interesting, nevertheless. It is well to know that, according to some legends, the capital of France derives its name from Paris, son of Priam, who is said to have fled there Twhen roy was captured. These also tell us that Troyes was built by the Trojans; that Nuremburg was named after Nero, Jerusalem after King Jebus, and the Humbert after a king of the Huns, who drowned in it. From the same sources we also learn that the Gauls derive their origin from Galathia, a descendant of Japhet, and that Prussia is called after Prussus, a brother of Augustus; that the Scotch are descendants of Scota, a daughter of Pharaoh, and that the city of Naples was founded on eggs.

THE OPAL SUPERSTITION.

A Topeka, Kansas, man, who has always laughed at superstition and even made his engagement ring an opal one, has been gradually getting poorer all the time until a short time ago, when his wife—he had married her since—broke the opal and threw the ring away. Since then his salary has been unexpectedly raised, his wife has secured three boarders, his widowed mother has secured her long desired pension, and two of his heaviest creditors have died. Now he is picking up pins and carrying rabbits' feet and buckeyes.

EUROPEAN SUPERSTITIONS.

Tales of superstition from darkest Europe are more plentiful than black cats. The latest is from the Bukowina, a dependency of Austria. A soldier of the reserve died lately at Bojane and the military authorities requested his parents to send back his passport. In reply came the information that the order could not be complied with because the passport had been put in the coffin "that the dead man might have the less difficulty in entering into heaven."

KEEP CHURCH AND STATE SEPARATE.

Those who call themselves freethinkers and advocate the principles of State secularization, writes B. F. Underwood in the Chicago Record, in reply to a Rev. Behymer, are opposed to the recognition by the State of Sunday as a Sabbath or sacred day, and to the compulsory observance of Sunday as a day of exceptional sacredness, but one rarely hears among these freethinkers any objections to Sunday as a legal rest day or to its observance as a sacred day for religious worship by those who so wish to observe it. Freethinkers claim the right to enjoy Sunday and all other days as they see fit, provided they do not disturb the rest or worship or interfere with the rights of others. They are opposed to such laws as those under which in Tennessee, Maryland and other States, Seventh-Day Adventists, honest and honorable men, have been imprisoned for doing such work on Sunday as infringed on the rights of nobody.

It is not necessary that one should be an atheist to be opposed to amending the Constitution of the United States so as to make it recognize God as the source of all authority, Jesus Christ as the ruler of nations and the Bible as the supreme law of the land. The great mass of Christian people are opposed to thus evangelizing the Constitution, because it is a secular, not a theological document, and because government and theological creeds should be kept separate in this republic, where the church and State are not supposed to have any legal connection. We have the authority of Washington that the word God was deliberately omitted from the Constitution for these reasons, and not because those who adopted it did not believe in God.

Secularization of the government does not mean secularization of the people; it means only the separation of the functions of government from those of the church, leaving the people of all denominations and those of no religious creed to worship as they wish or not to worship at all, the only legal requirement being that in following the dictates of conscience in religious as in all other matters worshipers and non-worshipers must avoid interfering with the just and equal rights of others.

If Mr. Behymer would understand the French revolution, he should study the social and political conditions which preceded that great event—conditions for which the church was largely responsible and which at length became intolerable. Religious disbelief was not the cause of the excesses of that revolution, which brought a religious freedom that had not existed from the days of Constantine, the distribution of land which had been held by the church, and other great reforms, and proved to be one of the most beneficent movements ever inaugurated against kingcraft and priestcraft and in the interests of the people.

Of course, the person who said that he would "rather breakfast with the Devil than with a clergyman" showed an "anti-theological bias" quite as offensive as any of the usual expressions of religious bigotry. Much that was said at the convention referred to was crude and said not in the best spirit. For this freethinkers should not be held responsible, and by this the principles of secular government should not be judged. Some of the speakers persistently confounded with the principles of secular government what is called secularism—a system of thought or a kind of practical philosophy which Mr. George Jacob Holyoake some fifty years ago formulated in opposition to the too much other-worldliness, as he thought, which existed at that time in England; but those who are in favor of completing the secularization of the State by the removal of all those vestiges of the union of church and civil government which once prevailed throughout Christendom include many who do not accept secularism—many, indeed, who are in the Christian churches. Not a few orthodox Christians believe with Grant and Garfield in taxing church property. "Sabbatarianism" is to-day vigorously opposed by some of the most devout Christian believers, as is also the judicial oath, the issuing of religious proclamations by the president and governors of States (which Jefferson refused to do and condemned), the employment of chaplains to pray in our legislatures, the use of the Bible in our public schools, etc. Neither secularism nor materialism nor Spiritualism, nor any other ism, can be fairly identified with a reform in which all who are in favor of keeping the government separate from religious dogmas may consistently join.

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SATURDAY, DEC. 12, 1896.

THE NINE DEMANDS.

Inquiries are frequently made as to the distinctive teachings of the American Secular Union. They are embodied in what is known as the Nine Demands of Liberalism, which we quote below. Their object is to divest the government of everything sectarian, and place it absolutely, as its founders intended, on a secular base. They propose no war upon the churches, but are unwilling to share in the expense of sectarianism, which is ever struggling to subordinate everything, including the public schools supported by monies drawn by taxation from all the people, to their narrow creeds. Spiritualists, without probably an exception, will cheerfully indorse these Demands:

1. We demand that churches and other ecclesiastical property shall be no longer exempt from taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the Navy and militia and in prisons, asylums and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the Government shall be abolished, and especially that the use of the Bible in the public schools, whether ostensibly as a textbook or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States, or by the Governors of the various States, of religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the Government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of Christian morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights and impartial liberty.

9. We demand that not only in the Constitution of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis, and whatever changes shall prove necessary to this end shall be consistently, unflinchingly and promptly made.

NOT SUCCESSFUL.

Mention was made in these columns some months ago, that churchmen anxious for Bible-reading in the schools of Chicago, were getting up a book with selected passages from that relic of barbarism, which they hoped not only to get into use at home but in all the schools of the country. We notice that Addison Blakely, Esq., an attorney of this city, in writing to a New York paper, says:

"An attempt was made to introduce the book here which was met with so determined opposition on the part of the friends of religious liberty, that the matter was temporarily dropped. Chicago has gained two victories during the past year for religious freedom; one was in killing this measure, and the other was in getting the Illinois Sunday law declared unconstitutional."

MYSTERIOUS PROVIDENCE.

Providence was kind to Col. Ingersoll, and he was let off for what our orthodox friends call blasphemous utterances, by a severe prodding which made the wretch swear, instead of pray; for observation had taught him the latter was liable to be punished by immediate death. Reports say the Colonel is greatly improved in health. If he takes the gentle hint in the spirit it was offered, he may orate a good while yet.

Praying has been the capital offense of Providence, the principal one calling for immediate death; but now comes another malady closely related to it, and that, singing in a church choir. G. W. Nelson, of the First Baptist Church, Chattanooga, on Thanksgiving Day, had completed his vocal exercises, and the preacher had pronounced the last words of his benediction, when Mr. N. fell heavily to the floor, dead. If Col. Ingersoll's affliction was an infliction of Providence for blasphemous utterances, is it not also evident Mr. Nelson's singing incurred divine displeasure?

Resolution is omnipotent.—John Foster.

In our judgment of human transitions the law of optics is reversed; we see the most indistinctly the objects which are close around us.—Whately.

HOWLING DERVISHES.

Recent statistics, gathered by the Federation of Churches in New York, show that 18.9 per cent of wage earners in that city are employed on Sunday, and are working seven days a week.

Those agents of the churches, had they pushed their investigations still further, would have found that in no case did ten hours exceed a day's labor, while in many cases they were limited to eight hours, from fifty-six to seventy hours a week. Only a few years ago in the workshops and among farm laborers, from 5 o'clock morning to 9 o'clock at night constituted a day's labor. Multiplied by six, and we have ninety hours as what then constituted a week's labor. Increased longevity, even among wage workers who ply their craft seven days in a week, suggests that the laborer is the gainer by distributing his toil equally between seven days instead of doing the same amount of work in six days and idling or loafing on the seventh.

The workmen are the persons to determine for themselves whether they shall labor or idle, though the church is very anxious to usurp that right, and compel all parties to stand uncovered while they sing.

But who are the terrible sinners, nearly one-fifth the entire population of a great city, who toil seven days in the week, and who escape the penalties for Sabbath desecration? First in the long catalogue are the police, ever on the lookout to prevent crime; then the watchmen who are guarding public and private property. Close along side are the firemen, who have discovered idlers set more incendiary fires on Sunday than on any other day in the week. Then come the printers who are putting the preachers' sermons in type for the Monday morning paper; the janitors in public and private buildings, and in churches; the bell-ringers; and the sexton with his retinue of servitors who assist in burying the dead. The attendants on hospitals; the hostlers at livery stables; the coachmen who drive the preachers in magnificent style to the churches; and the servant girls whose labor is more exacting on Sunday than any other day in the week are on the list. Instead of one-fifth being engaged in toil, and losing their souls in consequence, if an accurate count was made, omitting the preachers who earn their daily bread on that day, we apprehend the number would exceed forty per cent.

What is true in every large city is also true in the country. One in five on an average in every home is compelled to labor from morning to evening, with no limitation of hours, to prepare food for the idlers.

We own to great disgust for these howling dervishes, who are ever alert for trivial misdemeanors, the evident object, to divert attention from the crimes of churchmen as presidents and cashiers of banks, who are so often caught embezzling public and private funds, which from their frequency, would seem the special prerogative of the Lord's anointed, and particularly of Sunday-school superintendents.

HOLY ZEAL.

It is probably true, for it comes from a clergyman, a class of people everybody knows never lie, that "The Protestants of Glasgow cover their birdcages on Sundays to shut out the light, because birds are not allowed to sing on that day in Scotland." Some one hearing this statement, remarked: "In a young ladies' school in Edinburgh, on the occurrences of a total eclipse of the sun, the head of the house directed the blinds to be closed to prevent the breaking of the Sabbath by looking at the phenomenon."

This devotion to a day was characteristic of our New England ancestors, the Puritans, who were many of them descendants of those Scotch Covenanters, whose Sunday zeal is illustrated in the above incidents. The successors of those Puritans are as zealous now to get God in the Constitution, as were the sticklers of piety two hundred years ago to prevent husbands kissing their wives on God's, alias priests', sacred day.

WORDS OF WISDOM.

Mr. Watts, of England, at the late session of the American Secular Union, in this city, said some good things to which Spiritualists cannot take exception. Thus:

"Our object is not to destroy Christianity, but to destroy Christian error; to free the mind from superstition, ignorance, and prejudice. We object to those things which have dwarfed the human mind and blighted civilization. We war not with Christian truths, but with the errors which surround those truths. Orthodoxy teaches that the universe was created 6,000 years ago; but science proves that man existed long before that time. Can you conceive of a time when there was no time? Can you conceive of a place when there was no place? * * * We accept the good and true in every book and in every religion, whether it is sacred or not; but we do not accept anything because it is one or the other. Whatever Christianity may have been one thousand years ago, it is not sufficient for to-day. Work to hasten the dawning of that day which shall dispel the clouds of ignorance and superstition."

We can all join hands in the support of such utterances.

"ANOTHER BRUTAL ARMENIAN MASSACRE."

The Armenians are a model people, let the missionaries tell the story. But the press dispatches place them in an unfavorable light. At Lynn, Mass., there is a large colony of these Christian pets, who have come all the way from Asia Minor to get away from the terrible Turk. A meeting of these malcontents was held at Lee Hall, in Lynn, on the evening of the 22d ult., where some 250 were in attendance, their object to form a union of discordant elements, to be known as the Henchagist Revolutionary Society, their purpose being evidently to overthrow the Turkish government, aided and abetted by the missionary element. The peaceable character of this people was shown on the occasion mentioned, when knives were drawn, chairs were thrown at each other, and a lively fight of the Kilkenny cat variety was set up. Unfortunately for future tranquillity, the police rushed in, and interrupted the destruction of the belligerents. Will this affair be heralded to the country as another awful Armenian massacre, by the brutal Turkish officials?

THE LIBERAL PRESS.

Some Facts in Reference to It.

THE BAD LUCK THAT HAS FOLLOWED THE RELIGIO-PHILOSOPHICAL JOURNAL—THE LANGUISHING SPIRITUALIST PRESS—THE SAD FATE OF THE ARENA.

In a former issue of The Progressive Thinker we asserted that many of the liberal or spiritualistic papers were languishing like "sick kittens." We thought those two words, besides being highly expressive, were also deeply impressive, and would fasten themselves without any serious detriment on the minds of our readers. We did not intend to seriously injure the "sick kitten" by alluding to them, nor had we the least intention of hurting the feelings of any of our brothers of the press. We alluded as follows to the Religio-Philosophical Journal:

"The grand old Religio-Philosophical Journal, which had a circulation under S. S. Jones of 25,000, dwindled down to a circulation of about 1,500." This statement had nothing whatever to do with the Philosophical Journal, yet the editor of that paper takes umbrage thereat, and flies at us, claiming that we have injured him. Poor fellow, has the warm and genial climate of California threatened him with softening of the brain? We hope not. In connection with the above extract we had the following:

"The Religio-Philosophical Journal eventually fell into the hands of an excellent man, Mr. Newman [who changed its name to Philosophical Journal] and it finally drifted to California for recuperation, where its proprietor said that he did not have money enough to move it from San Diego to San Francisco."

The statement therein made that Mr. Newman had not the means to move his paper from San Diego to San Francisco, was based on an editorial item to that effect which appeared in his own paper; and because we made the same statement in The Progressive Thinker, he takes offense, and says that we have a "sting!" and will have to make reparation. What nonsense! What superb folly on the part of Mr. Newman, whom we spoke of as an excellent man. We don't wonder that he finds publishing a paper in California uphill business.

We have become weary in endeavoring to educate the people in regard to Spiritualist papers. We have repeatedly said that a first-class Spiritualist paper cannot be sustained in California. The gifted Mr. Schlesinger tried it and failed; so did the erudite Mr. Owens. Their papers were first-class in all respects, and far superior as to size and matter, to the Philosophical Journal, however good it may be at the present time. Other attempts, too numerous to mention, have been made to start Spiritualist papers on the Pacific Coast, resulting in ignominious failures. And why? Simply because there are not Spiritualists enough there to sustain them, and none of them can possibly get a foothold in the East.

There is a constant stream of literature from the East over the Rocky Mountains, but comparatively no returning current. However meritorious a publication may be, if published on the Pacific Coast, there is but little returning current eastward.

We were invited to take up our abode in California with The Progressive Thinker, and in reply to the invitation we simply said: "Have you taken us for a semi-idiot, to extend an invitation which, if accepted, would end in disaster? Pacific coast literature cannot it seems, freely pass the Rocky Mountains eastward."

And now a word as to the Religio-Philosophical Journal: Every one who has had a property interest in that paper has had very bad luck follow them. It is strange but true. John Smith, a well to-do farmer almost beggared himself in trying to sustain it. He took $10,000 in stock, and when that was squandered he mortgaged his farm for several thousand more, and that, too, was wasted, and he passed down to the grave a broken-hearted man. Others were beggared who invested in the paper. S. S. Jones finally became owner, and he was murdered, and the paper fell into the hands of Col. Bundy, his son-in-law, and his death was hastened by the bad luck that seemed to follow the paper. It embittered the life of Mrs. Bundy, an estimable lady. Finally B. F. Underwood became its owner, and through one of the foremost of literary lights in this country to-day, the bad luck of the concern still continued, and he was glad to drop it.

It was to be hoped, then, that there would be a turning point, but even the old type of the office seemed to have failure and bad luck written on it. A young and energetic man used it in publishing an excellent Spiritualist weekly paper called the "Mental World," which soon resulted in ruining him financially. Mr. Newman only inherited part of the name of the paper—"Philosophical Journal," and moved it to that graveyard of Spiritualist papers, California, and then he soon suffered financial embarrassment by a bank's breaking, and the end is not yet.

While we have the best of feelings towards all laboring for the advancement of truth, it should not be forgotten that there have been over seventy attempts to start Spiritualist papers, some of them the grossest swindles, and it should be borne in mind, that a peripatetic Spiritualist paper, thus far in the history of Spiritualism, has never long survived.

What we said of the Spiritualist and liberal press languishing is true in every respect, and the half has not been told. And now comes the Arena, which has languished worse than a sick kitten. The following comes from Boston, Mass., December.

"Judge Dunbar, in the equity session of the Superior Court, to-day gave a hearing on the bill in equity brought by Frederick T. Jones vs. The Arena Publishing Company, asking that a receiver be appointed to take charge of the affairs of the defendant company. There was no opposition.

"The defedant is a Maine corporation, having an authorized capitol of $150,000, and it publishes the Arena Magazine, B. O. Flower is the editor. The amount of claims against it is between $60,000 and $70,000, and its main asset is the good will of its business, which is estimated at about $100,000.

"Creditors holding claims to the extent of $59,000 were in favor of the appointing of a receiver, as were also the stockholders. A receivership is sought to prevent the assets and property from being wasted, and to continue the publication until a reorganization can be effected. The court has not yet named the receiver."

The Arena has been the one liberal magazine, publishing articles and stories illustrating the grand truths of Spiritualism. It has been one of the best (if not the best) magazines published and its hard run of luck will be regretted by all.

THE WORLD IS PROGRESSING.

To the Editor:—It appears from the New York World that one of the interesting phenomena of our time is the new and changed activity of the pulpit. The preachers seem newly awakened to their power as public teachers.

When in one day Dr. Dix preaches on the relations of classes and masses and Dr. Parkhurst takes up the moral side of the monopoly question, and when such pulpit orators as Dr. MacArthur, Dr. Henry Van Dyke, Mr. Dixon, Dr. Rainsford, Dr. Huntington, Rabbi Gottheil, Mr. Peters and others habitually preach upon matters of immediate and living importance, instead of discussing the niceties of creeds and splitting theological hairs over questions of eschatology, it is not too much to say that we have fallen upon a new era in preaching.

Even Mr. Moody and the Rev. Sam Jones—perhaps the strictest types that survive of the old brimstone orthodoxy—have felt the change in pulpit atmosphere. One cannot read one of the sermons of these revivalists preached ten years ago and compare it with the World report of their present-day utterances without seeing that a revolution has been wrought in their conceptions of preaching and in their attitude towards their work.

The change which has thus come over the pupit is unquestionably a wholesome development, and one that adds pulpit force to the influence of the newspaper in promoting progress. Its definition may be found in the simple statement that our preachers now take for their themes matters of present human concern. Instead of urging men to straighten out their doctrinal beliefs in order that they may save their souls after dwarfing them by lives of narrow selfishness, they now seek to save men in this present life from the blight of wrongful conduct and the blot of evil living. They have less to say of faith and more of faithfulness to duty. They talk less of doctrine and more of conduct.

Instead of learned discourses in reconciliation of infinite mercy with Divine justice, they preach to men the duty of themselves practising both justice and mercy in this present life.

And where once they condemned "sin" in the abstract they now stand up bravely and tell men of the sins they are actually committing by wronging their fellowmen. Dr. Parkhurst's denunciation of trust conspiracy as "the Demon of Theft and Murder" was of more practical value than a whole year of discourses upon mint, anise and cummin.

The change is a development in the line of progress, and a very helpful one. But like all such developments it is attended by some dangers. The new spirit is apt to inspire indiscreet men to extravagant utterance, to overstatements that rob truth itself of its effectiveness. In the practice of weak and vain men—of whom there are unhappily some in the pulpit—the new method is constantly a menace of mere sensationalism.

To guard against these dangers is a very serious duty, but, so guarded, the new spirit and the new method promise to make of the pulpit again a civilizing force, second only to the newspaper in its helpfulness to progress.

The above are the sentiments of a great daily; and are worthy of the careful consideration of every reflective mind. S.

New York.

A DICTATORIAL POPE.

News comes by way of Montreal, that the Pope at Rome will not accept the terms of settlement made between Manitoba and the Dominion government, relative to the vexatious school question. The old dotard is hugging his waning power, as the miser does his gold when in the embrace of Death.

THEY DON'T LIKE IT.

Some of the clergy dislike to see themselves complimented in the Liberal press. They say it compromises their standing with their parishioners. It has been the policy of The Progressive Thinker, from its first issue down to the present, and will continue while under the management of its projector, to applaud when merited, and condemn when not approved. Every advanced step of the clergy will be encouraged; and its fossil teaching, coming to our knowledge, will be discouraged, whether the preachers like it or not.

A SUGGESTIVE INQUIRY.

The North American Review for November contains a well written article from the pen of Rev. Madison C. Peters, wherein he claims the exemption of churches from taxation is the increasing of taxes on other property, a proposition which a bigot cannot deny. He favors the equal taxing of all property that is protected by law. He made the nice point that lightning rods are placed on churches for their protection, and then: "If God does not exempt church property, why should the State?" We give it up.

THE CELEBRATION.

Fiftieth Anniversary of Modern Spiritualism.

To the Editors—The Board of Trustees of the National Spiritualists' Association at the last convention were instructed if they thought it wise to do so, to arrange for the celebration of the Fiftieth Anniversary of the advent of Modern Spiritualism, in March, 1898, S. E. 50, at Rochester, N. Y.

Believing that such a celebration should be arranged for at once, they have selected Mr. Frank Walker, of Hamburg, New York, for Business Manager.

Mr. Walker desires at once to hear from all superintendents in regard to their views of how this anniversary shall be celebrated. All are therefore urged to correspond with Mr. Walker; state what financial and other aid they will give, so that by January 1, 1897, he shall receive the concensus of opinion of our people and know how they wish him to proceed with this gigantic undertaking.

Mr. Walker has gained for himself the unanimous endearment of all our people, who, it is believed, will rally around him and pledge not only their support but cash and "good works."

Shall we not all unite and in these last days of this wonderful, progressive century, hold a "Grand Jubilee" in commemoration of that great occasion when the Angels of Light visited the earth to bring not only proof of immortality—but also to usher in the reign of "Peace on earth, good will to men."

FRANCIS B. WOODBURY,
Secretary N. S. A.

SOME PLAIN FACTS.

They Speak an Impressive Language.

THEY COME FROM AN ORTHODOX PULPIT, AND SHOW THE INHERENT ROTTENNESS OF SOCIETY.

To the Editor:—Give your readers these plain, unvarnished facts: The Rev. Charles H. Parkhurst, in the Madison Square Presbyterian Church, New York City, on one occasion lately delivered a vigorous sermon to a large congregation. He took for his text, "Be thankful unto him and bless his name; for the Lord is good." (Psalms, c., 4-5.) He said in part: "I do not know how many unfaithful husbands or wives there are in this community, but I should calculate that there might be well on toward a quarter of a million. The love between husband and wife is kept true in some cases by the possession of children; but I have learned enough to know that in the case of any couple that might present themselves before me to be married I would not at any premium issue an insurance policy on their conjugal felicity good for more than five years unless on the contingency of offspring, or on the basis of their common faith in God. Conjugal devotion that is not braced by something besides the direct regard of each person for the other—in other words, conjugal devotion that is both childless and atheistic, lacks just that consummating ingredient of tenacity which can alone secure marriage from being anything but a sentimental experiment.

"Educating a man does not change his impulses any more than whetting steel converts it into willow, or sharpening a wolf's teeth makes of him a kitten. Look at the condition of Europe at the present time. Almost every every nation is studying its own distinctive interests, with a concentration of intensity that is terrific, and every one almost of the great powers would like to get the other by the throat, and we are all imagining that one of these days there will come a grand convulsion that will tear Europe into geographical flinders. There would be nothing strange in that. That is only the natural outcome of egotism, educated to the extreme.

"If you do not look upon your neighbor as a brother you are to all intents and purposes looking upon him as an outlaw. Owing to some peculiarities in the quality, or at least in the form of modern civilization we are less likely than our ancestors a few hundred years back to deal with outlaws in a manner offensive to refined tastes, and to string them up summarily or to chop them into odds and ends, but that does not prevent our treating them as though they were legitimate spoil. If a lady goes to the store and buys an article that she is sure is marvelously cheap, and cannot understand how such a piece of handmade goods can be procured at so pitiable a figure, she knows, if she knows anything about the world she lives in and the industrial conditions that prevail, that some poor girl in some sickly back alley has been half paid for her work, and she, the elegant lady goin shopping in her carriage, gets the benefit of it. This city is full of this, and so is every other city. She does not kill the girl outright, but she helps to kill her by inches. And then, when she has got the first wear out of those articles that she has half paid for and that the sewing girl has paid the other half of by her health, perhaps, and very possibly by her virtue, she encourages herself in imagining that she is not a bloodsucker and a murderess by joining a relief or rescue society and packing off the unavailable portions of her wardrobe to be distributed among the poor servant girls in the back alley. You ladies want to think of that sometimes when you are swarming around a bargain counter.

"If a number of men engaged, for instance, in the mining of coal agree together to cut the output to such and such a figure, and to put the price up to such a corresponding figure, and do it not because the legitimate exigencies of the business require it, but because they have things in their own hands, and because the exposed veins of the people are supposed to be bared for the purpose of giving bloodsuckers an easy opportunity to drink; and if then the members of the coal mining company are able to go through the winter in warm and comfortable elegance, aided thereto by the money of the poor, who through January and February shiver over their little bin of coal which is so little because coal is so high they cannot afford enough to keep warm; then the suffering that accrues from it and the deaths that are sure to be the outcome of it are chargeable directly to the coal magnates. I have put this sentence together carefully. There is in it no wholesale accusation and no jumping at conclusions. I am only saying that if coal companies or coal combines or coal trusts—put it any way you like—use their power to the end of drawing off into their own treasury as much of the poor man's money as they can or dare, to the impoverishment of the poor, to the reduction of their comfort, and to the sapping of the currents of health and life, then such companies are possessed of the demon of theft and murder, and there is no other just and Saxon way of characterizing it. And this is no more applicable to dealers in coal than to the dealers in any other commodity."

The above is a sad, sad picture of real life in a large city. With such corruption and on the increase, too, will not New York City eventually disappear from the earth like many ancient cities? Spiritualists, you have a work to do. JUS TICE.

A MISNOMER.

Several correspondents have applied Mrs. to the name of Dr. S. C. Adams. Why, we know not, but as he is of the masculine gender, and the prefix is a misnomer, it is hoped all will omit it from this forth. Mrs. Adams is an invalid at this time. Whether she writes for the press we are not advised, but if she does The Progressive Thinker will gladly welcome her to its columns.

The honest heart that's free frae a' intended fraud or guile, however fortune kick the ba' has aye some cause to smile.—Burns.

There is always and everywhere some restraint upon a great man. He is guarded with crowds and shackled with formalities.—Cowley.

Among the pitfalls in our way, the best of us walk blindly; so, man, be wary, watch and pray, and judge your brother kindly.—Alice Cary.

The heathen mythology not only was not true, but was not even supported as true; it not only deserved no faith, but it demanded none.—Whately.

All brave men love; for he only is brave who has affections to fight for, whether in the daily battle of life or in physical contests.—Hawthorne.

Avarice is a weed that will grow only in a barren soil.—Hughes.

A NEW CULT.

Novel Faith Which Heals Ills Through the Soul.

Its Name Is Soul Culture.

High Priestess Is Mrs. Katherine Fitts, of Chicago.

SAVES HEALTH AND MORALS—SAID TO HAVE GAINED MANY CONVERTS IN CHICAGO—PRINCIPLES OF THE PHILOSOPHY.

To the Editor:—It appears from the Chicago Tribune, that this city has a new cult. It is in the psychical sphere, and so far as is known it is the only organization of its kind in the world. It is called Soul Culture. The originator and high-priestess of Soul Culture is Mrs. Catherine Fitts, and her home is on the South Side.

The basic aim of Soul Culture is to unify the body and soul. The unconverted—they are not known by that name, but it is the easiest way of classifying those who do not accept the belief—have souls and bodies which do not work together. When the soul and body have been taught to operate in concert Soul Culture has been attained. The immediate effect of this is found in the ability of the disciple to lead a perfect life; a state of being which entails perfect happiness, an absolute freedom from physical disease, and a correct appreciation of the problems of existence.

The cult, however, is not, as might be supposed, of a mystical nature. It is far removed from anything of this character. Clairvoyance and hypnotism have nothing whatever to do with Soul Culture. It is as open as the day, and of its beliefs and ends nothing is concealed.

The great cardinal principle upon which it is based is expressed in the motto: "Never do anything to please anyone else unless it is right." This is the foundation of all things so far as Soul Culture is concerned. When that truth has once been absorbed, the beginner has done much toward acquiring the faculties necessary to lead a perfect life.

CHANGES STUDENTS' IDEAS.

After that it is only a matter of time and application to reach the goal.

One of the first effects observable by the student of Soul Culture is that he no longer regards the forms of religion in the same light. If he has been a church member and after becoming a believer in the new cult goes again to hear a sermon preached he does so with an entirely different feeling from any he has ever experienced before. He finds himself in a new attitude. In the words of Mrs. Fitts he is no longer a slave to creeds and dogmas but a thinker. He listens to the preacher as he would to a lecturer. This is because he has come to believe that there are no such things as personalities and definite localities. God is not God, but an ever-living principle and heaven and hell are not places but states of being.

The Soul Culture Cult has existed in Chicago for some time and, it is claimed, has made many converts. Indeed, though the workings have been so quiet and undemonstrative that it has never before been brought to the attention of the general public, its friends declare that it has spread over all parts of the city, and even to other cities. So favorably has its underlying idea been received by those interested in philosophies of life and health that many residents of other places have made journeys to Chicago to see Mrs. Fitts personally and receive instructions in the cult.

The adherents of the school all speak of it with the greatest enthusiasm. According to their accounts Mrs. Fitts has brought about many moral reforms and cured numberless victims of bad habits. Through the cultivation of their souls patients, if they may be so called, have been saved a journey to Dwight, for the liquor and tobacco habits both give way before her efforts. People with complaints of almost every sort have appealed to her for assistance. Men in business trouble, parents who are having trouble with their children, and unfortunates of many other sorts have sought her for assistance and gone away improved in mind and spirit.

The converts to the new sect are from all castes and grades of society. The idea has taken hold of both high and low.

OPINION OF A BANKER.

"This soul culture innovation," said a prominent Chicago bank official, "is one of the most remarkably beneficial projects with which I have ever come in contact. You would be surprised if I were to enumerate the many names of Chicagoans who have been benefited by coming in contact with it. I have personally investigated the philosophy, and have been to talk with Mrs. Fitts, and I can frankly say that it is one of the best things I ever found in my life. The clearness and beauty of the philosophy render it such an evidently advantageous assistance that it will be easily grasped by those who come into contact with it. I know of many instances in which the good accomplished by Mrs. Fitts has been of such an astonishing nature that it really seemed little short of miraculous. She claims that her system of mental treatment benefits a wide range of ailments. If people are troubled or worried mentally or spiritually, or, on the other hand, have physical ailments, it makes no difference, she seems to do them all good."

Until now Mrs. Fitts has refused to say anything for publication regarding herself, though she has more than once been questioned. The soul culturist is an intelligent appearing woman, of perhaps 40 years of age. In stature she is quite tall, and is rather heavily built. Her blue eyes are clear, and her round plump face is kindliness personified.

Since she began her work she has held communion with numerous people in Chicago, and many who have come from other cities. Her encouragement has been such and so urgent does she feel her call to the work that she will continue it the rest of her life.

WHAT MRS. FITTS SAYS.

"I first turned to this work," said Mrs. Fitts, "because of what seemed untruths to me which I heard uttered in the pulpits of the churches. This turned my attention towards the development of truths through the culture of the soul, and I have been engaged in the work ever since.

"The whole trouble is this: People do not harmonize their souls and bodies. They do not seem to know that these two beings should be friends and march together hand in hand. I do not use the word 'conversion,' but that would perhaps more nearly express what I have to effect in those who come to me for assistance. The soul and body must be unified. That drives out physical disease, which will never enter into the body. Thus, those who have have once taken the course in soul culture and have thoroughly digested it will never again suffer from any deep physical disease. Whatever little ailment may ever come to them they will never again be ill and death will come only when the body wears out.

"Now as to the spiritual and intellectual side of life. Soul culture brings peace and happiness. I don't believe there is as happy a woman in the city of Chicago as I am. Every day of my life I am doing good to somebody, and that brings me happiness. This education once given to people banishes their selfish thoughts and ambitions and they begin to look upon life as they really should, from more of an impersonal standpoint, so to speak. Their sordid passions and evil desires are vanquished and they live life as it should be lived.

"I never have seen two souls alike in the world any more than you have seen two faces alike, and when it comes to individual treatment I never handle any two in the same way. I see how each soul is cramped or warped and treat it accordingly. After it has once been placed in a receptive state it is so easy to lead it gently along the paths of truth, and that is all we aim to accomplish."

This new cult is just tinged with orthodoxy, but not enough to render it very unpalatable. It is no doubt under angelic guidance, and will be instrumental in doing great good. We extend the right hand of fellowship to this liberalizing movement. DIVINE WRIGHT.

CHALLENGE THE ENEMY

W. H. Bach at Springfield, Mass.

New Light on the Music Question—How the Brave Women "Hold the Fort."

The Progressive Thinker has just arrived, and it comes like a visit from old friends. Brother Francis, I think the success of the paper can be laid to the columns headed "General Survey" as much as any one thing.

Everybody has something good to say in this week's paper it seems to me. By the way, whenever our Moses opens his mouth, or pushes his pen on the questions relating to the Bible he always has something good to give forth. How much better it is to learn the true meaning of things than to go on continually in the dark and say: "I don't believe it," when you don't know what you are believing or disbelieving.

By the way, is it not strange how many people are seeking to know more of the Bible and trying to inform themselves so they cannot only meet their orthodox friends on their own ground, but can even throw down the gauntlet and challenge a discussion? This has been done by our leaders many times but never have I seen it manifested among the laymen as it is to-day.

Last Sunday evening before the meeting of the Ladies' Aid Spiritualist Society of this city, whom I am serving for the season, I spoke on "Bible Spiritualism" and at the close of the meeting there was but one fault found: "It was too short." Then all through the present week, when I have met the members of our society they say: "Give us some more like last Sunday." I will now begin a series of lectures on "Spiritualism and Mediumship from the Bible."

I noted the criticism on President Barrett's report on music. H. D. Barrett does not need the feeble words I say to defend him either on the score of music or any other point that may be taken up. His travels over the country have given him an opportunity that is not given to those who are located in one place and never get but a few miles away from home. I will add that after traveling over twenty-six States of the Union, and Canada, that I can heartily endorse every word Brother Barrett has said on the subject of music, as well as other matters. A writer in another Spiritualist paper takes him to task on the question of lyceums, claiming that lyceums are increasing instead of the contrary. Well, perhaps they are, but as statistics show that they have "increased" from nearly 1,200 to between thirty and forty in the last twenty years, the statement of Brother Barrett does not suffer much at the hands of his critics.

Music is an essential to our work but it must be the proper kind or it is worthless. Wherever we go we hear one or two old orthodox songs until we get sick and tired of them. "Nearer, My God, to Thee," "Sweet Bye and Bye," and "Beulah Land." These are sung over and over again. Certainly no one criticises the appropriateness of Longley's music. No one can find fault with the Spiritual Harp. If the publishers of that book could see their way to reduce the price of it from $2 to $1, I feel satisfied that their increased sales would justify it as well as the singing of Spiritualists would be improved.

What we want is a book of suitable music, containing not less than two hundred pieces, gotten out by musicians who understand their business, containing four parts and sold at not over one dollar a copy and about nine dollars a dozen, and you will find no trouble in inducing the Spiritualists to sing.

Spiritualism is in good condition in this thriving city of about 55,000 people. The society I represent is a society of ladies, organized under the laws of the State, and very ably officered and managed by the ladies. A men's society held sway for a time and the ladies acted as an auxiliary to it. When the men gave it up, the ladies came bravely to the front and held the fort, and have conducted regular meetings ever since. The action of these hard-working and self-sacrificing ladies deserves the unswerving support of the Spiritualists of the city. They have a hall which they rent by the year, own their own furniture and carpets, piano, dishes, stoves and, in fact, everything necessary to conduct both the social and devotional part of the society. They sublet their hall, which brings in a small revenue. They hold a social and supper each Thursday evening, which is well attended, and the spirit of harmony is everywhere manifested. Mrs. Hortense G. Holcombe is its president and I believe has held that position for eight years. It is a society to be proud of. We have music that is distinctly Spiritualistic, and there is no fault found with it either by our own people or by visiting brethren.

We have a children's lyceum, and are now arranging for a library with nearly $200 worth of books donated. This is business. W. H. BACH.

"Cosmian Hymn Book." A collection of original and selected hymns, for liberal and ethical societies, for schools and the home; compiled by L. K. Washburn. This volume meets a public want. It comprises 248 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price, 50c. For sale at this office.

"Old Testament Stories Comically Illustrated." Church people are cautioned not to open this book, as its comical pictures, based on Bible texts, tend to induce uncontrollable levity. It is a book for the freethinker who wishes to rest from busy cares, and drive away ennui. Price, in strong board covers, $1: cloth $1.50. For sale at this office.

A PROPOSITION

For a Spiritual Camp at Hydesville, N. Y.

Stirring Words from a Hustling Organizer.

To the Editor:—As I have been designated by "The Progressive Thinker," as a "hustler," at organizing camps, and as I have been engaged in that particular business for the past three years, it has been the means of calling my attention to the proposal of Bro. Geo. W. Kates and several others in regard to establishing a camp-meeting at Hydesville, N. Y., and if possible on the very spot where the Fox sisters first demonstrated the fact of another life beyond this earth existence.

I have been asked, by letters and by personal applications, why I did not respond to these several demands, and take the initatory steps toward forming an association with this special object in view. Therefore I will make this proposal to Bro. Kates, Bro. Wm. Cleveland, Bro. S. B. York and others: That I will make the first one on that committee to collect money for the the purpose of establishing a camp at Hydesville, N. Y., and if possible purchase property enough there for a permanent camping place and a meeting to be held every year; also, that I will act for this committee as chairman and treasurer, giving a bond, if required, for all moneys put into my hands for this purpose. I will say that my business standing is good enough without a bond, but I will give a "Bond" with four good sureties or responsible persons' names attached.

The committee ought to consist of one person, or even two persons, in each large town in the States and in the Canadas. I can find one in Hamilton, Canada; one in Rochester, N. Y.; three in Buffalo, (but one will do), possibly one in Dunkirk, N. Y., and one in Detroit, Mich.

I would say further that I will visit Hydesville if required and will attend at the first camp-meeting and aid in forming a camp association, as I have done at other camps, and I will do it in the same manner as I have done at other camps. All members of this committee will be required to collect funds for this purpose and give receipts for same; and if The Progressive Thinker will do so, each subscriber will be acknowledged in the columns of that valuable journal. I have been offered money this very day here in Buffalo for this purpose and I can raise money in Rochester also. Rochester is only a few miles from Hydesville.

Now if anyone has a better plan than mine, let them promulgate it, and I will step down and out.

If no one has a better plan, than let those that are interested write me at once and say that they will act with us in this grand work, and if we cannot raise enough funds this year, we will work until we can raise it; and you can put me down at the head of the list of subscribers. Hoping and waiting, I am fraternally yours. J. W. DENNIS.

Buffalo, N. Y.

THE LINCOLN BAND SOCIETY.

To the Editor:—About two years ago Mrs. H. E. Lepper, who has been for years noted as a successful psychometrist and healer in Minneapolis, Minn., received a commission from Abraham Lincoln to commence the organization of liberal minded people into a society, having for its avowed object "The propagation, and advancement of moral, religious, and spiritual thought." It was stated to her that in co-operation in this movement another band would be formed on the spirit-side of life, and to every person who joined on this side, another in sympathy would join the organization on the unseen side.

She was instructed to get one hundred names of persons of good moral character who were in favor of such a movement, and then to organize and incorporate under the provisions of the law of the State of Minnesota under the name: "The Lincoln Band Liberal Spiritual Society."

Mrs. Lepper received this commission as a sacred one, and has since been carrying it into practical operation. She fitted up a neat and suitable hall in her residence, at No. 309, Washington avenue, S. E., on the Inter-Urban Electric car line between the Twin Cities in which she has been holding meetings on Sunday and Thursday evenings, with seats free, and these have been well attended by thoughtful and intelligent people, who have been admitted to full membership to the society from week to week until the membership now reaches considerably over one hundred. A special meeting was called for Sunday, Nov. 29th, 1896, at 2 p. m., for the purpose of adopting articles of incorporation, and by-laws and effecting a full organization as originally instructed, and a liberal number of the members responded to the call on the specified time. Articles of incorporation, under the law of the State, were prepared, together with a suitable set of by-laws, for the future working of the society, which were adopted, and a board of nine trustees was selected, who reported the names of the following persons as the officers of the Lincoln Band Liberal Spiritual Society of Minnesota. President, Mrs. Emily L. Lepper; vice- president, Mrs. S. M. Lowell; secretary, O. W. Smith; treasurer, Henry E. Lepper. These persons were then elected to hold office until the first annual meeting of the members of the society, which will be held on the second Thursday of July, 1897, when their successors are to be elected as provided by the by-laws of the organization.

The Lincoln Band Liberal Spiritual Sosciety is, therefore, now a regularly incorporated religious body, and its avowed object, "The advancement and propagation of moral, religious, and spiritual thought," is believed to be broad enough to enlist the sympathy and encouragement of all workers in humanity's cause. It's platform will be free, and open for the discussion of all themes which have for their object the elevation of humanity to a higher moral, religious, or spiritual plane, and the only requisite for membership is good moral character, and pledging co-operation in the avowed work of the society.

Regular meetings will be held for the present at Mrs. Lepper's hall, No. 309 Washington avenue, S. E., in Minneapolis, on Sunday and Thursday evenings of each week. All seats free. Notices of the Sunday meetings, with name of speaker and subject are published in the Saturday evening and Sunday morning Minneapolis papers.

O. W. SMITH, Sec.

"The Dead Man's Message," an occult romance by Florence Marryat. The author's wide experience in Spiritualism and her study of occult science have prepared her to write this romance, which will be found laden with gems picked up in the course of her investigation and studies. Cloth $1. For sale at this office.

A STRONG APPEAL

To Spiritualists to Rise in Their Might,

And Cleanse Their Ranks of All Fakirs and Pretenders.

To the Editor:—I notice trenchant articles lately in your columns regarding mediums, who resort to deception at times; may they awaken earnest thought among Spiritualists. I wish to speak of another and growing necessity for reform, and to point out the ease with which it can be accomplished. It is a work which does not require this nice discrimination between the intentionally fraudulent worker and the one who has met antagonistic patrons; it is a work in which all can unite without fear of doing injustice. I allude to the fortune-tellers, charm-sellers—the tramps in the rear of our army who

STEAL THE UNIFORM

of mediumship and befool and fleece the public by means of its sacred livery. There are a large number of Spiritualists and investigators in every community, who never read a Spiritual paper or attend a lecture. This is not best for them, it is true, nevertheless it is a condition which has been and seems to be a fixed feature. By far the greatest number of these people investigate Spiritualism through the "ads" in the daily press just as they seek their theater, coal, groceries, dentist, or lawyer through this channel. Managers of societies often feel this almost a personal grievance; that it is a fact no one doubts. I for one can not see why a medium should not insert his card in the daily press; neither can I see why the public should not investigate through this channel. Are Spiritualists

THEIR BROTHER'S KEEPER?

It is the public—the great uninformed, unthinking masses—which needs the educating forces of Spiritualism, and which Spiritualists and mediums wish to reach. People who are ignorant of the tramp followers which disgrace our cause, and record the thoughtlessness of Spiritualists, reason that as they have heard of the miracles accomplished through mediums, so these people who advertise to change luck; to unveil the future; unfold all things; to be the greatest medium on earth," etc., etc., ad nauseam; must be mediums or they would not be allowed by Spiritualists to thus advertise contrary to law and the usual standards of human interest in their religion.

There are in Milwaukee to-day several charm-selling, fortune-telling madames and male bipeds of the same species, and the vileness which fills the "classified" column of the daily press in fake "ads" is enough to forever

SINK ANY CAUSE

less just, less holy, than ours; enough to forever banish from the public mind anything but Spiritualism; enough to damn as idiots or reprobates anybody who believes in spirit return, in the minds of intelligent people who do not yet know where to investigate.

The question is, do not Spiritualists owe a duty to the public—especially a duty which is so easy of fulfillment and so wholly devoid of embarrassing features? Americans have many "sins of omission" recorded on these shores of time, and Spiritualists are not free from this peculiarity, by any means. Old-time Spiritualists, when told of the wrongs done to innocent seekers of the benefits of mediumship, merely laugh when reminded of the pretenders who disgust the public, and say: Well, let them do as I did—go to the genuine medium.

They do not stop to think of the lives directed wrongly; of the confidence which generally never is restored; because it is a matter so easily righted, and yet is left undone.

We as Spiritualists have enough to suffer from the limitations of mediumship which are not understood by some of our less well-informed mediums and Spiritualists without carrying the load of distrust thrust upon our backs by known fakes. Ten,—yes, fifty years from to-day, Spiritualism and Spiritualists will still be looked upon with unutterable disgust by tens of thousands who have unwittingly investigated it through the fortune-telling class; and years from now Spiritualists will feel the effects of this deluge of fraud in their business and social relations; in their lyceums and meetings.

Years from now, hundreds of people will be in the shadow of ignorance and the sorrows of death's visitations, through the failure of the Spiritualists, either as committees from their respective societies or as individuals, to take the half-hour necessary to warn these fakes who so boldly violate the law, to leave town; or failing that to call on the chief of police and point out the advertisement or circular.

"But," says one in alarm, "the police arrest everyone; all will suffer." I for one do not believe that. Whenever the police find that Spiritualists are earnestly striving to eliminate fraud, acknowledged workers will not be molested.

THEN, AND NOT TILL THEN

will we have the respect of the investigating and non-investigating public.

If honest mediums are arrested unjustly in the blundering or malicious efforts of the police, it might as well be one time as another, for it certainly comes after on with this state of affairs unchecked. I believe that every wholesale arrest of mediums which has been made in the last ten years has been led up to by the criminal thoughtlessness or indifference of Spiritualists in allowing charm-selling and fortune-telling in their city under the name of mediumship.

The dearest friends I have or ever expect to have are Spiritualists, and I love Spiritualism, or I should not have turned my back as hundreds of others have done, upon church friends to cling to it. I certainly never had a greater number of friends either in or out of the Spiritualist fold than I have in Milwaukee; neither do I speak of the fortune-telling, charm-selling nuisance from lack of patronage myself. I have a large private work in this city; as I have also had in each city I have visited for any length of time. so I cannot be accused of ulterior or inharmonious motives in thus commenting upon the general negligence of Spiritualists in this regard.

May our people awaken to their position as having received this greater knowledge and recognize that they thus have a stronger incentive to

LEAVE NO DUTY UNDONE.

If you do not want fellowship with the angels, why seek to touch the hands of those ministering hosts who toil and watch unceasingly that these truths may find cleanly channels through which to reach those yet in the mortal life? Why become a Spiritualist at all, unless you are willing to realize that it brings to you added duties?

I have a dear friend in Lexington, Ky., who feels that his guides have promised him mediumship. He does not get it readily, because he does not understand the laws; but he perseveres and says he never will meet his loved ones in the higher life with the possibility of their saying that he was not faithful in trying.

How many of us, dear brother and sister Spiritualists, are so faithful in our trying to help humanity to understand these truths that we can face the patient workers of

CELESTIAL SPHERES

with calm hearts; and unflinching souls when that change called death comes to us?

A public medium has many responsibilities thrust upon him. Inexperienced young people seek him to obtain confirmation of their hopes or fears; marriages are many times made upon information given regarding the character of the opposite party; business investments are dealt with according to information obtained by the psychometric; failings of temperament which often would bring utter misery in business and home life are corrected by the kindly advice given by the guide of the medium; harmony is often restored in the home; sorrowing souls sitting within the shadows of death's visitations, are made happier, and people on the downward grade are helped upward by the ministry of spirits through the honest media of the day.

Spiritualists as a body do not dream of the importance of this work or its extent. The most delicate affairs of life, the most sacred sorrows, the most unutterable joys, are brought to the medium (by people who do not, will not, can not, and are not willing to try to understand our philosophy) for assistance, assuagance or confirmation. Call this confidence silly, if you will, yet it is nevertheless a fact. The medium holds this position through powers of revealment; the fortune-teller obtains the victim's confidence sometimes from credulity on the sitter's part, but generally on the strength of the work done by the honest mediums of the day. This position as participant in heart secrets has never been held so wholly by any other class of people unless by confessors in medieval times.

Then shall it not be be held by those who strive to do right, by those who will at least allow the sorrowing, grief-stricken or trusting soul to depart from that sanctum sanctorum, the seance room without being

ROBBED, FLEECED AND GULLED

by these human vampires who sell "magic belts and charms," and who, in their endeavor to keep customers, give advice for the future sure to coincide with their patrons' views rather than to redound to their advantage

Each fortune-teller using the name of medium, crowds out an honest medium; and the thoughtlessness of Spiritualists in allowing this condition to exist,

PLACES A PREMIUM

upon fraudulent work, discourages and disheartens those who seek to do right, and eventually through starvation drives morally unbalanced younger mediums to herd with these gutter-snipes and harpies.

The remedy is so easily applied that it is to be hoped that societies will unite all along the line; from committees for that purpose and stop this burglarious use of the name of mediumship by those who advertise in this manner, and who so very, very commonly use their rooms, supposed to be devoted to the most sacred scenes of earth, for purposes of assignation and prostitution.

To-day fortune-telling and charm-selling by those who call themselves mediums clothes the disreputable in satins, sealskins and diamonds; houses and nourishes them elegantly and gains even a large patronage from Spiritualists; while mediums of times luxuriate in perhaps one barely decent suit, one or two square meals per week, and the smallest, cheapest housing obtainable!

That these are facts are patent to all who know aught of the subject. The columns of the daily press of our large and small cities furnish the key to the situation. Those printers' bills, forty and fifty dollars per month, must be met some way. Honest mediums, outside of a half dozen exceptions, find it impossible to spend at the rate of two or three hundred dollars per month, without disgracing the fair word which means so much to humanity.

This is a large responsibility, so far unassumed by Spiritualists the world over, which must be lifted to their shoulders and nobly borne.

I would suggest that the N. S. A. advise all local societies to appoint a committee for this purpose alone, and that all other organizations co-operate.

In order not to be misunderstood by those who read hastily, I wish to again state that so far as I am concerned, I do not by this article wish to impugn the motives of any one Spiritualist or of Spiritualists as individuals. A people which is disorganized always works slowly; yet the responsibility is no less theirs. We have many hundreds of honest mediums, yet it certainly cannot be considered their portion to cleanse these augean stables of fakirism, and I am tempted to again remark par parenthesis that we always have enough unkind criticism from those who do not understand our motives, when we speak or write of these matters, to induce most of our mediums to prefer to let the matter rest until the Spiritualists themselves awaken as a body to the needs of the hour for Spiritualism, and to their duties in this matter.

My last public work in Michigan was at Augusta, where I lectured and gave tests and inspirational songs and my little daughters sang. Out of a population of five hundred, two hundred and fifty attended the services in the a. m. and over three hundred were present in the evening. Spiritualists in small towns should feel more encouraged in giving of the bread of life to the multitude. We were very pleasantly entertained while there by Mesdames Henry Wilson, Cichester, and Piper. I am now so situated that I can respond to calls. Those from the South solicited. Address is 524 Jackson avenue, Milwaukee, Wis.

CARRIE FULLER WEATHERFORD.

A new edition of "Three Sevens," by the Phelon's, is just issued. The May Arena says: "The gist of such books as Dr. Phelon's "Three Sevens," and other works descriptive of or alluding to the various occult societies, which seem to have existed for ages, has never, until recently, been said so openly and plainly that 'he who runs may read.'" Cloth $1.25, postpaid. For sale at this office.

"The Religion of the Future." By S. Weil. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, $1.25; paper, 50 cents.

"The Great Roman Anaconda." By Prof. Geo. P. Rudolph, Ph.D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Horstmann. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15c. For sale at this office.

MATERIALIZATION SEANCES.

And Other Spiritual Phenomena.

"* * * And then I dived,
In my lone wanderings, to the caves of death,
Searching its cause in its effect, and drew
From withered bones, and skulls, and heaped-up-dust,
Conclusions most forbidden. * * * I made
Mine eyes familiar with eternity."
—Byron.

Believing that an account of the manifestations occurring in the presence of Annie Wheeler, as the medium, will be interesting to those who have never had the pleasure of witnessing such phenomena, I will relate a moiety of what has transpired in two or three of the hundred seances I have had with that matchless medium.

By way of preface, I wish to say that I am always surprised and pained to hear Spiritualists express a doubt as to the genuineness of materializations in general. Possibly particular instances might not be entitled to full credence, but to assail that phase of manifestation in general is unjust to mediums who are always honest, and uncharitable to those who are occasionally placed in a position where justice and candor might hesitate to accuse or applaud.

Lord Byron informed me, at a recent seance, that there was, practically, no limit to the power of the spirit world if the proper conditions were provided, and the necessary media employed.

Mr. Wheeler now gives his materialization seances while he is locked in a solid wooden box, put together with cleats on all the corners. Every sitter is invited to closely scrutinize the box before and after he is placed in it, and at any time.

We used a bed-room, adjoining the parlor, to place the box in, and hung a pair of black curtains at the door. Mr. Wheeler was locked in and the key kept by the incarcerating committee. The music-box was started; a song was sung, and the spirit manager walks out in a fair light, with sleeves rolled above the elbows, and kneeling in front of the curtains he rubs the carpet of black until a little heap, resembling cotton waste, or snow, is piled before him; this he rapidly transforms into a fabric of surpassing beauty and considerable magnitude. No mortal hand or loom ever wove such delicate patterns of film. Could they, it would require many months of unremitting toil (we should judge thirty-six) and when completed

"Doubloons a hundred I would pay,
And think its ransom cheap that day."

If the sitters are congenial, Fritz walks around the circle and permits them to inspect it.

Next Lord Byron appeared, attired in his spiritual robes of spotless white; upon his head was a crown of stars, and artistically arranged upon his clothing were more of these symbols of superior attainments. He bowed, and placing his hand to his head, in the manner of a military salute. The stars were extinguished during the time that the fingers remained in contact with the hair; raising them the stars simultaneously appeared, and as quickly disappeared when he again touched his hair. This was done several times in order to show, by this metamorphosis, that the apparition before us was a spirit entity, clothed in a mundane garb, and not the result of mortal legerdemain. At other times he appeared when the astral emblems of sublimity consisted of a bracelet upon the wrist only, and not much larger than the end of an unsharpened leadpencil. This was invariably the case when the sitters were not of poetic tendencies.

Geo. Washington next came through the parted curtains, dressed in his military uniform. His figure and bearing was majestic and "every inch a king;" and though entitled to more than regal homage, with the magnanimity of a noble nature he declined to accept as his own the result of the revolutionary struggle. As he stepped back behind the curtain I quoted this from Lord Byron's ode to Napoleon:

"Where may the wearied eye repose,
When gazing on the Great;
Where neither guilty glory glows
Nor despicable state?
Yes—one—the first—the last—the best—
The Cincinnatus of the West,
Whom envy dared not hate,
Bequeath the name of Washington,
To make man blush there was but one!"

As this citation was in the nature of an encore, he again appeared before the curtain and, with deferential gravity, bowed his thanks to me, and then saluted the audience with a bow and a courteous gesture of the hand.

I again quoted from Byron's allusion to Napoleon:

"Can tyrants but by tyrants conquered be,
And freedom find no champion and no child,
Such as Columbia saw arise when she
Sprung forth a Pallas armed and undefiled?
Or must such minds be nourished in the wild,
Deep in the unpruned forest, midst the roar
Of cataracts, where nursing Nature smiled
On infant Washington? Has earth no more
Such seeds within her breast, or Europe no such shore?"

"Yes, but the chief credit for the outcome of that struggle should be given to those who helped us in our hour of need," said Washington.

My spirit wife next came between the parted curtains, carrying a willow rocker which had been much used by her; this she placed about three feet in front of the curtain. She then stepped behind the curtains and turned on the light to its full strength, and walked out in a light that permitted every lineament of her features to be fully identified, and smiling showed the gold filling in a front tooth.

Robert Burns came out in the costume in vogue in his country at the time of his demise, bowed to the audience, and retiring behind the curtain took a flower from the vase and passed it through—not between but through—the solid curtain. Later a trumpet was thrust through the curtain while a spirit conversed with a sitter. No rent was made in the curtain, and after a two-minute conversation the trumpet was dropped, falling to the bottom of the curtain. If the fibres separated for the material trumpet to pass by they must have closed instantaneously after the passage, for the eye could detect no opening. At another time my handkerchief was borrowed, and while the curtain was held taut by invisible hands, the spirit operator, who was visible, passed it through the solid curtain. A lady at the end of the circle was immediately called up and her hand was placed on the particular locality on the curtain from whence the handkerchief had issued. (She afterwards said, that as the handkerchief came through, the thought ran through her mind that there must be a hole in the curtain, and the spirit operator reading the doubt in her mind, immediately satisfied her on that point.) A handkerchief of solid linen was again borrowed from a sitter, and the spirit operator commenced at one corner and changed it into a lovely lace affair in something like fifteen seconds, and after it had been examined it was slowly reinvested with its original form, i. e., made into a solid cambric square handkerchief again.

To show that the bodies built up are susceptible to sudden changes from specific to general, and from general to specific again, Fritz makes a salaam to the sitters; when his head touches the floor the form is that of a short man; it rises instantly, but it is now a lady at least six or eight inches taller than Fritz, and with all a woman's loveliness of feature.

It seems in this case that Fritz's spirit, which is invisible to us, has vacated the form unperceived, and as imperceptibly another spirit has taken possession of the tenement.

At one seance two children in the audience were called to the curtain, and two little Indian girls came out and stood up to their backs, to be measured; then the Nitchie maidens, as the little Chippewa calls herself, looked over the children's clothes; inspecting them with mingled curiosity and looks of wonder. Then one of the little Indian girls backed up to the child she measured with before, and, standing on her tip-toes, exclaimed facetiously: "My! I've growed an inch!" Five minutes, probably, were spent by the two spirit and two mortal children in youthful amusements.

For the benefit of your readers, who may be sceptically inclined, I will say that Mr. Wheeler is about five feet and four inches, and that the spirits exhibiting themselves were from three feet to six feet and six inches. There were two or three Indians taller than Washington.

I may, at some future time, say something about the slate-writings and trumpet seances I have had with Mr. Wheeler. Should anyone desire to be placed in communication with him, I will engage to do so provided a stamped envelope is enclosed.

Avoca, Iowa. DON CRAMER.

PHILANTHROPIC WORK.

School for Boys in Jail Is Established.

The Woman's Club of Chicago and particularly Miss Florence Hathorn, its representative, has found a fruitful field for its work of noble philanthropy in attempting to build up the moral and mental stature of the boys who come as prisoners to the County Jail. The first effort to rescue these children from some of the debasing influences of their environment was made about eight years ago, but not until the Woman's Club took up the project and Miss Hathorn volunteered to be the active agent in the work did there appear any convincing signs of success.

The most that can be done is to subject the novitiates in crime to a brief experience in a generally unfamiliar atmosphere of honesty and industry, and this is accomplished through the medium of a form of school. But the pupils remain for so short a time that it is impracticable to attempt any elaborate system of instruction and greater attention is paid to diverting to honorable channels such knowledge as the children may possess and to implanting germs of right-living that may bear fruit when the recipients return to the world. Aside from this scheme of general instruction the children are brought into close contact with a practical and sincere sympathy that is able to discern the really true hearts which have been only slightly blackened with vice. These children, who might be termed the better ones, are the objects of special solicitude and care and are so zealously and patiently nurtured, not only while in the jail but after they leave it, that many instances of restoration to absolute integrity are recorded.

The character of the work, which is not confined to a routine but is adapted continually to the changing conditions, is beneficent in the extreme. It attacks with the most effective weapons the world of crime in its most vital part. The children who have been barely launched on the downward path are still susceptible to honest precepts and ambitions and may be turned back to decent lives by even a slight, if sincere, show of interest. A little training, a little instruction, a little advice, and, above all, a little genuine human sympathy at this crucial age when character is forming may change the current of an entire life. Such changes have been made in this jail school and more will be made as the work progresses.

But there is room for greater endeavor in the same field. Similar work should be done in every institution where boys are held as prisoners, and girls also should be brought under the same wholesome influences. A vigorous and concerted attack on crime when its clutch on human hearts is still disputed by conscience will go far to raise the standard of the next generation.—Chicago Tribune.

"History of the Inquisition." Every citizen of our country should read this concise history of that Romish churchly institution known as the Inquisition. The animus of Romanism against all institutions, beliefs and parties not in conformity with the ruling powers of the Romish hierarchy is plainly shown in these statements of veritable history. The devilishness and murderous malignity of the "Holy Inquisition" is scarcely paralleled in all the world's records of inhuman atrocities. It is for sale at this office, and will be mailed postpaid for 25c.

"Angel Whisperings for the Searcher After Truth." By Hattie J. Ray. A volume of genuine poems, of such fine moral and spiritual tone that all will be pleased and benefited by it. For sale at this office. Price $1

"The Molecular Hypothesis of Nature." By Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents an succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents

"The Philosophy of Spirit, and the Spirit-World." By Hudson Tuttle. A most able and interesting presentation of a most important subject. Every Spiritualist and every inquirer into the proofs and philosophy of Spiritualism should have this excellent book. Cloth, $1. For sale at this office.

"The Gospel of Buddha, According to Old Records," Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price $1. For sale at this office.

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The Progressive Thinker is published not alone to promote the prosperity of its editor and publisher, but it has the welfare of its numerous subscribers at heart. With that end in view we put the price of the paper at one dollar per year, and during these hard times we have been able to maintain it at that price, without begging for assistance or without having debts or obligations to accumulate to harass us. Our main object is to promote the interests of Spiritualism; to make each family feel that its members are enriched in mind and spirituality by the presence of The Progressive Thinker. And in order to continue in a measure that status, we have changed our programme somewhat.

We have just published a remarkable book, the title of which is "The Next World Interviewed." It is intensely interesting and instructive, and should be in every family. Hon. Arthur MacArthur, at one time Judge of the Supreme Court, thus speaks of the work:

"The Next World Interviewed," by Mrs. S. G. Horn, is a book of power and interest to all those who are inclined to the study of spiritual phenomena, or who desire to know something about the sublime teachings that come from supernatural intercourse. The revelations are of such an extraordinary character that the attention is not only attracted by the nature of the communications, but the mind is filled with amazement at the range of thought and the grand views that are presented of the invisible life.

The communications are varied according to the character of the communicator, and each relates an experience of his own. For instance, the poet Longfellow, when the lethargy, that for a few seconds had enthralled his senses, had passed away, heard a great chorus of voices singing words taken from his own Psalm of Life. De Quincey finds that the splendors in the visions of an opium eater grow pale before the transcendent realities that open to a spirit's sight in the Land of Souls, and Darwin affirms that could he have lived an hundred years longer, he would have been able to demonstrate the evolution of an angel from a man.

The book is composed of communications received through the mediumship of Mrs. Horn, while in a trance condition, and reveal the influence of a high order of spirit intelligence on every page. The scenes described and the vivid spectacle of the Heavenly life are full of grandeur, and recall the highest passages in our best poetry.

Nothing can be finer than the description of the homes of our departed friends. The life of usefulness they lead is very different from the current views on that subject. Instead of the supposed indolence of Spirit-life, each one is constantly employed in some work of self-improvement, or in some effort for the general good.

Titian paints in his spirit-home among the stars, where he has a studio, and his splendid color realizes the ideal in that land of love and beauty; the patriot soul of Lincoln loves and watches over the country for which he lost his life, and John Stuart Mill, who could find no proof of any life but this on earth, reveals the undying principle stamped upon his spirit that renders him immortal.

Indeed, throughout all these wonderful sketches, the mind realizes the full grandeur of its own destiny, and the great future in which it is to live forever. Scenes of surpassing loveliness and a boundless prospect of man's activities are disclosed in this new sphere of existence, and one cannot but feel that he is reading messages of plain and honest truth from those who speak, and know and see what they relate.

It is an animating thought that springs up in the mind on the perusal of this book. The beauties of life in the world of spirit are laid open to our gaze and the various changes that are wrought in the views and opinions that were entertained on earth by the greatest thinkers, show how far knowledge and science have been from grasping the laws of the spiritual spheres, and how much grander existence is when it becomes immortal. The humble and great often reverse positions, and the inequalities of earth conditions are rectified by a just and equitable balance, that has for its foundation the work and worth that have marked the life of each member of the human family. Let these pages be read with candor, and skepticism and atheism would be converted into belief, and a devotional sense of reverence and joy would take the place of hesitation; and even the professed Christian will find his doubts of the future swept away, and his views of the everlasting goodness of God corroborated by the most infallible assurances.

There is no phase of philosophical hesitation or indifference but what would be startled by this mighty blazon of the unknown and invisible universe, and if the devotees of science would read and ponder these marvelous pages, their disdain would be turned into awe and admiration at the grand world of life and wisdom which they reveal. The soul who can contemplate these messages of love and truth without emotion is not in a condition to receive the proof of one who should rise from the grave to testify to the same things, for there is an air of reality and naturalness that attracts the common feelings of our better self against all the suggestions of prejudice or tradition. The world of sense is confronted with the direct revelation of a higher form of life. Those who have lived great lives here below come back to inform us of their experience there, and to give us the assurance of their great souls that they still live, and that the world of spirit is as real as this one; they give their names, they state their views, they relate the facts, all in perfect conformity with their individual gifts and peculiarities, and call upon their friends who linger below to read and believe as if they stood with them face to face, after the manner of earthly intercourse, and this transcendent appeal is couched in terms so exquisite and appropriate as to show that only the wise, the gifted and the cultured ones are the authors of these divine passages. The philosopher, the poet, the man of letters, the orator, the statesman and the divine, the doubter, the religionist and the unbeliever unite in this grand testimonial of the eternal existence of the soul.

It is a noble array of genius, learning and character to the greatest and grandest truth that any of them had ever examined or proclaimed, and they now come from their glorious abode to communicate the glad tidings of immortality to all the children of men.

In conclusion we would say that the rare mediumistic gifts of Mrs. Horn are singularly free from every selfish or mercenary motive. She exercises them for the good of her friends, and scarcely ever appears in public work. Her gentle and lovely character is a testimony of the exalted nature of the intelligence that controls her, and of the purity and good faith of whatever appears in this volume.

The plates of the above remarkable book have been presented to us by Henry J. Horn, of Washington, D. C. One edition only had been issued, and it sold for $1.50 per copy. This book is published as "The Progressive Thinker Library," and is only one of a series to be published, to be furnished to our subscribers at a nominal cost. Just think, Spiritualists, of the great good that can be accomplished through the instrumentality of the plan!

"The Next World Interviewed" contains communications from many distinguished individuals, and they are, indeed, highly interesting and instructive. It is neatly bound in cloth, and printed on fine paper, and will be furnished to our patrons, post paid, for 35 cents a copy. That is, anyone sending a year's subscription for The Progressive Thinker can have the book at that price, 35 cents, postage paid.

We now have three books which we send out at a nominal cost to our subscribers: The two volumes of the Encyclopædia of Death, and Life in the Spirit-World, and The Next World Interviewed. The three volumes, containing an aggregate of 1050 pages, will be

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GENERAL SURVEY

The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Communications must always be accompanied by the full name and address of the writer, or no attention will be paid to them.

An entertainment and hop was held by The Students of Nature, at Merrick's Hall, corner Milwaukee avenue and Rockwell street, on the evening of November 28, at which a very fine programme was selected. Praise is to be given to all who appeared upon the stage and entertained the audience by very fine and instructive speaking, mostly done by small children ranging from 5 to 14 years. After the exercises were finished, the floor was cleared and dancing was indulged in until a late hour. The Students of Nature society feel proud of having had the opportunity of receiving and greeting their many friends, and thank all for their kindness and the good will they have shown to them.

Amae Wheeler writes: "I have been filling some very successful engagements at Broken Bow, Lincoln and Omaha, Neb. My route is now westward through Nebraska and Kansas, with La Junta, Melrose and Aspen, Col., as objective points. Parties at intermediate points, desiring my services, can address me at Avoco, Iowa, and it will be forwarded to me en route. My phases of mediumship are full form materialization, light seances, trumpet speaking and independent slate-writing, in bright sunlight, all given under strict test conditions."

Wm. H. Fuller M. D., writes from Ionia, Mich.: "I often look back to the year of '63, when my wife and I became converted by the phenomena of Spiritualism, although we were both members of the Baptist Church, in good standing. Our oldest daughter took malignant scarlet fever and only lived twelve hours. About her last words, she said: "Mamma you will never dress me more, for an angel has come fore me, and I want to go with him to be an angel." Soon after her death, we began to hear those tiny raps, in and about our sleeping room. We began to think her spirit had returned to communicate with us. We had formerly attended circles and heard the knockings, as they called them, but we were skeptical; however, these raps were so different from any we had ever heard, it set us thinking." Through the mediumship of a Mrs. Thompson they received conclusive evidence of spirit return, and since then he has developed as an automatic writer.

Emma B. Fenimore writes: "A literary, musical entertainment with supper, was held at the South Chicago Spiritual Church, 93d and Erie streets, on the evening of November 24th. A large, intelligent, and appreciative audience assembled, although it rained. The pastor Mrs. Lee Norie Claman, gave some wonderful tests and psychometric readings. Songs and recitations by local talent were appreciated. Mr. Ben. Claman gave some dialect impersonations and sang well, two beautiful songs. Table-tipping by four beautiful white robed little girls was a novel feature much enjoyed by the audience. A city friend of the pastor gave a short talk on Spiritualism, growth and prayer ending her remarks by reading an inspired poem written by her for the occasion entitled 'At-one-ment.'"

Dr. T. Wilkins reports excellent results in his magnetic treatments on the South Side. He can be summoned to any part of the city by postal card.

Mrs. Delia Karcher is located at Deadwood, S. Dak., and desires to correspond with former friends and acquaintances.

Mrs. Virginie Barrett desires to make engagements with societies in the State of New York and other States, for camps for 1897. Has some dates open for 1897. Terms reasonable. She will organize societies. For this month, address No. 12 Purdy street, Bath, N. Y.; or 499 Seventh street East, Indianapolis, Ind. Would like to hear from the Lockport, Buffalo and Elmira societies.

Mrs. Sadie Cook writes from San Francisco, Cal.: "On Sunday evening, November 22, at Scottish Hall, a seance was given by Edward K. Earle, and certainly it was the finest ever witnessed in San Francisco. Every seat in the large hall was occupied by an intelligent and appreciative audience. After the opening exercises, he left the platform, passed among the people, giving some fine verbal tests. In independent slate-writing some forty-five or more slates were filled with messages and many names; the writing on a number being in four or five different colors."

Mrs. J. W. Kratz would like to correspond with some good test medium, one either with phenomenal phases, such as slate-writer, or a good clairvoyant—some one fitted for public work. She desires some one to assist her for the winter. She is ready to fill engagements both for societies and camp-meetings. Her phases are psychometry and inspirational speaking. Address her at No. 1 Madison avenue, Evansville, Ind.

N. S. Bonfield writes from Lowell, Mass.: "Theo. F. Price appeared before our Psychic Club Saturday evening. He is a logical speaker, a good test medium and a genial gentleman." Mr. Price, we understand, is to come West soon to fill engagements.

Geo. L. Barrus writes: "Bro. Will C. Hodge, the genial gentleman and able Spiritualist lecturer, who has been visiting with home friends in Beloit, Wis., for the past two weeks, left for Chicago to-day. While here he gave a parlor talk at the residence of Mr. Munson, and last Sunday evening he delivered a fine lecture at Fenton Hall, to a fair-sized and appreciative audience, who will always give him a cordial welcome should he consent to speak again. Mr. Hodge's subject was: 'Spiritualism—What is it, what is it here for, and what does it design to accomplish?' He also had on exhibition some spirit portraits, produced through those fine mediums, the Bangs sisters of Chicago."

A. W. S. Rothermel is open for engagements to hold seances. His line of travel will be between Omaha and Cleveland, Ohio. His address is General Delivery, Omaha, Neb.

Mrs. C. H. Hinckley writes from Grand Rapids, Mich.: "New societies here are going ahead and seem to be doing well. All are friendly to each other so far as I know."

Mrs. Clara Burkholder writes from Cottage Grove, Ore., an interesting account of a seance with Mrs. Brockway. As we published a long article concerning the Brockways, in our last issue, we now merely state that Mrs. Burkholder received very fine tests under what appears to have been satisfactory conditions.

S. E. Spaulding, Cambridge, N. Y., asks: "Will Mrs. Frances Ruddick, of Franklin, Ind., if she should chance to see this in The Progressive Thinker, please let us know why she has not replied to our last two letters?"

The board of trustees of the Illinois State Association have just finished the printing of the new charters, ordination certificates and constitution and by-laws, which piece of work gives great credit to the association and cause in general. Inasmuch as this work has been carried on against innumerable obstacles and discouragements, success should crown their efforts. It is to be hoped that all Spiritualists will catch the inspiration coming from those energetic workers, and correspond immediately with the secretary, Mr. D. G. Hill, or Mr. G. L. S. Jenifer, or Geo. F. Perkins, 587 N. Clark street, for particulars in regard to organizing new societies, etc.

The address of G. W. Kates and wife during December, will be 283 Seventh street, Buffalo, N. Y.

Mrs. Steelman-Mitchell is filling a return engagement with the First Spiritual Church of Louisville, Ky., for November. For engagements she may be addressed 109 VanVoast ave., via Newport, Ky.

Mrs. S. E. Hall, inspirational speaker and test medium, has open dates for the year 1897, and would like to correspond with societies for engagements. Address her at 27 Albion street, Roxbury, Mass.

Bear in mind that Will C. Hodge can be addressed for engagements at No. 3 South Elizabeth street, Chicago.

E. W. Sprague, the lecturer and test-medium, writes from Valparaiso, Ind.: "We are stopping here for the present, visiting Mrs. E. V. Wilson. My engagement at Erie, Pa., for December having been canceled on account of that society disbanding, I have no regular engagement for this month. I also have January free. We go to Philadelphia, Pa., for February. I would be pleased to hear from any society or persons wishing my services as speaker and platform test medium. My address will be 91 S. Locust street, Valparaiso, Ind., until December 10. Letters addressed to 965 Grove street, Meadville, Pa., will be forwarded to me wherever I am."

Moses Hull will lecture at Bridgeport, Ct., the 20th and 27th of December.

Prof. W. F. Peck will be in Philadelphia during December.

Dr. J. M. Peebles writes from San Diego, Cal.: "This is December 1, warm, beautiful, sunny, and yet everything in my room is in commotion, for I am packing to leave in a few hours for San Francisco. I am to be the guest of Dr. Schlesinger until I sail December 5th. Dr. Schlesinger thinks of accompanying me. I stop five days in Honolulu, visiting the great volcano, which is now pouring out volumes of lava, and the leper hospital on an adjoining island. I want to see if the leprosy of the Hawaian Islands is of the same type as that of Madras, India and Syria, which I saw on my second tour. The three great objects of this tour are, to disseminate the grand truths of the angel ministries, study chronic diseases and their treatment, and gather documents for a large, illustrated volume to be published upon my return. Hundreds have written me that I am too old to take the journey. They remind me of the humidity of Ceylon, the fevers of India, the barbarism of natives, and think I will never come back alive. One good Boston brother reminds me of the fate of Wm. Denton, but none of these things move me. I do not know what fear is. Whether dead, so-called, or not, I shall be in the universe, over which and through which God reigns, and all ultimates, seen or unseen for the best."

Hon. H. V. Moulton is open for engagements at points within 200 miles of Grand Rapids, Mich. He will go to Washington, D. C., in January, April, July and October, to meet with the National Spiritualists' Association Board, and would be pleased to make stop-over engagements en route, going or coming, at any convenient points.

Moses and Mattie Hall have settled at Stoneham, Mass., where they can be addressed for engagements. Mr. Hull spoke last Sunday at Stoneham. On the 13th he lectures at Paine Hall, Boston; the 20th and 27th in Bridgeport, Ct.

WAS BURIED ALIVE.

Story of a Death Struggle in a Coffin, from Juneau, Alaska.

To the Editor:—A horrible tale of living inhumation comes from Juneau, Alaska, in a letter received by George P. Wirtz, of Portland, Ore. The victim of this cruel death was Carlton F. Wells, who left southern Oregon almost two years ago for the Arctic gold fields, where it is said he succeeded in accumulating $20,000, when he was, to all appearance, stricken down with heart disease in Juneau last May.

Just prior to Wells' apparent death he forwarded the bulk of his little fortune to his wife, now living in Trenton, N. J., whither he was bound when death overtook him. A little more than a month ago the undertaker who buried Wells received a letter from his widow asking that the remains be exhumed and shipped East for permanent interment. The instructions were in process of being complied with when a ghastly discovery put a stop to their execution.

When the coffin containing Wells' almost decomposed body was opened the remains were found in a strangely cramped position, the face turned toward the side of the coffin. This could not have been produced by escaping gases from the body, and close inspection showed beyond any doubt that Wells had awakened from a death-like trance after burial. The impression was accentuated by the fact that in the skeleton of his right hand was clutched a guttapercha plate bearing three false teeth, which in his agony, Wells must have torn from his mouth. Near the place where his right jaw rested in the coffin was also found a plain gold ring, which the deceased had worn on his fourth finger of the right hand.

In view of this terrible discovery the undertaker and the doctor who had attended Wells decided not to send the remains East unless forced to do so by a legal process. What excuse these people have formulated to appease the widow is not known.

The above is a horrible tale, and sustains the position taken in Vol. II. of the Encyclopaedia of Death, and Life in the Spirit-World, that hundreds are buried alive. TRUTH.

"Talleyrand's Letter to the Pope" will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts he states, and his keen, scathing review of Romish ideas and practices should be read by all. Sold at this office. Price 25 cents.

THANKS! THANKS!

Many Especial Reasons for Thankfulness.

Set Forth by a Worker Who Is Devoutly Thankful.

To the Editor:—"Thank you!" means a great deal when properly applied and understood. Proclamations have been issued by the many State executives, in compliance to the chief at Washington, D. C., that all those who can conveniently, should assemble at their several places of worship on the 26th of November, ostensibly for the sole purpose of expressing thankful sentiments to an overruling power for our present blessings, including the past favors of a year.

The discussion of the orthodox view of the necessity of such a day is not the purpose of the writer: But, leaving all church worship aside, and taking the psychological effects of such a day, is more in our line upon this occasion.

From our standpoint it is decidedly beneficial to set aside a day for universal expressions of gratitude to something, if nothing better than to each other, for the liberties we enjoy; for the opportunities and possibilities for advancement as a people; for the blessings of physical life; for the liberty of mental growth, by thinking, as we have an inclination; for the right to let everything go by, accepting none of the chances laid at our feet to inform ourselves upon any subject, and be an ignorant brute, fool, or a rascal, just as we desire. We have this right to either grow physically, morally and spiritually, or not.

The spirit is no respecter of persons; the principle of inspiration is for the fool or philosopher, the good or bad man.

What a privilege to learn of the wonderful possibilities of a future existence? What an infatuating study is the growth and development of the human soul!

All of these things come to us from the gifts of mediumship, by numberless methods. Some people, during the past year, having been abundantly blessed by the satisfaction of spirit communion, are correspondingly thankful: others are not—they are still racing after the same phenomena, making no application to their own future life or present existence—simply fascinated with the entertainment provided for the moment.

Some noble, self-sacrificing souls are working, as they have labored for years, for the purpose of teaching the world the philosophy as well as the phenomena, and endeavoring to make proper application of the same; but they, no doubt, feel discouraged and are not as thankful as they might be. But to these let it be said: Praise God and the angel world for the opportunities laid before you. Thank your immediate friends for their timely assistance in doing what has been done for you and your cause. Be especially grateful for the consolation you have brought to thousands of tired, weary, heartsick mortals during your term of labor.

Thanks for the fact that, one by one the people all over your broad land are becoming awakened to the necessity of the proper consolidation of your forces. That selfishness is gradually being worn off, and efforts are being made to properly organize in cities, States and nations; that better and more satisfactory results may be obtained thereby.

Be thankful, you Spiritualists in Illinois, that the State organization is not dead, but decidedly alive; that a new charter, constitution, by-laws and papers have been drafted and are in the printer's hands.

Sing hallelujah, that because of the grit and loyalty of a few, you will in the near future, be glad to receive the benefits of a State organization, even though it has cost you nothing.

Be much obliged for the generous donations from the audiences of "The Beacon Light Spiritual Church" of the North Side, Chicago, also at Bricklayer's Hall and at The Progressive Church; and don't forget that the few had to exert themselves to draw the attention of the people assembled to the objects of so worthy an organization.

Speakers and mediums, passing through Illinois should know that through the untiring zeal of a few, who are still working, the attempted crushing out of mediumship was successfully squelched some few years ago.

GEO. F. PERKINS.

THAT "APPEAL."

It Is Warmly Supplemented by Lyman C. Howe,

Who Adds His Earnest Exhortation.

So many appeals are made for different objects and beneficent work, that they doubtless impress many readers as an advertisement, who give them a glance and pass them by. I know people that entertain such a prejudice against all kinds of advertisements that they lose the zest of choice literature because it is found associated with advertisements. Such people often miss the best things, and opportunities, from ignorance of what advertisements would have told them.

In the Progressive Thinker I read, with interest, an "appeal" from the Veteran Spiritualists' Union, which made me wish I was a millionare. What would I do if I were? What do those overburdened with wealth usually do?

Hold on to their possessions and clutch their pocketbooks a little tighter, lest in some superior mood an impulse might tempt them to respond with a donation. Perhaps I would do the same, were I a millionare; but I should need to be as greatly changed in my mental character, as would be my financial conditions, if I failed to put a large share of my possessions to some such use for the betterment of the world, and relief of suffering humanity.

The Veteran Spiritualists' Union is a reliable association, with high aims and broad humitarian objects; a whole representation of the best teachings of Spiritualism. It is not only humanitarian, but educational, and the plans outlined in this appeal ought to inspire every man of means to contribute a generous quota to the fund, and speedily equip this noble enterprise with abundant means to execute and extend the splendid work designed. I do not write this to help any selfish scheme, or to advertise any personal enterprise for the financial benefit of an individual; but to call attention to the objects, and enterprise, to which Spiritualism leads, as it materializes in such organic stability as the Veteran Spiritualists' Union. No one has asked me to write this. It is a "spontaneous combustion" of my enthusiasm for the grand good work aimed at, and which can be made an easy success, if those able all over the land will show their appreciation by their acts.

I do not advocate public or private begging for anything but objects that mean something for the healing of the Nations. There have been several instances where calls, or appeals, have been made in behalf of individual, whose valuable services and great sacrifices for an unpopular cause have made the public their debtors; and such appeals are not begging, but a call for a show of justice, an equivalent for services rendered. On two occasions such appeals have been made for me, but, in both cases without my consent or knowledge. Though I worked about eight years for the cause before I ever set a price, or asked for pay—not even so much as to ask for a collection—and since then have devoted time and labor that in secular pursuits would have earned thousands of dollars, for which I received no pecuniary reward, yet I have not complained, nor have I ever asked for charity, or authorized anyone to ask it for me, publicly or privately. But what has been freely and voluntarily given I have accepted thankfully in times of financial pressure, though realizing that, for the most part, those who thus generously remembered me, were not the ones who had received my labor and offered no compensation.

Dr. Buchanan disclaims any need that should be met by donations; but he needs the ready money to enable him to give to the world the treasures of his matured genius, and it is the world that is to be the recipient of a bountiful donation, not Dr. Buchanan.

An appeal was made for A. J. Davis, some twenty-five years ago, which enabled him to do for the world what he could not have done without it; and cavil as we will, vent our spleen in bitter invectives against him, while prejudice boils over in undeveloped and narrow minds—it cannot be denied that A. J. Davis has given to the world such a wealth of wisdom and spiritual truth as has rarely, if ever, been given to the human race by any other man. That he is human all will agree—himself included. That he has made mistakes, perhaps many and serious ones, is also to be accepted, as of every other human being. But his works still stand, like an infinite tower, gilded with the glory of the eternal world, the puzzle, the wonder of the 19th century. He did more to infuse a philosophical and scientific spirit into the Spiritual movement in its early days than any other man in this world or any other; and we cheat ourselves if we allow personal prejudice—no matter what the provocation—to rob us of the spiritual values to be derived from an unprejudiced reading of the various works of A. J. Davis.

The paltry dollars donated as a token of the appreciation in which his works were held, were as a molecule weighed against the world, when estimated by the enduring values of his "Divine Revelations," in the balance against gold. But I have digressed. I want to emphasize the importance of the "appeal" by the Veteran Spiritualists' Union.

LYMAN C. HOWE.

THE MODERN PHARISEE.

Flourishes To-Day Just as He Did in Christ's Time.

If Christ should come upon this earth in person once more he would find many more Pharisees, proportionate to the population, than when he was here and denounced them for their sins of omission and commission, says the New York Advertiser. He would find them now, as of yore, occupying high seats in the synagogue, making broad their phylacteries, robbing widows' houses and for a pretense making long prayers. He would find them making the outside of the platter so clean as to be radiant, while within they are like unto ravening wolves.

The modern Pharisee is no improvement upon the ancient one, although he may wear more fashionable clothing and live in a more comfortably arranged house and dine from a much more varied menu. He still wears the odor of sanctity, even if he doth not possess the substance, and most of his leisure time is spent in thanking God that he is not like other men.

He believes in a Christ, but it is one dressed in purple and fine linen, one with whom he is on a perfect social and business equality—nay, even a little superior to, perhaps, as the vessel often outshines the cunning potter who formed it. He believes in the cross of Calvary, but it is made of sandal wood, spiced and fragrant and gleaming with precious stones. He believes in the divine sacrifice, but with a well-formed impression that it was an exclusive affair, designed for an exclusive circle of which he is the central and much admired ornament.

He believes in the resurrection but is almost entirely satisfied that its power and glory will be exercised only over those whose wealth has enabled them to be laid away in costly mausoleums, much more grand and imposing than the average dwelling-place of the living. He believes in a heaven, but its features to his mind blend harmoniously with the swell receptions and banquets that he is in the habit of attending.

So the modern Pharisee looks out upon the world and condemns it and upon himself and sees that all is fair. He charges some poor widow 10 per cent a month for a loan on her furniture and is thoroughly satisfied that said widow is on the broad road to hell because on a hot summer day she takes her children to the park instead of occupying a back seat in his church, especially prepared for the poor by having no cushions on the seats.

Six days in the week does he follow the Devil as closely as he can without getting too near the penitentiary, and on the seventh day he sits in a cushioned pew and feels a glow of sweet and precious peace surcharge his veins as a well-paid pastor consigns to utter darkness those who cannot believe that it was a creed and not a fatted calf upon which the prodigal son feasted.

He gives $1,000 to send the Bible to some alleged heathen 10,000 miles away and buttons up his pocket with a frown when the beggar at his own gates holds out a gaunt and pleading hand.

He is much more than the above Mr. New York Advertiser—you have him very nicely "sized up," but you have omitted much for which that arch-hypocrite, the modern Pharisee, is also noted:

The modern Pharisee maketh many promises before election—from which may always be known what will not happen if you place him in office. He celebrates his political victories by grand feasts but with no thought of any other starving class of mortals save his own.

He regards free thought with abhorrence, for it stirreth up his pet delusions and reveals his true inward cussedness.

He would imprison mediums and healers because they interfere with his red-tape sky-pilots and pill-butchers.

He holds up his hands in holy horror when Spiritualism is spoken of in his presence, and speaks of an eternal hell with much relish of expression.

He regards poverty as a crime, toil as unclean, and virtue as a superstition.

He holds power, place and pelf above integrity, mercy and charity.

He abideth with our "Christian" civilization even unto its end, for he is of it and its chief promoter.

Such is the modern Pharisee—who finds a pretext for every villainy, a law for every robbery, and an injunction against every help for Humanity.

MENOS.

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Passed to Spirit-Life.

Passed to spirit life, from his home, in Independence, Ia., Friday, October 30, Mr. Orville C. Fonda, aged 69 years, 7 months, 4 days. Mr. Fonda was born in Glenville, N. Y. His early manhood was spent in Green Brush, N. Y., where he learned the miller's trade, and where he labored for a number of years. In 1850 he removed to Janesville, Wis., where he also followed his trade. In September, 1852, he was married to Miss Isabol Taylor. In August, 1853, Mr. and Mrs. Fonda came to Independence, Iowa, and until the spring of 1856 he followed his trade of milling. At that time he entered into the mercantile business with his brother, A. H. Fonda. They continued in the business until 1859. In the spring of 1864 he enlisted in the 47th Iowa Infantry, and served until honorably discharged from service in November of the same year. Soon after his return, again he entered into business, which he successfully carried on for twenty-five years.

He leaves a wife, a daughter and a son to mourn his loss. The funeral services were held at the house, Sunday, November 1, and were conducted by Rev. Wm. H. Hunter, assisted by R. Jacobs. A large number of friends and acquaintances were present, and followed the body to its final resting place in Oak Grove cemetery.

For the last forty years Mr. Fonda has been an earnest worker in the good cause of Spiritualism.

GEO. A. UNDERWOOD.

John D. Dunlap, aged 54 years, passed to the higher life on the morning of November 27, 1896, from the home of his sister, Mrs. John Lindsey, Grand Rapids, Mich., after a short but very painful illness.

Death held no terror for him; few remaining ties were left to hold him here. He fully trusted that cherished dear ones were waiting for him in the great beyond, "out of this land of shadows."

He was conscious to the last, giving hopeful parting words to his dear sisters, Mrs. Lindsey and Martha Lewis, who, with bursting hearts, drank in his every word, not without hope of reunion, but suffering at the thought that the dear earth form was passing from them. His last words were: "Lift the lights." He was one of the "brave boys" who went at their country's call and fought to maintain her freedom, at the expense of his health. His was a kind and loving heart, and well we know rewards are his on the angel side:

Where, we trust, each day from the golden strand
His bark glides swift to the earthly land,
With garlands of flowers plucked fresh from the shore
Where sickness, death and despair rule no more.

A FRIEND.

Translated to the Summerland, at 960 Polk street, on Saturday, November 28, Mrs. M. E. Moore, wife of G. A. Moore, in the 63d year of her age. After a short, but not supposed to be dangerous illness, the end came. On Monday afternoon, agreeably to her request, her remains were cremated at Graceland. The services at the home were conducted by Rev. Doctor Thomas, and at the crematory, by the Hermetic Brotherhood, of which she was an active, earnest member. Here, just before the Angel of the Fire received the dissolving body, her loving comrades bade adieu to the physical robe, in which the real ego had worked so cheerfully and patiently. Thus has passed from mortal life a faithful wife; a tender, loving mother, and a staunch, loyal friend.

Her psychic powers were far above the average, in accuracy of prevision, but were always modestly held as a sacred trust, always at the service of her friends. She lived in the love and affection of her family and friends. The love that bridges the centuries will ever flow from her to those left behind. By her earnest desire there was no display of black or other symbols of mourning. All the ceremonies simply emphasized the fact that she had but gone before.

W. P. PHELON, M. D.

Casper S. Wyland passed to his spirit home, at the residence of his daughter, Mrs. T. Jeff. Decker, East Washington Thursday evening, November 26, 1896, aged 70 years. He was ill with pneumonia one week.

Bro. Wyland was born in Germany and left there when 2 years old. He was a veteran of the late war, having served his country through it all. He was a genial, whole souled, honest man and numbered his friends by the thousands. He was a charter member of the First Society of Spiritualists, and an outspoken, able advocate of our cause. The writer was, perhaps, his closest Spiritual friend, and many an evening's communion have we spent together.

To any who may waver or doubt the fact of spirit return, I will say: Bro. Wyland and I pledged that the one that passed over first should come with a test. At 12 o'clock, noon, on the 27th, I visited his home, and found that he had passed out. I cut from his head a lock of hair, and raised my hand three times above his head, touching it and repeating: "Come and tell me of what I do." That night, at a trumpet seance, spirit A. B. Caldwell came and said: "Friends, there is a spirit here who has just passed out: he is weak; he wants to speak to you; help him all you can." Immediately the spirit of Bro. Wyland came to me with the trumpet, and gave me his name. I asked him to tell me what I did that day, as a test. He then told me I did what I relate above. Others in this circle heard, and I then explained.

He was a constant reader of The Progressive Thinker. His good, sensitive daughter, who has investigated with him this beautiful truth, has the sympathy of all, and to her we say:

"All around us, though unseen,
The dear immortal spirits tread;
In all the boundless universe
There's life—there are no dead."

Laboratory, Pa. J. C. D.

Passed over, November 12, 1896, and buried at Everett, Wash., November 13th, Mrs. Lucy Brockway, aged 64 years, mother of Waconda and Charles Brockway. It was her request that Mrs. J. R. Nagell should officiate at her funeral, which she did. She passed away happy in the belief that she could return. She has been a believer in Spiritualism a number of years.

CHARLES BROCKWAY, JR.
Everett Junction, Wash.

Mr. James Scott Evans, born in London, England, August 25, 1866, passed to spirit-life November 1, 1896, aged 30 years. Mr. Evans was a devoted husband and father; he leaves a wife and little son, 7 years of age, to to mourn for his mortal aid and care; but not without the sustaining influence, as received through the proof of immortality, as given by our angel friends. Mrs. Evans is the daughter of Mr. and Mrs. O. A. Bishop, 191 Warren avenue. Mrs. Bishop is well known as one of our most worthy mediums in this city for a number of years. She has consoled the sorrowing hearts of many. May the strength be given her to condole her daughter at this time is the desire of all who know the depth of so great a bereavement.

The funeral service was conducted by the writer, November 4, at the residence of the parents of Mrs. Evans.

MRS. MARY C. LYMAN.

A Tender Appeal for Assistance.

Will you please help me a little in my hour of affliction? My husband is near death's door, and we have two little children dependent on us. The kind people here have helped us they could, which has relieved us greatly. Now, if the kind readers of this paper will send us what they can spare, God will bless them. We have been staunch Spiritualists all our lives, and always helped every one in need.

Now, in the name of suffering humanity, help us a little and the angel world will bless you. Adddress

MRS. MARY WENTSWORTH,
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QUESTIONS AND ANSWERS.

This department is under the management of the distinguished author, speaker and medium,

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Address him at Berlin Heights, Ohio.

"Frank P. H.:" Q. I was in the Catholic Church previous to my investigation of Spiritualism, but I became convinced. Now I am told by spirit communications that I am a medium, or will become one, and yet, after sitting occasionally, I have no results. Why do they tell me this, and continue to do so?

A. Without considering the harm that it may do, spirits, too often, make unwarrantable prophecies; perhaps these are taken too unqualifiedly. They cannot positively determine, without trial, and this mainly depends on the facilities afforded by the receiver. In making a test, occasional sittings are not conclusive. Such sittings must be held at regular intervals, better with a well-selected circle, nor should the expectations be fixed on any especial phase. If it is, disappointment is almost sure to follow.

"Bible Student," Grand Rapids: Q. Does not the resurrection of Jesus Christ prove the resurrection of all men; and hence why the necessity of Spiritualism?

A. While the value of the Bible, as interpreted by theologians, depends on the belief in immortality, it has not proved the existence of man beyond the grave in such an absolute manner as to remove doubt; and yet, of all evidence it is designed to give, that on this point should be the most complete and irrefutable.

The resurrection of Jesus Christ proves nothing, even admitting it in its most absolute form. If Christ was the Son of God and God himself, he was unlike ordinary mortals, and what is true of him is not necessarily true of them. His physical resurrection does not prove theirs. Admitting similarity his bodily resurrection after three days, while his body remained unchanged, does not prove theirs, after they have become dust, and scattered through countless forms of life for a thousand ages. If, with some sects, the resurrection of the body be discarded, then the resurrection of Christ has no significance, for it is expressly held that his body was revivified and taken from the tomb.

The resurrection of a God-man does not prove the resurrection of ordinary men. Hence, if we have positive evidence of a future life it must come from the revelations of Spiritualism.

"Investigator," East Liverpool: Q. We have been holding circles, but have become almost discouraged, for we receive such conflicting communications, and can place no dependence on the communications we receive. How shall we avoid this, and gain truthful answers?

A. This complaint is by no means singular being so common as to be characteristic of most attempts to investigate. It is a complaint that alike comes from those who use the planchette and other instruments to receive communications. On inquiry, almost invariably it is found that the circles are held at such times as are most convenient, to while away a leisure hour, to gratify curiosity; with skepticism, credulity and wonder in varying proportions.

There is instead of the clear, pure and harmonious atmosphere which should surround the circle, one of mixed and contending influences, dark with the crossing waves of the individuality of the members.

Every communication is made up of these dominant forces; that of the medium, the circle, and the spirit attempting to communicate. These often blend in a manner impossible to unravel, and leave it difficult to determine the source of the message received, or its credibility.

Every one who has made the slightest investigation has met this difficulty and many have turned away discouraged, without awaiting to determine the cause. It has been a source of regret and a potent weapon in the hands of opposers. Yet had investigators sought to make the difficulty as great as possible, by furnishing the conditions to make it impossible for spirits to transmit their thoughts correctly, they could not have better succeeded.

First, the members of the circle should be more interested in the subject which calls them together, for the time, than in any other. They should feel the sacredness of the hour, the place and the purpose. I use the word sacred with full thoughtfulness of its meaning, for what can be more sacred than the presence of the dead? those whom we have dearly loved; who have disappeared from mortal sight beyond the shadows of the grave?

Spiritualists are constantly talking of "conditions," and yet they are less regardful of these than the churches. It is in accordance with spiritual laws to dedicate the church to the uses of worship and allow nothing else to come in confliction. The very walls become saturated with the thoughts of the worshipers who, year after year, congregate within them. The minister thus has a strong influence back of him, of which he forms the center and point of direction.

Contrast with this the public halls which are usually occupied by Spiritual societies. Week days and evenings given once to every form of entertainment, from Punch and Judy shows to dances and the combats of partisan politics. On Sunday the sensitive speaker, vibrating like harp-strings to every influence, is expected to shut out all these discordant elements and speak with a seraph's tongue. If he fail in doing this he meets with condemnation. It is not astonishing that there are failures, or sad breaks in the influence, but it is wonderful that anything spiritual can be given under such antagonistic conditions.

Let us suppose that there has been a building erected and devoted to the one purpose of spiritual instruction. It is decorated with toned colors, and there is a restful hush from the beautifully upholstered seats to the artistically appointed rostrum. The place becomes filled with the "power of the spirit," and the speaker feels no discordant jar and is truly baptised with spiritual power.

The same may be said of the circle. Its ideal would be to have a beautiful room dedicated to its use—the table, paper, pens and pencils, every appointment, exclusively dedicated to use. The members should be in sympathy, and should feel that oneness in spirit that sinks all earthly life in the grandeur of the spiritual, which has eternity before its awakening possibilities, and, like a caged eagle, desires to know of the realm beyond the horizon of the physical senses.

Let these circles be formed. They are the doorways to spiritual unfoldment and knowledge. Let them be formed in every home, for nowhere else do the departed loved ones more desire to come than to their old homes. Let such circles be formed on the lines here given and the one united thought be for the coming of the spirit of instructive truth. If spirit friends come, allow them to communicate by such means as they find most available. Do not press them for tests, but allow them to give such tests spontaneously at such times as they find themselves able to do so. If discrepances occur, be not in haste to assign them to evil, or lying spirits; rather seek to find the imperfection in the circle, or the conditions.

After the best efforts of science, inventive skill and life-long training of operators, how often messages go over the wires that are imperfect! We go to the telephone that ordinarily gives distinct utterance, and the responding voice comes imperfectly, or mingled with so many other sounds we do not understand it. We do not say that the friend at the other end of the line is a fraud or a liar, but that the line is imperfect, or that it catches the vibrations from the earth or other lines. When Edison stretched a telephone line around a mountain expecting to hear the detonations in the sun, he said he would have succeeded had he been able to shut out all the other influences, but it appeared that all the universe was playing on that circuit of wire! Not only the sun, but the moon, the planets and the stars, and the magnetic currents of the earth mingled their vibrations in the trembling circuit, a bedlam of the elemental forces of creation.

Yet no one will accuse the telephone of recreancy, that it does not enable us to separate these blending voices.

"A new convert," San Diego: Q. As the change from the religion of our fathers' must be one of growth, had we not ought to have an intermediate course of teaching between the Bible teachings of the churches with their orthodox interpretation, and the religion and ethics of Spiritualism, as taught in our lyceums?

A. There is no "intermediate" ground for truth to stand upon; the ethics of Spiritualism are either true or false, and, if true, ought to be taught in entirety. What will the intermediate teachings accomplish? A half-truth is the most harmful form of a lie, and such teachings are confessedly only half-truths because the people just from the church cannot hear the whole!

They are too weak to hear more than half the truth crusted over with a lie!

O, do not so slander the people. They are strong and will resent this namby-pamby instruction. The only way to have the truth accepted is to bring it before the people in its wholeness. They may at first turn aside, but will soon go over to its side. The half-way reformer is a cheat, and passes away into oblivion. Only he who states a truth and stands firmly by his conviction, is honored by the generations that follow.

"Ignorance:" Q. When undeveloped mediumship is checked by disturbing, outside elements, can it ever be regained?

A. The restoration of the conditions which made mediumship possible in the first place, would restore it after loss by adverse circumstances, if the organization of the person remains the same.

It is somewhat rare for such changes to take place, and hence this correspondent may feel assured that when relieved of the depressing burdens, the old light will again burn as brightly as before.

OUR TO-MORROWS.

"Every to-morrow has two handles. We may take hold of the handle of anxiety or the handle of faith."—Extract from The Progressive Thinker.

We oft may make our day seem fair and clear,
Or dark with many a gloomy doubt and fear,
Heavy with sighs, and many a bitter tear.

If we trouble borrow,
Look for grief and tears,
Usher in the morrow
With our gloomy fears,
Trouble sure appears.

In another manner
We may greet the day,
Making hope our banner,
Brightening all the way;
Ours the choice to say.

If we meet each morrow
With an anxious face,
Harboring each sorrow
In a close embrace,
Gloom will come apace.

With forebodings heavy
We thus meet the day;
For a storm make ready,
Seen no brightening ray
Gleaming on our way.

Anxiously beholding
Each small cloud in sight,
We may watch it growing,
Shutting out the light
Of all sunshine bright.

But when starting hopeful
Of the new day's plans,
Then the day, all fruitful,
At our faiths' commands,
Full of victory stands.

Then as our assistants
Faith and Hope obey;
Then at firm resistance
Troubles pass away;
Cloudless seems our day.

Shall we let our sorrow
Darken all our views,
And each fair to-morrow
All its brightness lose,
When 'tis ours to choose?

EVA L. CALMERTON.

Milwaukee, Wis.

OVER THE RIVER.

There are friends that are over the river,
And they call from the other shore;
And they show me a lining of silver,
When the clouds of this life are all o'er.
And the hands from over the river,
That beckon me on to my rest,
Draw me nearer to God, the great giver
Of all that is good, pure and blest.

And the spirits of those gone before me,
As they stand on the glittering strand,
Seem to reach out their hands to support me,
And to guide to that bright spirit land.
Forms of father, mother and sister
Seem floating about by my side;
And a glorious light breaks the vista
Of darkness that hangs o'er the tide.

Forms of friends long gone to that bright shore,
Pass before me in countless array,
And I know, when my life shall be o'er,
That I, too, shall pass through the spray
Of the surf that hangs o'er the river,
Past the darkness and trouble and strife,
To a rest by the side of the giver
Of peace, happiness, and eternal life.

EDSON S. LOOMIS.

"FATHER WILLIAMS."

A Veteran Spiritualist and Good Man Gone to His Reward.

Passed suddenly to the higher life, at two o'clock on the afernoon of Wednesday, Dec. 2, 1896, at his residence, A. H. Williams (familiarly known to Spiritualists as "Father Williams"), after a brief illness, in the 79th year of his age. He was born in the State of Maine, Oct. 13, 1818, and was one of a family of twelve of which the sole surviving member is Sarah Ann Tripp, eighty-four years of age, now a resident of Englewood, Ill. All of the family, with the exception of one, lived longer than the usual time allotted to man—all exceeding three score years and ten; one reaching the age of ninety-two.

At a comparatively early age, and at a time when such a course brought obloquy and opposition in business, social and religious circles, he began a persistent investigation of the phenomena underlying the philosophy of modern Spiritualism, and becoming convinced of their reality and of their presenting indubitable proofs of the continued individual existence of man beyond the grave, embraced Spiritualism, of which he was a consistent adherent for nearly half a century. Nor was he one who hid his light under a bushel. Many thousands were brought to a knowledge of this glorious truth through his efforts. Being mediumistic in a high degree, he was frequently the channel through which messages of cheer and comfort were transmitted from the other side of life to the sorrowing ones of earth, and many remarkable cures of disease were wrought by his magnetic hands.

Guided by the unseen influences in a most wonderful way, he undertook a journey to the far West, for the purpose of righting a wrong done to the young and defenseless children of his deceased brother, and still directed by these spiritual influences he succeeded in doing so, though his dealings were with strangers of whom he had never before heard.

Positive in his convictions and statements he was yet sensitive to the influences of the spirit-world and did a great work for the advancement of the cause. Many who have been and are now prominently before the community as mediums and lecturers, owe their recognition to his words of encouragement and to his introduction of them to the public at the Spiritual meetings he conducted in this city for years.

Nor did his hands bestow the blessings of ease and health only, but they were ever open to the call for material help in times of poverty and distress. Generous beyond his means, no one ever applied to him for assistance vainly. With a heart larger than his head, relief was granted immediately, regardless of sex, color, moral standing or previous condition—the fact that the appeal was made was the "Open Sesame" to his sympathies and purse. Bounty first; investigation, if any, of the merits of the case, came afterwards. Many more than will ever be known were the recipients of his favors, and to these he was indeed a "Father."

On the evening of the 13th of last October, his 78th birthday being the occasion, there was an interesting family reunion held; at which members of four generations were present—from the venerable "Father" Williams himself to the toddling great-grand children which surrounded his knee. It was a scene long to be remembered. He was a great lover of music and was an accomplished vocalist. In response to a general request, he sang a song which he had often sung before and which had always thrilled the hearts of his auditors. It was "The Old Musician and His Harp." Though weak and tremulous, he seemed, as he sang, to become suffused with spirit influence and sang with a vigor which surprised all, and when he reached the following lines his voice became vibrant with what must have been a prophetic inspiration:

"Soon I'll be among the blest,
When the weary are at rest,
Soon I'll tread life's golden shore,
Singing praises evermore.
Now my boat is on the stream,
I can see its waters gleam;
Soon I'll be where angels roam,
Dear Old Harp, I'm going Home."

It was the last time that he ever sang it. He has since gone home, and no doubt is in the full realization of its glories and the beloved companionship of those gone before.

Such is a brief outline of a life filled with good works. His "taking off" at the last was extremely sudden. On the day of his transition he appeared to be better in health than he had been for several days. He felt better, he said, than he had for some time. But it was like the flaring of a candle in the socket before the final extinguishment. Almost in an instant and without warning he was gone.

"So be my passing;
My task accomplished and the long day done.
My wages taken, and in my heart
some late lark singing,
Let me be gathered to the quiet west,
That sundown splendid and serene
transition."

The funeral services were conducted by Mrs. S. F. DeWolf, who spoke fervently with her usual eloquence and vocal selections were effectively rendered by Mrs. Frankie Cole and Miss Maud Williams. C.

BE KIND TO MOTHER.

My boys, be kind to mother,
For she's been kind to you;
She's sought to lead you safely
Your life's brief pathway through.
She's cared for you and loved you
And tried to save you pain,
And give a kindly counsel—
I hope not all in vain.

She wants to see you happy,
She wants to see you true,
Her hope and pride are centered,
Believe it, boy, in you.
How much of joy and comfort
Is in your power to give
This faithful, loving mother,
If rightfully you live.

Be manly, true and honest
In everything that's done,
And show her that her counsel
Is treasured by her son;
Be kind when old age sprinkles
Its snowflakes in her hair,
And make her last days happy
With loving words and care.

W. J. SLOAN.

"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price $1. For sale at this office.

WHY CHURCH?

Has No Use for "Church" or "Christian."

Plain "Spiritualism" and "Society" Are Good Enough for Him.

In the last number of The Progressive Thinker, the subject "Why Christian?" had ample justice done unto it. Now I would like to ask "Why Church?" or why should any Spiritualist society that has any common sense left in the brain of any of its members use the name of "Church" or "Spiritual Church," unless they wish to ape after some other denomination? Webster's dictionary defines "church" to be as follows: "Church, a building set apart for Christian worship;" "A formally organized body of Christian believers worshiping together; a body of Christian believers worshiping together and observing the same rites and acknowledged the same ecclesiastical authority;" The collective body of Christians; ecclesiastical authority," etc. Well, Mr. Editor, a few Sundays ago I stepped into a hall where I had supposed that a society of Spiritualists meet, to hear Lyman C. Howe deliver one of his grand lectures, and after he had done his best to instruct as I supposed a house full of Spiritualists, a lady arose on the platform and announced that in "this church," on Monday night, there would be a social held, and then she repeated that it would be held in "this church." Then a gentleman followed who announced that "This First Spiritual Church Society," would hold a dance on such an evening.

Upon another occasion it was given out that "The Woman's Progressive Union, which owned this church," would give a grand entertainment and a masked ball at and upon such a time; and I observed what a broad grin covered the faces of about two-thirds of the audience before me, as it was announced that the First Spiritual Church would have a dance and a masked ball, where all the toughs could come under masks, of all descriptions, and mix with the "Church Spiritualists;" and the question arises: Do the Spiritualists who form this "Church" believe as all church people do, or is the name "Church," a catch-penny game to catch the Christian people? While I was sitting puzzled over the matter, a lady—a Christian, I suppose, or one of the members of this church—approached me and wanted me to buy a ticket for the dance, and I told her that I did not patronize churches; and then she very tragically enquired of me, why was I there? and I meekly replied that that I had made a mistake in coming and that I would not do so again, and I have not done so any more.

So, Bro. Francis, there is no Spiritual Society in Buffalo any more; it has merged into a "Christian Church" and the meetings are held in a church, and the people are church members. I begin to agree with the old maxim of "what fools these mortals be!" and also the one that says that "A little nonsense now and then is relished by the best of men," and Spiritualists too, for that matter, and the question is, "Why do we need the useless, worn-out, worm-eaten, decayed, bad-smelling, bigoted, believe-or-be-damned, Hell-fired, old fossilized, out-of-date, theoretical mixture called church, attached, like a tin kettle to a dog's tail, to our pure and true Spiritualism of this 19th century.

Do we ask any odds of the churches? Not at all; if if we did we would not get it. Are we Christians? If so, drop the word Spiritualist and come out as Christians. Are we Spiritualists? If so, then let us be all Spiritualists and not a mongrel bastard, of a breed that is half one and half another, and not much of either. I never did believe in mixing or mincing matters, so put me down as a Spiritualist, pure and simple—a man believing and knowing of the natural laws that govern this universe of worlds, and knowing that Spiritualism is as far removed from church theories as time and unlimited space will permit them to be.

I notice that Chicago has its full quota of "Spiritual Churches," and I would enquire of you if the "Spiritual Churches," are of any better quality than an ordinary, common Spiritual Society? Not any! you will answer.

Why is it thus, and what is the matter? Are the Christian churches capturing our societies? I don't know, but it looks that way.

We have a couple of moderately just, good spirit-mediums here that are "Palmists," so-called, and they sail under that cognomen, and they catch a lot of Christians and church people as Palmists, and then they give them a good reading, just as any medium would do, and it is all right as long as it is done under cover, and Spiritual mediumship is hidden under "palmistry," "what fools these mortals be," and "a little nonsense now and then, is relished by the best of men." Yours fraternally,

Buffalo, N. Y. J. W. DENNIS.

MY SUMMERLAND HOME.

I would sing of my Summerland home
In the land of sunshine and flowers,
Where the ocean's deep tide, in its billowy pride,
Whiles away the soft, dreamy hours.
I would sing of the roses and white lilies fair,
That grace my cottage pathway,
Where the blue-eyed violets and the sweet mignonette
Sparkle with morn's dowy spray.

I would sing of the mountains—ancient of kings—
Bathed in a gray mist of light,
Where the hermit-thrush and mocking-bird sing
Thro' the watches of the star-stilly night.

I would sing of the valleys cradled in light,
And the landscape that stretches away,
As visions at night open wide the soul-sight
Thro' the aisles of infinite day.

I would sing of the mower's bright, gleaming scythe,
Of sweet-scented hay of fruitings and wine,
Of the circle of friends, warm-hearted and blithe,
And one loving heart, faithful and mine.

I would sing of my home 'neath tropical skies—
A dream of the days summer-time,
While above me there lies, as the day gently dies,
A vision of heaven's fairer clime.

BISHOP A. BEALS.

Summerland, Cal.

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VETERAN SPIRITUALISTS' UNION.

Treasurer's Report of Subscriptions for a Home.

To the Editor:—Thinking a report from the treasurer of the "Veteran Spiritualists' Union" would be of interest to the many readers of your valuable paper, who are at this time taking an interest in the matter of providing a "Home" for the homeless among our needy ones, I send you a list of subscriptions to date, hoping you can find space for an insertion:

Isaac B. Rich, of Banner of Light, Boston	$1,000.00
Charles P. and Mary T. Longley, deed of cottage	700.00
Dr. John Higbie, Berlin, N. Y.	1,200.00
Henry F. Campbell, Boston	2,500.00
Wm. T. Davis, Boston	200.00
H. B. Storer, Boston	100.00
Wm. H. Banks, Boston	100.00
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Mrs. E. S. G.; Cambridge	5.00
Chas. F. Allen, Taunton	1.00
Total	$0,436.00

MOSES F. DOLE, Treasurer.
Boston, Mass., Nov. 30, 1896.

THE CAUSE IN INDIANA.

It Is Flourishing and Has Good Prospects.

To the Editor:—With a few minutes' time at my disposal, perhaps I could not use it to better purpose than send a word to the army of readers who peruse your columns from week to week.

The cause is flourishing in Indianapolis, and Bro. Wiggins—laboring for the First Spiritual Church—is creating a deep interest in the minds of all thinking people who chance to come into his presence, as he gives forth evidence of the continued existence of those whom they had considered dead and gone to that bourne, etc.

Last week we were called to Alexandria, Ind., to administer to the society in that city. We found a good organization there, composed of many of the best citizens, and we were greeted with good audiences which manifested much interest in all that was said by our guides. We feel sure this society will be heard from in the future, as there are faithful and earnest workers there who recognize the needs of humanity and will see to it that the light of truth in their midst shall not be kept under a bushel, but rather be placed where its rays shall radiate and illumine all who come within their wondrous influence.

Dr. McAlister and wife, of Chicago, are in Alexandria, teaching a class in occult science, and through courtesy of the Doctor we enjoyed the privilege of sitting in his class one evening. To say the Doctor is a success in elucidating its hidden beauties and creating a profound interest in the minds of all, is doing slight justice to his ability as teacher. Any society or community desiring a teacher who thoroughly understands that about which he seeks to enlighten, can do no better by looking elsewhere. Keep the Doctor busy—he is doing a good work—leading the minds of his pupils out of the darkness into the light of spiritual comprehension.

Bro. Francis, it is superfluous for me to say we found The Progressive Thinker every place we went, and that only words of praise for its many good qualities are sung by every tongue; but such is the truth, and we are adjured to "speak the truth though the heavens fall."

We are in the field for labor and solicit correspondence with societies and camp associations who need workers, lecturers, public tests, etc.

BEN F. and M. E. HAYDEN.

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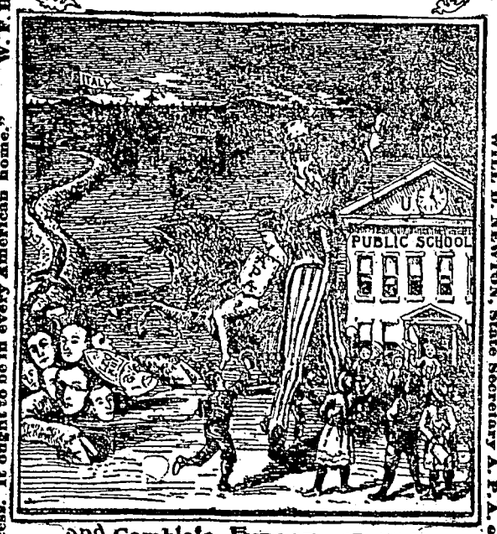
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The Cause in Wichita, Kansas.

To the Editor:—I am glad to be able to report that in this city where there are several hundred Spiritualists, that a society was organized the first of September, and that we have been successful in holding meetings each Sunday evening since. We have had during October and November Mrs. M. Theresa Allen for our speaker; and she has given excellent satisfaction. We hope to retain her until January 1.

For several weeks we met each Sunday morning in conference session. At these meetings only a few seemed willing to participate in the discussions. That all might become interested and benefited, we changed the conference sessions into a progressive lyceum, organizing different ages into groups, each with a leader, and each selecting its subject for consideration. This change we find very beneficial and satisfactory. Much interest is manifested. We have not been able yet to introduce those features that would be most pleasing and attractive to the young, yet we feel that all should have a chance to learn spiritual truths, and not learn orthodox errors that they will have to unlearn.

We expect to charter under the Kansas State Association, and also with the N. S. A. We feel encouraged, and expect to steadily go forward, feeling we are endorsed by the spirit forces and will ere long become a successful society and accomplish good to those within our influence, and aid in disseminating truth.

A hindrance we experience now is a limited treasury to suitably reward speakers. We expect to do all we can in this line, and cordially invite lecturers who travel in this vicinity to stop, and we will furnish hall, and advertise and reward as we may be able.

T. A. THOMPSON,
President Spiritual Society.

A MATERIALIZING SEANCE

Which Was Interesting and Convincing.

To the Editor:—I wish to mention through your valuable paper, one of the most remarkable seances I ever had the pleasure of attending, occurring at the home of Mrs. Francis Ruddick, of this city. It was a trumpet circle, and at intervals the spirits would materialize in the middle of the room—the room being light—and shake the hands of those in the circle, and three and four spirits talking at the same time.

Of the most remarkable spirits, I would like to mention Maj. Simpson, formerly of Madison, Ind., a great friend while in earth-life of A. J. Grayson, of Madison, and Dr. Chadwick, my wife's guide; the two talking at the same time, one in the trumpet, the other independent, on subjects that would interest the most learned men of to-day. At the same time the voice of a babe could be heard talking at our feet. Beautiful spirit lights flitted about the room. We were enchanted with those beautiful manifestations and the gifts of this most wonderful medium of whom enough can not be said. Those who call themselves Spiritualists in our place, although small in number, feel proud to add their testimony to the worth of this wonderful and gifted lady. JOHN JACKSON.
Franklin, Ind.

ROME HOWLING.

Slattery Has a Narrow Escape.

Police Reserves Save the Ex-Priest from a Howling Mob.

A dispatch from New York says it took all the police reserves in Newark, N. J., to save Slattery, the ex-priest, from being mobbed. He lectured in that city recently, and at the close of the lecture a crowd of some 1,500 gathered at the doors to wait for his appearance on the street. A guard of twenty-five policemen then escorted him to a cab which was in waiting. Then the cabman lashed his horse and attempted to break away through the mob.

Orders had been issued for the police reserve, who came double-quick to the scene of the trouble. A shower of stones and other missiles greeted this action.

Slattery and his wife had just got safely aboard a train bound for New York when the crowd began to pour into the depot.

These are the beautiful, high-toned Romish "citizens" who would suppress free speech. They would like to burn Slattery, and take possession of this country.

MOSES AND DANIEL.

To the Editor:—Moses and Daniel were two prominent Jews. Moses and Daniel W. Hull are two prominent Gentiles, and what they don't know about the Jewish Scriptures and the New Testament, is hardly worth consideration. For the proof of this fact, read their different books on the Bible. I have just finished reading "Christianity as it was Before the Apostacy," by D. W. Hull. Every person interested in searching the Scriptures, seeking the truth should study this masterly work by this master mind.

B. FRANKLIN CLARK, M. D.
Belvidere Seminary, Belvidere, N. Y.

The earliest and oldest and longest has still the mastery of us.—George Eliot.

IMPORTANT!

DR. C. E. WATKINS,
—THE—
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FROM THE GOLDEN STATE.

Receiving an Influx of Spiritual Power.

Mrs. Maud Freitag, of San Diego, Cal., whose fame as a test medium is becoming widely known, is serving here Sunday mornings, and at Santa Barbara Sunday evenings, and her audiences have increased until there is not standing room, and with a fee at the door. Sceptics are confounded and go away mystified to return to the investigation with increased interest and conviction of the truth of spirit communion. Even the Spiritualists have had the last lingering doubt removed, and are manifesting a zeal quite commendable, and encouraging to the cause here and the future prosperity of Spiritualism. Quite an influx of spiritual power seems to be flowing into the Coast from speakers and gifted mediums from the East; an awakening life is manifest in the minds of mortals and immortals, and the cry of reform runs the changes, from all classes of thinkers—the ground-bird up to the sweet-voiced nightingale echoes the acclaim of the angel choir: "Behold, I bring you glad tidings of great joy which shall be unto all men."

I am resting from the platform work, but watch with deep interest the work here and all over the country, as from week to week The Progressive Thinker comes freighted with a wealth of thought coined from the mint of reason and the soul of worth, from its noble and able contributors.

BISHOP A. BEALS.
Summerland, Cal.

FOR OUR PHILOSOPHERS.

What Is the Relation Between the Ethereal Body and the Earth Body?

To the Editor:—In your issue of October 31, I asked fifteen questions. I was much interested in Mr. E. J. Bowtell's answer to the first question, and trust he will go into greater detail on the subject at some future time. The question was: What is the relation existing between the more ethereal body (called astral body by some), and the earth body?

Will Mr. Bowtell give his reasons for saying that "spirit per se is formless"? What objections to the propositions assumed in the following statements?

1. The universe is an essence composed of mind and matter acting and reacting upon each other.

2. That all elements and all manifestations of life in Nature are the phenomena of life-entities, human in type, expressing themselves in infinite forms.

3. That sex, from the single life-forms to the complex, furnishes an evoluted protoplasm or ovum suitable to the growth of the entities re-embodying on their path or round of evolution.

4. The physical body is a microcosm made up by entities which are being humanized by the ego of the body—the God of the little world.

5. That all breathing forms breathe in and expel entities, of varying forms and color of aura.

6. That thought sets diversified entities in motion peculiar to the thought, who send off an aura corresponding to the character of the thought and its associations. ALCINOUS.

"Mahomet, the Illustrious." By Godfrey Higgins, Esq. (Library of Liberal Classics.) No author was better qualified to write an impartial and honest life of Mahomet than Godfrey Higgins, and this volume is intensely interesting. It should be read in conjunction with Gibbon's work. For sale at this office. Price, 25 cents.

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In regard to the diagnosis of my case, it is perfect in every respect.
MEEDIE SHAFER.
Sedgewick, Ark., Nov. 18.

Your diagnosis of my case received and will say that it is correct in every detail. GEORGE A. WOOD.
West Pullman, Ill., Nov. 24.

Your kind letter of the 16th came to hand yesterday, giving a diagnosis of my case, and I must say that it is a very true and correct one, far better than I could have described it myself.
JOHN L. LINDELEAF.
Hollister, Cal., Nov. 22.

I am in receipt of your letter, and would say that you told me how I feel better than I could myself.
MRS. F. A. APPLEBEE.
Ashtabula, O., Nov. 5.

I received your diagnosis of my case yesterday, and will say that it is entirely correct, CLARA PARKER.
Colorado City, Col., Nov. 23d.

Your answer to my letter of inquiry came last night, and greatly surprised me, for I think you diagnosed my case correctly. MRS. J. O. DISHER.
St. Edwards, Neb. Nov. 26.

The most enlightened and successful treatment practiced to-day is the psychic. The wonderful results achieved without the administration of medicines is something wonderful. We set forth no exorbitant claims, but the following will demonstrate that this feature of our treatment is rarely, if ever, duplicated:

To-day when your letter came, I was suffering with neuralgia in my face. I took your letter in my hand and laid my head on the table, and in ten minutes the pain had left me, and has not returned. MRS. R. M. HUGHES.
Central Falls, R. I., 29 Ill. street, October 10.

Last Thursday eve, during our half-hour sitting, I asked you to visit a lady in Springfield and relieve her of her mental depression. I insisted upon it, feeling sure that she would feel better. I have since been told that she did feel better and slept all that night and worked all day Friday, and said she had not felt so well for four years.
ADA L. STONE.
Chicopee, Mass., Oct. 28.

One month ago it hurt me so between my shoulders that at times I could not lean back against a chair. Last Tuesday I ached from my neck down to my kidneys, but that eveving no sooner had I touched your signature than my right hand flew upward, and then I commenced to rub myself, and when I had done this, I found my aches were gone.
MRS. SADIE UPDIKE.
Mancelona, Mich., Oct. 9.

But the many cases that are thoroughly chronic in their nature, the causes producing the lesions dating back many, many years, require in addition to the foregoing, the most skillful and scientific medical treatment and the wisest discretion in the selection of medicines and their doses, it being an established fact that what is a dose for one person will produce disastrous effects upon another. In our hands, medicines act like magic, as the following will demonstrate:

Pursuant to your request for information as to my case at weekly intervals, I write to say that from the first dose, I have noticed an improvement.
O. H. BARKER.
Peoria, Ill., Oct. 14.

I am feeling in splendid health at this writing, thanks to your kind treatment and the help of God. Dear Doctor, I hope you will live 200 years that you may still bless suffering humanity. I have taken your treatment three weeks, and received more good than from all the medicines I have taken during the whole six years I have had asthma. Wishing you more and still better success, I remain your ever-trusting patient, MRS. ANNA DANCE.
Evans City, Pa., Nov. 14.

For an absolutely correct diagnosis, and free medical advice concerning your case, address Drs. Peebles & Buroughs, Indianapolis, Indiana, giving name, age, sex and leading symptom, and you will receive same by return mail

Mrs. Dr. Dobson-Barker,

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DR. A. B. DOBSON'S

Healing powers are being repeated over and over again through the mediumship of MRS. DR. DOBSON-BARKER, who, for the past year and a half has

SUCCESSFULLY TREATED OVER ONE THOUSAND PATIENTS

of all diseases that flesh is heir to, and will give you proof of her powers, by sending requirements as per small advertisement for diagnosis of your case. Here is one of her many cures:

St. Louis, June 21, 1896.

MY DEAR MRS. DOBSON:—I herewith enclose $1.15 for another month's remedies for my sister Emma. I can't tell you how much good these medicines do her and how thankful and grateful we are for having applied for them. When she began taking this last medicine, she had considerable distress in the bowels and stomach, but after a week she was relieved and we are convinced if she had not the medicine she would have had a serious sick spell as liver, stomach and bowels were in a bad condition. Now everything seems in good order; still we feel as if more medicine will eventually cure all her ailments. We thank you sincerely for prompt reply, and wish you all the success you so well merit.

With affectionate regards, very truly,
REBECCA LEVY.
3331 Laclede ave., St. Louis Mo.

A Good Offer.

If you are sick and have failed to find relief, send your name and address to Dr. J. R. Craig, 1346 Market street, San Francisco, Cal., and he will send you a correct diagnosis. Stamps for reply. 370

Dr. E. J. Worst,

of Ashland, Ohio, will mail any reader of The Progressive Thinker one of his new Aerial Catarrh Inhalers with medicine enough for one year free. He will allow you three days as a trial, then if perfectly satisfied, send him $1; if not, return it to him in the original package. Catarrh, asthma, colds in the head, bronchitis and tuberculosis immediately relieved and speedily cured. Don't pay big prices for worthless inhalers. Address above. 376

PSYCHICAL TREATMENTS

The class for Psychical Treatments is now forming, and will close December 13. We would like four more members, making the regular number, ten. First treatment will be given on December 13, at 9 p. m., eastern time. Nine more treatments will be given during the month. Due notice will be given each patient.

Terms, $5 for the Ten Treatments.

DR. C. E. WATKINS,
AYER, MASS.

A Book on "Chronic Disease" Sent for 2-cent Stamp.

MUSICAL WONDER.

A Boy of Eleven Years Creates a Sensation.

To the Editor:—Enclosed find letter received by a friend of mine that I visited at Terre Haute, Ind., on my return. The writer is a young lady, just 17 years old; an only daughter of a family living near Terre Haute. She, too, they say, is a genius in music, and so anxious to complete her musical education that she undertook this journey to Europe two years ago, unattended. I thought the latter part of the letter was worthy a place in your paper, as we all understand the power back of this boy. What a pity mortals cannot see things in their right light.

MRS. J. W. KRATZ.
Evansville, Ind.

Braustrasse 6, Part. r., Leipzig.
Mrs. J. W. Kratz, Evansville, Ind.:—

I must tell you about a little boy who is studying at the Conservatorium. Perhaps I told you about him before, but I do not remember. His name is Willy Bachhaus, and he is about 11 years of age, with very fair hair and large, dreamy, blue eyes. To see him you would think him just an ordinary little boy; but he is a wonderful pianist; a perfect genius. Last Friday he played a difficult Beethoven concerto, with orchestra accompaniment, and played it beautifully—entirely from memory, too. You should have heard the applause that was sent up after he got through. It filled the hall. The teachers prophesy he will be a second Mozart. He has already composed something, and in class one day he transposed and played at sight a difficult fugue of Bach that his teacher said he could not have done himself. It seems wonderful to see his little fingers flying over the keys, and he brings lots of tone out, too; his playing is not weak like a child's, it is finished, like an artist's. Whenever he plays, all the students go wild with envy. I wish you could hear him.

FLORENCE A. WARHURST.
Leipzig, Nov. 1, 1896.

A NEW SOCIETY AT ROCHESTER.

To the Editor:—Mrs. Kates and self have been laboring at Rochester, N. Y., with apparently much success. Our time has been fully occupied. The hall meetings have taxed its capacity. Our lectures have been well received and seemingly created a better understanding of spiritual philosophy, but the tests and delineations by Mrs. Kates and her controls have captured the town.

The readings are nearly always said to be "fully accurate." A lecture to ladies only attracted a hall full, and was reported to be a meeting of great use and interest. We have promised to return here for February and March. We may spend a great portion of the coming year in Rochester, as the cause here needs to be helped and some earnest souls are determined to make it nearer what it should be in the birth-city of Spiritualism.

We have organized "The First Spiritual Church of Rochester," and are determined to get into shape for the semi-centennial Jubilee to be held here in 1898. The anniversary in 1897 will be celebrated with all the eclat local workers here can accomplish, as a preliminary to the great occasion to follow a year after. The Jubilee Committee to act for Rochester, and to co-operate with the N. S. A. has been appointed, and is as follows: G. W. Kates (chairman), Dr. Sanford, W. W. Mosier, Mrs. C. A. Hammond, and Mrs. R. H. Joslyn.

They will ask help from all who can render it. With hopes to soon erect a "Fox Memorial Hall" here, we shall press on to perfect means to properly espouse the cause ushered in by the "raps." Rochester should be at the pinnacle of effort to present Spiritualism to the world, but it has been behind other localities. We hope that good people will help good spirits to redeem it and place it amidst the galaxy of star cities now prominently shedding spiritual light upon the world.

Gifts for the Holidays!

To those who desire gifts for the season of the "Glad New Year," the following list of books is offered:

NAME.	PRICE
Studies in the Outlying Fields of Psychic Science	$ 75
Life in Two Spheres; or Scenes in the Summer-land	50
The Secrets of the Convent of the Sacred Heart, 25 cents; bound in blue and gold	50
Heresy, or Led to the Light; a tale of Evangelization, Freethought and Spiritualism	50
Arcana of Nature; the History and Laws of Creation. English edition. 264 pages	80
The Philosophy of Spirit and the Spirit-World. English edition. 208 pages	1 00
The Origin and Antiquity of Man. English ed'n.	1 00
From Soul to Soul. By Emma Rood Tuttle. A dainty volume including the best poems of the author, with some of her most popular songs with the music by eminent composers	1 00
Elva; a Poem founded on the Johnstown Flood. By Emma Rood Tuttle. A beautiful souvenir	25
The Lyceum Guide. For the Home, the Lyceum and Societies. By Emma Rood Tuttle	50
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Solid Gold Maltese Watch Charm	5 00
Rolled Plate Maltese Pendant	3 00
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40 LOOMIS STREET, CHICAGO

All who can help a little or much will be made "honorary members" of The First Spiritual Church of Rochester, N. Y. Who will join with us? Address me here at 55 Comfort street.

G. W. KATES.

A BEAUTIFUL TEST.

Rose L. Bushnell writes from Sterling, Ill.: My husband, who has been in the spirit world nine months, has kept his promise; and returned several times unmistakably. The last time that he came and communicated was two days ago in early evening. I was coming up the basement stairs from the dining-room where tea had just been served, and when half way up, I met him coming down as it were, I came so close to him that I saw the gleam of his dark eye and involuntarily said: "God bless you, my beloved William." I opened my arms, and he came within their circle, and in that tender way we went on up the stairs. As we neared the top the light from the hall shone upon his dear face as he whispered, "Darling, it is true," and was gone.

Ere his departure to the "other shore" he promised, if possible, to return and tell me the truth of a question that weighed upon my mind with a doubt that I could not remove; but now I know, thanks be unto my beloved, who would not have told me, if he had not found the truth in that land where he is free to pursue his research. I am well aware that some of the "doubting Thomases" will say, 'All delusion!' I only can pity those who have not the power to grasp the truth and hold it fast, but rather let glad hopes grow weary and sink into death. I cannot tell you how dear was this morning of light to my soul, and I will let no opposing power darken the truth that springs like a brooklet from the heights of love. We are at best in this present incarnation cramped by the circumstances born with the day. With unceasing labors of our loved ones, there are but few waves that can reach the door of the soul's citadel, in comparison with vast and mighty throng striving to free us from fetters which bind.

ROSE L. BUSHNELL.

"NEXT WORLD INTERVIEWED."

To the Editor:—Of the beautiful books already furnished by The Progressive Thinker, The Next World Interviewed delights me most.

Any attempt to review this grand work would come far short of its wonderful merit. It shows us, as no other book does, the real condition of things in that great world to which we are all fast hastening, and the earnest reader will find more to instruct and encourage in the true path of life than in any other book of its size.

I cannot do better than repeat the words of Judge MacArthur. "Let these pages be read with candor, and skepticism and theism would be converted into belief, and a devotional sense of reverence and joy would take the place of hesitation; and even the professed Christian will find his doubts of the future swept away, and his views of the everlasting goodness of God corroborated by the most infallible assurances."

To the investigator it is a boon beyond price; to the confirmed Spiritualist it is an excellent help in instructing the uninitiated, and even to those who do not know or believe this beautiful philosophy, its naturalness arising from its evident truthfulness, will produce conviction though the reader may be unconscious of it, because it brings to his view the well-known historical characters pursuing, as on earth, their favorite occupations.

The whole book is a splendid confirmation of the truth of our philosophy as taught by our best mediums and lecturers.

Frauds do not escape exposure, and, indeed, self-important disputants may see themselves reflected in this mirror of reality.

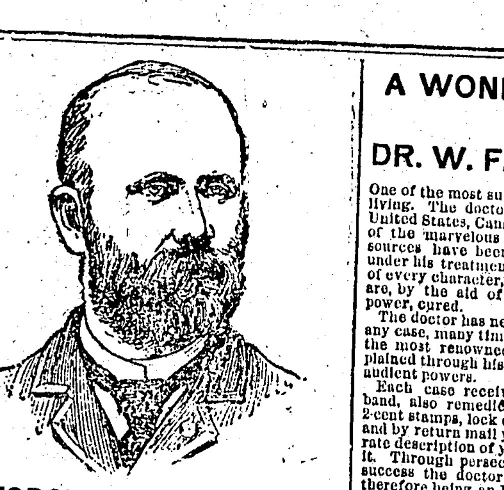
Many thanks, Mr. Francis, for your excellent judgment in giving this worthy book to the readers of your unsurpassed paper at a price that brings it within reach of all. R. NEELY.

NEW BOOKS.

Whittier: Prophet, Seer and Man. With portrait. By B. O. Flower. The Arena Publishing Co., Boston, Mass. Cloth, $1.

In this fine volume Mr. B. O. Flower, the editor of that foremost and radical review, The Arena, treats with tender and appreciative effect the life, character and literary work of one of our greatest American poets. Whittier is brought before us as: A barefoot boy who was also a dreamer: a prophet of freedom: a modern apostle of lofty spirituality, and a man.

The pure, lofty, noble and spiritual traits of Whittier are set before us in a captivating literary style, that charms the reader and tends to the cultivation of the same excellences within the heart. The tone and tendency of the book is commendable in every way.



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ANOTHER ROCKING CHAIR.

It Is Propelled by an Invisible Power.

To the Editor:—Some years ago my uncle, Major Hale, and myself, visited Burnace, Sullivan Co., Pa., for a little recreation, and while there renewed our acquaintance with an old friend we had not seen for many years. She was a most estimable lady of superior culture and refinement. Her husband had preceded her to the Summerland. He left on her hands a large and promising family, to be cared for and educated. She related to us some wonderful phenomena occurring in her own house; among other things she stated this fact:

"I was sitting in my parlor about 9 o'clock one bright summer morning, all alone, doing some sewing for the family, when a rocking-chair, about ten feet from me, and clear from the wall, commenced rocking. Having had considerable experience in spiritual matters, I could readily understand the cause. After gazing some time in wonder and admiration at this strange exhibition of spirit power, I ran to the stair door and called my daughter, who was upstairs making beds. She came down at a rapid rate, knowing her mother was greatly excited about something. My daughter, after gazing at the chair for a few minutes, and becoming almost paralyzed with fear, exclaimed, in a trembling voice: 'I will go to the store and call my husband.' In a few moments they were both intently watching the strange movements of the rocking-chair. Her husband thought to stop the movement of the chair by placing himself in it, but his weight had no perceptible effect upon its motion, and it continued to rock. He leaped from the rocker and exclaimed, in an excited manner: 'I will stop it!' and instantly grabbed the chair with all the power he possessed, but the rocker continued to oscillate with as much vigor as ever. It rocked for an hour with unceasing energy—to the great astonishment of the household, and many of the neighbors who were called in to witness this exhibition of spirit power."

Mrs. Post also informed us that whenever a picture frame fell from the wall of her house, which they often did, it was a sure indication of a death in the family, which never failed to occur within a year.

One of the great comforts of my life is my absolute knowledge of the life beyond this. I have been a firm believer in this beautiful spiritual philosophy of ours for twenty-five years, and I am now living for that new home over there—patiently waiting to be summoned to the higher life, where I have so many dear friends waiting my coming. J. G. PATTON.
Towanda, Pa.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15c. For sale at this office.

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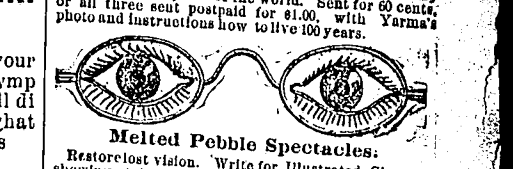
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VOL. 15. CHICAGO, ILL., SATURDAY, DECEMBER 19, 1896, NO. 359.

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If a man die, shall he live again? All the days of my appointed time will I wait till my change come.—Job.

There are also celestial bodies and bodies terrestrial, but the glory of the celestial is one and the glory of the terrestrial is another. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

Now this I say, brethren, that if flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. For this corruption must put on incorruption, and the mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, there shall be brought to pass the saying that is written, death is swallowed up in victory: "Oh, Death, where is thy sting? Oh, Grave, where is thy victory?"—Saint Paul.

The all important question asked by Job in the first scripture read in your hearing was answered by the greatest of all the apostles in the language of the second, which forms the basis for the remarks which I shall make on this occasion. There have been, perhaps, as many interpretations of these words of St. Paul as there are schools of religious thought. It is not my purpose to treat this subject in a controversial spirit or manner, but will simply undertake as briefly as I can to give the Spiritualists' interpretation of it, as I have gathered it from such authorities as Davis, Buchanan, Forster, Edmonds, Hull and others.

The glorious system of philosophical truths which may be said to constitute the ethics of Spiritualism, and which is based upon the fundumental fact of a demonstrated immortality, through direct communion with the spirits of the departed children of time, is inculcating, I sincerely believe, higher conceptions as to the capability, duty and destiny of man than any other ever conceived in the entire range of human or angelic thought. It is inculcating also higher conceptions of the infinite purposes comprehended in the law of evolution as made manifest in this green-browed earth of ours, the "patient mother of the whirlwind and the storm;" higher conceptions as to an indefinable primal cause of all causes, forever working in the majestic realm of the universe, through infinite agencies toward infinite results; an all wise, incomprehensible Father of all. Who plants in the seasons and in the elements, and in all the revolutions of nature, unmistakable signs and symbols of beneficence and power, which are forever telling us that

"All matter is God's tongue!
And from its motions God's thoughts are sung;
The realms of space are the octave bars,
And the music notes are the sun and stars."

The progress of Spiritualism in human appreciation has been continuous, beautiful and sure, notwithstanding the fact that the misinformed have periodically claimed for more than a quarter of a century that the whole matter is exploded and dead.

As autumn after autumn, and age after age, "the innocent night wears still the precious jewel of the harvest moon upon her brow, and its soft effulgence overflows the world, clothing it in heavenly splendor," whether mortals care to serve it or not, so the mental night of atheistical doubt and fanatical incredulity is being most surely illuminated by the brilliancy of spiritual truth, although the majority of mankind still close their eyes to the glorious light of all the centuries. The idea of a future resurrection in some form and in some manner connects itself more or less directly with the motives, feelings and the actions of mankind, of well nigh every shade of belief, and with a brilliant or somber hue to a very great extent colors all their lives. The nature of matter itself furnishes a forcible argument against the duration and immortality of the material body. Both science and observation tell us that no material form can retain its organization independent of some interior force. Matter has no form of its own, and is in itself comparatively dead. All material organizations in the plant, the animal and the human, science teaches, are formed and maintained through special forces, which serve to counteract the general laws to which matter is subject, and through which it is constantly tending toward elemental conditions. The substances which compose the human body, chemistry declares, are continually passing away and are being continually renewed. The physical form, however, Spiritualism teaches, is preserved for a series of years by the vital and attractive force within. The soul, or immortal principle, through law, seizes and appropriates the new material from the food and from the elements, thus supplying the vacant places of effete particles which are being constantly thrown off, and maintaining by its process its external image in this outer world. Through disease, and old age, as the counteracting laws which look to final dissolution because more and more operative, the soul becomes less and less able to preserve continuous vigor in the aggregated particles that make up its external covering, and eventually what is called death and decomposition occurs. During this entire process the experience of us all clearly illustrates the fact that the inner or spiritual man is constantly limited in his faculties and restrained in his manifestations by the physical body. From infancy to the departure of the spirit from its material encasement, the warfare continues between the mortal and the immortal. From the first childish effort at walking to the loftiest culmination of some thought that ever illuminated the globe the body still holds the spirit to earth, still dims the vision and checks aspiring hope. Sometimes the soul seems to have gained control over the body, but the limit of its capacities, or rather the limit of its outer capability of expression, is soon reached, and then its power to manifest the aspiring thought and deepening feeling continually diminishes. And how terrible, indeed, would be the condition of this intelligent source of vitality and thought—the inner or real man—if there was never to be a release from this environment of clay. This residence in an earthly body, however, as designed, stimulates and develops the spiritual faculties for the future activities of a higher life, and in manifold ways is useful for the time being. The bodily organs, in their healthy state, are said to act as checks or limitations upon the operations of the spirit somewhat as the balance wheel of a watch checks and regulates the uncoiling of the spring. The balance wheel causes the watch to move in time. The limitations of the bodily organs compel the soul, more or less, to act with reference to the conditions of time with reference to these experiences, which, however disagreeable they may be deemed, are the educational processes, which the benevolent and infinite schoolmaster has provided for the individualization and education of the children of the earth, and as preparatory for a practical appreciation of the higher duties that await them in the collegate department of the inner life, when the burden of clay has been thrown aside forever. Spiritualism regards the spirit as the man, having a material body, designed alone for the purposes of the earth life, and teaches that the resurrection consists in the withdrawal from the material body and introduction into the spiritual world of the man himself.

Spiritualism also teaches that the resurrection takes place immediately after death, or rather that the death of the physical body is caused by the resurrection of the man from it. The Spiritualist, confident of conditions adapted to his needs, and buoyed up by unmistakable facts, is cheerfully looking upward and outward, through the shining portals of organic law to an immediate reception by his beloved, when his own resurrection shall transplant him likewise upon the bright shores of another and happier sphere. As I have previously said, Spiritualism teaches that the spiritual man is the real man, and that he receives nothing of his absolute self from the material body, not even his form. The spiritual idea of an immediate resurrection which I have given is therefore a legitimate sequence of this fact. In addition to what is said in the Bible, if the mind unprejudicedly investigates this matter, it will be found that reason and angelic communications sustain the position assumed. So, likewise, do the analogies of nature, that great Bible written by God throughout all the departments of the universe, the revelations of which are indelibly indented in the rocks, thundered by the ocean in all its varied forms of sublimity and terror; exhaled by the flowers, whispered in the rippling streamlet and murmured in the impressive psalmody of the forest, that noblest of volumes, we can but admire even when we cannot understand, which needs not the sanction of councils or the approval of bishops to render it canonical. Indeed, nature is full of the most beautiful examples, analogous to man's true resurrection. The rough coarse calyx, to borrow a figure, is a body to the soul of the plant in the winter. The blossom is only the swaddling clothes of the real plant, the seed containing the life. And so man, in the earth life, is but the bud of what he will be. By and by, when through the process of death and decay, the external shell or covering shall have lost its usefulness, the immortal plant shall bloom and fructify in a more congenial realm. But the analogies are still more striking in the insect and the life. The beautiful butterfly, for instance, has found its resurrection through the natural law of change, incidental to the growth and progress of its undeveloped original, and can never again return to the chrysalis. The delicate humming-bird, with its exquisite plumage and wonderful rapidity of movement, once recognized the horizon and boundary of its universe in the tiniest of eggs. But the law of progress is inevitable and evolution the continuous pathway of the universe. The humming bird finds its resurrection in a world of adaptation, an atmosphere of perfume and of flowers, and never again inhabits the egg. Man, being essentially spiritual and immortal, finds his resurrection by passing out of the material body into a more congenial realm, his true and proper home, and can never again animate his worn out tenement of time.

He attains a resurrection of his material body when he is born into this world, and a resurrection for his spiritual body, his glorious resurrection, when he is born into the world of spirits, through the agency of what is called death, the misappreciated but universally benevolent accoucheur of all aspiring souls. Indeed, all nature bespeaks some such glorious consummation to these hopes and aspirations of the human soul. Under infinite power and infinite will, associated with infinite love and infinite wisdom, we find intelligent force and inert matter waltzing hand in hand, so to speak, throughout the vast halls of the universe, and to-day are as vigorous and active, seemingly, as they have been for millions of years. And can we believe that the Divine Author and ruler of all will thus keep the atom and neglect the soul? That divine intelligence will thus impeach and stultify itself in the future by ignoring the noble and aspiring hopes implanted in the intelligent spirit of the race? We cannot disregard the indelible premonitions so unmistakably apparent in the divine revelations of nature. Just as surely as the acorn foretells the unfolding of the future life and beauty of the oak, so likewise does the human soul in time, with all its wonderfully aspiring and expanding powers, foretell its own unending life, its own continued growth, its own increasing beauty and glory in the boundless domain of the hereafter, toward which human hopes unceasingly point, and of which human aspiration is the living prophecy. And, further, in this connection, the soul or spirit being an emanation from, and an individualized finite expression of the Great Father spirit as a necessary sequence, this individualized soul, prior to its resurrection, occupies in a finite sense, of course, the same relative position in the economy of the human body—(the epitome of creation)—that the infinite soul occupies in the grand economy of the entire body of the universe. The universe owes its continued existence in the realm of manifestations to an all pervading divine principle, distinct from matter as cause from the effects, which we call God. So the material human body without the soul, after the soul has found its resurrection, has no life in and of itself. "The active, plastic principle is the soul—the true man—of which the body is but the external expression and instrument;" and this soul, as the facts of Spiritualism prove, is an individualized entity. If, then, the spirit or soul is the man, as is demonstrated by the phenomena of Spiritualism, the analogies of nature further indicate the necessity for, and all the laws of nature imperatively demand, the death or dissolution of the physical body, and the resurrection of the man therefrom into another and more spiritual realm, when the resurrection is accomplished, our departed ones tell us, man finds himself first among those he has loved the best, and by whom he has been loved in time—the dear ones who may have preceded him in the lengthened pathway of the spheres. And, oh, what a consolatory and illuminating reflection is this, to feel, as the night time approaches, and we are about to launch our bark upon the silent river, that we shall not be alone, that the beloved of other years, our darlings gone before, are hovering near to welcome us, and that almost at the very moment we close our material eyes to the tears of earthly friendships our spirit vision will open to the welcoming smiles of those precious ones inhabiting the higher and brighter life. That our loved ones who have gone before are near us in the last trying moment of earthly existence has been beautifully exemplified in instances reported in the daily press; of celestial music; vocal and instrumental, being distinctly heard immediately above the couch of the dying. And what a sweet consolation indeed must such a fact be to those who are left behind. I cannot refrain from giving here the sweet and assuring testimony received in a communication a few days after her passing away of my wife's sister, who loved and was dearly loved by us, who at the time of her passing over knew nothing of the philosophy of Spiritualism:

"Dearest, I drew back for a time with fear and longed to stay with you, but joy of all joys. I have never left you. Your good bye kisses were yet warm on my mortal lips when I was enfolded in the loving embrace of papa's arms. Such a moment of supreme joy cannot be told in mortal language. Little sister, all the old pain was gone and the glory of heaven surrounded us. Up and on, at once we went and papa laid me down with tender touch in a beautiful arbor, flower bedecked and fragrant. Oh, little sister, how can I tell you how he brooded over and caressed me? I shall not attempt it. Little sister, I would die many times to attain love and welcome like this." After a kindly and satisfactory reception by friends, occurring as it does through the law of emotional attraction, has had its legitimate influences, the soul gradually gravitates to just such moral and intellectual associations as the experiences and activities of earthly life have fitted it for. Such have all the bodily organs that they had before their resurrection; they see and hear as in the earth life; have memory, love, hope, fear; they reason, desire, reflect, form opinions and express them; indeed, are the same beings they were before, except in that they have thrown aside the "muddy vesture of decay," and will, for a longer or shorter period, necessarily be subject to the relative and temporary effects of their earthly lives.

In fine, the spirit world being here, as Spiritualism teaches, and man an individualized spirit in the human form, when the resurrection takes place, when he rises from the body as described, into the next sphere of existence, stands forth there a complete human being, having left nothing behind him, as I have said, but his former material covering. Your affections, knowledge, experience and memory; your entire character, as intellectual, moral and emotional beings must be preserved, or your identity is lost. Spiritualism further teaches that infinite love through infinite law has provided for the improvement and ultimate happiness of all souls thus born through death into spirit life. It is estimated that thirty-six millions of the human family pass through the change called death annually. This is three millions per month and one hundred thousand per day. The greater number of these are or have been weak and ignorant, or as some soul critics would term them, wicked. None certainly have sufficient goodness to render them fit residents of the perfect Heaven of which we have heard, and just as surely all have too much goodness to warrant their consignment to the horrible hell of barbaric fabrication. They cannot be changed instantaneously into beings fitted for either place (supposing these places to have an existence) without destroying their identity, and contravening all known laws of mind. But in such a dilemma as the future of the race, even human benevolence can conceive of influences under which all mankind might be brought even in this life, by which they could be rendered better and happier, and gradually prepared for the highest and brightest conditions in the realms of archangel existence. And shall it be presumed for a moment that infinite love and wisdom have made no provision for the ultimate happiness of helpless humanity, after the unavoidable and torturing experiences of earth shall have ended? Can it be supposed that no means have been provided for the development of faculties in another life which have fallen short of a maturity in this; and which, from their nature, must have been bestowed by God for ulterior purposes of good? Brought into earth life without being consulted, forced by law through its changing experiences, the merest child of circumstances beyond human control (and taken from it at the last, independent of its own volition) surely the spirit of irony alone must have prevailed in the projection of man upon this planet, if there be no code of life in the hereafter, universally applicable, through which the inevitable errors of time may be corrected and the sorrows of earth find abundant compensation.

"What a joy it would be," said Theodore Parker upon one occasion. "What a joy it would be if there should come to pass a real revival of true religion, of piety and morality, throughout Christendom, a great growth of the soul, prophetic of whole Messianic harvests of truthfulness, of brotherly love and of true piety yet to come."

Only think of it. The revival of a true religion, its representatives teaching the glorious truths of nature and individual human consciousness, proclaiming the ever beneficent presence of the ever living God, who inspires man to-day as He has ever done through our time; who inspires the soul through intermediate and appropriate agencies, as through the sunshine and the shower He inspires the earth in her production of the sweet scented flower and the life sustaining grain. It is toward such a revival that Spiritualism is looking—the revival of the Christ principle practically in the every day of the soul. Spiritualism further teaches that spirit or soul being an emanation for Deity, goodness and truth are innate spiritual qualities, whilst evil and falsity are but defects of the external organization, and incidental to the law of progress, which is universally operative. The outward manifestations of these latter qualities, therefore, can have but a reflex action upon man's spiritual nature, and can only be temporary in duration. Besides, as I have shown, if men were instantaneously relieved of the relative effects of the organizational defects of time; if man were immediately and radically changed by the resurrection from the body, they would not even know themselves, and the purposes of both spheres of existence, of time and eternity, would thus be entirely ignored. Suppose, for instance, everything that is not perfectly beautiful, pure and true were to be instantaneously eliminated from the will and understanding, the thought and affection, of each of us here, I fear there would be not a very great deal left by which we could identify ourselves.

The inculcations of the spiritual school most emphatically urge the necessity and the wisdom of seeking to cherish whilst in the earth life the noblest and most enduring of man's emotions, the worship of the good, the true and the beautiful in the infinite unknown, by cultivating a higher and still higher appreciation of what may be known of these diviner attributes through the progressive tendencies of the infinite and the human, and that by this process of moral culture the individual soul is prepared for its resurrection, come when it may. Besides the facts of Spiritualism, those wonderful phenomena which have been so often grossly misunderstood and sadly misrepresented, satisfactorily demonstrate that the spirit world is not located at a distance outside of the realm of human appreciation, but that it is here, all around us, surrounding and interpenetrating the conditions among which we dwell, removed from our sight, and practically separated from us only by the thin veil of matter with which we are clothed as individualized spirits, and that when this veil of matter is removed by a resurrection of the man from the body, the spirit-world in which he has been all the time living is revealed to him more clearly, with no immediate change whatever in the man himself. As I have said he is the same being, and the creature of the same law, the law of individual progress included. And in his philosophic conception of individual growth beyond the grave proportioned as in this life to individual effort and desire, Spiritualism surpasses in beauty, comfort and consolation all the religious philosophies of the ages that have passed. Death through this law brings no terror to the Spiritualist. It is but the flower encircled door leading to the soul's immediate resurrection into a realm of diviner possibilities, a pathway of unending development, by and through which infinite justice and infinite mercy are beautifully reconciled; a career of progress in which the pangs of retribution are inevitably soothed by the inexpressible joys of legitimate compensation, as successive periods of thought and feeling shall continue to indicate the ascending scale of human happiness forever. Thus, my friends, the religion of Spiritualism is well suited for both time and eternity. The true Spiritualist should have confidence in God, and confidence in man, knowing that all are alike the children of one common Father. We should learn to pity the inharmonious idiosyncrasies of individual character, and to rise above the petty bickerings of social life as well as all the sterner experiences of the battle of existence, knowing so well what a beautiful sphere of compensation and of retribution we shall enter upon when the morning of an immediate resurrection shall dawn for each of us.

In the language of modern Spiritualism allow me to add:

Talk no more of death as fearful,
Call it not a chilling stream,
Thoughts of death should make us cheerful,
For it leads to joys supreme.
Call not death a monster cruel,
Whom no prayers or tears can move,
If it takes from us some jewel,
To the starry spheres above.
There they'll shine with growing luster,
Brighter for their second birth;
And we'll join that radiant cluster
When death takes us from the earth.
Fear not, then, 'tis but changing
From this world to brighter spheres,
Where our spirits ever ranging
Shall progress through countless years.

—Finis.

SONGS AND TUNES.

Let there Be a Marriage of Spiritual Words to Spiritual Music.

To the Editor:—I beg to state an opinion that President Barrett's statements about music are correct. He did not mean that we should have trained choirs, as Brother H. W. Boozer infers. He simply meant that if we can have inspirational speeches, poems, etc., why not inspirational songs with music that would be spirited, inspiring and melodious.

My experience is the same as that of the president of the N. S. A.

Having worn the old hymns and cards threadbare, the Liberal Spiritual Society of Oakland sent East and purchased new spiritual song-books, and we only found two songs in the collection that we "catching" and inspiring. The words of the remainder were passable but the music was seemingly machine-made and utterly lacking in spirit and harmony.

I would like to suggest that the N. S. A. appoint a committee to gather up a number of spiritual song-books, and with permission of the publishers, make up a collection of songs selected from all, and thus prepare a book which they could recommend to the public, and it would soon become popular, I am sure, for there is undoubtedly a crying need for such a song-book.

When one has successfully hatched out of the orthodox Christian chrysalis and become strong enough to attend a genuine spiritual seance he does not like to sing spiritual words attuned to the old "peeping-within-the-shell" melodies of "dying lambs," "dying thieves," fountains of blood, and "such a worm as I." He has ceased to be a worm, and feeling a new birth, an ecstasy of joy in the new-found wings of truth which carry him into the very presence of loving angel friends, he does not wish to ruin the joyful present with memories of the past by drawling out tunes which are steeped in thoughts of prostration before the mercy-seat, the gloom of sadness, the shroud of mystery which is wrapped so closely around the future state of existence, the terrible thoughts of sleeping in the grave until summoned to meet a jealous and angry God dealing out damnation to the many and reserving a few chosen ones to make a stingy little heaven surrounding his throne, who are to do nothing forever but sing his flattering praise—and I suppose think of their relatives roasting in eternal fire.

I wish I could forever forget the horrible thoughts this Christian religion used to bring to me when a child, when I would happen to wake up in the middle of a dark night. It was like a terrible nightmare! I would think what an awful thing it would be to hear Gabriel's trumpet blow, for the world to come to an end and myself and all my relatives who were not church members to be eternally damned! Then I'd cover my head with the bed quilts and try to shut out the awful thoughts, and long for the beautiful day to dawn, for then I would forget the impending danger which to me was as real as life.

Thank God for the beautiful light of Spiritualism! and that I have risen above the thought that I must become as a worm to gain the approbation of God; but know that I was designed for a sphere far in advance of the worm, and have work to accomplish that can only be done by rising to the utmost heights of spiritual unfoldment.

To attach the word Christian to Spiritualism would be like compelling a butterfly to carry his old chrysalis about with him; therefore when we rise to the plane of an exalted morality and spirituality we don't want to bring up painful memories by attaching the tunes of groaning human beings trying to humble themselves in the dust, to the beautiful words of inspiration, joy and gladness; but let our inspired musicians compose tunes to harmonize with the true spirit of the inspired words, and thus give us real spiritual songs, ringing out the glad tidings of the immortality of all souls created, in beautiful bursts of harmonious melody.

MARY E. VAN LUVEN.

OUR TWO BODIES.

Materialization is becoming common nowadays, but among the miraculous wonders known to students of the occult, but not yet presented to the public, is the materializing of a medium's astral at a distant point. Now, as we have no record of this, I want to suggest that some medium who claims ability in this line have photographs of himself and astral taken simultaneously at different points, before competent witnesses, put upon record, that unbelievers and revilers may be able to substantiate such facts when brought to their notice, and not be left in doubt as to the reputation for credulity, veracity and sanity of their Spiritualist informer. Let some one file the proofs without farther delay.

H. R.

They that marry ancient people merely in expectation to bury them, hang themselves in hope that one will come and cut the halter.—Fuller.

EUTHANASIA.

A Study of Life and Death from the Spiritual Standpoint.

What Is Best for the Good of All?

To the Editor:—It happens, we will say, that neighbors are called in to watch all night with a sick girl, one of a large family. The invalid has always been of feeble intellect. This is the way the watchers talk about her:

"Nuthin' but a useless expense! Not wuth her keep! A wastin' good medicine ter pour it down her neck! Better pizen her! Sech folks hed ort ter be drowned er chloroformed ez babies, same's we git shet uv too many kittens!"

If the invalid overhears these comments on her unfortunate state and realizes their meaning, she is thrown into a condition of despondency. This does not help her to self-reliance or the development of a sturdy womanhood. What needs she?

First of all, the discipline of this life. Next, the loving care and instruction of friends, both in this sphere of life, at present occupied by her, and also in those spheres of life yet to come. This very girl may have, wrapped up in her organism, possibilities for good, of which the watcher does not even dream.

A baby is born to "Ole Mis' Murphy"—fourteenth child. Mrs. Murphy ought to have known better. "D——n the d——n brat!" mutters the unpaid doctor. The student at his elbow makes a suggestion: "Let the baby bleed to death!" Why should either of the parents care? What can such a child ever amount to? If it had the advantages of the surroundings of wealth and culture, it might turn out well. Such children always do, you know. The criminal ranks in our world are recruited only from the poorer classes!

The beings of the plane of life just superior to earth's school of instruction look upon the spectacle of the bleeding infant with feelings of the utmost consternation. They know that below our earth in the scale of being are countless stations of discomfort, or hells, to every one of which our earth appears a heaven by comparison. When those dwellers in these hells are fit to undergo their transition, they come to this world as weak and brainless as our newly-born infants seem to be. But it is a change for the better. It is a transfer from a world or plane where everything apparently stands still for countless ages, to a plane where progress is apparent and visible.

Students of medicine are as apt to justify murder, as they are to deliberately counsel unchastity. They advocate the slaughter of the newly-born from the standpoint of this world's observation only.

"One world at a time" is good doctrine. But we must become acquainted with our neighbor, or else live in solitude. The "angels" or superior beings know that Murphy's baby ought to stay in this world. To rescue the little victim from the devil-spheres toward which must be its passive, down-stream drift when chloroformed or drowned or bled to death, or otherwise conveniently "got rid of"—what a responsibility!

The howling demons of the lower spheres are described by those who have seen and heard them as being as much worse than the imaginary demons of our various beliefs as the real ones of the universe transcend in horror the fictitious ones of the theologian. There is always a faint chance that the birth-slaughtered may be rescued by "guardian angels"—fair and blest indeed. How little we can ever know from earth's standpoint, of the magnitude of their task—the tremendous sacrifice involved of all selfish "happiness!" We may not from any earthly tower of observation comprehend the readiness with which angelic beings renounce their own temporary welfare and comfort, even their most apparent means for their own progress, and go forth into the "dark places" of the universe to rescue and relieve.

The self-murderer, the most reasonable consequence of whose deplorable acts is an intensity of suffering not to be imagined here—misery that is but too terribly material in its nature—can often be assisted by these "angels," but how much easier for them to have aided him here, amid all his old surroundings—the discouragements which appeared so vast to him, seeming to their eyes so insignificant of moment and so simply and easily dealt with.

As a child mourns over the "ruin" of its block house, which the adult so easily rebuilds, so mortals murmur at their tangled threads of life, which hands angelic had very nearly disentangled, even unto the last perplexing snarl, when, presto! the fatal shot is fired—the fatal plunge into the dark water is taken—the convenient dose of poison swallowed—the murderous rope knotted, and the difficulties which met the gaze of a spiritual coward are doubled, are increased five-fold, ten-fold, an hundred-fold, multiplied by thousands!

What would a physician think of a man who should enter the hospital operating-room to say: "Sir, my parents had the meanness and the heartlessness and the impudence to bring me into the world with club feet. Now will I be revenged on them, and also on the whole world besides! Do you put out both my eyes! I'll fix 'em! Ha! ha!"

Such an utterance would be neither practical nor sane. The suicide, with all his physical courage, has a lack of moral stamina. His is not a healthy brain. No will made by him should be valid in any court.

Spiritualists should discuss suicide and other similar "merciful" murder, from the standpoint of other worlds than this of ours. There can be no unjust mercy, nor unmerciful justice. The suicide is quite apt to be "body-bound" for a time. Burying his remains with a stake driven through the heart is a good idea. In spirit-life he is therefore conscious of pain through the heart of his spiritual body, even as a man with an amputated limb can often tell by the strangest of all sympathy that the "dead" fingers or toes are cramped! Why? Because the severed limb was unusually vital and the "od"-currents and electro-magnetic relations with the remainder of the physical frame were not broken till the actual decaying of the buried member.

Many a spirit retains sufficient hold upon the body once so precious as to be most emphatically conscious of what is being done with it. It is not an idle superstition, it is wisdom to let the dead body lie ten hours without being moved or touched, if this is in anyway practicable. It is the instinctive caution of the true mystic that insists on the full three days' period of "lying above ground." The very earth of burial is charged for a space with the atmosphere peculiar to the living being! How instinctively the mourner throws herself upon the tomb, and feels minded to come often to the spot where the beloved one was laid away. There seems an actual sense of being called or drawn thither—a subtile attraction—for a certain time. People when blindfolded have been known to correctly locate the recent grave of a dear one, even in an unfamiliar spot, to which strange roads lead.

After a certain space of time, however, the "aura," or atmosphere peculiar to the departed individual and no one else, has left the grave and its immediate surroundings. No longer is the ground saturated, on the surface and below, all through and above, with the electricity and magnetism, and with the still more subtile and powerful essences.

No wonder we say: "The house is haunted! Set her dying-bed without the walls! Change the carpets, the furniture, the hangings, the pictures on the walls in the room where she lay ill, dying and dead! We cannot bear the sense that she is there!"

As terrible, to say the least, the feelings on the part of the spirit new to its surroundings: "Ah! touch me not! Oh! I hope I am not seen! Oh! let me haste away!" The agony of apprehension is tremendous—an awful dread that one will be seized and held by mortal hands! The new body of spiritual life feels strange. The spirit feels sure that she is just as materially clothed as ever. For a long, long time, obtains that awful dread of being seen by living eye, heard by mortal ear, touched by mortal fingers! As we enter a room, to us unoccupied, the "spirits" who are there flee in terror as great as that with which we would flee from them could we see and hear them as they see and hear us! The newly-arrived spirits! A long residence in the average conditions of spiritual life cures this instinctive flight at the approach of the mortal, just as effectually as maturer years do away with that instinctive "fear of the dark"—a good, wholesome fear—of our childhood!

URSA.

(To be continued.)

SUFFERERS AND HELPERS.

A Humanitarian Proposition.

The air is filled with lamentation and weeping from many, many once quiet and peaceful homes in this fair land. Spirits are in captivity, sorrow and fearful anxiety, which erstwhile were full of cheerfulness, freedom and love. The anticipated delight of sweet communion with departed friends, is changed to gloom and dismay, in thousands of homes, by the discovery that darkened spirits are in possession and will not leave. I do not guess at this—the many letters on my table, from afflicted victims attest the truth of the statement, while the number is weekly increasing. Cohorts of unregenerated spirits are traversing the earth—blighting the happiness of thousands of families and of innocent and unoffending persons. I present this solemn fact to prominent teachers of the spiritual philosophy for earnest thought.

Another fact: The ignorant and vile, who are passing over every hour, are more numerous than the enlightened and good. This ratio may have always existed. The anxious inquiry is: What is to be the result?

In a little work entitled "Spirits' Homes," given through the mediumship of Dr. G. H. Miller, it is declared that spirits from the second zone, or sphere, will soon be prevented from visiting the earth and will be punished for wilfully annoying persons on the earth.

The increase of crime and the crowded condition of insane asylums, testify to the increase in numbers and power of wicked spirits, among the inhabitants of earth. Without law, without restraint, they crowd themselves into all circles of society, seeking out those whom they can annoy or control. There is scarcely a neighborhood in this western country in which you cannot find one or more cases of spirit possession. There are hundreds of cases that are never known except by the victims themselves as they seem always to have a dread of telling their friends—impressed upon them, no doubt, by their cruel tormentors.

I ask two favors of the readers of The Progressive Thinker, and of all who may read this article: That every person possessed of an evil spirit will write me, describing how he or she is afflicted; Second, that every one who has the Heaven-bestowed power of removing obsessing spirits and who, like Christ, is willing to aid any poor sufferer, freely, also to write me at Burr Oak, Mich. In this way we may establish an exchange and bring the healer and the sufferer together, and I will act as medium between the parties without any charge whatever.

Here is a great and pressing need—a great, humane work to be done. It should have the earnest aid and prayers of all true men and women. May Heaven and the good angels help us, is my heartfelt desire.

CHAS. BETTS.

Burr Oak, Mich.

INTERNECINE FIGHT.

A Question for the Orthodox to Settle.

A Bishop Charged with Heterodox Views.

It appears that by reason of the proximity of orthodox Chautauqua to Spiritualistic Cassadaga the former is catching some of the inspiration of the latter. An X-ray of the thousands which radiate in all directions from the grand philosophy, religion and science of Spiritualism, as generated upon the Cassadaga rostrum, occasionally finds lodgment in the heart of Chautauqua a few miles distant.

According to a recent number of The Literary Digest, a painful controversy has been started in some of the religious papers concerning the orthodoxy of no less a personage than Bishop John H. Vincent of the Methodist Episcopal Church.

In the first place, the general charge is made that the famous school at Chautauqua, of which Bishop Vincent is the leader and controlling spirit, has been "broadening in the wrong direction;" that among its popular lectures a "conspicuous place has been given to those who have no sympathy with the Evangelical churches."

A more specific charge is that, at a certain meeting at Chautauqua last August, Bishop Vincent said that "the divinity of Christ is not an essential article of the Christian faith." This particular statement first appeared in a letter written by a Southern Presbyterian clergyman to The Christian Observer of Louisville, Ky. Portions of this letter were copied in The Presbyterian Banner of Pittsburg, and The Presbyterian of Philadelphia, with editorial comment. At this point, Dr. Buckley, of the New York Christian Advocate, took up the matter and wrote to Bishop Vincent, asking if the utterances attributed to him had been correctly reported. In reply to this, the Bishop telegraphed as follows:

"The quotation sent is a gross misrepresentation. It could scarcely more perfectly misrepresent what I said." Upon this denial, the New York Advocate and the Pittsburg Christian Advocate joined in an indignant protest against the action of the Banner in giving editorial indorsement to the charge against the Bishop, saying that it (The Banner) should now either "substantiate its statements or retract them."

In its issue of November 4, The Presbyterian Banner returns to the subject in a two column editorial in which it refuses to retract anything, but proceeds, instead, in an attempt to substantiate the main charge against Bishop Vincent, namely, his saying that the divinity of Christ is not an essential article of the Christian faith. On this point The Banner sums up its evidence under the following heads:

"1. The author of the article in The Christian Observer, September 9, 1896.

"2. A correspondent of the Presbyterian writes: 'I conversed with a number of persons about what was said by Bishop Vincent upon that occasion, among them ten or more able ministers of the Presbyterian Church, and all of them were shocked and outraged by what was was said or implied by him.' Moreover he adds: 'I am able to prove the truth of what is stated anywhere and before any tribunal.'

"3. At least four Presbyterian ministers and a very intelligent lady from Pittsburg and its locality were present at the time, and declare that the Bishop said what the writer in The Christian Observer charged upon him. This utterance was too remarkable and so shocking to them that they made it a subject of prolonged conversation.

"4. But if possible still more decided testimony is found the next morning in The Assembly Herald, controlled by Bishop Vincent, which said editorially, that Bishop Vincent had said that it was not necessary to believe in the doctrine of the divinity of Christ in order to be saved.' Certainly that Journal would not misrepresent Bishop Vincent. That statement was published were it was made, was read by those who heard what the Bishop said, and was circulated while the Bishop himself was actually at Chautauqua. Yet no contradiction was given, no complaint was made.

"This cumulative testimony leaves Bishop Vincent and those who rushed so speedily and so confidently to his defense in a sorry plight, which gives us no pleasure, but which is necessary to our own protection."

The Northwestern Christian Advocate (Chicago), defends Bishop Vincent to the extent of a column under the heading "Orthodoxy, Heterodoxy and Doxy." It says:

"We have added reason to respect Bishop Vincent because he has not considered it vital to his reputation to rush into explanations every time some gossip tells a discounting story about him.

"The man who maintains a standing army to protect his good name simply volunteers the very conditions which make people think that he is consciously on the defensive. Russia's military peace-footing is immense and admirable, but it compels every other nation to ruin itself to be similarly ready for defense. The expansive territory of the United States is amply safe with its little brigade of volunteer soldiers, who serve principally to request Americans to 'Keep off the grass.'

"Nervous people betray conscious want of self-respect, or suggest to their enemies that just one more little push will surely topple their little cosmos into the dust.

"Habitual attitudes of defense pique the aggressive. Someone asserted recently that Bishop Vincent fairly abandoned the doctrine of the divinity of Christ in some somewhat private lecture at Chautauqua last summer. The matter trickled into the press, and we are sorry to recall the fact that the papers of a sister church were quite active in the arraignment of the 'heterodox Methodist bishop.' The substantial facts are:

"The heart of a lady whose training has been Unitarian was touched by the awakening ministry of the third person in the Godhead. She was tenderly willing to obey Christ, but was, of course, utterly unable to define the Trinity, or penetrate that mystery of 'Christ manifest in the flesh,' whose humanly intellectual explanation was beyond the ability of Paul, who frankly admitted the fact.

"Bishop Vincent told the sincere lady that spiritual things are spiritually discerned; that Jesus Christ reveals Himself to the humble, obedient soul; that the Triune Godhead is not amenable to the rationalizing mathematics whose jurisdiction is not conceded or contemplated; that there is a higher tribunal whose supreme presidency and sublime priesthood is Love; that the ineffable ministry of Christ and the holy Spirit condescends to men and women of spiritual low estate; that while logicians forever stumble among the intricacies of egotistic presumptions, the lowly Nazarene comes to those who seek Him, and that all genuine doubts shall be solved according to the inspired words. 'The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever.'"

After some further observations to the effect that much ado has been made about nothing, The Northwestern Christian Advocate concludes as follows:

"We are not writing this to defend the bishop, since he needs no defense. For that very reason we have been silent, though others have sincerely thought it best to demur against the wrong done an innocent human helper. We have been in some conferences this autumn where Bishop Vincent presided, and where his spiritual ministry made deep and lasting impressions. He who may have read the extreme and more unjust statement of the Bishop's alleged doctrinal treason would have been deeply self-rebuked if he has given one instant of assent to the unjust imputations. Any man who can tenderly expound the minor significance of the divine message of the New Testament, as we heard it set forth, must be near to the heart of God, the divine Christ. We have no right to say this, but we say it."

In an editorial under the heading "Trying to Bolster up a misleading Accusation," The Christian Advocate (Methodist, N. Y.), declares that The Presbyterian Banner has failed to make good its charge that Bishop Vincent declared before a Chautauqua audience last summer that "the divinity of Christ was not an essential article of the Christian faith."

After referring to various points in the Banner's summary of its evidence, The Advocate says:

"There is but one point in The Banner's remarks that could raise a presumption that anything was said that should not have been said. It quotes The Assembly Herald as saying editorially, 'Bishop Vincent has said that it was not necessary to believe in the doctrine of the divinity of Christ in order to be saved.'

"We regret to state, however, that The Banner has not quoted the editorial note in the Chautauqua Assembly Herald correctly. This is the passage: Bishop Vincent then made a very strong address on the necessity of putting dogmatic theology in the background when the salvation of a soul is concerned. He dwelt especially on the doctrine of the divinity of Christ, and the fact that failure to believe in the divinity of Christ does not necessarily prevent a man from becoming a Christian.'

"Whether this is a correct version of the situation or not, we cannot say, but it is different indeed from the passage which The Banner professes to quote from the Chautauqua Assembly Herald. Bishop Vincent did not say that 'it is not necessary to believe in the doctrine of the divinity of Christ in order to be saved,' but that 'failure to believe in the divinity of Christ does not necessarily prevent a man from becoming a Christian.'

"The last proposition we believe. The Presbyterian Banner may make what it pleases of it, but we have no doubt that many a man who started to seek God did not at the time believe in the divinity of Christ, meaning by that the Deity of Christ, which is the orthodox doctrine, and which we profoundly believe.

"He did feel himself a sinner, prayed to God for mercy, trusted in the promises of Christ, and as such could become a Christian.

"However, we do not believe that a genuine believer, relying humbly upon the merits of Jesus Christ for salvation, would long remain in that state of mind without coming to the conclusion that, in a sense which could not be applied to any human being or angel, Christ is God."

I have thus given the readers of The Progressive Thinker both sides of this controversy between Presbyterian and Methodist editors over Bishop Vincent's utterance at Chautauqua, in order that they may decide intelligently upon its merits.

It occurs to me, however, that the position taken by The Presbyterian Banner is the correct one. The very essence of Christianity is a belief in the divinity of Christ; indeed, Christianity is founded entirely and unconditionally upon the belief in the divinity of Christ and the trinity of the Godhead.

The proposition seems plain enough to me, that failure to believe in the divinity of Christ does necessarily prevent a man from becoming a Christian—certainly so, as long as that failure to so believe continues, and that it does continue in the minds of many church members of all denominations throughout their entire lives, is a fact which cannot be successfully disputed. It was to such minds as these whose belief is not a matter of choice entirely, that Bishop Vincent addressed himself. What the Bishop desired to convey to his hearers no doubt, was that a man may become good, Christ-like, a Christian in this sense, without believing in the divinity of Christ, and this Spiritualism believes and teaches. This is the X-ray shot out from Cassadaga direct to Chautauqua and which penetrated Bishop Vincent's mind and heart, prompting his heretical utterance.

Spiritualism teaches that there is divinity in all humanity in various stages of development.

The evidence that there is a powerful leaven at work in old orthodox beliefs or "alleged" beliefs, is cropping out every day. Ministers are constantly stepping down and out of pulpits which they can no longer consistently occupy, and many prominent preachers like Bishop Vincent, instead of deserting their sinking ships are throwing out ballast which it is no longer able to carry.

A prominent Pesbyterian, an ex-moderator, is quoted by The Mid-Continent as saying to a caller the other day, in deep distress: "I do not know what has come over the Presbyterian Church. Look at my desk. It is literally covered with letters from churches seeking new pastors, and from pastors seeking new churches. There is a spirit of restlessness and dissatisfaction everywhere. I do not know what to make of it."

Our good brother will find out what to make of it sooner or later. He will discover that free thought is asserting itself and that the masses are thinking for themselves. H. V. SWERINGEN.

MARRIED.

Married, November 26, 1896, at the home of the bride's parents, Miss Grace L. Russell, of West Bay City, Mich., to Mr. Arthur Clare, of England. Mrs. M. E. Root, of Bay City, performed the services. The bride is a grand-daughter of Capt. R. Horsfield. May the young couple live a long and happy life together.

CONSUMPTION

TO THE EDITOR: I have an absolute Cure for CONSUMPTION and all Bronchial, Throat and Lung Troubles, and all conditions of Wasting Away. By its timely use thousands of apparently hopeless cases have been *permanently cured*. So proof-positive am I of its power to cure, I will send *FREE* to anyone afflicted, THREE BOTTLES of my Newly Discovered Remedies, upon receipt of Express and Postoffice address.

Always sincerely yours,

T. A. SLOCUM, M.C., 183 Pearl St., New York.

When writing the Doctor, please mention this paper.

WHAT THE ANGELS LIKE.

HUMANITARIAN WORK.

Social Settlements, Their Formation and Objects.

Not So Much an Institution as a Life.

A settlement consists of a group of men or women who have taken up residence in a poor district or in an industrial quarter of a city with the hope of bettering the lives they see about them and the conditions which have produced those lives. The basal idea of a settlement is a belief in the power of friendship to bless human life, says the Chicago Record.

In 1867 Edward Denison, an Oxford student, took residence in the east end of London, a district well known for its poverty and degradation, and began to labor for the inhabitants on their own ground. Mr. Denison's work was the same in essence as that of all future residents in such districts, and to him belongs the honor of initiative, as far as it can be traced to any one individual. In 1875 Arnold Toynbee, another Oxford man, spent his summer vacation in the east end. The enthusiasm of Toynbee and his labors, carried on in the face of increasing ill-health, so moved his friends that after his death Toynbee hall, the first social settlement, was established in 1885. Closely connected with Toynbee's name is that of the Rev. Samuel Barnett, a clergyman in the Whitechapel district, and founder of Toynbee hall. From the efforts and example of these three men, the number of settlements in London has rapidly increased, and there are also several in the large cities of Scotland.

The impulse in this country was not far behind that in England. Dr. Stanton Colt, a native of Ohio, spent enough time at Toynbee hall to be convinced of the worth of its principles, and in 1887 his "Neighborhood Guild" was opened in a crowded tenement region of New York city. The guild exists today under the name of the University Settlement society. In September, 1889, the first college settlement of women was opened in New York as a result of the efforts of four Smith graduates. In the same month Hull house was established in Chicago, with two residents, Miss Addams and Miss Starr. To Hull house was first applied the name social settlement, as distinctive from college university settlement. The later names are applied to those settlements having connection with a college or university, or drawing their support from the college settlements association. In its broader sense the term social settlement is applied to all. The number of settlements increased rapidly since the first ones were established, until they are now found in nearly every large city in the United States. There are nearly a dozen in Chicago.

A settlement is not an institution—at least it is not meant to be institutional. It is a life. It was because so many people had become distrustful of the machinery for doing good at long reach that the founders of settlements decided to live among the poor, study their needs and then give the help required as best they could. Therefore, to describe the activities of a settlement is to explain it only to the exent that such description suggests the life that inspires those activities. "Toynbee hall," says Mr. Barnett, its founder, "seems to visitors to be a center of education, a mission, a center of social effort. It may be so, but the visitors miss the truth that the place is a club house in Whitechapel, occupied by men who do citizens' duty in the neighborhood. The residents are not as a body concerned for education, tectotalism, poor relief, or any special or sectarian object." He continues:

"Each one leads his own life, earns his own living, and does his duty in his own way. Catholic, churchman, Jew, dissenter and agnostic live together and strengthen one another by what each contributes to the common opinion. There is no such thing as a Toynbee hall policy, and it is never true to say that Toynbee hall favored one candidate in an election, or that it stands for any special form of religion. A few men with their own bread to earn, with their own lives to enjoy, with their own sense of social debt, come to live together. No one surrenders what he has found to be good for his own growth; each man pursues his own vocation and keeps the environment of a cultured life. There is no affectation of equality with neighbors by the adoption of mean dirty habits. There is no appearance of sacrifice. The men live their own life in Whitechapel instead of West London, and do what is required of every citizen—a citizen's duties in their own neighborhood. Toynbee hall is not what it seems.

"Imitators who begin by building lecture-rooms and by starting schemes for education and relief, make the same mistake as those who followed our Lord because He made the sick man take up his bed, and not because He forgave sins. True imitation is when half a dozen men or women set on social service go and live among the poor. They may take a house or occupy a block in an artisan's dwelling, and they may begin without a subscription list or an advertisement. Out of their common life activities will develop, and the needs they discover will meet. Toynbee hall seems to be a center of education, a mission, a polytechnic, another example of philanthropic machinery; it is really a club, and the various activities have their root and their life in the individuality of its members."

The manin of developing those activities is well described by Mr. George Hodges, founder of Kinsley house, Pittsburg. After telling of the opening of the settlements in close proximity to several mills and factories of that city, the formation of acquaintanceships and the growth of friendship with the wage-earners who inhabited the district, he proceeds:

"The transition was easy from friendship to service. It was but natural that the new family, whose wonderful picture books were the delight of the children, should propose to the mothers to teach the little ones, kindergarten fashion. And what could be more simple than that the friends who came from other parts of town should do something for the pleasure and profit of the family's neighbors? Presently out of service would come leadership. This alert, aggressive new family would naturally suggest things. Are the streets in our neighborhood as clean as they ought to be? Are the tenement houses properly looked after? Are we getting the sanitary care which we deserve as citizens and payers of taxes."

"Gradually a neighborhood sentiment would arise. What can we do to make this a better place to live in? Then there would be social leadership, inspiring the meetings of the young people for pleasure, and presently finding and encouraging a demand for lectures and music. And then there might be political leadership, so that we may have a man who will really represent the progressive life of the ward and see that we have our rights."

Without necessarily starting any new thing the settlement strives to bring all the municipal and social machinery nearer to its ideal. By bringing into a neighborhood a people whose training makes them sensitive to abuses, and whose humanity makes them conscious of community needs, the settlement helps accomplish what machinery as such never could do. It furnishes leadership and helps to formulate the demands of the community in which it is located. The settlement is also a mighty factor in keeping the people of its neighborhood in touch with the higher life of the entire municipality. In turn the settlement itself is no small influence in stimulating and fostering that higher life.

When the Municipal Voters' league was formed and undertook the task of securing a better class of aldermen in Chicago, instinctively it turned to the settlements to furnish the leadership and center of activity for the wards in which they were located. Representation from the settlements is sought for nearly all reform and philanthropic movements of importance.

These places also serve as bureaus of information. They are means of communication between state, county and charitable institutions on one side and those for whose benefit they were intended, but who often are ignorant of the means of access to them. The activities of the settlement are as various as the needs of the community in which it is situated.

Settlements are not patronizing either in method or motive. They abhor the old-fashioned philanthropy, which would give of substance but not of self.

Their mission is not primarily to the dependent. In the neighborhoods in which they are located the majority are self-supporting and self-respecting folk, who would scorn charity or the offer of it, but who yet lack the social enjoyments and privileges which should be theirs. The worst defects of such a neighborhood are the lack of initiative and social intercourse among its people. These the settlement supplies so far as it can. It thus will be seen that the settlement is meant to be a natural center of healthy activity in a community.

One of the difficulties which the residents in such a place have to encounter is the apparent determination of gushing visitors and newspaper and magazine writers to refer to them as ministering angels to a criminal and pauperized people. Such extravagance and misstatement have a tendency to alienate from the residents the very persons among whom they live and with whom they are seeking to co-operate, and toward whom they assume no such air of patronizing superiority as is implied to them.

Miss Addams says the settlement is an effort to add the social function to democracy. "Hull house," she says, "endeavors to make social intercourse express the growing sense of the economic unity of society." She also thinks the settlement movement, from its nature, a provisional one. "I believe," she says, "that there will be no wretched quarters in our cities at all when the conscience of each man is so touched that he prefers to live with the poorest of his brethren, and not with the richest of them that his income will allow. It is to be hoped that this moving and living will at length be universal and need no name."

Thus will it be seen that the fundamental idea of the social settlement is broadly humanitarian and wisely designed to further the interests and welfare of individuals and society. In the truest sense its projectors aim to uplift and upbuild humanity in all things that combine to enlarge and ennoble men and women to the rounded fullness of moral, social and purely spiritual approximation to the perfection of highest human ideals.

While not technically spiritualistic, such work is truly spiritualizing; as is every work that tends to mental, social and moral unfoldment.

Miss Addams and her co-workers are doing a most noble and commendable work, and are entitled to the best wishes and help of all true lovers of humanity. J. C. UNDERHILL.

Hammond, Ind.

THE PALE BOATMAN.

The pale boatman's launched his silver boat
Out on the liquid sea:
It softly rocks at ease afloat,
In waiting, now, for me.
The low winds breathe their ceaseless, sighing song
To charm the sunset gleam,
The boatman's glance bespeaks "not long
You'll wait to cross the stream."
His thin, white hand slow dips the golden oar,
And dallies with the tide,
And turning oft from shore to shore
Makes ready for the glide.
The skies aglow with softest changeful hues,
Just o'er the dark'ning wave,
Seem opening endless, rapturous views,
To life beyond the grave.
The time-dull ears now listen for a voice
That vanished in life's morn:
The tender hand-clasp—none so choice—
That left me so forlorn;
No kindred mourner'll drop the fallen tear
Upon the death-sealed face,
While love-moist angel eyes appear
To melt with welcome gaze.
Beyond the misty cloud-veils, hanging low,
A dreamy light appears;
And draperies, white as driven snow,
Enwrap the fading years.
Anew the long lost, love-song echoes sweet
Upon the heaven-balmed air;
And green lawns wait my restless feet
To join my loved ones there.
I watch the tide-waves slowly come and go,
I feel the dew-damp's chill,
And hear the night-bird's tuneful flow,
Bespeaking "peace be still."
The solemn night, that only shows the stars,
Sheds tender moonlight down;
My trusted sailor fears no bars—
I'll soon wear life's bright crown.

MRS. TRYPHENA C. PARDEE.
Ellington, N. Y.

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EVOLUTION.

As It Was Before Darwin.

INTERESTING FACTS AND STATEMENTS IN REGARD TO THIS MOST IMPORTANT SUBJECT—B. F. UNDERWOOD, A MASTER MIND, GIVES HIS VIEWS.

Professor Huxley, in an essay published in the "Life and Letters of Charles Darwin," says: "Within the ranks of the biologists at that time [1851-8], I met nobody except Dr. Grant, of University College, who had a word to say for Evolution, and his advocacy was not calculated to advance the cause. Outside these ranks, the only person known to me whose knowledge and capacity compelled respect, and who was, at the same time a thorough-going evolutionist, was Mr. Herbert Spencer, whose acquaintance I made, I think, in 1852, and then entered into the bonds of a friendship which, I am happy to think, has known no interruption. Many and prolonged were the battles we fought on this topic. But even my friend's dialectic skill and copiousness of apt illustration could not drive me from my agnostic position. I took my stand upon two grounds: firstly, that up to that time, the evidence in favor of transmutation was wholly insufficient; and secondly, that no suggestion respecting the causes of the transmutation assumed, was in any way adequate to explain the phenomena. Looking back at the state of knowledge at that time, I really do not see that any other conclusion was justifiable."

ORIGIN OF SPECIES.

It was Darwin's "Origin of Species" which converted Professor Huxley to the doctrine of evolution. It was natural that he should think the evidence which had been adduced before he became acquainted with this work, "insufficient," and, of course, a man of his intellectual integrity could not give adhesion to any theory until he was satisfied of its truth. But while Professor Huxley's statement, considered as an explanation why he and other men of science did not accept evolution earlier is unobjectionable, it does scanty justice to those who were evolutionists before Darwin made his great contribution to the world's knowledge.

SCIENCE IN THE HIGHER SENSES.

A thinker who reaches correct conclusions in regard to complex problems, under the disadvantage of having a small amount of data upon which to base his inductions, may thereby show a knowledge of the relations of things, an appreciation of the evidential value of known facts, and a comprehensiveness of view, which denote a high order of intellect. In the higher sense, the man of science is he who has not only powers of observation, but ability to take the facts which are known, and to arrange them so as to explain their meaning, by discovering the principles which underlie them, as Newton explained the of the fall of the apple, when he conceived that the same force which brought the apple to the ground, also held the planets in their orbits. Mere observation and collection of facts would never lead to a great discovery; there must be reason, imagination, and insight, power to understand the significance of groups of phenomena, and to think beyond what is actually known, as well as care and caution in verifying what is conceived and held tentatively until it is fully established by larger knowledge. Imagination, as someone has said, is to the scientist, what the lamp is on the cap of the miner, and it enables him to see a little beyond the position occupied.

DRAWIN AND HIS PREDECESSORS

The work of Darwin in laboriously collecting evidence of organic evolution, and in showing that natural selection was an important factor in the transmutation of species, was a stupendous work which cannot be overestimated. The "Origin of Species" was an epoch-making book, which has revolutionized zoology, and led to radical and widespread modifications and reconstructions of thought in every department of research. And for the work he did, Darwin has received his full meed of praise; has been honored as no other man of science in his age has for the work which his genius and labor accomplished. But Darwin was not the originator of the theory of evolution, which itself has been evolved through many centuries. Facts which were a matter of knowledge long before the "Origin of Species" appeared, had led many acute thinkers to believe that species came, not by special creation, but by gradual transmutation through natural agencies. Goethe, St. Hilaire, Lamarck, Erasmus Darwin, Herbert Spencer, Ralph Waldo Emerson (who was acquainted with Lamarck's writings) Robert Chambers and many others, so believed, and their work and influence contributed to prepare the way for Darwin's success.

SPENCER'S CONTRIBUTION.

Years before the "Origin of Species" was published, Herbert Spencer brought forward some of the strongest evidences in support of evolution. His facts are incontestable, and his arguments are as valid to-day as they were then. The force of his reasoning, which failed at the time to convince men like Huxley, who required more evidence, is now acknowledged by them, showing that Spencer's earlier acceptance of evolution was owing to his true interpretation of natural phenomena and greater freedom from the influence of traditional beliefs and authorities, while their inability to accept the theory was due to their limitations, and not to their more correct judgment of what the evidence should be to render the theory probable.

Spencer conceived evolution, not merely as a transmutation of species, but as a universal process as presented in the system which he has since elaborately worked out in his voluminous works. In "Principles of Psychology," published before Darwin's "Origin of Species" appeared, Spencer assumes the truth of organic evolution, and applies himself to the task of showing how the mind has been developed from low and simple to high and complex conditions. Whether we accept all his views or not, as evolutionists, we must acknowledge the force of his arguments, based upon facts, for the doctrine of evolution, in distinction to the conception which prevailed when he began writing on this subject.

HUXLEY'S TARDY CONVERSION.

Professor Huxley, after his acceptance of evolution, repeated many of these facts and arguments which before, though they had convinced others, had failed to convince him. Had he possessed that larger range of vision, that philosophic grasp, that synthetic power and that wonderful faculty of dealing with problems in the algebra and geometry of thought which distinguished Herbert Spencer among thinkers of this country, Professor Huxley would probably have accepted evolution prior to 1858, upon such evidence as was then accessible. I do not underestimate Professor Huxley. He was a man of scientific attainments and literary accomplishments of a high order, a careful investigator in several departments of knowledge, a brilliant and fearless expounder of scientific truth, and an admirable character, but this fact, with his tardy conversion to evolution, should not be construed to the discredit of those who accepted the doctrine upon evidence which he regarded as "insufficient." The facts of embryology, of homology, of rudimentary parts, etc., known before the publication of the "Origin of Species," were to some minds as strong indications as they are now of the transmutation of species; but to them had to be added more facts, and some method suggested by which species could have been changed, before men like Huxley could declare in favor of evolution. This shows how important and necessary was Darwin's work to the wider acceptance and progress of evolutionary thought, but it does not in the least abate from the soundness of the general reasoning of those who, from the facts known arrived at the conclusion which Professor Huxley reached, at a later date.

ORTHODOX SCIENCE.

The "rigorous methods of science," which save us us from a prior speculation and many unwarranted inferences, may sometimes be applied in a way to delay the acceptance of a truth seen by a great thinker long before he can satisfy others that the objections are irrelevant or unsound, and that the evidence justifies his conclusions. Many scientific men, and teachers of science in the colleges were very confident that Darwin's conclusions were not "justifiable;" several years after Huxley accepted, and like a brave knight, defended them against scientific and theological assailants.

PIONEER THINKER.

Among observers and thinkers there are always some who are in advance of others in accepting or in anticipating newly announced truths. It is doubtless well that the majority, subject to the influence of custom, authority and associations, change slowly; for thereby is maintained that stability which is the safeguard of society and a condition of progress. But it is desirable that we recognize the merit and service of those who are the first to understand and assimilate a new idea or to adopt and work for a great principle, for they are the pioneers of these changes in thought and method, which are necessary to overcome the tendency to conformity, uniformity and conservation which steal like a mist over a nation, resulting in "intellectual peace at the price of intellectual death."

B. F. UNDERWOOD.

DEFENDS HIS PROFESSION.

To the Editor:—With all admiration for the beautiful teachings of Spiritualism (even aside from its phenomena) I am only dissatisfied with that phase which some seem bent on giving it, namely an attack on the skillful, benevolent and unoffending medical profession, whose well-known liberalism, as a class, on religious questions, is an established fact. Especially is this called to mind by an article of that nature in a late issue of The Progressive Thinker, otherwise an interesting contribution. Admitting that there is an occasional "doctor" that is not all he should be, particularly in the eyes of one who classes as a "Nazarene" with greatness only yet begun—are there not weak brothers or pretenders among all classes when "spirits, angels, gods are not infallible," but only "cultured reason" is? This latter should teach better than to score a doctor on information that is already second-hand, or to take credit for a case perhaps already convalescent, and worse than all to speak of "drops of codeine," which is a dry powder.

The appreciation everywhere bestowed on physicians, as well as surgeons, is sufficient answer to defamers.

None are more anxious than they to improve, cast off bigotry, and be reasonable; and they are improving, spurred on even by expectations of the impossible from anguished hearts.

True, the presence of a brave and sympathetic friend, a strong and kindly voice and countenance—yes, even a magnetic touch, may help to stem the tide of battle (or in chronic cases to eliminate or dispel all that is imaginary), but to drop all else when there still is work to do for physician, nurses or friends savors too much of that arch-egotist "Christian Science."

Even these clairvoyants need to be anatomists—yes, microscopists most thorough, to be able to name, discern, discriminate and describe the structures implicated, and to be versed thoroughly in all remedies to be applied and how, without the possibility of error. Special training for special lines; and this is not got by intuition or by sittings, unless accompanied by the usual honest work, ability and time and opportunity devoted. "A little learning is a dangerous thing. Taste not, or drink deeply the Pierian Spring;
For shallow draughts intoxicate the brain,
While drinking deeply sobers it again."

T. F. CAMPBELL, M. D.

SOME RECENT HERESIES BY METHODIST BISHOPS.

Bishop Vincent: A disbelief in the divinity of Christ does not necessarily prevent a man from becoming a Christian.

Bishop Foster: We think sin caused death, and we are accustomed to say so. It is not true. Death is God's normal method of the universe! God made the universe for death!

Bishop Foster: Why did not Christ come immediately after the fall of man? Why was not Revelation made at once? Simply because it could not be. * * * In Eden language took form, but it was not sufficient for Revelation. Adam probably knew very little, and God treated him accordingly. He did not give him such a law as he gave to Israel at Sinai, but he treated him as you would an infant.

Bishop Foster: If I could concede for a moment that the world as I know it, and I know it from rim to rim, having traveled in all its lands, having seen its dissolute, despicable millions, having seen it in shame and filth, and if I were compelled to think that my God, whom I worship, would by any possible method of condemnation send down to hell 1,200,000,000 of my brothers, that know not their right hand from their left, and save a few of us who are a little better perhaps in our morals, I would not go into heaven if I could. I could not worship such a God as that. I would join the hosts of hell in rebelling against such a God. Our God is not a God of that kind. God is love and is trying to save men.

It is the opinion of the undersigned, that if God is trying to save men, He will succeed in spite of all kinds of Hell. Whatever God undertakes to do He accomplishes. H. V. S.

We can not too often think there is a never-sleeping eye, which reads the heart, and registers our thoughts.—Bacon.

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VARIOUS INTERESTING SUBJECTS CONSIDERED.

THE QUAIL STORY.

A Reply to a Recognized Bible Champion.

Real Refutations are Very Rare.

T. D. Allen, in "The World's Crisis" (a Second Adventist paper), says "H. L. Hastings is not only a very forcible writer but has the ability to interest his readers, and the following able and interesting refutation of the argument of infidels from the account of the quails, which he gives in his pamphlet on 'The Inspiration of the Bible,' well shows that infidelity is not so strong a foe as many Christians have imagined." Mr. Hastings says:

"Men love objections: and so they say there are difficulties, and absurdities, and errors, and contradictions in the Bible. You have all heard such assertions. After speaking once in the city of Boston, an ex-minister came to me and told me that the Bible was not true, for there was that story which Moses told about the quails. Israel lusted after flesh, and the Lord sent them quails to eat, and they fell by the camp a day's journey on each side, or over a territory forty miles across, and they were two cubits deep on the ground, and the Israelites ate them for a full month. I have in my possession an infidel paper which was published in Boston, in which there is about a column of arguments and figures on this 'quail story,' giving an estimate of the number of bushels of quails that were piled up over the country, and showing that when they were divided among the people, each one would have 2,888,043 bushels of quails, which they were to eat during the month; giving each poor Israelite 69,620 bushels of quails to eat at each meal for thirty days, and therefore the Bible was not true! That is the meat on which these sceptical Cæsars grow so wondrous great.

"I said to this gentleman: 'The Bible does not say any such thing.' He replied that it certainly did; but I answered that it did not say any such thing. He insisted that it did. 'Well,' said I, 'find it.' And when you ask an infidel to find anything in the Bible, you generally have him.

"He could not find the place; so I turned over to the eleventh chapter of Numbers, and there read that instead of the birds being packed like cordwood on the ground, three feet deep, the account says that the Lord brought the quails from the sea, and let them fall by the camp, as it were 'two cubits high,' or about three feet high upon, or above the face of the earth. That is, instead of flying overhead and out of reach, they were brought in about three feet nigh, where anyone could take as many as he chose. And this sceptical friend had got the birds packed solid, three feet deep, over a territory forty miles across. As if I should say that a flock of wild geese flew as high as a church spire, and someone should insist that they were packed solid from the ground up, a hundred feet high! This is a sample of the kind of arguments infidels bring to prove that the Bible is not true."

CRITICISM.

Now let us see whether this is a real refutation or not of the skeptic's interpretation. Quoting from the Bible—as Hastings does—"two cubits high," he does not include the word "upon," so that the quotation would read "two cubits high upon," but leaves it out of the quotation and puts it in as if it were his own, a little further on.

Why did Mr. Hastings leave the word "upon" out of the quotation and make it less conspicuous by representing it to be his own? It was nothing less than a dishonest trick. He could not have done as he did without intent to deceive. It was a premeditated scheme to hide the force and purport of the word "upon" in connection with the word high, as it is written in the Bible. Webster's unabridged dictionary defines the word "upon" as follows:

"1. Resting, or being on the top or surface. Upon has the same sense as on, and might perhaps be wholly dispensed with.

"2. In the state of resting or dependence.

"3. Denoting resting, as a burden."

Therefore, in no other way can the actual Bible statement—"as it were two cubits high upon the face of the earth," be rightly interpreted than that the quails extended two cubits, or about three feet, perpendicularly from the place of rest upon the surface of the earth.

Mr. Hastings then goes on to illustrate the absurdity of this interpretation, not the story, thus:

"As if I should say that a flock of wild geese flew as high as a church-spire and someone should insist that they were packed solid, from the ground up, a hundred feet high."

Compare the two expressions.

"Flew as high as a church-spire."—Hastings.

"Let them fall by the camp * * * as it were two cubits high upon the face of the earth."—Bible.

In the first the birds are represented as flying, in the second as falling; in the first as acting, in the second as being acted upon. The first reach "as high as," the other, "two cubits high upon;" the first, "a church-spire;" the second, "the face of the earth."

There is not a particle of similarity between the two. And yet Mr. Hastings declares that the skeptic's interpretation of this Bible assertion is as absurd as would be the one hundred feet depth of his flock of geese, and presents the latter as "a sample of the kind of arguments infidels bring to prove that the Bible is not true." Thus we have two exhibitions of dishonesty in this "able and interesting refutation of the arguments of infidels." First, his effort to distract and hide the very word which necessitates the skeptic's interpretation: and, second, his presentation of that most inconsistent and inappropriate illustration as a sample of infidel arguments.

Mr. F. D. Allen also says: "Most Christians seem to think that an infidel is a very unsafe person to argue with, and believe it is better to ignore him than it is to attempt to reply to his objections," and that "the truth is, however, that infidel arguments have been met, and a person has but to study the writings of Paley, Watson and H. L. Hastings, to prepare himself to defend his faith whenever assaulted by unbelievers."

If the above is a sample of the writings for Christians to read in order to be able to defend the Bible, we skeptics would suggest that the Christians better continue to think and believe in this respect as Mr. Allen says; it seems that most of them do. E. A. TYLER.

Norway, Maine.

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THEY ARE TERRIFIED.

Strange Nocturnal Sounds Cause a Sensation in a French Regiment.

THE CORPORAL'S SUICIDE—HIS COMRADES THINK THAT HIS GHOST HAS COME BACK TO EARTH—TRULY A MYSTICAL NUMBER.

To the Editor:—The New York Herald has an excellent ghost story, illustrating the fact that spirits the world over are at work. It appears that the French Corporal Orleac killed himself, and why, no one knows. True, he was always a little odd, but then, if all odd men were to commit suicide the statistics of self-slain would contain a much longer array of figures than they do at present. Anyhow, one fine morning about three weeks ago Orleac came to the conclusion that life was no longer worth living, and straightway he shot himself to death.

This happened in the barracks at Toulon, in France, Orleac being a corporal of the Fourth regiment of infantry which was then stationed there. Naturally, this sudden and inexplicable taking-off of their old comrade caused a good deal of talk among the soldiers. But the dead are soon forgotten, and Orleac's name would ere now have passed into oblivion if it were not for the fact that, though dead and buried, he still seems to play a pretty riotous part in the land of the living.

And yet he was given a decent burial and, death having come to him of his own volition, it is strange that he should not be content to remain in the land of shades. Once in the grave, his comrades surely thought that they had seen the last of him; and, as they lay down to rest that evening the pious among them did not fail to say a last prayer for the repose of the soul of the misguided Orleac. The bed on which he used to sleep was near them, and more than one remembered how well the stalwart corporal used to enjoy his repose in that hard but grateful couch. But soldiers are not much given to sentiment, and soon they all fell fast asleep.

A MIDNIGHT AWAKENING.

Then about midnight a strange thing happened—a thing so strange that the men who heard it were paralyzed with fear. From the little room lately occupied by the defunct Corporal came a bloodcurdling sound, which was enough to strike terror into the heart of the bravest man. It was the sound of persistent, impatient rapping, now heavy and loud and a moment later timid and gentle. It was at one moment the sound of a warrior striking with a mailed hand on the door of a castle, and at another it was the plea of a prisoner in a loathsome dungeon begging for release and for even one breath of fresh air and one glimpse of sunlight.

From their beds sprang the awed soldiers, and the boldest among them began to investigate. They went into Orleac's room and searched it thoroughly, but nothing did they find. There before them was the plain iron bed, looking rather ghostlike in the white moonlight. The strange sounds continued, but whence they came none could discover. They did, however, discover one thing—that the sounds came in a series of fifteen. There would be silence for a few minutes, and then would come fifteen distinct raps, after which again would come silence, which would again be followed by the fifteen mysterious raps.

What could be the meaning of this? In the early dawn the baffled soldiers formed themselves into council and discussed the matter from every point of view. What could the corporal mean by scaring them in this fashion? That it was the corporal, or rather his ghost, that was rapping, was the general opinion, though a few skeptics seemed inclined to think that the lugubrious sounds were the work of a practical joker. Yet even they were nonplused at the continual recurrence of the number fifteen. Finally a taciturn soldier, who had been thinking deeply for some time, pointed out that Orleac's name begins with the fifteenth letter of the alphabet (O), and he maintained that their old comrade was in some trouble and desired to send them a message. This view of the case seemed very probable. Two or three of the soldiers had a vague idea of cartomancy, or fortune-telling by cards, and they insisted that fifteen was a most mysterious number and that some wonderful significance attached to the mysterious raps.

THE COLONEL IS BAFFLED.

At sunrise Orleac's ghost went back to the realm of the shades, and a report of the matter was at once made to Colonel de Beauquesne, the commander of the regiment. Now, he is a very practical man, and he at once gave notice that if the person who was playing this practical joke did not stop he would punish him with sixty days' imprisonment. The soldiers were glad when they heard this news, for they hoped their next night's sleep would be undisturbed. But they were disappointed. All night long the awful sounds were heard, fifteen at a time—all night long from sunset to sunrise. Night after night came the same weird, unearthly messages, until finally the entire regiment was half distracted. The Colonel searched and swore vengeance, but Orleac's ghost paid not the slightest heed to him. Only once did it refrain from its nightly visit to Orleac's chamber. The Colonel persuaded a dauntless soldier to occupy the corporal's bed for one night, and during that one night no sounds were heard. But the ghost came back on the following night, and ever since then, we are told, it has come regularly at sunset and knocked steadily until sunrise.

This weird story has caused much astonishment and no one seems able to give a satisfactory explanation of the mysterious rapping. That there is great potency in the number 15 has long been maintained by Kabalists, and, according to them, there is little doubt that the ghost, or astral body, of the dead corporal is speaking in this uncanny fashion. According to the Kabala, the number 15 signifies in the divine world predestination, in the intellectual world mystery, and in the physical world the unexpected, fatality. The Kabala further teaches that when this mystical number is linked to the life of a person it means that fatality will mar his plans, if he restrain not his passions, and that, no matter how strong he may believe himself to be, he must at all times be prepared to withstand the shock of unexpected catastrophes.

The body of Corporal Orleac is fast turning into dust, but his old comrades can hardly be persuaded that his ghost, or spirit, is not still among them. Their only wonder now is how long will these strange sounds from the unknown world continue to be heard.

This story from the French is highly suggestive. ALBRO.

New York.

A CLAIRVOYANT.

Something of Interest to Trance Mediums.

A Difference Between Genuines and Fakirs.

We have much pleasure in printing the following notice of that well-known missionary, Geo. W. Walrond, in the Denver Sunday Mercury, Nov. 22, 1896.

Of the so-called spiritualistic mediums now in Denver we have found only half a dozen who really are worthy of being called such.

We had an interview with one of them this week and found him to be an educated gentleman who had traveled in every quarter of the globe, principally, however, as a British officer, he having served something like twenty-two years and had seen much service in the battle fields of South Africa, Zululand, Egypt and elsewhere. He is George W. Walrond. During these wanderings in the East and in India he made occultism and the mystic sciences a profound study, so much so that he now claims to have mastered many of the secrets relating to adeptship, a term somewhat synonymous to mediumship as known in this country, and judging from the many testimonials in his possession he has certainly earned at least a right to such a claim. During the past fifteen years Mr. Walrond says he has devoted his attention chiefly to the development and practice of the gift of clairvoyance and trance speaking and astrological readings and has a most distinguished reputation in the ranks of Spiritualism, not only in Great Britain, but throughout the Canadian provinces of Ontario and Quebec, and in the principal cities of the States. We found also that Professor Walrond is a most efficient commercial gentleman, having filled many very responsible positions of trust with several wholesale and manufacturing firms. He says he found his occult gifts very often of great service, particularly when on the road as a commercial traveler.

Asked to define what the word "occultism" meant he said it was a word not commonly or generally understood. Even many Spiritualists looked upon the word with a tinge of disdain, and upon an occultist as a pretender to something beneath spiritualistic notice. Probably this was due, he said, to the vague dictionary definitions of the word.

Occult science lifts the veil of secrecy from nature's laws and enables the occultist to penetrate into the very hidden mysteries of life and into the very soul of things. It unfolds the latent powers and possibilities of the human mind, initiating students into the occult principles of nature, principles hitherto kept from the gaze of humanity by the rulers of dogmatic men. These principles govern man's physical being, and until man has acquired a knowledge of these occult principles he is unable to investigate the manifold phenomena surrounding him. Occultism, the professor continued, has a very wide range of penetration and research. It embraces every conceivable subject relating to matter and spirit. It deals with mystical and psychical research in a most exclusive manner, of which spiritism, Spiritualism, theosophy, white and black magic, astrology, esoteric Buddhism, and the many varied phases of spirit and mental phenomena, etc., are but parts. Spiritual truths have been the ne plus ultra of all religious and mystical seekers, but the occultist in all ages, from Abraham the patriarch to Joseph the diviner of dreams, from Moses and Aaron and the Egyptian magicians with their enchantments to Daniel, one of the astrological soothsayers of Beshazzar's time, from Jesus and the Apostles with their varied spiritual gifts to the occultist (including the medium, astrologer and healer) of the present generation, has found himself in touch with the so-called masters of wisdom. That there are more things in heaven and earth than are dreamed of in our philosophy we fully believe, and if there is a teacher of the occult or mystical sciences capable of convincing those in search of the truth of that Shakspearean aphorism we think Mr. Walrond is able to do so. There is no doubt that Spiritualism (that is the pure unadulterated article) is gradually permeating society, literature, religion, and the churches. Even Dr. Talmage in his last Decoration Day sermon in Washington, D. C., on the 31st of May said:

"Who says that the dead do not know of the flowers. I think they do. The dead are not dead. The body sleeps, but the soul is awake and unhindered. No two cities on earth are in such rapid and constant communication as earth and heaven, and the two great Decoration Days of North and South are better known in realms celestial than terrestrial."

Mr. Walrond says he has had numberless evidences of spirit return, while his experiences, grave and gay, of matters relating to the occult and ghostly side of life cover a very wide area. Some of these he very kindly promised to write up after a time for the benefit and amusement of our readers. We understand he has already a large clientele in Denver which no doubt will be enlarged as his gifts and teachings become better known.

WHAT IS DEATH?

What is death? With its icy hand—
How few there are who understand
The laws of Nature, in its might—
It is only a passing from darkness to light.

A parting from earth and this body of clay,
To a beautiful land where all is day.
We are gradually climbing, one by one,
Onward through life till our work is done.

Ah! yes: Mother Nature must have her way—
We are progressing onward day by day—
Born by a law that compels us to be;
Born to conditions we could not see.

And as we go onward each day of life,
At times there is peace, at times there is strife;
At times we feel so very glad,
At times our heart is heavy and sad.

Life is a mystery we do not understand;
In the working of Nature we see God's own hand;
A lesson of harmony, truth and love
We learn from the little stars above.

We learn from the stars that shine at night
There must be darkness, there must be light;
There are conditions to understand;
Mother Nature and God work hand in hand. JENNIE PETERS.

By taking revenge a man is but even with his enemy; but in passing over he is superior.—Bacon.

SPIRITUAL INSTRUCTION

Body and Spirit and Their Relations to Each Other.

The Philosophy and Benefits of Prayer.

On the morning of November 25, 1896, I was up early to discharge certain duties. After they had been completed, it being yet too early for breakfast, I picked up my writing tablet and seated myself, as I felt the presence of angels, and the following was written:

"The infinite possibilities of the soul are gradually unfolded and extended. Their uses depend upon opportunity afforded, their calling out upon desires—individual desires. Thirst for knowledge awakens and starts them on the quest of this, and in this sense desire is father to thought. Look upon the ego—it is soul and spirit substance, compounded from Nature in her laboratories and has the seal and sanction of the Infinite Good, the All-Power."

At this point a tiny bowl was placed before my vision by a real angelic presence, who said:

"This is the 'golden bowl' to which the 'silver cord' is attached; or, in other words, it is the individual ego, or the chemical essence in compound for the unfoldment, growth and completion of an individual entity of its kind. The silver cord represents the seal of the infinite, in ethereal, electric and magnetic substances. Through these three lines attached to each individual ego, the quickening and supporting, proper, is effected, and is the life. The representation of these force-streams, in common phrase, is called the umbilical cord, and when it is severed life has fled from the body: but it is always most deftly severed and instantaneously attached to the risen spirit. By reason of this seal man and all things beneath him in degree are entitled to the defence of immutable law, and have a right to a maintenance in any world or sphere where their service is needed in the divine economy of creating worlds, their outfit and people, and to improve them. That is, all things beneath man serve him, and he in turn must do service to aid in general and specific ways, for his own as well as the general improvement of all."

Just here the query flashed through my mind: Why this intelligence had spoken of the "Infinite Good" instead of saying God, when this was written:

"You ask why we call the All-Power the Infinite Good. We answer, for the reason that the purified essence stored at the apex of the universe, which we call the Central Luminary, or Fountain of Light, represents all that is, in substance, in the universe, and is its power for evolving and casting into forms for beginnings and the gradual working order for refinement. The bringing up of man to the required fitness called for by the qualities of substance and force contained in the ego, has its guarantee from and in that source which sends the triune life-substance through the silver cord, and which is, therefore, called the Infinite Good, or God—if that term be more pleasing."

Here, again, another thought flashed through my mind in regard to prayer, when the following was rapidly written:

"You ask how prayers directed to God, or this All-Good, are received and answered. It is like this: The shades of this All-Power represent love, wisdom, truth, justice, mercy and such like qualities. Prayer, be it in thought or spoken word, rises in shades; there are record-keepers all the way from Earth to Heaven, who understand the vibratory tick as well as the language of the shades in all its meaning, and prayers offered are answered in accordance with law and all-wise provisions in connection with man's right to protection and support, as before stated; but be it remembered that they are considered and answered in the degree of the petition. They may be directed to God, but be so full of selfishness and arrogance that they cannot rise, but instead go to their own level of quality.

"Learned or so-called stereotyped prayers, nicely worded for show, count against him who offers them, doing no good in any sense; while prayers offered from the heart, in sincerity, do bring blessings which are as the breath of Deity, as the whisperings of angels—as a holy benediction and a sure relief in times of distress, as well as a more bountiful measure of joy in peace and prosperity: and quite in place is prayer at the beginning and ending of serious things. To ask for light, for truth and for aid is well, and to return thanks for the same proper, but words should be few and from the heart always."

Other duties now called me, and the presence which had come as a flood of light, the living presence of an angel, receded. I read over what had been given me, and, thinking it might be of benefit to your many readers, I send it to you. MRS. M. KLEIN.

Van Wert, O.

EFFORT, NOT EASE.

This world hath need of workers—
Of workers strong and true;
There is no place for shirkers,
But work from all is due.
There are evils to be righted
And wrongs to be requited;
Something for all to do.

Make effort, not relying
Upon your neighbor's toil,
For what you seek, denying
Your need to till the soil,
When from the harvest plenteous
You claim a share most bounteous!
Go! with the workers toil.

Exertion, effort, labor—
Not weakly passing on
Our duties to our neighbor
(Judgment to pass upon);
Not sluggishly ease-taking,
But every power waking—
For this we're called upon.

The best from each is needed
In this great world of woe;
The voice of duty heeded
By all who duty know,
Would lighten loads of sorrow,
And hope's bright visions borrow,
To banish gloom and woe.

While wickedness and evil
Around us flourish most,
Why take our ease—then cavil
At workers at their post?
Ne'er making slightest effort
To lend our aid, or comfort
Those who do labor most!

The world is full of croakers
Who "better far could do,"
Than e'en the hardest workers
With highest aims in view.
Such fret, but ne'er endeavor
The bonds of men to sever;
Content to croak, not do.

Then if we be not ready
To lend a hand, in need,
A brother's steps to steady,
Or help the workers speed—
Let's try, at least, to conquer
Our hostile spite and rancor,
And grant them their just meed.

EVA LYNN CALMERTON.

Milwaukee.

He that resolves upon any great and good end has by that very resolution scaled the chief barrier to it.—Tryon Edwards.

A PROPHECY CONCERNING ROME.

To the Editor:—Through the mediumship of Dr. G. H. Miller, of Mammouth, Arkansas, the following important prophecy has been given, a copy of which has been sent to me, and I would be pleased to have it published in your valued paper. I have made the Church of Rome a study for many years, and know that all that is alleged against her is true; and if the balance of the prophecy comes true, as I fully believe it will, the world will be rid of the greatest octopus for the mental degradation of human kind that ever existed. As error is the prolific cause of all the evil in the world, the Church of Rome has held the world in darkness, doubt and fear for many centuries, and evil has increased.

SPECIAL PROPHECY.

"Unholy, unrighteous Rome, city of wickedness, cesspool of infamy. Your garments are scarlet, made so by the blood of the righteous that you have slain. Thy days are numbered, for the time draws nigh when the hand of Justice will be laid upon thee, and the places that once dreaded thee will fear thee no more. Born in falsehood and iniquity, you have been the enemy of justice and liberty. You have upheld and nurtured ignorance and superstition. In your dungeons you have imprisoned the apostles of peace, and in your courts you slew the lovers of truth. Your abominations are as the sands of the sea shore; your deeds of cruelty as the leaves of the forest; your depravity is only equaled by your avarice, and your licentiousness is measured by the desire of your lust. The evil that you have dealt to others shall be meted back to you tenfold, and your pomp and vanity shall be brought low. No longer shall you despoil the nations nor lead the people into gloom and ignorance. Your tyranny and power goeth out with century, and in the dying hours of the closing years thereof thy children shall mourn for thee."

GENERAL PROPHECY.

"Cyntheena, the Celestial Messenger (an ancient Egyptian who lived in prehistoric times), to the people of Earth:

"As ye sow, so shall ye reap. The measure of your conduct has been taken. Greed, avarice and vanity sit in high places. Wickedness dominates the earth. Love, mercy and righteousness have been banished, while liberty and justice are trampled in the dust. The mother and her child cry for bread. The many are ruled by the few. Through ignorance and superstition have the masses been held in slavery. Your creeds and religions are false. Your bibles are the works of men. You have insulted the spirit of divinity and put to death the lovers of truth.

"Socrates was sent unto you but your priests and men in power slew him. Jesus (the Syric), a righteous man, came to give you the truth, liberty and the brotherhood of humanity, but ye murdered him and over the sepulcher built a church given to power, licentiousness, greed, jealousy and wickedness. You have belied the teachings of the man of Nazareth. You have made of him a god, and a virgin a mother of god, doubly blaspheming Divinity, and holding your sister woman in ignorance and bondage. Your priests and clergy, rulers, politicians and men of wealth are evil in the sight of Divinity. Your bibles, gods and Satan are but the creations of men.

"Hypatia of Alexandria was inspired to lead you from evil delusions; but your priests murdered her and scraped the flesh from her bones. Bruno was inspired to propound the truth; but your popes imprisoned and cursed him and then burned his body to ashes. Michael Servetus was sent, like Bruno, to dispel the gloom of ignorance and give truth; but John Calvin, the founder of Presbyterianism, burned his body at the stake.

"Spiritualism has been presented to you by the Messenger in charge of your planet. You have blasphemed and ridiculed its science and its philosophy. You have upheld evil and cursed the good. You have permitted Pharisees and hypocrites to degrade and debauch the gift of a loving mother. False media and prophets revel in the garb of Spiritualism and thereby degrade its holy mission.

"There is no angel Michael, no Gabriel, no Jewish Jehovah, no Catholic or Protestant God, no Devil or Satan. The only Satan or devils that exist are those in human forms. Your atmosphere is filled with those, because your thought and deeds are evil. You know not your Mother, the Great Spirit Divinity, is feminine and hence the Great Spirit is your loving and eternal Mother. From her all have come, therefore are you all children of one loving and everliving Mother. You know not; neither your brethren. Ye are worshipers of false gods and followers of mammon.

"As ye have sown, so shall ye reap. In the year 1896, in the twelfth month, from the fifth to the twelfth thereof, the Messenger shall impign the ether currents upon those places where the evils were first propagated, and your earth will be shaken as a tent is shaken by the wind. Parts of Asia and Europe will first receive the outpouring of Justice, and great will be the earthquake in those parts.

"Woe unto the people of earth if they will not turn from evil and seek for truth. Natural law is the law of Divinity. Knock at the door of the library of Nature and it shall be opened unto you. Banish evil and enthrone righteousness, or this shall be but the beginning of the end. 'Whosoever is my disciple shall do the things that I do, and even greater things shall he do.'" "Jesus Malathel."

I give the above as it was given to me by the good Doctor Miller. Yours for truth, CHARLES HOWELL.

Grand Rapids, Mich.

THE SPEAKERS' ASSOCIATION.

Many favorable replies from platform workers are coming to me. There seems to exist quite a general desire for the association. The important thing to consider, is the personal expense. I am firmly convinced that several central cities (or camps next summer) would offer inducements to meet these and give all proceeds from pay meetings which would be sufficient for a liberal per capita to help expenses incurred by the members. Such a meeting once a year would be able to attract thousands of people to attend the public exercises which could be arranged for at least two or three evenings. I trust all of the speakers will write to me or to the papers. My address for December is 283 Seventh street, Buffalo, N. Y.

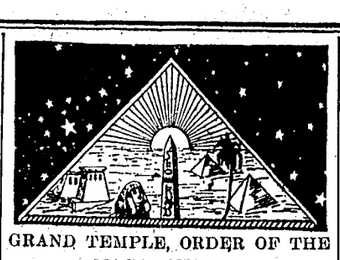
G. W. KATES.

EIGHTY-THREE YEARS YOUNG.

To the Editor:—I have taken The Progressive Thinker constantly. My age is 83 years. I read and write without glasses. I like the paper very much, and I expect to take it as long as I can read it, or get others to read it for me.

I purchased the first book of Death, and Life in the Spirit World. I have loaned it to others to read until I have lost it entirely. Now I want the second volume. Please send me The Next World Interviewed.

MRS. L. L. O. JACOBS.



GRAND TEMPLE, ORDER OF THE MAGI, CHICAGO.

Since our last report, the Temple in Chicago has been running at 421 West Monroe street, and has worked degrees in regular order from 1st to 7th inclusive. At the last meeting, Brother Bernard C. Peterson was duly ordained as Grand Magea of the jurisdiction of Chicago, with authority to confer degrees and hold regular convocations of the order during the absence of the Chief of the jurisdiction of the United States. Regular meetings will be held each Sunday at 3 p. m., as usual, at the above number. Nearly all the Grand Temple Charts are to be left in the temple to aid in the instruction of classes. The Grand Temple of the United States will be opened in Cleveland, Ohio, at 1273 Euclid avenue, next Sunday at 3 p. m., and degrees conferred in both the outer and inner temples during several weeks. The address of Mrs. Richmond, G. S., and myself, will be at the same number, where seekers after light will find us during the term. But I desire particularly to say to members and friends everywhere, that any address ever given by me will reach me. Plain "Chicago, Ill.," even, is good. I am receiving letters asking me about the new book of lectures, "Evolutionism," and when it will be out, and in reply thereto will say that it will be ready to mail about December 24th. Circulars will be mailed to any address. It is uniform in style and price, with the "Religion of the Stars," but on much finer quality of paper.

Report of the work will appear in The Progressive Thinker from time to time and I advise members everywhere to subscribe for this paper. The lecture, which appeared a few days since in this paper, on "Evolution," is the opening lecture in the new book. Others may appear later.

OLNEY H. RICHMOND.
G. M. of J. U. S. A.

W. H. BACH AND HIS WORK.

To the Editor:—I was called here on a season's engagement the last Sunday in October and if the past experience is a criterion of the future, it will be a season of continual revival. We hold meetings Sunday and Thursday of each week. Sunday at 3 p. m. is our Childrens' Lyceum, while at 7 p. m. is our regular service. Although the lyceum was organized since my arrival, it has progressed so that we have an attendance of about fifty at each of its sessions while the past two Sundays have reached sixty and over. In the evening our hall is well filled, nearly every seat being taken. What phenomena are presented are given on week evenings, but our Sunday platform is devoted to the philosophy. The results prove that it is the best way to proceed.

Thursday afternoon a meeting is held at which plans for the work are discussed, and between 6 and 7 supper is served in the hall. Between 7 and 8 social conversation is indulged in, and between 8 and 9 we present a literary and musical entertainment. Every fourth week we have an issue of a newspaper called the "Sunflower," which is composed of clippings and many original articles. It is very interesting. Following the literary part of our programme comes a social dance. For this we have our own music; with one exception the musicians are members of our society, and include the preacher.

We charge for the supper and ancing, and the entertainment is free as are our Sunday meetings.

Within the past month we have secured a bookcase and a library of nearly two-hundred volumes. About fifty copies were secured last week. This was done at the suggestion of Mr. James Lewis, one of our members who donated one-hundred dollars worth of books as a "starter," and his worthy example was followed by other members until this result has been attained.

We have a fair this week Thursday at which the ladies expect to add considerable cash to their treasury. A novel feature is: Cards were printed asking individuals to attend our fair as a birthday party. Attached to these cards were small sacks and the recipient was invited to place within one cent for each year of his or her age and return same. Returns already in, show the success of this novelty.

We are preparing a pleasant Christmas entertainment for the children of the Lyceum which will include a play and the necessary Christmas tree.

Perhaps you think Spiritualism is dead in this neck of the woods, if you do, ponder over this report.

W. H. BACH.

Springfield, Mass.

E. V. WILSON'S WORK.

To the readers of The Progressive Thinker: Mrs. Sprague and myself have been trying for years to make conditions to visit our dear friends Mrs. E. V. Wilson, and her daughter Lois, and at last we are here in their home.

We find Mrs. Wilson in very poor health, being scarcely able to do for herself.

Last winter she passed through a long, severe sickness. She was taken suddenly ill with pneumonia, about the middle of December, and did not leave her bed for four long months. For six weeks she was not expected to live from day to day. On one occasion the doctor told the daughter that her mother could not possibly live until morning; but the spirit friends declared that she would live, that she would get up again. A circle was formed around the bed, and the spirit friends were present with great power. After a time the sitters were delighted to see the patient open her eyes, and hear her say: "I feel better now, much better." From that time she improved, though slowly.

E. V. Wilson did a glorious work for our cause, as all Spiritualists well know, and this good sister, his widow, is now in need of assistance—(not charity). She has, with the assistance of friends, been enabled to get out a new edition of her husband's book, "The Truths of Spiritualism." It is a book of 400 pages, in good cloth binding. It contains a splendid portrait of the author, and also a record of many remarkable tests given through him, in different parts of the United States; also experiences that were his—some of which were ludicrous, some pathetic, and many startling. One chapter is devoted to an explanation of the laws governing mediumship. It is a remarkable book and is worth double its cost.

Friends, send in your orders at once; that Mrs. Wilson may receive them before Christmas. The price of the book is $1.00. Address her at 91 South Locust street, Valparaiso, Ind.

The book will make a splendid Christmas present to a friend.

E. W. SPRAGUE.

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SATURDAY, DEC. 19, 1896.

WISDOM FROM THE PULPIT.

Good sense in the orthodox pulpit is not so frequently exhibited as to make it monotonous. When a good thing is said it is the policy of the church press to stifle it, while years may pass before it reaches the populace. The late Wm. Connor Magee, Archbishop of York, England, let fall a sentiment in a sermon delivered in St. James' Chapel, London, in March, 1889, which appears in his "Life and Correspondence," by J. C. Macdonnell, D.D., which American churchmen could profit by with advantage, particularly in their zeal to convert the republic into a hierarchy. At the time of the address Dr. Magee was Bishop of Petersborough, and his eloquence and logic was directed against Christian Socialism. He embodied the same idea in a letter which appears in the volumes mentioned, from which we quote:

"Christ's kingdom, as he himself told us, 'is not of this world;' his laws are laws, not for the world, but for the Church; and the attempt to turn them into laws for the State, enforced by civil penalties, would be, as regards those on whom they were to be enforced, an intolerable tyranny; and as regards the State an impracticable absurdity. No State which adopted them as its laws could survive for a week. How could a State exist which forgave all its offenders—that is, all the criminal classes—until seventy times seven? Or which never resisted evil, but turned always its right cheek to the smiter; or which gave to every one that asked, and never turned away from any that borrowed? These are all of them counsels of perfection given to spiritual men, and only endurable or possible so far as men are filled with the spirit of self-sacrificing love. For the State, which is a kingdom of this world, to impose these as laws upon all men would be, as regards citizens, as I have said, tyranny; as regards itself, as suicide. Christian Socialism, so-called, is, therefore, a thing intolerable, if enforced; and only tolerable and possible when voluntarily adopted. It is, as I said, only one of many attempts to make the laws of the State and the laws of the Church one and the same; and, as such, is foredoomed, like all its predecessors—the Papacy, and the Fifth Monarchy men, and the Puritan laws of New England—to certain and speedy failure."

If the orthodox pulpit of America would rise to the same high plane as did this English divine, they would cease their silly strife to get God, Jesus Christ and the Bible into the Constitution, and try to get genuine grace in their own hearts.

THE BIBLE IN THE SCHOOLS.

The Chicago Woman's Educational Union is still intent on getting the Bible into our public schools again. On the 3d inst. Elizabeth B. Cook read a paper before the society, in which she claimed Archbishop Ireland, Bishop Spalding, Cardinal Gibbons, Right Rev. John J. Keane, Cardinal Satolli, W. J. Onahan and many other Catholics are in favor of the measure.

It matters not how many cardinals, archbishops, bishops and priests favor intruding sectarianism into the public schools. The Bible is a discordant element there, and so long as there is a single tax-payer opposed to its use as a school-book it should be excluded from the school-room. The age is too far advanced to allow any species of sectarianism to be forced on children at public expense. The minority have rights and these rights must be respected. It is not quite certain churchmen will always be in the ascendant. Should they chance to lose their present prestige we hope Spiritualists, Agnostics and the so-called heretical sects will not attempt to tyrannize over them.

DID FRANKLIN LIE?

It was current in the papers a while ago that when the convention to frame the Constitution of the United States was in session, that body made no progress with its work; that Benjamin Franklin, who was a member, became alarmed at the discord, and moved the opening of each morning session by prayer; that he sustained that motion by a powerful speech; that the resolution was adopted, prayers followed, and the work of the convention then went on in harmony.

It is too bad to spoil such an excellent story, but he who turns to page 460 of Benson J. Lossing's "Seventeen Hundred and Seventy-Six, or The War of Independence," will find that very short speech fully reported, and at its close the following in italics, which we quote verbatim:

"[Note by Mr. Franklin.] 'The Convention, except three or four persons, thought prayers unnecessary.'"

In making the note did Franklin lie? or was the fellow who credited such wonderful efficacy to prayer mistaken?

NOT OF GOD BUT OF THE PEOPLE.

Dr. Timothy Dwight, for many years president of Yale College, in the course of his valedictory address, September, 1775, made the following utterances:

"This empire is commencing at a period when every species of knowledge, natural and moral, is arrived to a state of perfection, which the world never saw before. Other kingdoms have had their foundations laid in ignorance, superstition and barbarity. Their constitutions were the offspring of necessity, prejudice, and folly. Even the boasted British constitution is but an uncouth Gothic pile, covered and adorned by the elegance of modern architecture. The entailments of estates, the multitude of their sanguinary laws, the inequality of their elections, with many other articles, are gross traces of ancient folly and savageness. American empire is designed for more illustrious scenes, and its birth is attended with more favorable circumstances. Mankind have, in a great degree, learned to despise the shackles of custom and the chains of authority, and claim the privilege of thinking for themselves. Every science is handled with candor, fairness and manliness of reasoning, of which no other age could ever boast. At this period our existence begins; and from these advantages, what improvements may not be expected!"

Such was the spirit of the fathers of the American Republic. At the very inception of the Revolution they laid a broad and liberal foundation. They had seen the evils of governments built on a religious base, and they resolved to shun the dangers which such a system entailed. Read the Declaration of Independence:

"By the authority of the good PEOPLE of these Colonies, [we do] solemnly publish and declare that these united colonies are, and of right ought to be free and independent states."

The authority invested in the signers of that Declaration did not come from God, or the church, but from a people who deserved freedom The war closed. On September 17, 1787, the Constitution of the United States was completed and signed with "G. Washington, President of the Convention." In the Preamble, at the very beginning of that Constitution, it was declared:

"We, the PEOPLE of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."

For one hundred and nine years this government of the people under that Constitution, has been the grandest success of any other of any age or clime. It owes its greatness, its glory, and its unparalleled prosperity to the fact, it is a government of the people, and not of God.

But churchmen are not content. They want to turn the calendar of time backward a thousand years. We do not suppose they desire to re-enact the scenes of violence and blood which paved the way to that blissful period President Dwight described at the ushering in of the new era; and yet the placing of God, Jesus Christ and the Bible in that Constitution, contemplates the establishment of a hierocracy, a government by ecclesiastics. God the fountain, and the Bible, with priestly interpretation, the supreme law of the land, we are back again to inquisitorial tyranny. We pray the people to stand in their might and resist such aggressions!

As a democratic government is one administered by the people, so an idiocratic government will be one administered by idiots. Is not that the kind we shall have if the Christian Alliance shall succeed in getting God—in truth the priest—into the Constitution, and at the head of affairs?

WHAT CAUSES THIS GREAT COMMOTION?

So early as 1620 a Dutch ship brought a cargo of negroes to Virginia and sold them as slaves. Almost simultaneously with this event the Church of England was established in that colony by law. The two institutions, one to enslave the body, the other the mind, ran along together in harmony. The Church of England in America, was converted into the Protestant Episcopal Church of America at the close of the Revolution, by which name it is still known. Like its maternal ancestor it was supposed to be very conservative. Many liberals who wished to whitewash their reputations, or gain political position, have joined them and urged other liberals to do so. The New York Herald shows these people are being confronted with a new grievance, which may jar their sensibilities. We copy:

"The most conservative of the religious organizations, the Protestant Episcopal Church, has razed its barriers and come out as an enthusiastic imitator of that most radical of religious organizations, the Salvation Army. This latest order of nineteenth century crusaders is to be called the United States Church Army, and it will operate in the same aggressive manner as does the Salvation Army. Instead of waiting for the outcast and the drunkard to come to its elegant edifices, perhaps to be scared away on the threshold by the sight of the well-dressed worshipers and the sound of the solemn service, the Episcopal Church has decided to march into the slums to the music of trumpet and drum and the accompaniment of waving banners and the shout of war and warning."

Comment is unnecessary. The parent church in England has established the confessional, or, at least, it is practiced by some of the clergy. It has aped its mother church, the Catholic, so far as to establish convents. And now it is organizing in America on a military base, stepping to the music of the fife and drum, officered by chieftains with military titles, a Salvation Army.

Verily, something must disquiet the humble worshipers of the peaceful Lamb! Can it be that the little stone, cut out of the mountain without hands, in the form of trivial raps, has perturbed their equanimity?

THE LORD A SHIP CARPENTER.

Some fellow, with a superabundance of genius, has made the astonishing discovery that Noah's ark was the model subsequent ship-builders have employed in the construction of their craft. He shows that it was six times as long as wide, with a depth one-tenth its length. And the Lord furnished the original specifications! Ha, ha, ha!

The pleasure for which we dare not thank God cannot be innocent.—Anon.

AGITATE AND EDUCATE.

The Christian Register, referring to the recent annual meeting of the Liberal Religious Congress, which was organized two years ago, says:

"If the Congress depended upon those who are outside of existing organizations for its support, it would be feeble indeed. Nearly all its prominent speakers were representative men of different denominations. It is thus on a limited scale a small parliament of religions. It has not yet solved the problems which face it when it undertakes to become a missionary body."

The Congress seems to have relaxed all efforts to increase its membership from outside of existing organizations. And as for missionary work in favor of liberal thought, that does not now seem to be the purpose of the Congress. Its leaders seem to be satisfied to come together and praise unity of spirit with diversity of thought, but when the diversity of thought serves to paralyze all effort to diffuse liberal views such as brought the Congress into existence, what is there especially to recommend it to those who are outside of the churches because of their creeds? Of course, an association represented in part by orthodox ministers, cannot undertake any work which is opposed to the orthodox theology. The unity of spirit seems to be conditioned by a "masterly inactivity" on the part of its members. But the mass of liberal people, including Spiritualists, believe that there should be unremitting war waged against irrational religious dogmas, that encroachments upon civil government and personal liberty by ecclesiasticism should be opposed, that the new science and the best thought of these modern times should be diffused among the people to supply them with the mental nutriment which the dry husks of theology fail to supply. What made the Parliament of Religions possible? The agitation of thought through centuries, the iconoclastic work of critics outside and inside of the churches, constant protests against the Christians' exclusive claim of goodness for their religion and badness for all others, the spirit of charity and tolerance resulting from discussion, travel, the triumphs of science, commercial intercourse, international relations, etc., etc. Let the work of agitation and education go on, with or without the aid of the Congress.

TO BE CANONIZED.

Late advices from Rome show that the name of Joan of Arc, the heroine of France, whom the English prelates burnt at the stake in 1431 for witchcraft, her offense in fact, she led the forces of her country to victory, has been placed on the list of saints for beatification and canonization. If reliance can be placed in history Joan was inspired of heaven—if such honors are ever bestowed on mortals. It was only 465 years ago this humble maiden was charged by Catholic priests and bishops with being in league with the Devil, and gaining victories over the enemies of France which the ablest of its military chieftains were unable to accomplish. Now that same church which took her life proposes to place Saint before her name, with the probability that thousands of children yet unborn will be named after St. Joan. Chas. Mackey puts it this way:

"To-day abhorred, to-morrow adored,
So round and round we run,
And ever the truth comes uppermost,
And ever is justice done."

DISCOURAGING TO MISSIONS.

The late annual report of the American Board of Foreign Missions complains of the withholding of donations by the American churches to the Turkish missions. Possibly the members of those churches do not favor an attempted revolution to destroy a peaceful government in the interest of religion. Deny it as much as the missionaries may, the Christians of Armenia attempted to crush out Mohammedism by armed force. They got more than they bargained for. Both parties employed the methods of barbarians to crush their enemies, and an indiscriminate slaughter followed which when practiced by Kurds or Turks were "massacres of Christians;" when perpetrated by the latter it was "Christian victories." The most effectual way to put down the insurrection is to tell the world the truth, and even Christians will not contribute the means for protracting such cruel warfare.

A NEW ORGANIZATION.

The Colorado State Association Organized at Denver, Colorado.

To the Editor:—When last I addressed you I mentioned the fact of a convention to convene in Denver under the auspices of the First Spiritual Church of Denver. The same did convene on November 10, 11 and 12, with eight harmonious mediums in attendance, with good results spiritually and financially, and with final result in the organizing of a State association to be chartered as "The Colorado State Association of Occult Scientists," with the following officers duly elected: Dr. G. C. B. Ewell, president, Denver; Mrs. M. A. Gridley, first vice-president, Denver; Mrs. L. Agnes Moulton, second vice-president, Leadville; Mrs. E. Louise Teed, secretary, Denver; Mr. A. W. board, W. B. Rockwell, J. B. Gleason, Dr. S. Hard.

The association feels encouraged that much good work will be accomplished the coming year, as it is the intention to hold meetings in the adjacent cities and towns, to awaken an interest in the higher spiritual philosophy and to assist in establishing subordinate societies, chartering them under State law, thereby to defend and protect our mediums and make it a benefit to all who love the truth.

While in session we learned of the State Association of Massachusetts in session. We at once wired a message of good wishes for their success, which was responded to by J. B. Hatch, secretary, and received by us just at the hour of our organizing.

This flash from across the continent came to us like the glimmer from the Star of the East, their wishes for our success, for which we feel thankful. As the city of mountain and plain can boast of good granite and fine timber to establish the foundation on which a structure shall be builded, we trust that our light may be seen afar across the plain and the vibration of our love and harmony may do much to spread the truth of Spiritualism.

We are thankful to the several mediums that rendered such valuable service to the cause—Dr. G. C. B. Ewell, Mrs. M. A. Gridley, Mrs. Dr. Hard, Prof. Walrond, Mrs. Annie Wagner, Mrs. Galbrath, Mrs. E. L. Teed and Mrs. J. Darrel.

MRS. E. LOUISE TEED.

SAD NEWS.

Two Noted Free-Thinkers Found Dead Together.

The Chicago Evening Journal of Saturday, December 12, contains the following startling news:

Samuel P. Putnam, President of the Free Thought Federation of America, widely known as a lecturer and writer, and Miss Clara L. Collins, the twenty year-old Kentucky girl, who has been receiving considerable attention as a lecturer and literary critic, were found dead in a Boston hotel this morning, both having died from asphyxiation.

The jets had evidently been turned on with suicidal intent.

Messages in regard to their death caused a profound sensation among Chicago freethinkers when they were received to-day, and efforts were at once made to secure more details. According to telegraphic reports the man had accompanied Miss Collins to her hotel last night after the two had filled a lecture engagement in a Boston hall, and had opened a gas jet soon after reaching the room, as their appearance indicated that they had been dead for several hours at least.

At 141 South Water street, which is the headquarters of the Free-Thought Federation, and where Mr. Putnam had his office, the decedent's friends could not believe that the reports were true. Samuel P. Putnam started on a lecturing tour soon after the recent free-thought convention held in this city, of which he was the presiding officer.

During the convention he met Miss Collins, who had come from her home in Midway, Ky., to attend the meeting. The girl made a favorable impression on those who heard her original poem, read before the delegates, and after introduction to Mr. Putnam the two became intimately acquainted and decided to conduct a lecturing tour together. After filling engagements in the intermediate States they finally reached Boston, and on December 7 Mr. Putnam wrote Secretary Reichwald of the Federation that he intended to go to New York to-day, leaving Miss Collins in Boston. Nothing more was heard from either Mr. Putnam or Miss Collins until the sensational announcement of their death to-day.

In the letter to Secretary E. C. Reichwald the writer gave no hint of any intention to take his own life, but, on the contrary, seemed in excellent spirits. After some allusions to society matters he continued:

"We are doing well as could be expected. Miss Collins is well but seems to be a little 'homesick.' Give my respects to Will and tell him I will eat that dinner at the Sherman House when the winds of March are humming. Remember me to your wife. Yours respectfully, S. P. PUTNAM."

Miss Collins was a schoolgirl in Midway, Ky., until her talent as a writer and public speaker induced her to discontinue school work and enter a public career.

Soon after she affiliated with the freethinkers, and in spite of her youth, soon became a leader in that vicinity. She was received into the ranks of that society more cordially because of her enviable reputation as a speaker, which had made her well known in her own and neighboring States.

In the Chicago convention she received flattering attention, and it was her ability which led to the acquaintance with Mr. Putnam.

Mr. Putnam is well known in all parts of America, as well as in England and France. He was born in Chichester, N. H., and received a good education. After the civil war, in which he was a volunteer with the rank of captain, he entered the theological seminary of Chicago, and was graduated from that institution a few years later. He then entered the orthodox ministry and occupied pulpits at Malta and De Kalb, Ill. In 1871 he severed his connection with the orthodox church and joined the Unitarian denomination, filling pulpits in Toledo, O.; Omaha, Neb.; North Platte, Neb.; Evansville, Ind.; Northfield, Mass., and Vincennes, Ind. In 1887 he became interested in freethought work, and in that year was made president of the American Secular Union.

In 1892 he followed Col. Robert G. Ingersoll, who was his personal and intimate friend, as President of the Free-Thought Federation of America, which position he occupied up to the present time. Last year he made an extended tour of England and France, where he attracted much attention to his views on Christianity. Among the books which have entitled him to consideration as an author are "Pen Pictures of the World's Fair," "Two Hundred Years of Free-Thought," and "Ingersoll and Jesus." Both Mr. Putnam and Miss Collins had engagements at New York, Philadelphia, Cincinnati, Brooklyn and other cities.

Mr. Putnam was single and 56 years of age.

Spiritualists and Freethinkers generally will be loth to believe that Miss Collins and Mr. Putnam deliberately committed suicide. There are many excellent reasons, in fact, why they should not do so rash an act. Miss Collins was young, with a future before her full of promise and with well-settled ambitions which she was in a fair way of realizing. There had not, so far as we have been enabled to learn, anything occurred in her fair, young life to darken it in any way. She was a noble, pure soul, whose integrity of character and well-known abilities put her in the front rank of those who are facing superstition and inhumanity alike. It would be preposterous to suppose for an instant that she wilfully departed this life, knowing so well the work the world has for all true reformers to do.

That a man also of the mental make-up such as Mr. Putnam possessed, and whose heart was in the work of true reform and the cause of personal liberty, such as his was, should lay down the work he has so nobly and effectively carried is alike beyond credence. The Progressive Thinker will not admit for consideration the theory of suicide also for the reason that it cannot accept as a fact that two such noble souls should together bring a shadow upon those other noble souls, who are battling for the light and for liberty, or that they should deliberately deliver a blow at the cause they both loved so well. Of course the orthodox people who are interested in placing their religion in the Constitution of the United States will exult over this sad and mysterious event. While this will only show the depraved status of their spiritual being it will also spur our liberal friends to a full investigation of the real facts in the matter. The burden these brave warriors bore for freedom's cause must not be allowed to lie—if they are to be honored as we are sure they should be, let the cause of liberty and light be carried on with renewed courage and determination.

MONTHLY STATEMENT.

Work Accomplished by the N. S. A.

To the Editor:—The Board of Trustees of this institution, knowing of the worn out physical condition of President Barrett, on account of his efforts especially during the past year to advance the work of the N. S. A., voted him immediately after the convention in October, one month's vacation. Nevertheless he has accomplished during this month much good work at the convention of the Massachusetts State Association at Springfield, Mass., and in, Boston, Salem, and Greenwich, Mass.; Toronto, Canada, and elsewhere.

We have secured thirty contributing members during the month and three applications for charters.

November 18, a meeting was held in the Spiritual Church, Indianapolis, Ind., and though the weather was very inclement a large audience was present; addresses were delivered by Mrs. C. L. V. Richmond, F. B. Woodbury and F. A. Wiggin. Since securing their present commodious and pleasant meeting house their audiences have increased, and this association is to be congratulated on its successful and progressive work. While in Indianapolis I was convinced more than ever of the importance of our societies securing, as soon as possible, meeting places owned or controlled entirely by said societies. Our work in many places is retarded by being obliged to meet in halls, the surroundings of which are not spiritual, and sometimes not clean or attractive—places where the representative people of the community will not go.

November 20th a meeting was held in the neat and cosy hall of the Spiritualists at Muncie, Ind. A large audience attended, many of the most prominent people of the town manifesting their interest by their presence. Addresses were delivered here by Mrs. C. L. V. Richmond and F. B. Woodbury.

The little society at Lexington, Ky., having experienced some serious troubles, the N. S. A. officials have endeavored to encourage the loyal friends there in every way possible. F. B. Woodbury visited the place Sunday, November 22nd, and addressed the members of the society at the residence of S. Gray, Esq., in the afternoon of that day. The society engaged the court house for the evening, and Mr. Woodbury addressed an audience limited only in numbers by the capacity of the room. In this town there is a splendid chance to build up a large society. There was not the opposition there found to Spiritualism and Spiritualists that has been reported to exist in time past; especially cordial was the greeting tendered the recent visitor to that town, who now returns sincere thanks for the same.

The Annual Convention of the Secular Union and Freethought Federation at Chicago, Ill., November 13th, 14th, and 15th, and the Congress of Liberal Religions at Indianapolis, Ind., November 17th, 18th, and 19th, were represented by delegates from the National Spiritualists' Association. Mrs. C. L. V. Richmond and F. B. Woodbury were invited to address both conventions. The gatherings certainly developed the fact that Spiritualists ought always to be ready to fraternize with those who are ready to extend the hand of good fellowship and fraternal love; professing to be liberal we ought to guard against becoming illiberal liberals, for such are usually the most inconsistent people in the world. Dr. Thomas of Chicago, Jenkin Lloyd Jones, Reed Stuart of Michigan, Rabbi Hirsh, E. P. Powell of Clinton, New York, E. L. Rexford of Ohio, Minot Savage of New York, J. H. Crooker of Montana, and others of the Free Religious School of Thought are men to whom all truly liberal people ought to at least extend the hand of good fraternal fellowship. Much good work was accomplished at these two conventions, not only by interchange of fraternal courtesies but an active campaign was started (not a minute too soon) to unite all liberals in defense of the constitutional rights of American citizens. Why? The National Reform Association has once more started a vigorous and determined effort to make the Constitution of the United States an Evangelical Creed. The following appeared in the Chicago Inter-Ocean, November 8th, and was republished in the wide-awake Progressive Thinker:

INVEST. $1,200 IN STAMPS—REFORMERS SEND OUT 200 MAIL SACKS FULL OF LETTERS.

Beaver Falls, Pa., Nov. 8—Special Telegram.—One of the largest petitions ever seen in this or any other country will result from an appeal that will go out through the mails to-morrow from the National Reform Association of the Covenant Church. Last evening 60,000 memorials and blank petitions were placed in the Beaver Falls Postoffice with special instructions to the postmaster that they must not be mailed on Sunday. They were addressed to people all over the country, who were requested to secure signatures to the petitions. The latter were addressed to Congress and urged that the joint resolution asking for the recognition of God in the Constitution be adopted. It required 200 mail sacks to hold the 60,000 large envelopes, and the mail bill was $1,200. The petition will be sent to congress, and is expected to attract much attention.—Inter-Ocean."

Every American citizen must rally to support and defend our secular form of government. Those of us who have watched the arrangements being made for a year for this determined effort of the evangelical people, know whereof we speak when we have made announcements in regard to this campaign, and we repeat again "Eternal Vigilance is the price of Liberty."

The government has recently erected in Washington, D. C., a magnificent Congressional Library Building. Upon the shelves in this building will be placed thousands of interesting and instructive books. Our association must cooperate with other progressive associations and insist that this beautiful temple of education must be opened on the first day of every week, Sunday, this being the only day when hundreds of people employed by the government, who toil for their daily bread, can visit this library. The man of Nazareth said it was lawful always to do good on the Sabbath; as educating people is doing good, and as hundreds of people prefer to read productions of the eminent authors of these and other days, rather than hear the superstitions of the past expounded, we must unite with all such to insist that the New Congressional Library must be open on the first day of the week.

Let us at this Christmas season not forget all those who need our sympathy and love; we take a more broad view of Christmas than church people, let us show it in our acts.

One of the modern saviors, Mrs. Colby Luther, is suffering still from a serious and prolonged illness. May we unite and send our sympathies out to her so strongly that she shall be aided thereby to regain her health and strength.

Because you do not believe in Christmas in the orthodox sense, that is not any reason why you should forget the children, especially those who have been faithful attendants at our Lyceum sessions. Remember there are homes where Santa Claus may forget to go if you do not invite him to go.

And finally let us all in these, the last days of this year, be willing to forgive and forget any unkindness of or from those of our common brotherhood of humanity and make this one resolution to do all we can to usher in the glad day When peace shall cover all the earth,
Its ancient splendors fling,
And the whole world send back the song
Which now the angels sing.

Wishing everybody a Merry Christmas and a Happy New Year, I am Fraternally yours for the Truth.

FRANCIS B. WOODBURY.
Secretary, N. S. A.

P. S. A letter arived at this office just as this communication goes to press, from which I learn that President Barrett has delivered twenty addresses during his thirty days "Vacation." Nearly "forty" addresses, missionary addresses, have been delivered the past month by representatives of the N. S. A. Has the N. S. A. not accomplished something in November, 1896?

A PECULIAR CASE.

An Explanation Is Earnestly Desired.

A Matter of Occult, Psychological Import.

I have a perplexing case that I want to put before the thinkers and teachers in our Progressive Thinker.

I do this out of no sense of curiosity, but because I want the opinion of those who are old in the science of spirit communications, and hope that someone will be able to make me a satisfactory explanation.

I will explain briefly: I went to a medium for a sitting, one to whom I was unknown, but who was well known to him thoroughly, and had perfect confidence in him. His control first took up a matter that was on my mind at the time and considered it as intelligently as I who knew all the circumstances could have done. This part of the sitting was satisfactory, and all that the control told me looked reasonable. I have not yet had time to verify it, however.

Then the control told me that she must go, as messages would be given me through the trumpet. The trumpet then arose in the air, circled about my head, and messages were given me, in tones as plainly audible as though the persons were living and speaking to me. Among others was the voice of a lady, highly cultured, and highly trained for elocution or the stage. She told me that she was one of my guides, that she wished me to finish the work that she had left undone when she passed beyond. That she was a lady of refinement, education and rare culture, her words and tones were proof. She gave me her name as Mrs. Scott-Siddons.

Now the strange part, to me, of this was, that I, who am mediumistic, had been for about six months determined to write plays. I prepared to write melo-drama, and was "preparing the ground," as it were, to go to work. A few days later a writer wrote me asking me to write plays with him.

These little things entirely separate from each other struck me as leadings.

I attended several circles after that, held by the same medium, and at each, I received messages written and signed "Mrs. S. Siddons." About this time a friend told me that Mrs. Scott-Siddons was living. That he was acquainted with the lady, and knew where she lived. That my spirit visitor must be Mrs. Sarah Siddons. I spoke of this at the next circle and, later, when my written message was thrown out of the cabinet, it was plainly signed "Mrs. Siddons."

At the materializing circles I had seen and talked with and touched this spirit, and I can assure you she was a materialized spirit, and the most beautiful and graceful, and what we call dramatic, materialization that I ever saw. But I had complained that I never saw her face quite plainly. In the circle that followed, the sheet of paper that contained my written message, contained also a pencil drawing of a lady's face.

In one written message she said: "Oh how gloriously our work is going on in the future through you."

About this time the plot of my play wove itself through my mind, and is declared by good judges to be faultless. I wrote the first three scenes, all of act first, but have not yet had time to finish the rest. This plot might have come to me without any inspirational help—how that is I do not know. I have written many novels.

But now comes the part that I do not understand: I learn by the papers that now, six months or more later, Mrs. Scott- Siddons has just died.

Scott-Siddons has just died.

Remember, in considering this, that I know, absolutely, that there was no "fraud" on the medium's part. The materializations were genuine, everything is entirely satisfactorily except the name. How do we account for this? Will our friends help me with an explanation.

PEARL EVANGELINE ANGEL.

SPIRIT BRIGHTNESS.

Rationale of Its Cause and Its Exwression.

We hear, we read, we see—those of us who are clairvoyant—that spirit forms grow brighter as they progress in spirit life; and the why of it is often asked. It seems to be on this wise, and there is a law which governs it. The essence of life, or spirit, is the very interior of activity. This is in all human beings. The outward or expressed life either does or does not correspond in its activities with the interior life, which is good or God, as you may choose to call it, and only as it corresponds with good can good make itself manifest.

This manifestation, by the law, produces light, or radiates the light from within outward. To decarnate beings this light is apparent, also to the mortal in the clairvoyant state.

Spirit sight gives sight of spirit and spiritual qualifications. This light is not recognized by physical sense, and yet the illumination of the spirit is manifest through the mortal, in a way. The eye is the story-teller of the light within, and a certain almost indefinable something about the individual indicates the power of expression attained by the interior life. In people who are largely spiritual here, there is a repose, a purity of thought and word, a serenity that is not indifference but loftiness; a charity in judgment, a clearness of perception, a decision without ostensible positively; all of which indicate the subjection of the carnalities of the ego to the dominion of spirit, or God power, or good power—the interior life. This is being in the kingdom of God, and whoso dwelleth in God dwelleth in light.

The light permeates and illumines the spirit body, which is apparent to those who have passed over the divide, hence we are to them either dark or bright as we are living in unrighteousness or in harmony with Good, as the case may be. We can deceive ourselves, but we cannot deceive those who dwell in spirit life. We can deceive those with whom we mingle day by day, but we cannot mislead our spirit friends. Dark or bright we are to them and they can at once measure our daily methods of thought and work by the light which radiates through the mechanism of the spirit body. This is the all-seeing eye of spirit in our most loving ones in spirit life. They know, they can determine, truthfully to themselves and to us, for the law is immutable. Love cannot change it, but it can help to change the individual wanting such light. And to this end are the efforts of kind spirit friends directed, first to bring us within the pale of knowledge of spiritual conditions, and then to enable us to give expression ourselves, to that knowledge, thus lifting the veil of darkness and letting the light shine through, illuminating all the immortal part of ourselves, which illumination determines our condition, our sphere, whether in or out of the body. And the question lies with us, personally to decide, shall it be light or dark?

Elgin, Ill. M. A. CONGDON.

FRUITLESS QUEST.

Earnestly Seeking, Yet Sadly Disappointed.

To the Editor:—I am rather pleased with Dr. Sweringen's answer to my strictures on one clause in his controversy with Dr. Mahin, especially so because of the friendly nature of his reply. Permit me to make a few comments in the same spirit.

Following the Doctor's lead, I readily admit that much of the world's truth is now and always has been rejected by vast numbers of intelligent people, but largely so, I think, because of real or fancied self interest; or at least lack of manifest advantage in accepting it. Touching the question of a future existence, the case is quite different. It is a popular belief, and is taught by all the churches. Most people believe it in a half-hearted sort of a way, and I still think the great majority of intelligent people would be supremely glad to gain absolute knowledge of a future life in exchange for the faith that often wavers, if the demonstration of the fact was as readily attainable as the worthy Doctor suggests. That it is not so, thousands of earnest seekers like myself will mournfully attest.

I do not question the veracity of the numerous witnesses, who, like Brother Sweringen, claim to have passed beyond the region of hope and faith to that of absolute knowledge, but to me it must be personal, the evidence must come to me individually before the mists of doubt are dissipated. This is asking no more than the Doctor admits investigators have a right to expect.

I long ago discarded the creed of my childhood, because expected to accept on faith, to take on trust, without evidence. How can I now feel at ease in a new belief, that only, for me, at least, shifts the ground a few centuries in time. Brother Sweringen seems to have traveled about the same road I have from Methodism to Agnosticism and Materialism, till we reached the domain of Spiritualism, which to him has become a land of repose, while to me only a beautiful philosophy lacking as yet material evidence of reality—an ignis fatuus receding as I advance.

Unlike most investigators, my interest in the subject of Spiritualism was first aroused through reading rather than phenomena. So interested did I become, that I sought for and obtained much of the best literature bearing on the question, which led me to virtually accept the philosophy, not only because of its inherent beauty, but also on the strength of abundant corroborative phenomena, fully attested by deponents whose reliability I could hardly question, never doubting that this same phenomenal evidence would be accorded me when opportunity offered to seek it. Not till this search actually commenced did the real difficulties pertaining to my new-born hopes become apparent, till sad and discouraged with the fruitless quest, my cherished philosophy has become little more than the recollection of a beautiful dream.

It is only fair to say that of the eight or ten years during which I have been interested in this subject, all but one has been spent in Canada, where opportunities for investigation are practically non-existent. Canada is probably the most conservative civilized country on earth. Quite abreast of the age in material progress, but scarcely interested or concerned in the great social, economic and philosophical questions so profoundly agitating the civilized world, especially the United States, at the present time. The exceptional year above mentioned was passed in Southern New England, chiefly Providence, R. I. While in that locality, I never missed an opportunity for investigation, as far as my limited means would permit. The result was always the same—disappointment. It cannot be said that my investigations were conducted in an unduly skeptical or super-critical spirit. I sought the corroborative testimony of phenomena with my mind already saturated with the philosophy, wishing for and expecting the demonstration that would confirm my hopes, but at the same time not disposed to allow my desires to run away with my reason and lead me to accept any so-called phenomena as of spiritual origin, that was lacking in all elements of truth or probability. Perhaps the time may yet come when the light will shine for me, but at present I hold only a fascinating theory of life, death and futurity. It is not a living faith or force within me. To orthodoxy I can never return. I can conceive of no resting place between Spiritualism and Materialism.

R. F. LANGFORD.

Ottawa, Ont.

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A NARRATIVE FULL OF INTEREST.

THE SAGACITY

Of a Certain Inexplicable Force.

It Involves the Great Problem of the Ages.

CRIME DISCOVERED — SPIRIT PLAYMATES—SUICIDE PREVENTED—SPIRIT SERENADE, ETC.

Incidents in the experience of responsible investigators into things occult are in unusual demand, says the Cincinnati Enquirer. Their relation is, therefore, continued from the developments at a conference meeting which was partially reported in the Enquirer of last Saturday.

Mr. Ellisman said: "As some of you know, I am a Canadian. When I was living at Richmond, Quebec, an Irish family arrived there and found quarters at a second-rate hotel. Soon it was learned that the wife was a spirit medium with remarkable powers, and many demands were made upon her time by investigators. At length the landlord became sufficiently interested to indulge in a sitting, but its developments were of a character which he could not have apprehended. The spirit of his first wife—she had been many years deceased—brought an astounding message. She detailed the means he employed to murder her, and how he had cut her body in pieces to hide the crime, followed by his cowardly flight from Ireland to America She referred to his second marriage after a short residence in Canada, and described several burglaries and highway robberies of which he had been the leader in that part of the Dominion.

"With great solemnity she warned him to eschew his evil practices and lead a better life. The man was darkly moody for a few days and then became violently insane, necessitating his close confinement. In his ravings he repeated a long and most abhorrent record of crime and implored vengeance upon his betrayer. In a month the foul fiend had exhausted the victim and he died a horrible death. The wife murder and many other crimes were subsequently verified, but it was given out that the poor wretch became insane through Spiritualism."

SPIRIT PLAYMATES.

A lady gave some interesting incidents. "I saw spirits when yet a child and had them for playmates," said she. "Their words were just as natural as those of mortal children. For a long I could not distinguish them from my mortal playmates, except by their loving words and affectionate demeanor.

"They were with me every day; that is, some of them were, and as many as fifty I knew by name. A few were spirit children of near neighbors, and sometimes I was entrusted with messages to their parents which created intense feeling, for it was said these communications contained information it was so impossible for me to know anything about.

"One little girl insisted upon sending her 'best and dearest love to mamma' every time I saw her, and this was said to have been the form of her affectionate expression in earth life. A tiny boy spirit frequently requested me to tell his father that the whipping he received did not make him sick, that he would not have cried but for scarlet fever. I never delivered this message, but once, for then it pained the poor father almost to distraction. He cried bitterly. Neither did I tell the dear little spirit of the sorrowful effect of his message, and he seemed to think that I delivered it as often as he requested.

"One day a great number of my spirit friends joined me in a flower party. We had roses, daises, lilacs and pansies in abundance and were exchanging them with each other and admiring the various combinations in which they could be grouped, when we were interrupted by three rude boys who snatched my flowers and trampled them in the dust, at the same time calling me 'Crazy Kate.' Their triumph was short. A great swarm of hornets came down upon them and they were stung on the face, neck and hands till they screamed with pain. The little spirits brought a hornets' nest and broke it among them to inflict immediate punishment for their cruelty to a helpless child. This I know, for with my own eyes I saw it done, which the boys could not see.

"When on another occasion we were assembled for friendly converse a huge animal of the boyine species came raging in our direction. The spirit of a little girl said she could turn his course, and she did so with the celerity of thought by placing a bunch of nettles in his nostrils. With a roar of pain he made all possible haste to get away from our vicinity, and I never saw him more.

"There was a day when I sorely needed company, but no spirits came till quite late in the afternoon, and then there were but two. Answering my request for an explanation, they said it was an occasion when many spirits were advanced to a higher sphere of labor, and, as these could not return to the earth plane, their companions had remained to witness their exaltation. Some of my accustomed playmates were among those advanced, and it made me very sad, but I was promised frequent messages from them, and

THE COMPACT HAS BEEN KEPT.

"Other spirit friends soon took their places in our little circle, and hand in hand we have gone forward, with love ever increasing. It is a condition full of happiness and that peace which passeth mortal understanding."

A gentleman named Gilman said: "I have an acquaintance who is a bank teller. He has held his situation more than 20 years, is very conservative, and no one would suspect him of Spiritualism. He is a Spiritualist almost without his own knowledge. The position he prides himself upon is that of an investigator. One evening, at the residence of a medium, he was informed by a spirit that he had left his safe unlocked. 'That is impossible,' said he, but thereupon he left the house to reassure himself. The night watchman admitted him to the bank, where he found the spirit's message verified. The safe door was closed, but not locked.

At another time, at the home of the same medium he was told that next day he would find his cash $100 short, and that in a few days it would be returned to him from a distant city. The message proved true in all particulars. He was informed through a slate-writing medium that the indorsement upon a certain note was forged. Next day he sent for the maker of the document and told him it must be immediately taken up, and so it was, without question, although it had more than two months to run before maturity. To his sight counterfeit bank notes are always overspread with a crimson tint not apparent to others, and hence his judgment of paper money is regarded as miraculous.

SPIRIT SERENADE.

A newspaper man gave this item: "My father was a musician—master of several instruments. He performed well upon the piano, harp, violin and guitar, and at various periods of his life he gave instruction upon all these instruments. One night, in the spring of 1889, I was awakened by a serenade upon the instruments I have mentioned and immediately I recognized the peculiar touch of my father upon each; yet they were played in concert! The sounds came from the yard in front of my residence, but I could see no one there, and a moment's reflection indicated how absurd it was to suppose that anyone was there with a piano. On four successive nights this remarkable serenade was repeated in jubilant measures, without a trace of sadness. On the morning of the fifth day intelligence reached me that at about the hour corresponding with the first musical manifestation the dear father was drowned in Lake St. Louis, Ontario. The same manifestations have since been repeated scores of times, and they are certainly the work of spirits. How else are they to be accounted for?"

BETTER THAN SUICIDE.

A Covingtonian related interesting details to this effect: "Several years ago a man named Clark, at that time in my service, came to me and announced that he had a confession to make. He felt it to be a duty, the performance of which might result in the forfeiture of my respect. A few days previous to this conversation he had experienced an extremely bitter and almost unbearable disappointment, and, being of an impulsive nature, had resolved on suicide. Retiring to a secluded spot with the design of carrying out this purpose, just as he raised his pistol to his head a hand was placed upon his hand and the word 'stop' pronounced in an authoritative tone!

"No one was in sight, but he felt that an invisible presence had interfered in his behalf. Greatly frightened, he returned to his work. Next day the idea entered his mind that the hand and voice were creatures of a sensitive imagination, and the trouble being still upon him, he resolved upon a second attempt at self-destruction. Repairing to a place still more secluded than that chosen on the day before, he sat down to change the cartridges in his revolver. Having removed those it contained, and just as he was about to insert the first fresh cartridge, the weapon was wrenched from his hand and thrown 40 feet away. Looking for the cause of this rude interference he saw a form of great beauty, with clear complexion, large, lustrous eyes, full lips, pearly teeth, and countenance bright as the morning. 'Rash man!' exclaimed this apparition; 'you cannot tamper with mortal life without imminent peril to your immortal condition. Besides, mark me, you were born for a more exalted purpose than you have comprehended. Your career will yet prove noble and successful. Become acquainted with your powers and use them to the best advantage, and then you will wonder how this little disappointment could unman you for a moment. No more repining, no more depression, but courage and manliness instead, and you will win fame and fortune.'

"This was all. You will agree that it was enough. It was fully sufficient to banish all idea of suicide from the man's mind, and animate him by a worthy ambition. He deprecated my anger, but I assured him of sympathy and congratulated him on the advantage of a lesson and a prognostication of so much apparent significance. He asked for advice. I counseled him in a general way, but quite unsatisfactorily to him and myself. Affairs moved forward in the old style, for several months, except having found Clark more attentive to his duties than before, his salary had been advanced accordingly.

"But there was an abrupt turning point. He came to my house one Sunday evening, and it was immediately evident to me before he spoke that something had happened. It was a vision. More than this—the vision had come to him three nights in succession, in identically the same features and a triplication of every detail. The radiant form that snatched away the revolver and prevented his destruction came on each of the three occasions and addressed him, advising him to go to Chicago, where, he was assured, great good fortune awaited his acceptance. The business in which he was to engage was plainly indicated, and he was told how to proceed to secure a position immediately.

"The vision had impressed Clark so emphatically that he had already determined to go to Chicago, and nothing was left for me but acquiescence. He had saved a little money; I added a little; and in a week he removed to the great city he had never before seen. The man was successful from the beginning. Everything prospered with him, and now he is rich in material wealth and good deeds. I know that his charities exceed my entire income, and that he is a blessing to himself and humanity. The result is nothing but good. Whence came the influence which saved this man from self-murder and made of him a most estimable citizen?"

A SPIRIT GUARDIAN.

Said Colonel Charles Stratton: "I am often asked to explain what it was that made me a Spiritualist, and I experienced no difficulty in finding an answer satisfactory to myself. I do not know just when it first dawned upon my mind that spirit return was an assured fact. The conviction came gradually, not in a spasm, and knowledge followed fast upon belief. If I understood what is meant by 'conversion,' in a religious sense, it was not that through which the light reached me, but rather it came as to a child in a kindergarten—objectively.

"For years before I saw that which finally brought knowledge, I felt its presence and heard its movement. Influenced, often against my convictions; followed, and plans upon which my heart was set ruthlessly frustrated by an invisible, but irresistible force, I felt as if tethered in act and limited in range like one circumscribed by arbitrary metes and bounds. Resistance was futile. That which held me captive was gentle but inexorable. Its fiat of 'thus far and no farther' had not a hair's breadth of elasticity, and, without the cognizance of my nearest friends, I was helpless a prisoner. I shrank from describing this state and suffered its annoyances in silence.

"Twenty years ago I had audible evidence that I was followed almost constantly. The sound of footsteps came to my ears as if produced by one in close pursuit, but when I turned no one was there. No matter how suddenly I whirled about, the step was still behind me; no matter how high the fence or broad the ditch I vaulted over, the patter of pursuing feet kept time with those in advance. How my daily associates failed to observe this phenomenon was almost as much of a mystery as the thing itself. At the same time it was a relief to me.

"One night I was awakened by a loud and unusual noise in my room. This occurred some three years subsequent to my first consciousness of the audible footsteps. Seated near the bed was a middle-aged gentleman of benign aspect. A strange, mellow, rosy light illuminated his face and made him grandly apparent from the waist upward. He brought his own light, and it was above criticism. I gained a sitting posture and tried to speak, but at first my throat was too dry. My visitor smiled as he noticed the futility of the effort and bowed courteously as if to afford encouragement for an additional trial. Finally, in a hoarse whisper, I managed to articulate 'good evening.' The salutation was returned, and the gentleman said:

"'You and I have long been friends without your knowledge. You knew that you had an invisible mentor, who sought your good, but of his identity you were in darkness. I am he who has persistently sought to bless and many times was only able to annoy you. Now I feel that we should have a better understanding of our relations to the end that any service I may be able to render will be direct and immediate. I am your grandfather; father of your mother.'

"'Name?' I queried.

"'Abner Jencks Billings, for my father and uncle.'

"Knowing this to be correct, I felt reassured and in the mood to talk. 'What is your business with me?' I asked.

"'To bring you good. Like myself at your age you are peculiarly susceptible to temptations of a certain kind, and, while these were calamitous to me, I wish to impress upon you their vanity and worthlessness. On the other hand, there is not a purer or more exalted mortal condition than that to be cultivated,

IN THE MARRIAGE STATE,

which you have avoided too long. Marriage is the truest safeguard, not only for a Stratton or Billings, but for the entire body of humanity, with just enough exceptions to prove the rule. This you believe, but do not practice, indicating that you are hypocritical?

"'Sir!'

"'Oh, among post mortem gentlemen there is no nicety of phrase. We speak out the truth, without beating around the bush for highly polished words, and ordinary sense informs you that I mean no offence by coming direct to the point. In an advisory way I tell you to get married; get a good wife; take time to make a proper selection, but do not delay. You understand me and the real object of my advice. Act!'

"He dissolved out of sight and left the room in darkness, but in his words I felt the force of a peculiar enlightenment Mentally I was too much elated to sleep. The admonition of my visitor was so fully in accord with my inclinations that I wondered at the long neglect with which I had treated the subject, and arising from bed, I managed to write an awkward letter to a young lady friend, requesting permission to call upon her at a time specified. Her cordial reply fixed the date for the beginning of my brief courtship, and in five months I was a benedict, blissful and contented—a condition which constantly amplifies its enjoyments with the passing years and day by day confirms my admiration of Spiritualism. My benign guardian comes to us frequently, sometimes with wholesome advice, always with a cheery benediction."

TWO VAGRANT APPARITIONS.

An aged debater related this anecdote: "It was near 40 years ago when I saw as strange a thing as ever came to me at a seance. A gentleman who had been my neighbor for a long period called upon me in a social way and engaged in a lengthy talk about his own affairs. This was surprising for the reason that he was an exceedingly modest man, decidedly reserved and never inclined to talk about himself of his family. But on this occasion he was wearisomely egotistical, dwelling long upon his pedigree, experience, the achievements of his ancestors and his own phenomenal success as a business man. He had become very rich, principally through his own unaided efforts. Finally, as he arose to leave, he said:

"'I want you to see that justice is done Mrs. L.—his elder daughter—in the settlement of my estate. There may be a disposition on the part of some of the heirs to take advantage of her, if possible, and this must be prevented. I have made you one of the executors of my will, for I know you to be a just man. Do not forget my injunctions as you would escape the wrath of God! Good by.'

"When I turned to reply he was nowhere in sight, and, astonished beyond expression, I rushed out to intercept him, but he was not in my yard, neither had my family seen or heard anyone pass out. As I was making ready to return my neighbor's call for the purpose of asking him some questions regarding the business with which he had intrusted me, a gentleman came to my house with information that the good man had just expired at home in his bed, to which he had been confined for more than a week, unknown to me. As this death notice came some 30 minutes after my talk with the man, and more than an hour after his entrance to my house, it became evident that I had held converse with his spirit while he was yet alive!"

Another gentleman related an incident with some features similar to the foregoing. "A trance medium well-known in Cincinnati," said he, "had described several spirits for my benefit, when he suddenly exclaimed: 'Here is the spirit of Colonel Henry!'

"'Impossible,' I replied, 'for he is not dead.'

"'That's so. He says he isn't dead, but he's anxious to see you.'

"'What does he want?'

"'He'll tell you when you meet.'

"I cut my sitting short and called upon Colonel Henry. He had been looking for me since morning, and was at the moment of my call, writing me a letter on a matter of prime importance in a business way. When I told him of the incident with the medium he was much agitated, saying that his anxiety had been very great to see me at about the time of sitting, for our business was of such a character that he hesitated about committing it to writing. He took a great deal of stock in Spiritualism from that day onward, but before it had been the subject of his merciless ridicule."

T. P.



THE FOX HOME.

Has Notions and a Plan of His Own.

To the Editor:—I notice in your paper of November 21, an article by Mr. S. B. York, wherein he entreats all Spiritualists to consider the question of purchasing the Fox home in Hydesville, N. Y. He says "the plan cannot fail to meet the approval of every consistent Spiritualist."

I ask in the name of Spiritualism, pure and true, if that is the most spiritual way in which to keep green the memory of those gifted women who drew aside the black veil of crude superstition and presented to the world an old yet new teaching, pure and bright? Would it not be more in harmony with the purpose of those noble minds, to lift higher and to enhance the work which they have begun?

Spiritualism teaches us that it is the spiritual and not the physical body that should be remembered after the latter is cast aside? Then why should the physical portion of the birthplace of modern thought be rebuilt and maintained, at no little expense, when hundreds of good and worthy mediums, who constitute a great part of the foundation of modern Spiritualism, are actually suffering for the want of the necessities of life. If the "spirit" was in comfortable circumstances all Spiritualists should gladly give their mite, that the "physical" might be retained.

I would suggest that a committee of men and women be appointed by the Spiritualists of this country to receive donations, not for the benefit of the physical, but for the benefit of the spiritual, and thus strengthen the cause which the Fox Sisters have given to the earth.

Every creed, every religion has its Mecca or its Jerusalem. It has some place which is sacred to its followers. Shall broad, noble Spiritualism belittle itself with a "holy land?" Shall it bow down before a tall marble monument, and say, with the dust of Christianity in its teeth: We worship thee, O, Monument! because thou standest where a trinity of noble women stood. Or shall it with the light of Independence like a halo round its head, proclaim to the world: We shall not close our hearts to the suffering humanity around us, but we will strive with might and main to benefit our fellowmen, that the memory of the Fox Sisters "shall not perish forever from the earth."

TOM. P. HUGHES.

AN IDEA TO THINK ON.

To the Editor:—I take up my pencil with the impression that it is my duty to come to the front with an idea which to me is becoming more and more interesting every day.

After reading the sketch of the "U. S. Church Army" and then taking up "The Progressive Thinker" and reading the speech made by S. P. Putnam at the opening of the Freethought Federation, I am anxious to present my idea of what would be the best plan to present this idea of liberty to the general public.

We want to reach the masses and thereby create sentiment. Let us begin by preparing a constitution and by-laws for a "Liberty Club," and organize the liberty people in a voting precinct, that will organize, if there are not more than three men and women together, and let the first object of this organization be to secure the time and place for public meetings, which shall be known as Liberty Meetings, and shall be held at least once each month, and as often as once a week or more if the club thinks best.

And let us organize as many precincts as we can, and if we can organize the whole county, why not have a delegate county club which could give annual semi-annual, or quarterly sessions to review the work of the county. If we had counties organized in this way, there would be no trouble in circulating petitions for any reform measure. I have been gathering my best ideas together for the purpose of arranging a constitution and by-laws for just such an organization. If the lecturers and mediums all over the country would take hold of the work, and secure the necessary papers for a thorough organization, we could soon have Liberty talks, Liberty papers read, or articles from Freethought papers read, in every precinct in the United States every month. And many of the features of liberty would be brought out at these meetings. There are many men and women living in every county who would answer calls to speak or read papers on the subject of freethought, the meaning of which is comprehended in the word liberty; in fact, if we have full liberty we will fully investigate every question which is brought before us.

This Liberty Club can be brought into use in the furtherance of every needed reform in this great country.

There is much more that I would like to say on this subject, but I will wait and see what others have to say about it.

W. T. GREENE.

Unionville, Mo.

THAT SYMPOSIUM.

To the Editor:—Your Symposium in No. 355, "Christian or Not Christian," is fine, is true, is timely and good. Let us all take heed and govern ourselves accordingly. Now can't you give us another from some of the level-headed men and women in the ranks of your readers, on the topic: Church or No Church?

Why should Spiritualism, which at the present rate of increase will soon capture the earth, cling to and ape the follies and foibles of a dead creed—a dead churchianity? Dead and damned, I felt like saying, after reading this extract from a sermon by Rev. Spurgeon, on the resurrection:

"When thou diest, thy soul will be tormented alone; that will be a hell for it; but at the day of judgment thy body will join thy soul, and then thou wilt have two hells, thy soul sweating drops of blood, and thy body suffused with agony. In fire exactly like that which we have on earth thy body will lie asbestos-like, forever unconsumed, all thy veins roads for the feet of pain to travel on, every nerve a string on which the Devil shall forever play his diabolical tune of Hell's Unutterable Lament."

Why should an association of Spiritualists call themselves a church? And why "Pastor?" and why "Ordination," and why "Reverend? As the old Roman said: "Are we men and suffer such dishonor?"

Yes, give us another symposium and ask Hudson Tuttle, "the bravest Roman of them all," to furnish the leading article.

T. W. MERRITT.

"The Bridge Between Two Worlds.' By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical bodies and their psychical bodies with universal nature, and their souls with the higher intelligences, to come into closer connection with the purer realms of the Spirit-world. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, $1; paper, 75 cents.

PROF. BARRETT'S ADDRESS.

Other Subjects Treated of Especial Interest.

Why remain in ignorance? Why don't you keep posted in regard to the great Spiritualistic movement? Prof. Barrett delivered an address before the National Association of Spiritualists. It was an important one, and should be read by every Spiritualist in this broad land. We have had his address (which covers three pages of The Progressive Thinker) and five other important lectures and articles embodied in one paper, which we propose to send forth to illuminate the minds of those who have not had an opportunity to read them.

The first page of this paper contains the lecture by Col. Ingersoll, given in a Chicago pulpit. It scintillates throughout,

The second page contains a highly interesting lecture by Mrs. Cora L. V. Richmond, on the "Dwellings of the Dead."

The third page has a splendid article on "Science versus Theology," in review of Andrew D. White's two superb volumes.

The fourth page has another excellent lecture by Mrs. Cora L. V. Richmond, on "Spiritual Unfoldment."

The fifth page is very suggestive throughout, and is devoted to the "Hindoo Teachers—They Will Try to Capture the United States."

On the sixth page commences Prof. Barrett's admirable address, occupying three pages. In order that all whom this notice may reach, can secure this address, as well as the other lectures and articles, we have made arrangements to have 10,000 copies printed to be sent out free to every new trial or yearly subscriber. This paper is well worth 25 cents. Every Spiritualist who wishes to know what has been going on should carefully read it. Our regular subscribers have, of course, had the contents thereof.

We will also, in connection with this paper, send out another equally as valuable. The first page contains an excellent lecture by Virchand R. Gandhi, a learned Hindoo. The remaining seven pages contain the wonderfully thrilling narrative (founded on facts) entitled, "The Night the Light Went Out," exhibiting many of the inside workings of the Catholic Church. Besides the address by Mr. Ghandi and the remarkable narrative, "The Night the Light Went Out," the first page has an excellent communication obtained through Oulja. The second page has a startling statement in reference to the "Romish Octopus—It Is Winding Its Poisonous Coils Around Washington." The poem on the same page, "The Sad Picture of a Wrecked Human Life," is wonderfully suggestive. The third page has a striking illustration showing how the Romish Church treats heretics. This page and the fourth also have a continuation of the "Romish Octopus." The fifth page has that remarkable poem, "St. Peter At the Gate." Every freethinker should read it. It is full of excellent "points." It also contains interesting facts in reference to the Romish Church and offices. The sixth, seventh and eighth pages have the following: "Monasteries and Convents—Where Those Alive Are Entombed." "Rider Haggard and the Immuring of Nuns." This paper alone is well worth the price of a year's subscription.

Every Spiritualist in this broad land should have these two papers. They will be sent to anyone for five cents per copy, or ten cents for the two papers. Stamps received. Remember, please, that these two papers are sent out FREE to all NEW trial or yearly subscribers.

VERILY, WHAT NEXT?

Under the head of "A New Programme," we announced a radical new departure from the general routine of work assumed by the average Spiritualist paper. We do not follow old established usages unless we are thoroughly convinced that they are the best, which is very rarely the case. We established the original dollar Spiritualist paper, and introduced a new era in the line of Spiritualistic journalism. Others have followed after us, but in all candor the only thing in which they have equalled us, is in the price of the paper—one dollar.

We now have three books which we send out at a nominal cost to our subscribers: The two volumes of the Encyclopaedia of Death, and Life in the Spirit-World, and The Next World Interviewed. The three volumes will be sent out to those who remit a year's subscription to The Progressive Thinker The Encyclopaedia of Death and Life in the Spirit-World, when ordered singly, will be sold at 50 cents per copy. The Next World Interviewed at 35 cts. Those who order the three books at one time will get them as follows:

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According to Old Records.

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A translation from Japanese, made under the auspices of the Rev. Shaku Soyen, delegate to the Parliament of Religions. Was lately published in Japan. Price $1. For sale at this office.

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CRIME DISCOVERED — SPIRIT PLAYMATES—SUICIDE PREVENTED—SPIRIT SERENADE, ETC.

Incidents in the experience of responsible investigators into things occult are in unusual demand, says the Cincinnati Enquirer. Their relation is, therefore, continued from the developments at a conference meeting which was partially reported in the Enquirer of last Saturday.

Mr. Ellisman said: "As some of you know, I am a Canadian. When I was living at Richmond, Quebec, an Irish family arrived there and found quarters at a second-rate hotel. Soon it was learned that the wife was a spirit medium with remarkable powers, and many demands were made upon her time by investigators. At length the landlord became sufficiently interested to indulge in a sitting, but its developments were of a character which he could not have apprehended. The spirit of his first wife—she had been many years deceased—brought an astounding message. She detailed the means he employed to murder her, and how he had cut her body in pieces to hide the crime, followed by his cowardly flight from Ireland to America She referred to his second marriage after a short residence in Canada, and described several burglaries and highway robberies of which he had been the leader in that part of the Dominion.

"With great solemnity she warned him to eschew his evil practices and lead a better life. The man was darkly moody for a few days and then became violently insane, necessitating his close confinement. In his ravings he repeated a long and most abhorrent record of crime and implored vengeance upon his betrayer. In a month the foul fiend had exhausted the victim and he died a horrible death. The wife murder and many other crimes were subsequently verified, but it was given out that the poor wretch became insane through Spiritualism."

SPIRIT PLAYMATES.

A lady gave some interesting incidents. "I saw spirits when yet a child and had them for playmates," said she. "Their words were just as natural as those of mortal children. For a long I could not distinguish them from my mortal playmates, except by their loving words and affectionate demeanor.

"They were with me every day; that is, some of them were, and as many as fifty I knew by name. A few were spirit children of near neighbors, and sometimes I was entrusted with messages to their parents which created intense feeling, for it was said these communications contained information it was so impossible for me to know anything about.

"One little girl insisted upon sending her 'best and dearest love to mamma' every time I saw her, and this was said to have been the form of her affectionate expression in earth life. A tiny boy spirit frequently requested me to tell his father that the whipping he received did not make him sick, that he would not have cried but for scarlet fever. I never delivered this message, but once, for then it pained the poor father almost to distraction. He cried bitterly. Neither did I tell the dear little spirit of the sorrowful effect of his message, and he seemed to think that I delivered it as often as he requested.

"One day a great number of my spirit friends joined me in a flower party. We had roses, daises, lilacs and pansies in abundance and were exchanging them with each other and admiring the various combinations in which they could be grouped, when we were interrupted by three rude boys who snatched my flowers and trampled them in the dust, at the same time calling me 'Crazy Kate.' Their triumph was short. A great swarm of hornets came down upon them and they were stung on the face, neck and hands till they screamed with pain. The little spirits brought a hornets' nest and broke it among them to inflict immediate punishment for their cruelty to a helpless child. This I know, for with my own eyes I saw it done, which the boys could not see.

"When on another occasion we were assembled for friendly converse a huge animal of the boyine species came raging in our direction. The spirit of a little girl said she could turn his course, and she did so with the celerity of thought by placing a bunch of nettles in his nostrils. With a roar of pain he made all possible haste to get away from our vicinity, and I never saw him more.

"There was a day when I sorely needed company, but no spirits came till quite late in the afternoon, and then there were but two. Answering my request for an explanation, they said it was an occasion when many spirits were advanced to a higher sphere of labor, and, as these could not return to the earth plane, their companions had remained to witness their exaltation. Some of my accustomed playmates were among those advanced, and it made me very sad, but I was promised frequent messages from them, and

THE COMPACT HAS BEEN KEPT.

"Other spirit friends soon took their places in our little circle, and hand in hand we have gone forward, with love ever increasing. It is a condition full of happiness and that peace which passeth mortal understanding."

A gentleman named Gilman said: "I have an acquaintance who is a bank teller. He has held his situation more than 20 years, is very conservative, and no one would suspect him of Spiritualism. He is a Spiritualist almost without his own knowledge. The position he prides himself upon is that of an investigator. One evening, at the residence of a medium, he was informed by a spirit that he had left his safe unlocked. 'That is impossible,' said he, but thereupon he left the house to reassure himself. The night watchman admitted him to the bank, where he found the spirit's message verified. The safe door was closed, but not locked.

At another time, at the home of the same medium he was told that next day he would find his cash $100 short, and that in a few days it would be returned to him from a distant city. The message proved true in all particulars. He was informed through a slate-writing medium that the indorsement upon a certain note was forged. Next day he sent for the maker of the document and told him it must be immediately taken up, and so it was, without question, although it had more than two months to run before maturity. To his sight counterfeit bank notes are always overspread with a crimson tint not apparent to others, and hence his judgment of paper money is regarded as miraculous.

SPIRIT SERENADE.

A newspaper man gave this item: "My father was a musician—master of several instruments. He performed well upon the piano, harp, violin and guitar, and at various periods of his life he gave instruction upon all these instruments. One night, in the spring of 1889, I was awakened by a serenade upon the instruments I have mentioned and immediately I recognized the peculiar touch of my father upon each; yet they were played in concert! The sounds came from the yard in front of my residence, but I could see no one there, and a moment's reflection indicated how absurd it was to suppose that anyone was there with a piano. On four successive nights this remarkable serenade was repeated in jubilant measures, without a trace of sadness. On the morning of the fifth day intelligence reached me that at about the hour corresponding with the first musical manifestation the dear father was drowned in Lake St. Louis, Ontario. The same manifestations have since been repeated scores of times, and they are certainly the work of spirits. How else are they to be accounted for?"

BETTER THAN SUICIDE.

A Covingtonian related interesting details to this effect: "Several years ago a man named Clark, at that time in my service, came to me and announced that he had a confession to make. He felt it to be a duty, the performance of which might result in the forfeiture of my respect. A few days previous to this conversation he had experienced an extremely bitter and almost unbearable disappointment, and, being of an impulsive nature, had resolved on suicide. Retiring to a secluded spot with the design of carrying out this purpose, just as he raised his pistol to his head a hand was placed upon his hand and the word 'stop' pronounced in an authoritative tone!

"No one was in sight, but he felt that an invisible presence had interfered in his behalf. Greatly frightened, he returned to his work. Next day the idea entered his mind that the hand and voice were creatures of a sensitive imagination, and the trouble being still upon him, he resolved upon a second attempt at self-destruction. Repairing to a place still more secluded than that chosen on the day before, he sat down to change the cartridges in his revolver. Having removed those it contained, and just as he was about to insert the first fresh cartridge, the weapon was wrenched from his hand and thrown 40 feet away. Looking for the cause of this rude interference he saw a form of great beauty, with clear complexion, large, lustrous eyes, full lips, pearly teeth, and countenance bright as the morning. 'Rash man!' exclaimed this apparition; 'you cannot tamper with mortal life without imminent peril to your immortal condition. Besides, mark me, you were born for a more exalted purpose than you have comprehended. Your career will yet prove noble and successful. Become acquainted with your powers and use them to the best advantage, and then you will wonder how this little disappointment could unman you for a moment. No more repining, no more depression, but courage and manliness instead, and you will win fame and fortune.'

"This was all. You will agree that it was enough. It was fully sufficient to banish all idea of suicide from the man's mind, and animate him by a worthy ambition. He deprecated my anger, but I assured him of sympathy and congratulated him on the advantage of a lesson and a prognostication of so much apparent significance. He asked for advice. I counseled him in a general way, but quite unsatisfactorily to him and myself. Affairs moved forward in the old style, for several months, except having found Clark more attentive to his duties than before, his salary had been advanced accordingly.

"But there was an abrupt turning point. He came to my house one Sunday evening, and it was immediately evident to me before he spoke that something had happened. It was a vision. More than this—the vision had come to him three nights in succession, in identically the same features and a triplication of every detail. The radiant form that snatched away the revolver and prevented his destruction came on each of the three occasions and addressed him, advising him to go to Chicago, where, he was assured, great good fortune awaited his acceptance. The business in which he was to engage was plainly indicated, and he was told how to proceed to secure a position immediately.

"The vision had impressed Clark so emphatically that he had already determined to go to Chicago, and nothing was left for me but acquiescence. He had saved a little money; I added a little; and in a week he removed to the great city he had never before seen. The man was successful from the beginning. Everything prospered with him, and now he is rich in material wealth and good deeds. I know that his charities exceed my entire income, and that he is a blessing to himself and humanity. The result is nothing but good. Whence came the influence which saved this man from self-murder and made of him a most estimable citizen?"

A SPIRIT GUARDIAN.

Said Colonel Charles Stratton: "I am often asked to explain what it was that made me a Spiritualist, and I experienced no difficulty in finding an answer satisfactory to myself. I do not know just when it first dawned upon my mind that spirit return was an assured fact. The conviction came gradually, not in a spasm, and knowledge followed fast upon belief. If I understood what is meant by 'conversion,' in a religious sense, it was not that through which the light reached me, but rather it came as to a child in a kindergarten—objectively.

"For years before I saw that which finally brought knowledge, I felt its presence and heard its movement. Influenced, often against my convictions; followed, and plans upon which my heart was set ruthlessly frustrated by an invisible, but irresistible force, I felt as if tethered in act and limited in range like one circumscribed by arbitrary metes and bounds. Resistance was futile. That which held me captive was gentle but inexorable. Its fiat of 'thus far and no farther' had not a hair's breadth of elasticity, and, without the cognizance of my nearest friends, I was helpless a prisoner. I shrank from describing this state and suffered its annoyances in silence.

"Twenty years ago I had audible evidence that I was followed almost constantly. The sound of footsteps came to my ears as if produced by one in close pursuit, but when I turned no one was there. No matter how suddenly I whirled about, the step was still behind me; no matter how high the fence or broad the ditch I vaulted over, the patter of pursuing feet kept time with those in advance. How my daily associates failed to observe this phenomenon was almost as much of a mystery as the thing itself. At the same time it was a relief to me.

"One night I was awakened by a loud and unusual noise in my room. This occurred some three years subsequent to my first consciousness of the audible footsteps. Seated near the bed was a middle-aged gentleman of benign aspect. A strange, mellow, rosy light illuminated his face and made him grandly apparent from the waist upward. He brought his own light, and it was above criticism. I gained a sitting posture and tried to speak, but at first my throat was too dry. My visitor smiled as he noticed the futility of the effort and bowed courteously as if to afford encouragement for an additional trial. Finally, in a hoarse whisper, I managed to articulate 'good evening.' The salutation was returned, and the gentleman said:

"'You and I have long been friends without your knowledge. You knew that you had an invisible mentor, who sought your good, but of his identity you were in darkness. I am he who has persistently sought to bless and many times was only able to annoy you. Now I feel that we should have a better understanding of our relations to the end that any service I may be able to render will be direct and immediate. I am your grandfather; father of your mother.'

"'Name?' I queried.

"'Abner Jencks Billings, for my father and uncle.'

"Knowing this to be correct, I felt reassured and in the mood to talk. 'What is your business with me?' I asked.

"'To bring you good. Like myself at your age you are peculiarly susceptible to temptations of a certain kind, and, while these were calamitous to me, I wish to impress upon you their vanity and worthlessness. On the other hand, there is not a purer or more exalted mortal condition than that to be cultivated,

IN THE MARRIAGE STATE,

which you have avoided too long. Marriage is the truest safeguard, not only for a Stratton or Billings, but for the entire body of humanity, with just enough exceptions to prove the rule. This you believe, but do not practice, indicating that you are hypocritical?

"'Sir!'

"'Oh, among post mortem gentlemen there is no nicety of phrase. We speak out the truth, without beating around the bush for highly polished words, and ordinary sense informs you that I mean no offence by coming direct to the point. In an advisory way I tell you to get married; get a good wife; take time to make a proper selection, but do not delay. You understand me and the real object of my advice. Act!'

"He dissolved out of sight and left the room in darkness, but in his words I felt the force of a peculiar enlightenment Mentally I was too much elated to sleep. The admonition of my visitor was so fully in accord with my inclinations that I wondered at the long neglect with which I had treated the subject, and arising from bed, I managed to write an awkward letter to a young lady friend, requesting permission to call upon her at a time specified. Her cordial reply fixed the date for the beginning of my brief courtship, and in five months I was a benedict, blissful and contented—a condition which constantly amplifies its enjoyments with the passing years and day by day confirms my admiration of Spiritualism. My benign guardian comes to us frequently, sometimes with wholesome advice, always with a cheery benediction."

TWO VAGRANT APPARITIONS.

An aged debater related this anecdote: "It was near 40 years ago when I saw as strange a thing as ever came to me at a seance. A gentleman who had been my neighbor for a long period called upon me in a social way and engaged in a lengthy talk about his own affairs. This was surprising for the reason that he was an exceedingly modest man, decidedly reserved and never inclined to talk about himself of his family. But on this occasion he was wearisomely egotistical, dwelling long upon his pedigree, experience, the achievements of his ancestors and his own phenomenal success as a business man. He had become very rich, principally through his own unaided efforts. Finally, as he arose to leave, he said:

"'I want you to see that justice is done Mrs. L.—his elder daughter—in the settlement of my estate. There may be a disposition on the part of some of the heirs to take advantage of her, if possible, and this must be prevented. I have made you one of the executors of my will, for I know you to be a just man. Do not forget my injunctions as you would escape the wrath of God! Good by.'

"When I turned to reply he was nowhere in sight, and, astonished beyond expression, I rushed out to intercept him, but he was not in my yard, neither had my family seen or heard anyone pass out. As I was making ready to return my neighbor's call for the purpose of asking him some questions regarding the business with which he had intrusted me, a gentleman came to my house with information that the good man had just expired at home in his bed, to which he had been confined for more than a week, unknown to me. As this death notice came some 30 minutes after my talk with the man, and more than an hour after his entrance to my house, it became evident that I had held converse with his spirit while he was yet alive!"

Another gentleman related an incident with some features similar to the foregoing. "A trance medium well-known in Cincinnati," said he, "had described several spirits for my benefit, when he suddenly exclaimed: 'Here is the spirit of Colonel Henry!'

"'Impossible,' I replied, 'for he is not dead.'

"'That's so. He says he isn't dead, but he's anxious to see you.'

"'What does he want?'

"'He'll tell you when you meet.'

"I cut my sitting short and called upon Colonel Henry. He had been looking for me since morning, and was at the moment of my call, writing me a letter on a matter of prime importance in a business way. When I told him of the incident with the medium he was much agitated, saying that his anxiety had been very great to see me at about the time of sitting, for our business was of such a character that he hesitated about committing it to writing. He took a great deal of stock in Spiritualism from that day onward, but before it had been the subject of his merciless ridicule." T. P.



THE FOX HOME.

Has Notions and a Plan of His Own.

To the Editor:—I notice in your paper of November 21, an article by Mr. S. B. York, wherein he entreats all Spiritualists to consider the question of purchasing the Fox home in Hydesville, N. Y. He says "the plan cannot fail to meet the approval of every consistent Spiritualist."

I ask in the name of Spiritualism, pure and true, if that is the most spiritual way in which to keep green the memory of those gifted women who drew aside the black veil of crude superstition and presented to the world an old yet new teaching, pure and bright? Would it not be more in harmony with the purpose of those noble minds, to lift higher and to enhance the work which they have begun?

Spiritualism teaches us that it is the spiritual and not the physical body that should be remembered after the latter is cast aside. Then why should the physical portion of the birthplace of modern thought be rebuilt and maintained, at no little expense, when hundreds of good and worthy mediums, who constitute a great part of the foundation of modern Spiritualism, are actually suffering for the want of the necessities of life. If the "spirit" was in comfortable circumstances all Spiritualists should gladly give their mite, that the "physical" might be retained.

I would suggest that a committee of men and women be appointed by the Spiritualists of this country to receive donations, not for the benefit of the physical, but for the benefit of the spiritual, and thus strengthen the cause which the Fox Sisters have given to the earth.

Every creed, every religion has its Mecca or its Jerusalem. It has some place which is sacred to its followers. Shall broad, noble Spiritualism belittle itself with a "holy land?" Shall it bow down before a tall marble monument, and say, with the dust of Christianity in its teeth: We worship thee, O, Monument! because thou standest where a trinity of noble women stood. Or shall it with the light of Independence like a halo round its head, proclaim to the world: We shall not close our hearts to the suffering humanity around us, but we will strive with might and main to benefit our fellowmen, that the memory of the Fox Sisters "shall not perish forever from the earth." TOM. P. HUGHES.

AN IDEA TO THINK ON.

To the Editor:—I take up my pencil with the impression that it is my duty to come to the front with an idea which to me is becoming more and more interesting every day.

After reading the sketch of the "U. S. Church Army" and then taking up "The Progressive Thinker" and reading the speech made by S. P. Putnam at the opening of the Freethought Federation, I am anxious to present my idea of what would be the best plan to present this idea of liberty to the general public.

We want to reach the masses and thereby create sentiment. Let us begin by preparing a constitution and by-laws for a "Liberty Club," and organize the liberty people in a voting precinct, that will organize, if there are not more than three men and women together, and let the first object of this organization be to secure the time and place for public meetings, which shall be known as Liberty Meetings, and shall be held at least once each month, and as often as once a week or more if the club thinks best.

And let us organize as many precincts as we can, and if we can organize the whole county, why not have a delegate county club which could give annual semi-annual, or quarterly sessions to review the work of the county. If we had counties organized in this way, there would be no trouble in circulating petitions for any reform measure. I have been gathering my best ideas together for the purpose of arranging a constitution and by-laws for just such an organization. If the lecturers and mediums all over the country would take hold of the work, and secure the necessary papers for a thorough organization, we could soon have Liberty talks, Liberty papers read, or articles from Freethought papers read, in every precinct in the United States every month. And many of the features of liberty would be brought out at these meetings. There are many men and women living in every county who would answer calls to speak or read papers on the subject of freethought, the meaning of which is comprehended in the word liberty; in fact, if we have full liberty we will fully investigate every question which is brought before us.

This Liberty Club can be brought into use in the furtherance of every needed reform in this great country.

There is much more that I would like to say on this subject, but I will wait and see what others have to say about it. W. T. GREENE.

Unionville, Mo.

THAT SYMPOSIUM.

To the Editor:—Your Symposium in No. 355, "Christian or Not Christian," is fine, is true, is timely and good. Let us all take heed and govern ourselves accordingly. Now can't you give us another from some of the level-headed men and women in the ranks of your readers, on the topic: Church or No Church?

Why should Spiritualism, which at the present rate of increase will soon capture the earth, cling to and ape the follies and foibles of a dead creed—a dead churchianity? Dead and damned, I felt like saying, after reading this extract from a sermon by Rev. Spurgeon, on the resurrection:

"When thou diest, thy soul will be tormented alone; that will be a hell for it; but at the day of judgment thy body will join thy soul, and then thou wilt have two hells, thy soul sweating drops of blood, and thy body suffused with agony. In fire exactly like that which we have on earth thy body will lie asbestos-like, forever unconsumed, all thy veins roads for the feet of pain to travel on, every nerve a string on which the Devil shall forever play his diabolical tune of Hell's Unutterable Lament."

Why should an association of Spiritualists call themselves a church? And why "Pastor?" and why "Ordination," and why "Reverend? As the old Roman said: "Are we men and suffer such dishonor?"

Yes, give us another symposium and ask Hudson Tuttle, "the bravest Roman of them all," to furnish the leading article. T. W. MERRITT.

"The Bridge Between Two Worlds.' By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical bodies and their psychical bodies with universal nature, and their souls with the higher intelligences, to come into closer connection with the purer realms of the Spirit-world. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, $1; paper, 75 cents.

PROF. BARRETT'S ADDRESS.

Other Subjects Treated of Especial Interest.

Why remain in ignorance? Why don't you keep posted in regard to the great Spiritualistic movement? Prof. Barrett delivered an address before the National Association of Spiritualists. It was an important one, and should be read by every Spiritualist in this broad land. We have had his address (which covers three pages of The Progressive Thinker) and five other important lectures and articles embodied in one paper, which we propose to send forth to illuminate the minds of those who have not had an opportunity to read them.

The first page of this paper contains the lecture by Col. Ingersoll, given in a Chicago pulpit. It scintillates throughout.

The second page contains a highly interesting lecture by Mrs. Cora L. V. Richmond, on the "Dwellings of the Dead."

The third page has a splendid article on "Science versus Theology," in review of Andrew D. White's two superb volumes.

The fourth page has another excellent lecture by Mrs. Cora L. V. Richmond, on "Spiritual Unfoldment."

The fifth page is very suggestive throughout, and is devoted to the "Hindoo Teachers—They Will Try to Capture the United States."

On the sixth page commences Prof. Barrett's admirable address, occupying three pages. In order that all whom this notice may reach, can secure this address, as well as the other lectures and articles, we have made arrangements to have 10,000 copies printed to be sent out free to every new trial or yearly subscriber. This paper is well worth 25 cents. Every Spiritualist who wishes to know what has been going on should carefully read it. Our regular subscribers have, of course, had the contents thereof.

We will also, in connection with this paper, send out another equally as valuable. The first page contains an excellent lecture by Virchand R. Gandhi, a learned Hindoo. The remaining seven pages contain the wonderfully thrilling narrative (founded on facts) entitled, "The Night the Light Went Out," exhibiting many of the inside workings of the Catholic Church. Besides the address by Mr. Ghandi and the remarkable narrative, "The Night the Light Went Out," the first page has an excellent communication obtained through Ouija. The second page has a startling statement in reference to the "Romish Octopus—It Is Winding Its Poisonous Coils Around Washington." The poem on the same page, "The Sad Picture of a Wrecked Human Life," is wonderfully suggestive. The third page has a striking illustration showing how the Romish Church treats heretics. This page and the fourth also have a continuation of the "Romish Octopus." The fifth page has that remarkable poem, "St. Peter At the Gate." Every freethinker should read it. It is full of excellent "points." It also contains interesting facts in reference to the Romish Church and offices. The sixth, seventh and eighth pages have the following: "Monasteries and Convents—Where Those Alive Are Entombed." "Rider Haggard and the Immuring of Nuns." This paper alone is well worth the price of a year's subscription.

Every Spiritualist in this broad land should have these two papers. They will be sent to anyone for five cents per copy, or ten cents for the two papers. Stamps received. Remember, please, that these two papers are sent out FREE to all NEW trial or yearly subscribers.

VERILY, WHAT NEXT?

Under the head of "A New Programme," we announced a radical new departure from the general routine of work assumed by the average Spiritualist paper. We do not follow old established usages unless we are thoroughly convinced that they are the best, which is very rarely the case. We established the original dollar Spiritualist paper, and introduced a new era in the line of Spiritualistic journalism. Others have followed after us, but in all candor the only thing in which they have equalled us, is in the price of the paper—one dollar.

We now have three books which we send out at a nominal cost to our subscribers: The two volumes of the Encyclopaedia of Death, and Life in the Spirit-World, and The Next World Interviewed. The three volumes will be sent out to those who remit a year's subscription to The Progressive Thinker The Encyclopaedia of Death and Life in the Spirit-World, when ordered singly, will be sold at 50 cents per copy. The Next World Interviewed at 35 cts. Those who order the three books at one time will get them as follows:

Vol. I. of the Encyclopaedia.....	$ .45
Vol. II. of the Encyclopaedia.....	.45
The Next World Interviewed.....	.35
Total	$1.25

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GENERAL SURVEY

The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Communications must always be accompanied by the full name and address of the writer, or no attention will be paid to them.

The Banner of Light says: "During the Sundays of December, 1896, Prof. W. M. Lockwood, the widely-known and eminent spiritual physicist, of Chicago, Ill., will deliver the following course of educative and interesting lectures, under the auspices of the Boston Spiritual Temple, Berkeley Hall, Boston: 1—The Spirituality of Nature's Elements and Forces; 2—Spiritualism the Basis of Evolution; and Its Philosophy the Only Foundation of Moral Ethics; 3—The Five Senses of Man; or the Relation of Molecular Modes of Motion to Consciousness; 4—The Spiritual (Molecular) Hypothesis of Nature, or the Philosophy of Co-relations; 5—How Do We Improve Each Other, and How Does the Spirit-World Impress Us?; 6—Nature and Its Data the Thesis of all True Philosophy; 7—What Is Intemperance? Do You Know?; 8—The Human Soul a Progressive, Conscious Entity."

Will C. Hodge is serving the First Spiritualist Church of Rochester, Ind., for the month of December. Is open for engagements on liberal terms for the season of 1897. Address Rochester, Ind., care Major Bitters.

Mrs. Julia M. Walton will answer calls to lecture. Address her at No. 603 South Mechanic street, Jackson, Mich.

Mrs. Jane W. Bruner is in the city, and is open for engagements in the lecture field on her special subjects: "Nunneries Are Pagan Institutions; Why Roman Catholic Italy, Mexico and Guatemala Have Abolished Nunneries and Convents, etc." Mrs. Bruner has traveled extensively and made the monastic system a complete study, and is the best informed woman in the United States on the so-called religious orders of the Roman Catholic church. Address 6142 Ingleside avenue, Chicago, Ill.

Mrs. S. A. Durkee writes from Independence, Iowa: "The Spiritualists of this place have had a treat through the ministrations of that grand instrument for the spirit-world, Isa Wilson Kayner. She and her genial husband have been with us three weeks; they gave lectures on Sundays at G. A. R. hall, followed by test psychometric readings that pleased the Spiritualists, gave the skeptic food for thought, and caused the tears to start to the eyes of the materialist, as the names of dear departed ones were given full and clear. The fire tests and treatments were wonderful. An encouraging feature of Mrs. Kayner's meetings was the increase in numbers of listeners each succeeding Sunday, so that the third or last meeting numbered three or four times as many persons as the first, with seats all taken and some standing. They left here for St. Joseph, Mo., Wednesday evening, taking with them the good wishes and Godspeed of their newly-made and other friends."

Carl A. Wickland writes: "Myself and wife called at your office a few days ago, having just arrived from Eau Claire, Wis., where we stayed ten weeks, conducting private and public test circles, and succeeded in convincing a good many of the truth of spirit return, and especially were we successful among Catholics, whom we find the easiest to convert to our philosophy. We find that we are the most successful when we leave their creeds alone, and simply present our philosophy, and leave the deciding as to which is the best doctrine—ours or theirs—to themselves. It seems that when one begins, or attempts to convert anyone by first abusing their old creed, it often has a tendency to make them angry or disgusted, and they will, perchance, never want to listen to Spiritualism any more—and what have we gained? But who would attempt or expect to convert a criminal by means of first throwing stones at him, or abusing him for the wrong he has done, expecting thereby to win his love and respect? No! All we need do is to show them a better way, if we have it, and they will not be slow in choosing the best one. We are now located at 206 Oak street, on the North Side, Chicago, where we may remain for the winter, with the intention of organizing a society here if it be possible, missionary work being our special duty. My wife is a trance medium, and I do what talking I can and also give testimony of the fact of the power of the planets in largely influencing in our character building. We shall give public test circles at our rooms, Tuesday evenings."

Societies or camp-meetings desiring to make engagements for lectures for 1897, can address Dr. J. H. Randall, People's Institute, Chicago, Ill., until February next.

In a lecture entitled "Foregleams," B. F. Underwood proves conclusively that prevision or foresight beyond the mind's normal powers of forecasting the future, is a fact, and he presents some profoundly interesting reflections upon the subject—interesting especially to Spiritualists and to all "psychical researchers." Societies wishing to hear Mr. Underwood's lecture upon this and kindred subjects which he has made a special study, should address him at 353 Evanston avenue, Chicago, Ill.

Eva Payne Hopkins writes from Owasso, Mich.: "For several weeks we have had no regular meetings, but have held conferences each Sunday morning. Until two weeks ago Mrs. Julia M. Walton, of Jackson, Mich., came to us and gave two lectures, the morning subject being 'Re-embodiment,' upon which subject many good points were made. The evening subject was 'Can We by Searching Find Out God?' Mrs. Walton talked to a large and appreciative audience and closed her remarks with an improvised poem. One week ago, November 22, Mrs. Bussell, of Chicago, was with us. A conference meeting was held in the morning which was largely attended. In the evening Mrs. Bussell, assisted by the writer, held a meeting which seemed to be appreciated by all. The Wednesday evening meeting was well attended. Next month we are to have Mrs. Walton with us during the entire month. She is an old and tried worker and we expect good results from her stay among

Prof. J. Madison Allen spoke in Springfield, Mo., South Side Society, the last six Sundays preceding December, and will visit various points in Missouri as State missionary and organizer during the month of December unless prevented by the too long continuance of his wrestle with la grippe. As secretary of the Missouri State Association, he invites correspondence from each and every city, village and rural settlement throughout the State; so that the spiritual forces of the entire field may be brought into sympathetic touch and active unity. By means of a system of general distribution and co-operation, all may be made acquainted; the most remote corner or quiet nook can be reached and perhaps visited personally, and incalculable good accomplished. A complete census is needed. Write at once. Address at 233 Commercial street, Springfield, Mo."

Mrs. A. A. Averill writes from Lynn, Mass.: "The Lynn Spiritualists' Association is having very successful and interesting meetings this season; the attendance so far has exceeded our expectations, the receipts at the door more than paying expenses. We have the present month the ever popular trance speaker, Oscar A. Edgerly, who is giving a course of most eloquent and scientific lectures, and attracting a large number of thinking people who do not usually attend spiritual meetings. We have most excellent talent engaged for the future: Moses Hull, Tillie N. Reynolds, Joseph D. Stiles and others. The Social Union connected with the society is doing a good work, and is of great help to us—meeting every Monday evening at 15 City Hall Square. Many of our speakers remain with us to assist in the exercises of that evening. Mr. Edgerly is open for engagements during March."

Dr. C. B. Decota writes as follows from St. Louis, Mo.: "I take pleasure in stating that I have been to one of Prof. Raphiel's psychical circles and for the first time in my life have received a communication from my dear father whom I have for many years thought dead and gone forever. I had my own slate; held it in my hands and the writing came on it like by magic, which I recognized as my father's, and his name signed. That certainly convinced me of the truth of spirit return, as I have been a skeptic all my life. This wonderful medium does more for Spiritualism than any medium I ever saw in this city."

Mrs. Sarah Varble writes: "I consider The Progressive Thinker the best spiritual paper printed, and can most truly say that the reading of it every week is a comfort to me."

Frank T. Ripley has just closed a successful engagement with the First Society of Detroit, Mich. He is now at Toledo, Ohio, and can be engaged for January, February and March. Address all letters during December to 328 Erie street, Toledo, Ohio; during January to 242 Thirty-first street, Chicago, Ill.

At Topeka, Kas., December 7, Dr. and Mrs. Noyes lectured and gave tests for the First Spiritual Society, to a full house—not a chair being empty in the large G. A. R. hall, although there was two other spiritual meetings in the city. After the meeting the society engaged Dr. and Mrs. Noyes for the month of December.

Mr. and Mrs. G. W. Kates were the speakers for the Rochester Spiritualists during the month of November. At a meeting held December 2, H. W. Annis presiding, A. S. Clackner presented the following, which was unanimously adopted by a rising vote: "As the labors of Mr. and Mrs. G. W. Kates are closed for the present in this city, we wish to express our appreciation of the work they have accomplished in our midst in their efforts for the upbuilding of humanity, and their teachings of the nearness or blending of the two worlds. We find them lecturers of rare merit, combined with a charming personality which wins all hearts, and consider them grand exponents of our sublime and beautiful philosophy; and, wherever they may go, we commend them to the warm hearts of all lovers of 'the good, the beautiful and the true.'"

W. Reanlen writes: "Enclosed please find draft for $1.50, for which continue my subscription for The Progressive Thinker also Vol. II of Encyclopaedia of Death. I want to strengthen you in your humanitarian efforts to elevate the world to that higher plane."

George S. Stephens writes from Wigton, Pa.: "I may give you a few notes of our progress these last two years. About that time a Mr. John Smith was introduced to me at my house, he being one of Ingersoll's strong men, and had been a materialist for forty years. Some friends of mine brought him for a test of spirit manifestations. With him were his two sons and son-in-law—all of the same faith as the old gentleman. I gave them a kind greeting, discussing the question of spirit manifestations for a while; then I described their spirit friends to them. This set the whole of this family thinking in another line of thought, and to-day they are all with me, and two of them are going to be good workers in our cause. The son speaks under a good influence and the son-in-law, Mr. Wm. Walton, in whose house we hold our regular Sunday night meetings with house full of thinking men and women. On Sundays at 7 o'clock we have speaking. Tuesday night, at 7:30, a circle at Mr. Dane's; Wednesday night, 7:30, private circle at Mr. Walton's for materialization—medium, Mrs. Walton, Mr. Smith's daughter, and we get lights, knocks and many other physical manifestations."

"Aunt Lucy" finds much to please and instruct in J. M. Peebles' articles, but is led to fear that he is lacking in the great gift, charity. She asks: "Why should he begin his pen flashes with a slur on preachers who are, to the best of their ability, teaching what they feel to be right? We do not all see alike; all need a light adapted to their sense of good—or God. Now, what possible harm is there in singing to the praise of God? What harm to extol the great power that rules all. What can we do but adore the power so infinite, so boundless, that we cannot express in words our feelings for this Supreme Being? I say, let them pray, sing or express a high and divine feeling for the Most High."

Dr. C. F. Ray writes from Milwaukee, Wis.: "The Unity Spiritual Society opened its third season October 1. Mr. G. H. Brooks served until December 1, when he departed to fill engagements in Ottawa, Ill., and La Crosse, Wis., for the present month, after which he will return to remain as pastor of our society until March, 1897. Mr. Brook's spiritual and instructive lectures, and his earnest work for the cause is highly appreciated by all. Mr. F. Corden White, the noted test medium of Chicago, will be with us during December, and his indisputable tests are setting the investigators to thinking. All the meetings have been well attended and we rejoice over the remarkable progress our cause is making in the Cream City. The Unity Society desires to send holiday greetings to all its friends."

Mrs. E. Nugent writes from Buffalo, N. Y.: "The First Society meets here in the Spiritual Temple, corner New Jersey and Prospect streets. The meetings have been fairly prosperous—but the interest seems to be on the increase. For the month of December we have the well known and able workers, G. W. Kates and wife. Their service Sunday night, December 6, filled the church until every corner was occupied. The audience was seemingly very much interested. The tests by Mrs. Kates were quite numerous and received general recognition and applause. She is one of the many test mediums who hold the audience entirely interested and carries conviction with every word. She gives the society a night each week for tests only and then reaches forty to fifty persons. Her fortitude is marvelous, and the inexhaustible spiritual fountain is ever flowing for her in copious drafts. We expect the whole month to be replete with great interest."

Mrs. Mattie G. Ward writes from South Barre, Vt.: "The members of the First Progressive Spiritualist Association of Barre met at Unity Temple, December 5, 1896, to elect officers. Officers were elected as follows: President, B. P. Willey; vice-president, A. B. Hutchins; secretary, Miss Mattie G. Ward; assistant secretary, Ed Ward; treasurer, Mrs. Rosina Claflin. Board of managers: Johnson Estabrooks, J. M. Ward, and Clement Little. Auditors: Ed. Ward, S. S. Smith and Mrs. Johnson Estabrooks. The society is in a prosperous condition and took in twelve new members at their last business meeting. We have for our speaker Mr. Lucius Colburn."

Dr. Magoon, lecturer and test medium, is now stopping at No. 140 E. New York street, Indianapolis, Ind.

Mrs. J. Lindsey, 26 Turner street, Grand Rapids, Mich., will answer calls to lecture. Terms reasonable.

Geo. F. Perkins, of the Beacon Light Spiritual Church, Chicago, will accept engagements of one or two nights to speak and give tests, and to organize societies under charter of the Illinois State Association. Reasonable terms. Direct to G. F. Perkins, 587 N. Clark street, Chicago.

The active worker, Mrs. L. C. Scovell, writes from No. 163 Du Page street, Elgin, Ill.: "I have been at Freeport for the past week. I find this place wide awake to the truth and, by urgent request, I return Monday, the 14th, to give public meetings and instruct a class. There has been a great desire on the part of Elgin friends for me to resume my work here, but there are others who can minister in this field while I am called abroad. Living, as we do, at the gates of the great City of Chicago, there are many located there who can spare a night for Elgin, and be well repaid in thanks, if not in money, for their coming, and eventually build up, as I have done, until the people will be ready to receive them when they are ready to come. January 1, I fill an engagement in Kansas City, and one where there are many old friends anxious to welcome us back to a well-loved field of the past. Here I would say if any friends outside the city desire my services they can address me here at Elgin in reference to terms and time."

The society at Geneva, Ohio, having been favored with the ministrations of Mrs. Kate R. Stiles, passed resolutions most cordially recommending her to other societies.

W. W. Hawkins, of Lima, Ohio, a prominent Spiritualist, writes as follows of the labors of Prof. Lockwood there: "We are doing our best to keep pace with the rapid strides, which your full columns of weekly correspondence indicate, that the cause we are working for is taking. Desiring to answer the demands of scientific inquiry, which is daily becoming more frequent, we secured the services of Prof. Wm. M. Lockwood, of Chicago, to lead us along those lines of molecular reciprocity by which it is becoming daily more evident that nature has always made her expressions in matter, to that conscious ego called human, whose previous habitation was, hitherto confined to that inscrutable place where nought but fiat could enter. So many there are heard to say, 'Well, if I could only find out how it was done, then wouldn't I believe, though!' Let me again assure you that this class of mental caliber was so firmly placed upon the 'path,' that nothing short of its destruction would now dislodge them. How eagerly they desire his return is plainly evidenced by their eulogisms of his method, and we hope to meet him again with us next year."

John S. Phillips writes: "I would like to say through your paper for the enlightenment of persons interested, that at the annual meeting and election of the Island Lake Camp Association, the following board of directors was elected: Samuel H. Ewell, Romeo; O. E. Spaulding, Lansing; A. G. Brown, Detroit; A. Anscomb, Detroit; Frank Gates, Detroit: Asa B. Smith, Northville, and E. F. Josselyn, Brighton. S. H. Ewell was made president; O. E. Spaulding, treasurer. There was no choice for secretary; that matter will be settled at the first meeting of the board, and programme arranged for the coming camp, commencing in July."

This number of The Progressive Thinker, as usual is most excellent.

Dr. Peebles is now on his third trip around the world. He will visit Honolulu, the Fijis, New Zealand, Australia, the East Indies, Siam, Malacca, Johore, Ceylon, India, Persia, Egypt, Palestine, Southern Europe, Rome, Paris and London, and will be absent one year or more. Although advanced in years, the Doctor is young in spirit."

Dr. F. L. H. Willis speaks in New York, February, 1897.

Dr. Willis Edwards writes; "A holiday entertainment will be given at Arlington Hall, 551 N. Clark street, Friday evening, December 18th, under the auspices of the Church of the Spirit. Dr. Willis Edwards will be assisted by many prominent mediums who will give different phases of spirit phenomena. There will be a Christmas tree and raffle of many useful and ornamental articles, kindly donated by the ladies of the congregation. Dancing from 10 to 12. Refreshments served. As these entertainments are always highly enjoyable all are promised a good time. Tickets, 25 cents."

F. J. Smith, of Milwaukee, Wis., writes as follows of Mrs. Carrie Fuller Weatherford: "She is at present in our city doing the work which a few have the courage of carrying forward so fearlessly. She always convinces that she is not only honest but earnest. She has succeeded in giving not only wonderful tests but spiritual knowledge to many hundreds in Milwaukee. Her guides gave a lecture Sunday evening, the 6th inst., at Fraternity Hall, 216 Grand avenue, replete with science, philosophy and history. After the lecture E. M. Gilman, a young gentleman who has remarkable mediumistic gifts gave some unusually good tests. Mr. Gilman is not only very popular but an excellent medium. While he was giving tests in the hall, Mrs. Weatherford diagnosed disease for those who wished it in an adjoining room. Next Sunday Mrs. Weatherford also will give tests. All felt that they were glad to be there. The energetic workers of our society hope with the aid which we shall receive from our mediums to be able to organize a lyceum. Our meetings have no ten-cent show business attached to them. All seats are free and we are not ashamed to invite our friends. All mediums with good records will receive a hearty welcome from us."

The Progressive Thinker contains by far a greater amount of general information on liberal subjects, than any other paper on this green earth.

Wm. M. Salter has been engaged to serve the Chicago Society for Ethical Culture, again.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, will hold its Christmas service Sunday morning, December 20, at 10:30. The musical programme will be under the direction of Madame Bourgeois, organist. She will be assisted by Miss Olive Whiting, Prof. J. Singer, violinist; Walfried Singer, harpist and a chorus of twelve voices.

The Sunday evening services of the Spiritual Independent Church, Louisville, Ky., were of more than ordinary interest, the occasion being seized upon to give a complimentary farewell benefit to R. H. Kneeshaw, of Montreal, Canada, who has served the cause in this city for the past six months. He goes hence to Houston, Tex., where he can be addressed through the general delivery. Miss Louise Monohan, of the Spirit Guide Society, kindly aided in the conduct of the meeting, and by her presence and sweet inspiration, gave a loving tone to this, our farewell to our brother, whom we all respect and reverence. We cannot speak too highly of the good work that Bro. Kneeshaw has done in this city. His lectures are models of eloquent reasoning, whilst as an improviser of poetry and song, we have never heard his equal; added to this, he posesses clairvoyance and clairaudience, and is indeed a whole battery of demonstrative mediumship. In the name of our society, and in justice alike to the cause and Mr. Kneeshaw, we, the undersigned, officers of the Spiritual Independent Church, do hereby tender our sincere thanks and best wishes to him, and hope that Spiritualists everywhere will keep him busy, and thus aid to spread the truths of Spiritualism. A. O. Revenaugh, president; John Hoskins, secretary; Edward Dohnborsh, treasurer.

Grand prize and surprise party and ball, including Spirit Art Gallery, donated by noted mediums of this city, the occasion being for a well-known medium as testimonial benefit. First part, entertainment by eminent volunteer talent, Held at Washington Hall, 490 Washington boulevard, corner Ogden avenue, Wednesday evening, December 23, 8 p. m. Christmas tree, etc. See programmes: Admission tickets, 50 cents: admits holder to all. G. G. W. Van Horn, advance agent.

M. F. Hammond has been engaged to lecture two Sundays for the Spiritualist society at Findlay, O. Address him for engagements at 106½ N. Main street.

Peter Larson has been lying in jail in New Jersey for shooting a thief on Sunday—a hawk.

The first page of The Progressive Thinker is chockful of spiritual thought.

Dr. C. W. Hidden, of Newburyport, Mass., lectured in Fitchburg, Mass., Sunday afternoon and evening, being greeted by the largest audiences of the season.

ITEMS FROM THE TWO WORLDS, LONDON, ENG.

Jesus had appeared, but the Jews recognized him not: He did not come in the power and glory of the earth earthy. His was a spiritual power, as his was also to be a spiritual kingdom, a spiritual dispensation, and therefore he did not appeal to the Jews, who could only realize the fulfillment of their own prophecies in a king who would rule with earthly pomp and glory.

If you read the records, you will find that men prayed to God with the purpose of obtaining an answer, which was often delivered by means of those spiritual messengers, the angels, who are ever round us to guide and instruct us.

Those who have really understood prayer from the soul—the union with the Divine spirit—the link that binds man to God, understand the power of prayer.

There is nothing to-day that was not in the past, and through prayer we shall succeed in understanding the fullness of spiritual life.

There must be prayer that puts on one side all the limitations of the flesh, that keeps man for the time a spiritual being, and allows him to communicate with those who will minister to his spiritual wants.

You mus first endeavor to unfold your spiritual faculties, you must endeavor to direct yourself towards one end, namely, the understanding of the great spiritual truths, which can only be spiritually discerned. Until this can be done man will only regard prayer as a mere religious ceremony, and it is better never to pray than merely to look upon it in that light.

There should be a firm determination, an effort of the soul, because if when you open the faculties of your spirit to the light of day, you only open them with a weak intent, while in the unfolding condition you are liable to be taken up by any influence near you, for you cannot walk by yourself.

The soul that endeavors to develop the spiritual powers with which it is endowed, must be fully armed and rely upon spiritual aid to direct and preserve him from all the dangers that will best him. He needs guidance whene the road is difficult, before he can hope to reach a state of perfect understanding.

When a man prays with all his soul, then prayer becomes the force that, reaching beyond the Valley of the Shadow of Death, and causing earthly things to be subordinate, pierces the lower strata of heaven.

We read that Peter saw a vision. Those who are endeavoring to bring Those who are Endeavoring to bring out their latent faculties must learn that they must do so with the full desire of prayer that will overthrow existing difficulties. This is the determination we need. If a man has a task to achieve he must do it with all his might. There must be no faltering by the way; he must continue steadfast in confidence of the power and love of God; and then prayer will pass the man into the trance which is the open door to the spiritual world, into the vision that is the fulfillment of understanding.

It is usual to doubt spiritual instruction, but it is better indeed to try and prove than to accept what is heard, without an attempt to understand its value.

Cornelius related his story to Peter, telling how a man in shining raiment appeared to him while he was engaged in prayer, and that the heavenly visitant bade him send to Peter, who would be able to instruct him in the truth. Peter exclaimed, "Of a truth I perceive that God is no respecter of persons, that whosoever worketh righteously is acceptable unto Him." That was the meaning of Peter's vision—his lesson—that no matter what his nationality or creed, the man who endeavors to act rightly is acceptable to God.

The angels still endeavor to enlighten the minds of all men, and to proclaim the truths of immortality. Let us, then, try to learn lessons from the events of the past, and improve upon what others have done.

If the intelligences who come to us are not the spirits of the departed, why should they say they are, even giving their names and other particulars?—If not, then who are they?

Spiritualism, in the general acceptance of the term, implies a recognition of God as the infinite spirit-presence of the universe, and of a present, as well as past, intercourse and communion between the inhabitants of earth and those peopling the world of spirits. It is a fact, and a life; in method it is phenomenal and philosophical, corresponding to the inductive and deductive methods of reasoning.

These guardian angels are our friends, our companions, who hover around us; spirits of light, whispering wise council, holy hope and fortitude; and if we would realize their presence more intimately than I fear we do, if we would but see with eyes of faith, perhaps our lives would be ordered differently perhaps our feet would be less swift to seek the devious paths of unrighteousness, more ready to enter the narrow way that leadeth to eternal life; and surely if the ears of our heart were quick to hear the whisper of our angels' voices, our eyes to behold the presence of our angel guardians, our lives would be holier and happier, for happiness is only found in righteousness, and the angels of light are the messengers of the God of righteousness.

We are surrounded by space, immersed in its vasty depths. What appears to be an immeasurable void to our present organs of perception may teem with life in an infinite variety of forms.

What to us is the "blackness of darkness" may contain colors more glorious than mortal has yet seen, and the silence of midnight give forth sounds deeper, grander, and purer than material ears have ever compassed.

The "music of the spheres" dreamt of by ancient sages may, after all, be much nearer the truth than the majority suspect.

How much of the vast universe around us are our perceptions fitted to respond to? All? No, certainly not!

The eye does not perceive vibrations below 400,000,000,000,000 or above 700,000,000,000,000 per second; the lower figure represents the red, and the higher the violet rays of the spectrum.

The chemical and magnetic rays are above the violet, and are only perceptible to our senses by their action on material substances. Thus the billions of vibrations between sound and light are not perceived by us, for the simple reason that we lack the organs necessary to convey their impressions to the brain, even supposing the brain to contain the suitable receptive faculties; while the vibrations below these producing sound and above these producing light are likewise lost.

Who can say what is thus hidden from our material perceptions—the universes teeming with life, with scenery and sounds utterly beyond our ken? Possibly the extent of the, to us, invisible, is greater than that of the visible universe. Who can say?

It would appear as if the simple process of lowering or raising the sensibility of our perceptive organs would place us absolutely in another world as real and tangible as, and yet altogether different in appearance from, the one we now know; while the addition of other perceptive faculties, would increase the variety of our surroundings.

The ego—that unknowable essence which survives the dissolution of the material body—may possess the faculty of direct perception without the intervention of organs and nerves, and thus be able to perceive and appreciate at their true value every vibration in existence.

Where is the mortal who dare write "finality" to knowledge, and that would fain repair the already rent veil between this world and the next, in the vain hope of chaining mankind once again to outworn dogmas and dying creeds?

Our esteemed fellow-worker, Mr. J. J. Morse, will return soon from his visit to "our kin across the sea," and it is intended to hold a large meeting of local Spiritualists on December 22nd, to give him a hearty "welcome home." As it is hoped that the meeting will be graced by the presence of many leaders, whose names Spiritualists delight to honor, the earnest co-operation of all local Societies is cordially invited. Bills containing full particulars will shortly be distributed for exhibition in the Societies' rooms, and chairmen and secretaries are requested to kindly call the attention of their members to the proposal.

THE PHENOMENA AND TESTS.

To the Editor:—In a late Progressive Thinker, I read an article in which the writer seems to deplore the fact that people go to lectures—not so much to hear the lecturer as to have a chance of receiving a test.

If there is anything of greater importance than everything else that Spiritualism teaches, it is harmony among the workers and ourselves; still there seems to be an inclination on the part of many of our best lecturers to discredit the phenomena and work of test mediums.

In this it seems to me they are only producing inharmony among the workers. They seem to forget that we can remain at home, and for one dollar a year read a goodly quantity of the very finest thought in The Progressive Thinker or other spiritual papers, while tests are not so easily obtained. This will account for the fact that people will so often allow themselves to be punished for a whole hour in listening to a dry lecture simply to satisfy that eternal longing for a test from some departed loved one. If our lecturers are not satisfied they should reverse the thing and have the speakers follow the test medium, and see how that would work.

When everybody reaches that higher plane of thought and becomes thoroughly convinced of the truth of spirit return, then we may dispense with the phenomena; but until then, let us encourage the workers; they have a hard enough time at best.

My experience is that a poor test medium is no less desirable than a poor lecturer.

I now wish to second the proposition to purchase the old Fox home and make of it one of the principal landmarks of Spiritualism.

Why not the N. A. S. appoint a special committee to take this matter in charge, send blanks to all the different societies for a ten or twenty-five cent subscription? Let these subscription papers contain the names, addresses and occupation of every Spiritualist in the United States so far as they can be received; then publish in book form.

No Spiritualist would fail to pay 10 or 20 cents to be registered in this book, as a contributor to so important a work; besides the book should have a fair sale. This plan carried out, it seems to me it would be of vast benefit to the cause in many ways besides supplying the necessary funds to carry out a great work and building a monument to Spiritualism that all would be proud of.

CORWIN PHELPS.

"One soweth and another reapeth" is a verity that applies to evil as well as good.—George Eliot.

Truth is the handmaid of justice; freedom is its child; peace its companion; safety walks in its steps; victory follows in its train.—Sydney Smith.

Passed to Spirit-Life.

Passed to the higher life, November 21, at Byron, Mich., Mrs. Sylvester Bates, leaving a husband and seven children to mourn the loss of a faithful, tender wife and mother. A life-long Spiritualist, she died knowing death was but a happy release from a tired body. Funeral services were conducted by Mrs. Anna L. Robinson.

Little Ruth, youngest daughter of Elsworth and Altie Brown, passed to spirit-life, November 24, 1896, aged 2 years and 21 days.

She was a beautiful child, bright beyond her years, and the sunshine of her short life still remains sacred in the memory of her parents and home friends. They have the heartfelt sympathy of all.

MRS. H. M. JACKSON.
La Grange, Ind.

Passed on, from her home in Rose Township, Mich., to the home of the spirit, Mrs. S. H. Ellinwood, on November 8, 1896, aged 63 years.

Maria A. Fuller was her maiden name. Her companion, to whom she was united in 1851, still survives her. She was an earnest Spiritualist, and espoused that cause while it was still in its infancy. Her companion has as earnestly argued and wrought fearlessly for the privilege of free thought and liberty of conscience, against dogmatic legislation and usurpation. As a natural consequence their home was filled by friends who listened to the funeral address, delivered by Julia M. Walton of Jackson.

JULIA M. WALTON.

Born to the higher life, October 27, 1896, from her home near Williamston, Mich., Eliza Griffin. She was born in the State of New York, in 1838, and was married to B. F. Griffin in 1867, in the city of Adrian, Mich., where she had united with the Wesleyan church in 1862, and was a consistent and sincere worker in that and another church, until, in 1885, when she became a Spiritualist. She became a seeker after light and comfort in this philosophy through the anguish and soul-hunger caused by the loss of an idolized and only daughter. Almost distracted by grief at this period, she could find no panacea for her troubled mind in the old faith she had before relied on. Then she investigated the proofs of spirit communion, through the medium and inspirational speaker who, at her request, made the remarks at her funeral on the 29th of October.

JULIA M. WALTON.
Jackson, Mich.

Brother Joseph Lovelace, formerly of Eudora, Kas., and one of the oldest Spiritualists in this county, passed on to the bright hereafter, at his residence in Wichita, Kansas, on the morning of December 1, 1896, after a long and painful sickness, in the 76th year of his life. At the request of the deceased in his lifetime, his remains were brought to Eudora for interment. Mr. Lovelace was a firm and steadfast Spiritualist. He exemplified the beautiful teachings of Spiritualism in his everyday life. He leaves an affectionate wife and eight children to mourn his loss. Mrs. Lull, inspirational speaker, of Lawrence, Kas., officiated at the funeral and delivered a beautiful and touching address.

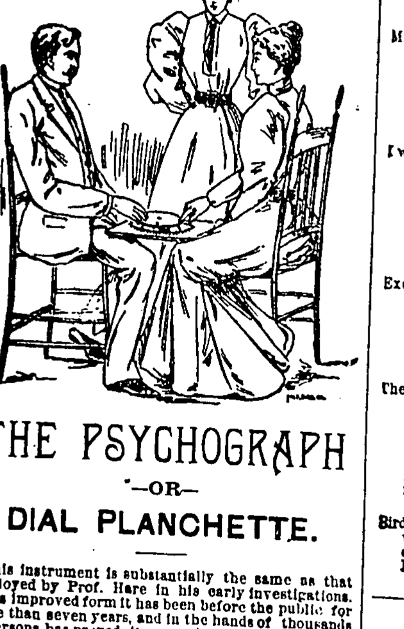
O. G. RICHARDS.

Passed to the higher life, December 1, 1896, Mrs. E. Louise Deveran, aged 60 years, after a few short weeks of illness of heart disease. Her death was a surprise to all, more especially to her kind, indulgent, devoted husband, whose greatest wish from their earliest married life was but to restore to health and vigor the frail form of his wife.

ESTELLE HOWES.
Lily Dale, N. Y.

A CHARACTERISTIC LETTER.

To the Editor:—Resetved your card. You want me to help you for a good cause. Dont need to talk dat way to me. You help me a great deal more by and with your paper and do me more good than dat silver dollar can do you. Such writes a so-called Dutshman. Here is thy dollar. Dont get many of them per month, but hope to have one for The Progressive Thinker for every year I have to tumble round here yet. The best paper anyhow, and cant be without it any more. As soon as I get rich I will let some more people have it too. Good by. Respectfully, EMIL LOCHER.



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Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

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This is a remarkable work by FATHER CHINIQUY. It exposes even to the minutest details the corruption that exists in the Church of Rome. It is a work of 832 pages, and should be read as a matter of history by every Spiritualist. The following is a partial list of the table of contents:

CHAPTER I. The Bible and the Priest of Rome.
CHAPTER II. My first School-days at St. Thomas—The Monk and Celibacy.
CHAPTER III. The Confession of Children.
CHAPTER IV. The Shepherd whipped by his Sheep.
CHAPTER V. The Priest, Purgatory, and the poor Widow's Cow.
CHAPTER VI. Festivities in a Parsonage.
CHAPTER VII. Preparation for the First Communion—Initiation to Idolatry.
CHAPTER VIII. The First Communion.
CHAPTER IX. Intellectual Education in the Roman Catholic College.
CHAPTER X. Moral and [illegible] in the Roman Catholic College.
CHAPTER XI. Protestant Children in the Convents and Nunneries of Rome.
CHAPTER XII. Rome and Education—Why does the Church of Rome hate the Common Schools of the United States, and want to destroy them?—Why does she object to the reading of the Bible in the Schools?
CHAPTER XIII. Theology of the Church of Rome: its Anti-Social and Anti-Christian Character.
CHAPTER XIV. The Vow of Celibacy.
CHAPTER XV. The Impurities of the Theology of Rome.
CHAPTER XVI. The Priest of Rome and the Holy Fathers; or, how I swore to give up the Word of God to follow the word of Men.
CHAPTER XVII. The Roman Catholic Priesthood, or Ancient and Modern Idolatry.
CHAPTER XVIII. Nine Consequences of the Dogma of Transubstantiation—The old Paganism under a Christian name.
CHAPTER XIX. Vicarage, and Life at St. Charles, Rivierre Boyer.
CHAPTER XX. Papineau and the Patriots in 1833—The burning of "Le Canadien" by the Curate of St. Charles.
CHAPTER XXI. Grand Dinner of the Priests—The Maniac Sister of Rev. Mr. Perras.
CHAPTER XXII. I am appointed Vicar of the Curate of Charlesbourgh—The Piety, Lives and Deaths of Fathers Bedard and Perras.
CHAPTER XXIII. The Cholera Morbus of 1834—Admirable courage and self-denial of the Priests of Rome during the epidemic.
CHAPTER XXIV. I am named a Vicar of St. Roch, Quebec City—The Rev. Mr. Tetu—Tertullian—General Cargo—The Seal Skins.
CHAPTER XXV. Simony—Strange and sacrilegious traffic in the so-called Body and Blood of Christ—Enormous sums of Money made by the sale of Masses—The Society of Three Masses abolished and the Society of one Mass established.
CHAPTER XXVI. Continuation of the trade in Masses.
CHAPTER XXVII. Quebec Marine Hospital—The first time I carried the "Bon Dieu" (the wafer god) in my vest pocket—The Grand Oyster Soiree at Mr. Buteau's—The Rev. L. Parent and the "Bon Dieu" at the Oyster Soiree.

We have not space in this notice of Father Chiniquy's work to give the heads of all the Chapters. Those omitted are of especial value. The following, however, are of thrilling interest:

CHAPTER LIII. The Immaculate Conception of the Virgin Mary.
CHAPTER LIV. The Abomination of Auricular Confession.
CHAPTER LV. The Ecclesiastical Retreat—Conduct of the Priests—The Bishop Forbids Me to Distribute the Bible.
CHAPTER LVI. Public Acts of Simony—Thefts and Brigandage of Bishop O'Regan—General Cry of Indignation—I determine to resist him to his face—He employs Mr. Spink again to send me to Gaol, and he fails—Drags me as a Prisoner to Urbana in the Spring of 1856 and fails again—Abraham Lincoln defends me—My dear Bible becomes more than ever my Light and my Counselor.
CHAPTER LVII. Bishop O'Regan sells the Parsonage of the French Canadians of Chicago, pockets the money, and turns them out when they come to complain—He determines to turn me out of my Colony and send me to Kahokia—He forgets it next day and publishes that he has Interdicted me—My People send a Deputation to the Bishop—His Answers—The Sham Excommunication by three drunken Priests.
CHAPTER LVIII. Address from my People, asking me to remain—I am again dragged as a prisoner by the Sheriff to Urbana—Abraham Lincoln's anxiety about the issue of the Prosecution—My Distress—The Rescue—Miss Philomena Moffat sent by God to save me—Le Belle's Confession and Distress—My Innocence acknowledged—Noble Words and Conduct of Abraham Lincoln—The Oath of Miss Philomena Moffat.
CHAPTER LIX. A moment of Interruption in the Thread of my "Fifty Years in the Church of Rome," to see how my sad Provisions about my defender, Abraham Lincoln, were to be realized—Rome the Implacable Enemy of the United States.
CHAPTER LX. The Fundamental Principles of the Constitution of the United States drawn from the Gospel of Christ—My first visit to Abraham Lincoln to warn him of the Plots I knew against his Life—The Priests circulate the news that Lincoln was born in the Church of Rome—Letter of the Pope to Jeff Davis—My last visit to the President—His admirable reference to Moses—His willingness to die for his Nation's Sake.
CHAPTER LXI. Abraham Lincoln a true man of God, and a true Disciple of the Gospel—The Assassination by Booth—The tool of the Priests—John Surratt's house—The Rendezvous and Dwelling Place of the Priests—John Surratt Secreted by the Priests after the murder of Lincoln—The Assassination of Lincoln known and published in the town three hours before its occurrence.
CHAPTER LXII. Deputation of two Priests sent by the People and the Bishops of Canada to persuade us to submit to the will of the Bishop—The Deputies acknowledge publicly that the Bishop is wrong and that we are right—For peace sake, I consent to withdraw from the contest on certain conditions accepted by the Deputies—One of the Deputies turns false to his promise, and betrays us, to be put at the head of my Colony—My last Interview with him and Mr. Brassard.
CHAPTER LXIII. Mr. Desaulnier is named Vicar General of Chicago to crush us—Our People more united than ever to defend their rights—Letters of the Bishops of Montreal against me, and my answer—Mr. Brassard forced, against his conscience, to condemn us—My answer to Mr. Brassard—He writes, to beg my pardon.
CHAPTER LXIV. I write to the Pope Pius IX, and to Napoleon, Emperor of France, and send them the Legal and Public Documents proving the bad conduct of Bishop O'Regan—Grand Vicar Dunn sent to tell me of my victory at Rome, and the end of our trouble—I go to Dubuque to offer my submission to the Bishop—The peace sealed and publicly proclaimed by Grand Vicar Dunn the 25th of March, 1858.
CHAPTER LXV. Excellent testimonial from my Bishop—My Retreat—Grand Vicar Saurin and his assistant, Rev. M Granger—Grand Vicar Dunn writes me about the new storm prepared by the Jesuits—Vision—Christ offers Himself as a Gift—I am forgiven, rich, happy and saved—Back to my people.
CHAPTER LXVI. The Solemn Responsibilities of my New Position—We give up the name of Roman Catholic to call ourselves Christian Catholics—Dismay of the Roman Catholic Bishops—My Lord Duggan, Coadjutor of St. Louis, hurried to Chicago—He comes to St. Anne to persuade the People to submit to his Authority—He is ignominiously turned out, and runs away in the midst of the Cries of the People.
CHAPTER LXVII. Bird's-eye View of the Principal Events from my Conversion to this day—My Narrow Escapes—The end of the Voyage through the Desert to the Promised Land.

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QUESTIONS AND ANSWERS.

This department is under the management of the distinguished author, speaker and medium,

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

Dr. Foss, Clarksville, Ohio: Q. Admitting that genuine materialization can occur—can a pure African spirit materialize so as to be recognized through the mediumship of a blonde medium?

A. The appearance of a spirit does not depend upon that of the medium, and hence there is no reason why any negro, Indian or Chinese should not appear in the presence of the purest blonde medium if the latter be genuine.

Student, Washington, D. C.: Q. When did Confucius live, and what influence had he on the Western civilization?

A. Confucius was born 551 B. C. according to the Chinese records, but the history of his life must be regarded as a mythical growth of after years. He became idealized by the Chinese into the extreme type of that people, and thereby served effectually to fix their ideas and thought. This was more complete in its influence because of the fixity of the arbitrary and unyielding manner of writing. The characters representing ideas cannot change, and as new ones are forbidden by the scholarship which plumes itself in its exact imitation of the old. Hence new ideas are difficult to express, and there is no advance from the ancient writings or classics.

The disciples of Confucius and those who followed, recorded his sayings, and with them the proverbs and stories which had accumulated before his time. Altogether these form the history of his life and times.

While replete with gems of wisdom, proverbs and sayings, like the early chronicles of every people, the analects, and Book of Great Learning, are filled with puerile ceremonials, and rules of behavior which have been made imperative, and have served as a compress, hard and immovable, and held the Chinese in helpless bondage.

The result has been similar to what that of the Bible would have been had no one been able to express an idea without using its terms, and had not the breaking in of the learning of Greece and Rome emancipated the European mind from its influence.

Thus Confucius has been the controlling influence of the Chinese, but he has exerted no influence directly on Western civilization. Perhaps at the present time, when all religions and beliefs are being studied and compared, he is better known, and has some influence in shaping the thought of the West.

He died B. C. 478. He was disappointed that he nor his doctrines had been received by the great ones of the Empire and his last words, as recorded, are of bitterness and servile pessimism. He said as he sank on his couch: "No intelligent monarch arises; there is not one in the Empire that will make me his master. My time has come to die."

Previously he had murmured:

"The great mountain must crumble;
The strong beam must break;
And the wise man wither away
like a plant."

"Humanity:" Q. We have heard about the "Humane Society," and the Band of Mercy, and desire to know more of them as we think this kind of education needed. Where can we gain this information?

A. Write to George T. Angell, president of the Humane Education Society, 19 Milk street, Boston, Mass., inclosing 25 cents to pay cost, and he will send a large parcel of literature on the subject.

This correspondent is correct in saying that humane education is needed. Animals have rights, and if we are cruel to them we shall be cruel to our fellow men. The loving, kind and gentle are alike loving to all living creatures. Bands of Mercy should be formed in every school and Sunday-school in the land. Especially is this recommended to the lyceums, for it is in the direct line of spiritual culture.

"M. R.," Sheboygan: Q. Have the conditions of the physical world any marked effect on the spirit?

A. Most assuredly. Individuals who are influenced to an unusual extent by their surroundings are regarded as nervous—a name covering a multitude of ills for which no other term is at command. A cat entering a room awakens in some the most disagreeable sensations. Another is so sensitive to the electrical state of the weather as to presage the coming change several hours or days in advance. The superstitious observation of the signs arises from the dull understanding or ignorance of this influence. That man is a magnet, and his polarity corresponds to that of the earth, is a plausible conjecture, which receives confirmation by the influence of the earth-currents on many forms of disease. Some patients are so exceedingly sensitive that they can lie at ease in no other position than with their heads to the North.

More especially is the influence of physical conditions shown at death after a lingering disease, which by reducing the strength, makes the spirit more susceptible.

"He's going out with the tide," is a common expression of all rough coastwise people. It may be called a superstition, but it is a fact that the old, infirm, and those with lingering sickness frequently die at the ebb-tide. A physician on the New England coast affirms that in critical cases he feels greatest concern at the ebbing of the tide, and if the patient survives the turn of the tide, he is hopeful of recovery. Of a list of twenty-one cases of death of aged persons or those having been long sick, with one exception all died at the ebb of the tide.

Not that the coming of going of the ocean waves as it rolls around the world has special influence; the cause is more profound. Not only is the ocean agitated—the deeper and more elastic aerial sea is more strongly fluctuated and its electric and magnetic conditions change daily with certain periodicity. The maximum of positive force is attained at high tide, constantly increasing as the tide comes in, and then recedes to the zero of negativeness with its outgoing. With the flood of water, and higher pressure of atmosphere, the forces of life are stimulated by the increasing positiveness. When these stimulants are withdrawn, the tide runs to the negative pole, and the spirit has less hold on physical life.

Man is sensitive to the influence of the sun, the moon and the stars. The influence of the moon in cases of lunacy has been observed from ancient times, and a lunar month measures many of the physical and spiritual functions of life. During health these subtile changes are not felt, or too feebly to be remarked. It is during sickness, when the physical energies are so enfeebled that slight forces turn the balance for or against, that the most palpable effects are produced. There are moon-tides, and sun-tides, and planetary and stellar tides, and at times the magnetic disturbances are greater than others, hence the subject is complicated, but that there is corelation between vital force and its environments there can be no doubt.

A spirit is a harp attuned to respond to the touch of myriad forces. It is placed in the center of these multitudinous energies coming in from every direction. It is sensitive to the touch of the sun, the moon, the planets, and to that of the farthest star that twinkles on the verge of the Milky Way. If the magnetic needle trembles because of a spot on the sun, if the magnetic currents of the earth are disturbed by the slightest activity on the solar disc, can we for a moment doubt that the more delicately ethereal spiritual perception will feel such disturbances? The sweet influences of the Pleiades has more than poetic meaning, and the silvery light of the moon brings on its beams energies to which the spirit responds.

Inquirer, Beverly: Q. What is meant by ultramontanism?

A. By the natural processes of evolution, the Pope, as head of the Church, should be more and more under the direction of the Councils. This early tendency was suppressed by the growing arrogance of Papal power, and culminated in placing in the hands of the Pope absolute and supreme power over the Church, its priests and Councils, and in the statement of its faith, discipline and dogmas.

The acknowledgement of this absolute power and infallibility of the Pope is ultramontanism.

The Ecumenical Council becomes subordinate to the Pope and voices his supreme will.

H. J. Peterson: Q. Why not start postal distributions and libraries throughout the country like some churches are doing? I am willing to distribute all my papers, and will give all my books for a circulating library.

A. This correspondent has made a most valuable suggestion, and one directly practical. The reason why there are no distributing centers of books, periodicals and tracts at cost, as some churches possess, is because wealthy Spiritualists thus far have not been sufficiently impressed with the value of the scheme, and donated funds to its furtherance. The donations to even the weaker churches, aggregate hundreds of thousands and millions of dollars, and regretful to state of those who claim Spiritualism as the heaven of their lives, there has not been one who has given to this purpose. Every book, periodical and tract has been published at the expense of the individual, usually the author, and brought before the public with great sacrifice.

It is not well to wait for large things. Every lover of the cause can do something. When a paper is read it can be mailed to someone else, and one or more extra copies may be taken, or subscribed for, for someone who will be interested. Books may be thus circulated, and, were all to engage in this work, there would be a circulation of spiritual literature which could be gained in no other way. I am fully in the faith that if someone would begin this work they would be sustained, for Spiritualists are generous when their attention is gained, and they realize the necessity. There are at the lowest estimate five thousand readers of The Progressive Thinker who will make presents, with the glad New Year, of at least a dollar's value. If all of these would choose some spiritual book, or send The Progressive Thinker for a year, what an immense missionary work would be accomplished! Five thousand homes made to know what Spiritualism really is, that did not know before! To know what Spiritualism is, is to accept it as the true philosophy of life. A book sent by a friend is read with a different feeling than one purchased. It comes with almost the personality of a letter and bears the delicate perfume of their thoughtful regard. A paper makes fifty-two such visits, every time recalling the solicitude of the sender.

FACTS ABOUT NEBRASKA.

To the Editor:— We have just returned to the land of sunshine and flowers, from a five months' sojourn in Lincoln, Neb. A few years ago Lincoln was a rapidly growing little city, but it seems to have come to a stand still, and bears an air of neglect and decay. Lincoln is the capital of the State of Nebraska; it has a very large lunatic asylum, an immense State prison, and a large number of the finest church edifices to be seen in this country. At a distance of about three miles in every direction the city is surrounded by theological colleges, like outlying forts to protect the city from invasion. Lincoln is really the worst church-cursed community that we have rested in during our travels. It is the hardest locality for a medium to work in that we have ever visited, yet we held numerous meetings during our stay there, and have no complaints to make of our own treatment; but when good honest, true, sincere, lady mediums, such as Mrs. Goodrich, and Mrs. Wagner are, have to submit to the humiliation of arrest, simply for endeavoring to spread the light of Spiritualism, and not violating any known statute law, but upon a trumped up charge which could not be sustained, then we think it time to draw the line. In this connection, we wish to mention Dr. P. S. George, 340 S. 20th street, Lincoln. He it was who assisted the mediums out of their troubles, and today Dr. George holds aloft the banner of Spiritualism in Lincoln, protecting it and its teachers and mediums from the malicious assaults of theological bigotry and ignorance. He is an earnest, sincere worker in the cause; unselfish throughout, and his doors are always open to any mediums who may pass through the place. He never refuses to assist any medium who may call upon him, to the utmost of his power, and he is well and favorably known in Lincoln. Any mediums passing through the place should by all means make the acquaintance of Dr. P. S. George.

Farewell, dear friend, farewell.
Though the day is long and dreary,
When comes sound of "Curfew Bell,"
Let it find our faces cheery,
And our hearts so filled with gladness,
With all the shadows far below,
And not a sign of sadness,
As we on life's journey go.

JAMES E. LITTLE.

Oakland, Cal.

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THE CHILDREN'S CORNER.

A True Story, Written Expressly for the Children.

Dear little children, every week as I pick up the ever welcome messenger of love and progression, The Progressive Thinker, I turn its pages in search of something that will interest the children; but often lay it down and wonder that there were so many worthy, talented articles from the pens of so many master minds, all teeming with food for maturer minds and not a word to the children that are growing up to fill our places by and by, when our days shall have been numbered and we are gone to augment the company of the higher spheres; so I have concluded that if our dear editor of the ever welcome Progressive Thinker will allow me space, I will try and fill the crying need of the hour. The master (or greatest spiritual teacher) said of the children: "Of such is the Kingdom of Heaven."

My address is 39 West Montcalm street, Detroit, Mich. Any of our little readers who shall wish to write me, and will inclose stamp for reply, I shall be glad to hear from them and give an early reply.

When I was a very small girl, I saw many spirit children, birds, dogs, and even some ugly beasts, but as I had never heard of the beautiful philosophy of Spiritualism, I did not understand what it meant. My good mother thought I was just a little deranged, and when I saw people and talked with them, she thought I was suffering from hallucination; and when I saw things that frightened me she thought I had fits, and was accordingly sent to bed and given catnip tea or other soothing drinks.

One day I fell ill. I told mother I saw two coffins in the room. As the hours flew by, I grew rapidly worse, until a doctor was called, who pronounced me dangerously ill with scarlet fever. A big red card was nailed to the house.

I can remember little that passed for days, only that I was constantly surrounded by children and older people with bright happy faces. When I was past danger they came to my bed and carried me into the parlor where were arranged several cots, all occupied with members of our family; and then for the first time I learned that every member of our family, even to parents, was sick with the dreaded disease.

They carried me to the cot where lay my youngest sister, and they told me she was dying. Kindly hands of neighbors gently lifted me that I might watch the frail spark of life as it was slowly but surely burning out; for the messenger of death had come riding by upon its pale horse and halted at our door, and cast a pall over our once happy home, and was plucking from the family bouquet one of its choicest buds. I shall never forget that hour. While the tears streamed from every eye in the room, I looked on in speechless wonder at what I saw, for many dear children, and older ones, stood by in shining garments, and they touched her eyes and they gently closed to all earthly scenes, and as they kissed her parched lips, a smile mantled her face and hovered around those lips so rapidly growing cold in death, and a sweet peace filled the whole room.

By and by the doctor said she was dead and they carried me back to my bed, and although a plastered partition was between me and the death chamber, I could still see all that transpired. I saw a woman with a sweet, motherly face advance and tenderly lift the form of my sister and bear her upwards, but, strange indeed, while I had seen her take the small form of my sister in her arms and depart, there she still lay upon the pillow with a smile upon her lips. Some of these strange forms accompanied those who floated upward, while some remained in the room.

Long I lay wondering what it all meant and what those strange people were. I thought they must be angels, but if so, where were their wings? While I still lay wondering what it all meant, they came and told me my brother was dying, and took me to his bedside.

Oh! dear children, just picture being carried again into the chamber of death, where only six hours before I had witnessed the transition of my sister; but how different this scene! My brother, only five years old, was tossing in convulsions. He made one mad leap, as if to gain the floor, with his head thrown back and his arms wildly beating the empty air.

All at once a calm settled over him, and his face, only a moment before so distorted with pain, became beautiful as a marble statue, and his little emaciated arms lay folded across his breast.

The chariot of the King had halted at his bedside and borne his little spirit to his bright home in the spheres.

That was an eventful day in my young life. Two days later, both lifeless forms were placed in a double coffin and laid away in a double grave.

After the mantle of death had been lifted from the home, and we were all able to go to the church and pay our last respect to those dear ones, I often wandered alone down to the springhouse and sat upon the rustic seat where we had so often played together; and as the little brooklet trickled at my feet, I could hear my dead brother and sister talk to me, and often they came with other children and we played together. But when I told my mother about it, she called the doctor and they talked of fits and insanity.

I overheard the doctor say: "If she imagines she sees anything more, we will take her to the asylum; but it seems such a pity, for she is such a bright child otherwise."

So, dear children, I did not dare tell anything more I saw, but every day until the days were too cold I would go and sit on the bench in the old spring-house, and play with the children who came to visit me.

Now, as my story is getting too long, I will close, and tell you more next time. Our story is a true one, occurring in my own life.

MADAME PARCELLS.

VISITS FROM LOVED ONES.

Oft you come at night, my darlings,
When I lay upon my bed,
Touching brow and cheeks and eyelids,
Whispering: "Ma, we are not dead.

"Though you laid our forms away
In the ground, so cold and hard,
Yet about the home we play
Gay as any music bard.

"And we look upon you there,
Father, Mother, both so dear,
And rejoice to know that you
Very soon will meet us here.

"Oh, the grave, it has no terrors—
Nothing there but silent dust;
And while the flowers bloom above it
We are in the old home nest.

"Mother, dear, we hear you pleading
For your loved ones, gone from view,
Yet remember we are with you
And will always prove you true."

MRS. TIRZAH B. M'MILLEN.

WHAT WILL COME NEXT?

THE LUMINOUS SOUL.

Surprising Discovery of a French Scientist in Electrical Fields.

Aided by a Bath He Makes the Spirit Visible to the Eye.

CURIOUS EXPERIMENTS BY WHICH THE PHENOMENON WAS FULLY DEMONSTRATED—MANY OF THE MYSTERIES OF LIFE AND DEATH MAY BE REVEALED.

To the Editor:—A late announcement from Paris, France, to the Chicago Chronicle, is most remarkable, but not wholly unexpected. It appears from the account given that the scientific world there is greatly interested in the claim just made by Dr. Baraduc that he has solved the mystery of the human soul, and can, by the aid of an electro-luminous bath, render it visible to the naked eye. He makes this claim with all the assurance that characterizes the announcement of the discovery of a new physical element or a hitherto undiscovered planet in the world of space. "The human soul moves and is luminous," declares the doctor. "The movement of the soul is proved by the action of the effluvia which escapes from the hands, and which are able, after passing through bodies on which neither heat nor light nor electricity produces any effect, to influence the needle of an instrument known as the biometer.

"Their influence is shown by the manner in which they attract or repel this needle, according to the moral or physical sate of the person upon whom the operation is performed. The luminosity of the soul is proved by the action of these same effluvia upon photographic plates, this action being the more evident according as the deviation of the biometer's needle betrays a more pronounced movement.

"What is most curious is the fact that when the needle is attracted the effluvia leave on the photographic plate an image representing masses of light, which look like long stretches of thick network. On the other hand, when the needle is repelled small whitish spots are formed, which look like flakes of snow; under the influence of the will these spots can be made to come together into any figure desired by the operator.

CAPABLE OF DEMONSTRATION.

"If we place a plate, not under the hand, but on the forehead or chest, we obtain these whitish spots whenever those states of mind prevail which repel the needle, such as anger, joy, terror, physical activity; but when those conditions prevail which attract the needle, such as meditation, anguish, sadness, fatigue, convalescence, we obtain, not whitish spots but thick masses of light. In the former case the vital force takes outward form under the influence of the vibrations of the soul and the accelerated beats of the heart; in the latter case the vital force surges back into the human soul in order to give it new strength and courage."

In order to test the truth of these statements, Dr. Baraduc, assisted by Dr. Maurice Adam, made a very curious experiment recently on a pigeon. The experiment was cruel and will shock all antivivisectionists, but the results obtained were so wonderful that no one who has any faith in modern science can blame Dr. Baraduc for testing his strange theories in this way.

The object of Dr. Baraduc and Dr. Adam was to find out whether an animal, when under the influence of violent emotions, could make an impression on a photographic plate, and, if so, in what manner. The pigeon was fastened on a table with its wings spread out and its feet tied. A plate was then placed over its heart and the room was darkened. Naturally the poor bird was terrified. A minute later the plate was developed and the two doctors noted with satisfaction that a great quantity of vital force had escaped and had covered the the plate with a multitude of luminous spots. The experiment was repeated four times and the result was that the spots gradually diminished in size and intensity and finally disappeared altogether at the moment when the pigeon, having become accustomed to this extraordinary treatment, ceased to even feel the slightest emotion.

PHOTOGRAPHING DEATH.

The next step was to take the bird's life with the object of photographing the different phases of its death. The light from a large red lamp filled the laboratory at this moment and gave it a rather diabolical aspect. The bird was killed and four photographs were taken. One was taken at the moment when the blood began to flow, another at the moment when syncope took place, a third at the moment when the bird drew the last breath and a fourth immediately after death. Of these the first showed flakes of vital force, which had taken an outward form; the second showed a whirlpool of vital force penetrating into the body; the third showed thin clouds of vital force, analagous to the astral photographs of the bodies of dead persons, and the fourth, taken after death, showed absolutely nothing. There is no doubt that the same experiment, if tried on a human being, would give the same results. Proof of this statement, however, is not forthcoming. Eager as we may be to fathom the mysteries of life and death, we cannot very well commit murder for the purpose of attaining our object.

To the question as to what real use are such strange experiments the answer is obvious. One fact is clearly proved by them. The permanent relations which exist between the attraction and repulsion of the biometer's needle and the forms which are registered by the photographic plates prove conclusively the existence of a fluid current in the human body.

THE SOUL IN HEALTH.

When a man is in perfect health this current is in play from right to left, the right hand attracting the needle of the biometer about fifteen degrees, while the left hand repels it an equal or a slightly less distance. When a man is under the strain of prolonged physical or intellectual work both hands repel the needle; there is a loss of vital force, which is shown by fatigue.

During sleep, convalescence and rest both hands attract the needle. An increase of vital force comes to replace that which has been expended. But a current once established cannot be reversed at will. Very often the waste of vital force continues a long time after the physical or cerebral effort is over, of course to the great detriment of the body. There is, as it were, a "flight" of vital force, which is quite as depressing in its way as an actual loss of blood.

Dr. Baraduc set himself to find a way out of this difficulty; in other words, he saw that what was wanted was an instrument by means of which the expansive current could be reversed. If this could be done the physical and cerebral forces could be restored, and if necessary the time required for repose could be economized.

The manner in which Dr. Baraduc treats himself seems to show that he has succeeded in solving this difficult problem. When he finds that his physical strength is not as it should be, he shuts himself up in a small room, from the ceiling of which hang ten electric lights, and there he takes for five minutes an electro-luminous bath, which has the intensity of 320 candles. This bath of light fills his head with life-giving warmth and within an hour he is enjoying a quiet rest.

TRIED IT ON HIMSELF.

The doctor, feeling rather feverish a few days ago, took a bath of this kind. First, however, he found by the biometer that his right hand left the needle motionless, while his left hand repelled it fifteen degrees. This clearly betokened continued loss of strength. Under the influence of the bath the left hand attracted the needle seventy-five degrees, but the right hand still produced no stir in it. Half an hour later the right hand attracted the sixty degrees and the left hand repelled it five degrees. Three quarters of an hour later the right hand attracted it five degrees and the left hand forty-five degrees.

This was what the doctor wanted. He felt at that moment not the slightest fatigue and he knew by his unerring biometer that his strength had been restored by an enormous increase of vital force.

A journalist, M. Henri Desormeaux, who saw the effect of these electro-luminous baths on the doctor, took one himself and found that the effect was exactly as described by Dr. Baraduc.

M. Desormeaux and all others who have heard of Dr. Baraduc's experiments expect still more surprising revelations in the near future. The electro-luminous bath is already known as "the fountain of youth," and the strange stories told by the biometer seem to many persons a clear presage that much more of the mystery of life and death will soon be revealed to modern scientists.

A NEW DEPARTURE.

To the Editor:—After about a half century's practical, earnest work by angel friends, in the improved modern way, it is high time that they were universally recognized.

They have accomplished wonders when we consider the determined opposition from those who have for ages been making a living over two essentials to the general welfare, over which the best people say there should be no competition. We read also that these two great priestly and money monopolies also prevented the useful mediums of Galilee from establishing the divine way of salvation. The people should know that the good spirits, who have had experience in both worlds, tell the whole truth about our heavenly homes for nothing. It is suggested, therefore, that now, as knowledge is more universal, agitation should begin all over the United States to create a great awakening, so that the millennial era may begin in the lifetime of many of us.

It is estimated that there are now enough spiritualized people in each county, in every State, who have the means, and would enjoy the everlasting satisfaction of contributing towards the preparation of two long coaches—one for the gentlemen and another for the ladies—to be used next summer in helping the church to popularize their old basis, from which they have so long departed, because of the corruption of the ages.

The sides of each coach should be used for spiritual education, like the following, or something better: "Add to your faith knowledge of the great cloud of witnesses," to whom every thought is apparent and every motive revealed, for "Are they not all ministering spirits"? Heb., i, 14.

On another side: "He that hath an ear, let him hear what the spirit saith to the churches." This command is recorded seven times in the second and third chapters of Revelations.

On another side could be quoted the verse in John, iv, 1, and Luke, xii, 57, and others. On another side: "There is only one pure, true and divine religion; it is explained in the Acts of the Apostles. The Bible is the best spiritual book. Let all the churches prepare for a pentecostal awakening," etc.

The unity of humanity and the millennial era must be realized together.

If there is room, it might be added: "We are missionaries to elevate, civilize and spiritualize those who are materialized and animalized, and thus prepare the way for one brotherhood—as we are not truly happy until we are useful; and, as many of the clergy admit that they preach the man-made religion only for a living, it will therefore be an easy matter for them to advance."

It is self-evident common-sense that everyone would rejoice to have the positive knowledge that his mother was continually watching over him, whether in or out of the body.

It is believed that those who engage in this work will enjoy the utmost pleasure and delight. If only a few friends in some localities will commence, others will be inspired to join them as they journey along, selling The Progressive Thinker, Bishop Havens' Message to the Churches, and other publications, to pay expenses.

This education will be the seed to so transform the town, that on their return the following year, the various pastors will probably invite some of this Apostolic Band to describe spirits from their various pulpits. It is believed that the discussion of the above plan in every household will bring the desired result.

S. M. BALDWIN.

Washington, D. C.

WHAT IS DEATH?

What is death?
The golden sunset of a day
That's run its course, and like a pale mist
Dissolves and fades away;
The last flickering beam
Of a one-time radiant light
That glowed and sparkled for one brief span,
Then faded into night.

What is death?
The curtain fall on a shifting scene,
Wherein the life was a counterpart
Of some wild dream;
The putting off of tinseled dress
And tasseled cap of clown and fool,
The last good-bye to Experience, the master,
And Earth, the school.

What is death?
The rebirth of the soul
That shoulders its burden and presses on again
Toward the goal;
The meeting of an old friend
Memory, who clasps the hand,
A constant companion ever
In a journey without end.

JOHN H. MARVIN.

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AYER, MASS.

REMINISCENCES.

From a Veteran Spiritualist of the Olden Time.

Some Most Excellent Advice Given.

To the Editor:—When you started The Progressive Thinker, and put the price at only one dollar a year, it was thought that its life would be of short duration, and when you commenced to enlarge it, the world was amazed and the Christians declared the Devil was not dead yet.

As time went on your paper continued to improve in many ways, and I now predict that it will continue improving, and when the times improve and your circulation increases, the world will open its eyes when it hears that The Progressive Thinker has reached its hundred thousand yearly subscribers, and its five hundred thousand readers. How oft have I heard men and women say that The Progressive Thinker was food for them, and on no account could they do without it.

Is the world of Christians retrograding or are they growing mad over their failure in not stopping the progress of Modern Spiritualism? Petitions a mile long will flood Congress when it convenes, praying it to place their Bible God in the way of all men and women who will not take the oath of allegiance to their Gods. How many men have we in Congress who will stand firm to principle and deny this petition? No doubt Mr. Cleveland would gladly sign a bill of that kind, and Mr. McKinley, being a good Christian, would not withhold his official hand if Congress passed the law.

What are the Spiritualists and Liberalists of this nation doing? Are they asleep? Do they intend to let this bill become a law, without making an effort to stop it? No, never! Lead us to the front and we will demand our rights and prove to our posterity that we did all in our power to make freedom the password to their independence when they come on the stage of action. Religious liberty is not all we must fight for: if we yield in that, soon the right of franchise will be taken from us, as well as the right to testify in procuring property. This is called a nation of freemen, but its freedom is in the balance, and unless we watch these Christians closely we will become a class of slaves, subject to be dictated to by a host of dogmatic Christians, who even hate us more than they do their Devil.

The Christian world, with the Catholics at the head, are leading on to a moneyed monarchy, and unless the common people stand up for their rights they will ere long be without any.

Spiritualism has up to the present time been sliding along with ease and comfort, but we have been watched with jealous eyes, and until we become more strongly organized, we are liable to be pounced down upon with a power that will crush us down with a living weight that will keep us down for a long time. We are sleeping over a volcano, and we know not how soon it will belch forth and crush us out of existence. In the time of peace prepare for war.

Spiritualism is an innovation in the religious arena, such as has never been heard of before. We have glided along seemingly unnoticed, but there is an undercurrent at work among the Christians that will soon call a halt to our progressive movements. The laws they have passed relative to the practice of our healing mediums, and many other things unnoticed by us, tend to show which way the wind is blowing. And now comes the greatest effort of their lives to crush us out with one fell swoop, in this petition praying Congress to pass a law making their Bible and their God a holy standard to swear by. Eternal vigilance is the watch-dog, to keep on their track all the time, for they need watching or they will steal our liberty from us. The Spiritualists of America are looking to The Progressive Thinker for counsel and advice in all emergencies pertaining to their religious liberty and phenomenal work. It behooves every Spiritualist in the country to keep an eye to windward and watch every movement made by our enemies, for they are slyly at work doing all in their power to undermine us by passing laws that will in the end disfranchise us and destroy our influence for doing good in the world.

The Christians are all united in their endeavors to destroy our influence by blackening the characters of our mediums, in order to find some excuse for arresting them when the time comes for them to do so. Let us all live good and pure lives, and set an example for them to go by. We have all the signs following us that Jesus and St. Paul instructed us in, having the power from high heaven to do the same things that they did, and having the same praises, the blessings of humanity.

The Christians have no right whatever to claim to be the followers of Jesus, for none of the signs follow them, hence they are impostors and their influence should be curtailed as much as possible.

Discontent and unhappiness is abroad in the land, suicides and murders are of common occurrence, and hardly a day passes but we hear through the press of some fearful tragedy almost too horrible to believe.

Have not the Christians had full control of all civil and religious matters for the last eighteen hundred years, and who but they should be held responsible for all the unhappiness that now exists in the family of man?

Much of this unhappiness exists among the Christians, and their prayers avail them not.

Is not Christianity a failure, and is it not about time that it came to an ending?

It has been the custom in the past ages, when or wherever anything new came up that was superior to the old, the old must give way for the new to take its place.

Now in as much as Spiritualism and its religious tendencies are far in advance of anything that the Christians have to offer, would it not be well for them to take a back seat, and let the people see for themselves what good there is in Modern Spiritualism?

Is it not about time that the whole world understood what is meant by the spiritual philosophy? Are we not ready to give them instructions in our heaven-born philosophy and religion? The phenomena that we have among us is a forerunner of what is to come afterwards. Our works are proven of what comes to pass and our religion is seconded by what we bring forth.

The world of spirits is with us, and the fulfillment of the old prophets is fast coming true. These signs shall follow those that believe. Christians, do they follow you? No. Then why not come up to the altar of truth and worship with us and partake with us the good things we enjoy, handed down to us by the holy ones in the spirit-world?

The religion of Spiritualism is no chimera, for it originated in high heaven and is given us for the benefit of humanity. All that we have we freely give, for these gifts are only bestowed upon us for the benefit of others. Christians, why do you pass laws prohibiting the healing of the sick by our healing mediums, when Jesus distinctly said that others coming after him should do even greater things than he did? Why do you stand in your own light and swear eternal vengeance on those who are fulfilling the prophecies that Jesus made? Ar you not a little inconsistent in the stand you have taken in regard to our heaven-born philosophy and its workers on earth, who are joint workers of those on high, who have nothing but good to bestow upon the children of earth?

In this nineteenth century we find the fulfillment of nearly all the prophecies made in the past, and we find them nowhere except among our mediums. Through Spiritualism the world is to receive a new light, and a new religion that will take the place of all others and redeem the world from sin and misery. The angels have bestowed on us their most holy gifts, and it behooves us to make the best of them.

The Progressive Thinker is the dawning light of this age, and its editor is endowed with an excellent mission, and the better he is sustained the more enlightened the world will become. It behooves every Spiritualist and every freethinker that reads The Progressive Thinker to do his duty by getting as many new subscribers as he can. Let every reader do his duty to the cause he loves so well, by doing all in his power to assist in this grand movement that is destined to reform the world. Every Spiritualist who has the evidence of our holy truths should consider himself or herself a stockholder in The Progressive Thinker and make his or her influence felt everywhere.

We are promised better times in the coming future; now let us work for the good of the cause so near our hearts. If we will all do our duty, we can by the first of the near year, double the subscription of our beloved Progressive Thinker, and my word for it, if we do we will be well paid for it in the shape of a larger and improved paper. It is a shame to withold our patronage when every week we get more than ten times the worth of our money in the noble words given us in that best of all spiritual papers.

The Christians are doing all they can to put us down; now let us convince them that we have the best weekly paper published on the continent, and it will soon have at least one hundred thousand subscribers and not less than five hundred thousand weekly readers. Let us work while the day lasts and do our duty to humanity.

DR. WM. CLEVELAND.
St. Paul, Minn.

IMPORTANT!

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The day of shot-gun prescription is past; drastic drugs in large doses will not be given ten years from now. We believe in the certainty of medicine and in specific medication, but specific medication requires specific diagnosis. He who understands the action of drugs, and who is gifted with the power of correctly diagnosing, is the successful physician to-day.

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Testimonial to Dr. J. H. Randall.

To the Editor:—The Children's Progressive Lyceum which was organized by the energy and persistent labor of Dr. J. H. Randall while serving as lecturer for the First Spiritualist Church of Columbus, Ohio, recently gave a very interesting and meritorious entertainment, at which the following paper was read and adopted by a unanimous vote of the lyceum and the society. In behalf of our worthy brother and the cause he represents, we ask you to publish the same in your valuable paper:

To All Whom It May Concern:—We the undersigned do hereby testify our appreciation and esteem of our worthy brother, Dr. J. H. Randall, and we recommend him as an earnest, active and tireless worker for the cause of Spiritualism. Having served our society, the First Spiritualists' Church of Columbus, Ohio, for three months, and being engaged for a longer period, we unite in saying that while living the truths of Spiritualism he has been a faithful advocate and worker whose services as an organizer of the children's lyceum, and whose lectures pertaining to our beautiful and scientific philosophy and religion have sparkled with flashes of inspirational thoughts of that high order which stamps the individual as a leader, and which must alone of necessity place and keep him in the front rank of our speakers. To individuals and societies engaging the services of speakers we could not recommend a better one.

This testimonial is freely given, because we recognize the superior abilities and exceptional usefulness of Brother Randall to extend the influence of Spiritualism, in which work we, the members and officials of this society, hope he may be kept constantly employed.

J. D. ARRAS, Pres't.
CHAS. O. SEARLES, Sec'y.
First Spiritualists' Church, Columbus, Ohio.

CAMP-MEETING IN FLORIDA.

The Spiritualists will hold a camp-meeting at Lake Helen, Florida, 125 miles south of Jacksonville, on the Florida East Coast Branch Railroad, from New Smyrna, to commence February 14, and to close March 31, 1897. This will be the third annual camp-meeting of the Southern Cassadaga Association.

A new auditorium is being built, also a club house, the latter for people to occupy who wish to board themselves.

There are several new cottages nearly finished. The hotel will accomodate some sixty people or more.

I have secured a special low rate by water from New York City to Jacksonville, Florida, for two excursions. The first one will sail January 9, by the Comanche steamship of the Clyde Line. This ship is first-class, and all the appointments superb.

All who go in on any of my parties will have free board and lodgings in elegant staterooms, and the cost of the round trip is so low that many people of limited means can go. I can ticket people through to Lake Helen by this excursion, and they can return singly any time before June 1, 1897.

On arriving at Jacksonville, the party can go direct to Lake Helen by the Florida East Coast Railroad, through St. Augustine, Ormond, Daytona, changing cars at New Smyrna for Lake Helen.

Many people in New England have already engaged passage, intending to visit Lake Helen during the camp-meeting.

Write me early for information (enclosing stamp) of the place, prices of tickets, etc., and I can give you good staterooms. The ocean trip lasts some three days. H. A. BUDINGTON.
91 Sherman street, Springfield, Mass.

NEW SOCIETY IN SPRINGFIELD, MASS.

To the Editor:—The Church of the Spirit, a new Spiritualist society, has opened meetings in American Mechanics' hall, Main street, this city. Dr. Geo. H. Fuller, of Worcester, officiated with great credit at the opening, Sunday. Mrs. Laura A. Cummings of this city, spoke very acceptably December 6; Mrs. Juliette Yeaw, of Leominster, will speak next Sunday.

The ladies of the church are giving excellent suppers and entertainments every Thursday evening.

Dr. H. G. Hawkins is president, and Mrs. Laura A. Cummings, 66 Palmer avenue, this city, is corresponding secretary. H. A. BUDINGTON.
91 Sherman street.

"The Philosophy of Spirit, and the Spirit-World." By Hudson Tuttle. A most able and interesting presentation of a most important subject. Every Spiritualist and every inquirer into the proofs and philosophy of Spiritualism should have this excellent book. Cloth, $1. For sale at this office.

"The Fountain of Life, or The Threefold Power of Sex." By Lois Waisbrooker. One of the author's most useful books. It should be read by every man and woman. Price 50c.

Mrs. Dr. Dobson-Barker,

AS A SPIRITUAL HEALER HAS NO EQUAL! . . . . . .

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Healing powers are being repeated over and over again through the mediumship of MRS. DR. DOBSON-BARKER, who, for the past year and a half has

SUCCESSFULLY TREATED OVER ONE THOUSAND PATIENTS

of all diseases that flesh is heir to, and will give you proof of her powers, by sending requirements as per small advertisement for diagnosis of your case. Here is one of her many cures:

"St. Louis, June 21, 1896.

MY DEAR MRS. DOBSON:—I herewith enclose $1.15 for another month's remedies for my sister Emma. I can't tell you how much good these medicines do her and how thankful and grateful we are for having applied for them. When she began taking this last medicine, she had considerable distress in the bowels and stomach, but after a week she was relieved and we are convinced if she had not the medicine she would have had a serious sick spell as liver, stomach and bowels were in a bad condition. Now everything seems in good order; still we feel as if more medicine will eventually cure all her ailments. We thank you sincerely for prompt reply, and wish you all the success you so well merit.
With affectionate regards, very truly,
REBECCA LEVY.
8831 Laclede ave., St. Louis Mo

PHILADELPHIA NEWS.

Spiritualists Active and Doing Good Work.

To the Editor:—The Philadelphia Spiritualist Society, under the able administration of Mr. Locke, has been meeting with a very successful season. Moses Hull has been giving us a course of lectures during November, and has left us with many regrets at the parting. As an exponent of Biblical literature, he stands foremost and no one can listen to his lectures and not be benefited.

All good soldiers study the position of the enemy, and to have an explanation of Biblical foundations, in a manner that is both concise and learned, and leaving no doubt as to its validity, lays bare the foundations of the enemy's works and makes them vulnerable to the attacks of spiritual truth. Discussions upon this line attract many people from the church, and they take back with them the truths they have learned, and become a leaven in the old and dried-up loaf of Christian dogmatism, and a light that reveals the true meaning of many manifestations given in the Bible.

The society has also obtained a State charter, which gives us a legal standing and also affords better protection to our mediums and speakers.

During December we shall listen to Prof. Wm. F. Peck, and in January that capable demonstrator of science within the realm of Spiritualism, Prof. Wm. M. Lockwood, returns to us. Many await his coming with the highest appreciation of past efforts.

In February E. W. Sprague will lecture and give mental phenomena and readings. March brings to us Mrs. Helen A. Palmer, and in April we shall have the pleasure of listening to the gifted blind orator, A. E. Tisdale. With this array of talent we have no doubt of being able to carry forward our work successfully.

Our lyceum is doing well and growing. The Progressive Thinker and other spiritual papers are for sale at our door on Sundays, and at our Friday night seance.

CHARLES L. G. FRORER, Secy.

ESOTERIC VIBRATION.

A common topic of conversation, in these days of marvelous mental and spiritual unfolding, among believers in both a reality and unreality of life, is the power and effect of vibration. It is not doubted by either scientists or occultist that in the wonderful simplicity of vibrations lies all the complexities of change in form, which make our earth such a beautiful and glorious home for those who are alive to think the thoughts of the day. But the outer, visible vibration, perceived by personal sense, plainly indicates that an esoteric vibration must also exist as a cause and manifester of the visible.

Have you ever tried to tell what a vibration is, and how it is made? Did you ever formulate an explanation of where the effect begins and what it ends in? Can you tell what part of created things are effected? Did it ever seem plausible to you that there is but one law, and that the law of polarization? Would you believe that the corollary must also assert the existence of but one motion, and that is vibration? Life is vibration and death the cessation thereof.

These and other similar questions, Dr. W. P. Phelon, who has a reputation as a teacher, lecturer and writer on mystic subjects, lucidly discusses, in "Esoteric Vibration," a little booklet, on the lines of The Hermetic Brotherhood, which is just issued. Sent by mail, on receipt of 25 cents. For sale by the Hermetic Publishing Co., 619 Jackson Boulevard, Chicago, Ill.

A Good Offer.

If you are sick and have failed to find relief, send your name and address to Dr. J. R. Craig, 1346 Market street, San Francisco, Cal., and he will send you a correct diagnosis. Stamps for reply. 370

Dr. E. J. Worst,

of Ashland, Ohio, will mail any reader of The Progressive Thinker one of his new Aerial Catarrh Inhalers with medicine enough for one year free. He will allow you three days as a trial, then if perfectly satisfied, send him $1; if not, return it to him in the original package. Catarrh, asthma, colds in the head, bronchitis and tuberculosis immediately relieved and speedily cured. Don't pay big prices for worthless inhalers. Address above. 376

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry and especially by Spiritualists. The volume is tastily printed and bound. Price $1.

"The Gospel of Buddha, According to Old Records," Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price $1. For sale at this office.

"The Religion of the Future." By S. Weil. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and will repaid by its perusal. For sale at this office. Price, cloth, $1.25; paper, 50 cents.

Religion of the Future. By S. Weil. Cloth. $1.25; paper, 50 cents.

Gifts for the Holidays!

To those who desire gifts for the season of the "Glad New Year," the following list of books is offered:

NAME.	PRICE
Studies in the Outlying Fields of Psychic Science.	$ 75
Life in Two Spheres; or Scenes in the Summer-land.	50
The Secrets of the Convent of the Sacred Heart, 25 cents; bound in blue and gold.	50
Heresy, or Led to the Light; a tale of Evangelization, Freethought and Spiritualism.	80
Arcana of Nature; the History and Laws of Creation. English edition. 264 pages.	1 00
The Philosophy of Spirit and the Spirit-World. English edition. 208 pages.	1 00
The Origin and Antiquity of Man. English ed'n.	1 00
From Soul to Soul. By Emma Rood Tuttle. A dainty volume including the best poems of the author, with some of her most popular songs with the music by eminent composers	1 00
Elva; a Poem founded on the Johnstown Flood. By Emma Rood Tuttle. A beautiful souvenir.	25
The Lyceum Guide. For the Home, the Lyceum and Societies. By Emma Rood Tuttle.	50
Angell Prize Contest Recitations. To Advance Humane Education in all Phases. By Emma Rood Tuttle.	80

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We have on hand a limited number of copies of the various writings and lectures of Mrs. Maria M. King, whose name ranks high in the list of Spiritualist authors, for profundity in philosophic thought. Her elucidations of various questions pertaining to the science and philosophy of Spiritualism, as well as the related field of natural science, are truly remarkable for their depth and clearness. These books and pamphlets constitute of themselves a noble Spiritual library, of sufficient intrinsic value to worthily engage the study and thought of the wisest students in spiritual science.

Although slightly shop-worn, they are in good condition, and we offer them at reduced rates, as follows:

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PAMPHLETS.

The Spiritual Philosophy versus Diabolism. Two lectures by Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

Mediumship. A chapter of Experiences. By Mrs. Maria M. King. Price 10 cents.

God the Father, and the Man the Image of God. Two lectures. By Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

What Is Spiritualism? and Shall Spiritualists Have a Creed? Two lectures. By Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

Social Evils: Their Causes and Cure. By Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

The Brotherhood of Man, and What Follows from It. Two lectures. By Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

NEW BOOKS.

Scientific Demonstration of Theology, Prophecy and Revelation. By H. B. Bear, Preston, O.

A Biblical disquisition, brief and pithy, of especial interest to those who like to delve in Bible teachings.

From Youth to Age: Adventures in a Varied Life. By D. B. Lovejoy. Authors' Protective Publishing Co., Chicago.

Reads like an autobiography, and is of sustained interest from beginning to end. Incidents and events occurring from boyhood to manhood and old age are related in a realistic style.

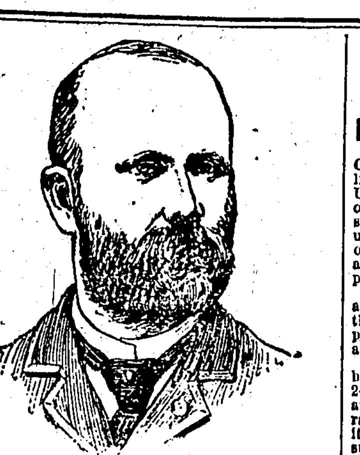
Commentaries on Hebrew and Christian Mythology. By Judge Parish B. Ladd, LL.B., of the San Francisco Bar. Truth Seeker Company, New York.

Whoso would inform themselves concerning Hebrew and Christian Mythology, from the standpoint of a radical freethinker, would enjoy this very succinct and able presentation of the subject. The volume evinces much research into Jewish, and other ancient records as well as the writings of Christian "fathers" so-called; and the author plainly sets forth the flimsy foundation on which the Christian church rests. The frauds and impostures connected with the so-called sacred Scriptures are proven by a surplus of evidence. The author's legal training and practice has well fitted him to weigh and sift evidence, and the result of years of patient investigation and study is fearlessly and candidly presented. The volume is a valuable acquisition to radical freethought literature. For sale at this office. Cloth, $1.50; paper, 75 cents.

The Old and the New Ideal. A Solution of That Part of the Social Question Which Pertains to Love, Marriage and Sexual Intercourse. By Emil F. Ruedebusch.

The author would do away with all law concerning these matters so vital to the welfare of society. He is opposed to legal interference. How such a plan could better the condition of mankind is a problem difficult to solve. If matters are bad now, in spite of law, how can absence of law make them better? There is certainly nothing of a moralizing or spiritualizing nature in the mere condition of being without legal restraint. A lawless condition does not change men's natures for the better. If the devil of lust is in them, freedom from law will not cure their obsession or malady, nor lessen the evils of vice. The author's "solution" does not solve the question. U.

Sarcasm poisons reproof.—Wigglesworth.



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INVALIDS

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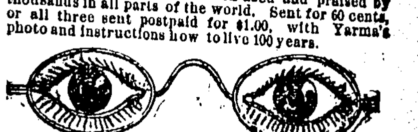
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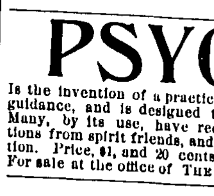
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PEN-FLASHES FROM THE PACIFIC COAST.

BY DR. J. M. PEEBLES.

Does the world move upward? Is this a progressive period? Pessimists say not. Politicians declare that the party coming into power, no matter which, will surely ruin the country. Preachers and a class of conservative students quote a few of the sayings of some of the sages of India, Greece and Rome, and then lapse into a woful prophecy of terrible impending cataclysms physical and social. They tell of Turkish atrocities, of the Cuban war, of unjust Congressional legislation, and of the wicked laws passed by the different State Legislatures. All, everything is on the way to chaos—and the golden age of legislation was in the past.

Was it? Read the following from ancient Rome's famous "twelve tables."

"A foreigner can gain no property in a thing by long possession. * * * If a debtor does not pay his debt when due, the creditor may take him away and bind him with cords or with fetters, which must not be more than fifteen pounds' weight. The creditor may keep the debtor sixty days in jail. * * * A father may kill at its birth a child monstrously deformed. He shall have a right of life and death over all his lawful children, and also of selling them as slaves. If a father sells his child thrice, the child shall afterwards be free from him. * * * He who shall willfully and maliciously set fire to a house or to a stack of corn piled against a house shall be bound, beaten with rods and burnt alive. He who slightly insults another shall be fined twenty-five pounds of copper. If anyone publicly defame another, or make verses to his disgrace, he shall be beaten with a stick. * * * If he break the jawbone of a freeman, he shall pay three-hundred pounds of copper; if of a slave, one hundred and fifty pounds of copper. * * * There shall be no right of marriage between the Patricians and the Plebeians. * * * Virgins may exercise themselves in running, wrestling, and throwing quoits and darts, that their children may be strong. Every child must be examined at birth by the wise men. If it be strong and well proportioned, orders may be given for its education; but if it be weakly and deformed, it shall be thrown into a deep cavern, or killed outright." Some of these later laws are no doubt of Spartan or Grecian origin.

THE BIGOTRY OF UNIVERSALISTS.

Unitarianism stands for liberal religious thought. Unitarians have no established creed, no fixed confession of faith. Unitarianism is not to-day what it was in Channing's time; not what it was in Theodore Parker's time. It is eminently elastic. Many Unitarians are distinctively Spiritualists. The same may be said of their preachers. In brief, Unitarianism stands for liberalism. It is the antipodes of Roman Catholicism. Universalism is a sort of a half way house between them.

Here is an Indiana "whereas," with one of a series of narrow, sectarian resolutions:

Whereas, The Universalist churches and convention of Indiana have been all builded up to their present position upon the theory that the Bible is infallible authority in all matters of religious faith and practice:

Resolved, That it is the sense of this Universalist convention that the Circuit Committee and the officers of the churches of the State should use their influence to prevent the employment, by any church in the State, of any minister who is in any way given to the practices set forth in the preamble to these resolutions; and that the Committee on Fellowship of this convention ought not to grant any license of fellowship to any preacher who is not certainly known to be in harmony with the doctrines of our church, and especially a believer in the Bible as an infallible rule of faith and practice in all matters pertaining to the religious life.

And yet, there are Spiritualists paying out their money to build up this little no-hell sect—no hell hereafter, but a bitter, persecuting hell in this world for such as do not believe the Bible to be an "infallible rule of faith and practice," including Solomon's wife business, David's moral leprosy, and Peter's profanity. Universalism is now little more than another name for sectarian conservatism. It has become, in fact, the symbol of bigotry and theological pecksniffianism.

The erudite B. F. Underwood well says of it, in the Freethought Magazine:

"But now, Universalism is conservative; it is averse to innovation; it thinks more of religious 'respectability' than of reform; its preachers, many of them, congratulate themselves on how much they, in contrast with Unitarians, believe, and go beyond the orthodox clergy in denouncing modern liberal thought. The denomination is controlled by a syndicate, so to speak, composed of extremely conservative men, and the tendency the last few years, has been to greater conservatism in the pulpit. Naturally the accessions to the churches are more conservative in character than formerly. It is a waning sect. As a protest against intolerance, injustice and inhanity, and as a reform movement, Universalism has spent its force. It continues to exist now simply as one of the numerous respectable sects of the day with no aggressive tendencies, with no reformatory spirit, with no especial work for it to do."

DR. WILLIAM EDWARDS CALLED TO ACCOUNT.

[Dr. Edwards is medical superintendent of the Kalamazoo (Mich.) lunatic asylum].

Dear Doctor:—Within the past few years I have been called upon to diagnose, or treat, perhaps a dozen patients in the Kalamazoo Asylum; called upon to do so by the friends (Mrs. Whistler, of Allegan, Mich., being the last), of the reputed insane. Accordingly, in justice to my convictions as a practicing physician and of deep studies in the line of psychology, occultism, and the invisible influences surrounding human beings, I feel it my duty to thus personally address you.

It is not for the graceless purpose of criticism, but more for the purpose of suggestion, coupled with the hope that you will study hypnotism and the finer magnetic forces, and so bring them into practical and permanent use in treating the insane, that I fraternally write you.

I am of the opinion that no physician should persume to medically treat the insane, so-called; or, the really insane, unless a close student of psychic research, and an adapt in hypnotism, biology and the psychic influences that necessarily affect human lives for good or ill. Huddling a class of afflicted inmates, pronounced insane, into one great building, where each must psychically sense the vibratory auras of the others, something as thought affects thought; and there dosing them with drastic drugs, is a most potent method for prolonging their mental derangements. To the thinker, to the students, and to the really learned physician, this is patent! How many of the medical professors in the Michigan Asylum for the insane are conversant with hypnotism and its occult laws, together with trance, vision, intuition, clairvoyance, clairaudance, obsession—in a word—rational Spiritualism; which Spiritualism, by the way, underlies all the moral philosophies and all the great religions of the world.

A united materialism, bigotry and ignorance deny the demonstrated facts that prove the reality of these psychic phenomena. Still they occur. They occurred in remote antiquity, they occurred in New Testament times, they occurred in the post- Apostolic period, they occurred during, and were acknowledged by the Alexandrian school of philosophers.

The reign of law is now admitted. Its sweep is universal. The principles, the laws of the universe are immutable; and, necessarily therefore, what transpired in the past, psychically may—and psychically does transpire in the present, modified only by time, national and racial idiosyncrasies. We are surrounded by and enveloped in a realm of unseen forces and intelligences. The clairvoyant sees them. The clairaudient hears them. John upon Patmos heard music in Heaven. This was not imagination, nor hallucination. Nor is it such to-day. Much that is called hallucination is spirit influence, and perhaps of a demoniac character. Invisible agencies affect and obsess at times the more sensative of human beings. This is not new. The late distinguished Judge Edmonds, of New York, informed me that he conscientiously believed that nine-tenths of the pronounced insane were the subjects of obsessing influences from the invisible world. The living in this world may also obsess the living. Jesus of old cast out these obsessing demons. The Apostolic Fathers did the same, the Alexandrian teachers had formulas for demagnetizing those considered deranged. There are eminent physicians in Paris and Berlin to-day who are making use of hypnotism and the psychic forces accompanying Spiritualist mediums in treating the insane, and with the most marvelous success. Are you doing it in the Michigan Asylum? Are you abreast of the times? Have you made hypnotism and the finer soul forces a study? Do you apply the results in treating the insane placed under your care? As an American citizen, as a physician, and as president of the College of Science, California, where these higher, finer forces constitute a large portion of the curriculum, I have a right—aye, it is my solemn duty to ask these questions, and to press—earnestly press—them upon you for consideration. I remain, sir, very truly yours. J. M. PEEBLES.

San Diego, Cal.

Liberalists of all schools and especially Spiritualists should give more attention to the study of hypnotism, suggestion and the potency of the unseen psychic forces.

The power of the hypnotist over his subject should not be thought of lightly or minimized. It has been demonstrated over and over again that the hypnotized person is a very automaton doing deeds and obeying the commands of the hypnotist that he would not do if he were fully and consciously himself. The power of the hypnotist depends upon will, concentration, suggestion and fixedness of thought. Hypnotists maintaining their identity over these in those invisible realms are hypnotists still, and may and do, if they so choose, influence both spirits and mortals. When influencing the latter unwisely, ignorantly or maliciously it is called obsession. Whatever opinions may have obtained in the past, I think no intelligent Spiritualist at present denies the fact, sad as the fact may be.

ANIMAL SOULS IN HEAVEN.

I have never known a scholarly representative Spiritualist to affirm any such irrational, unphilosophical position, as that the brutes and insects of this world exist as such in the spiritual world. I have never known or heard of an independent clairvoyant affirming any such stupid stuff. Patmos John's beast with seven heads and ten horns is not in existence; neither is Isaiah's description of the wolf, leopard, lion and lamb, lying down together and the child playing on "the hole of the asp." If the prophet referred to anything rational in this passage, it was to a millennium on earth. The fact of the weaned child putting its hand into or "on the cockatrice's den," is the proof that the whole affair pertains to this world.

The article of B. F. Underwood in defense of animals and their kind treatment was excellent. I have often tried to impress the same thoughts—kindness to animals—upon my fellowmen. Having only this life as the measure of their conscious existence, they deserve our care, attention and tender kindnesses.

That old-time medium and sage of Berlin Heights, Hudson Tuttle, has written columns upon columns against the idea that lions and tigers, crows and caterpillars exist hereafter as individualized beings. All independent clairvoyants know enough to distinguish between living entities and astral shadows, or make-up automatons to please a temporary fancy.

"Yes;" the objector says, "there's no proof that beasts aspire to immortality." These that say they do, should go to work and prove it. They have the affirmative. To ask a logician to prove a negative is either ignorance, or cheeky impudence. Will some of those who advocate beast and bug immortality question these creatures, hear what they say, and report.

W. J. Colville's band of controlling influences was asked both in private and public, while lecturing in San Diego, if the animals of this world existed in the spiritual world, and these exalted intelligences replied through his organism, no! in language unmistakable.

J. J. Morse, twenty-seven years a magnificent trance speaker and medium for the higher intelligences, was asked, when in San Diego last week, if animals and insects existed in the heavenly world. The spirits replied, no! in terms as unmistakable, as they were eloquent and logical.

But we are gravely told that "animals will cease to thirst for blood in the spirit form," and serpents will no more hiss nor sting. That will be nice! But how does the writer know this? Where are his proofs? Assertions are cheap, and count little in this matter of brute immortality. Yes, it is nice to be told that the tiger will not growl over there, that the adder will not sting over there, that the rattle-snake will not bite over there, that the bed-bug will not crawl over there. Where then is their identity? What hocus-pocus resurrection has so suddenly made all these pests lively?

The San Diego Daily Union, of September 28th, informs us that "Three big rats attacked the two-months-old child of Isaac Asher, Baltimore, Md., gnawing and eating its neck and face and head to such an extent that the child quickly died." Now, if man's identity remains—if men know themselves beyond the grave, rats, if immortal, must also know themselves, taking with them their characteristics and tendencies. Will these spirit rats desire to gnaw the sweet faces of little babes in the beautiful Summer Land?

We must take "our pets with us" to the Spiritual world, say a few Spiritualists. Charles Carson, at the great San Francisco Exhibition exhibited the wonderful powers and pranks of some trained fleas, of wich the Examiner said "he had become very fond." Will he still have those pet fleas—possibly vast bevies of them, in the spiritual world to love and train? Flea immortality!

Low as the Bushmen of Australia are, they are capable of education and considerable civilization. And yet I have seen them catch and eat—eat with seeming relish—the vermin from their own heads. Mice they consider a delicacy. Have these mice and lice immortal souls? Do they exist in the spiritual world?

It is a well-established fact that the lower and grosser the status in the scale of being, the more prolific. Plato died childless. Wayside weeds are exceedingly fruitful in blossoms, while the magnificent century plant blossoms but once in a hundred years. The fecundity of insects is simply marvelous; the apnis, producing by germination, begets some 60,000,000 offspring per year. The common spider produces 200 of its kind at a single brood; the ant of our country, 5,000; the queen-bee lays in one season 500,000 eggs; a single oyster contains, according to Poli, no less than 1,200,000 eggs. The white ant of India produces, during a part of the season, 84,000 eggs each day. This is 2,592,000 in a month. These figures are not fictitious, but solid facts based upon careful observation. And now, saying nothing of unnumbered millions of lions, tigers, hyenas, wolves, hedgehogs, lizards, toads, and slimy serpents that inhabited the earth in the past, think, reflect upon the countless myriads of aphides, oysters, ants, bees, wasps, flies, fleas, stinging mosquitoes and poisonous serpents on earth to-day; and believe, if you can, that they are immortal, destined to exist in the heavenly life. Why, they would form spheres of animals, spheres of spiders, spheres of immortal serpents, and vast concentric zones of stinging mosquitoes, absolutely measureless in extent. And, what is still more unpleasant to contemplate, mortals born into spirit life would be necessitated to wade and wallow through these spheres of insects, these belts of lizards, and zones of spirit serpents, on their way to the angel's home in glory—the summerland of immortality.

But "clairvoyants see animals in the spirit world."

Quite likely. So they professedly see ships approaching us laden with gold, see oil-wells where there is no oil, lead-mines where no lead exists and psychological pictures that have hardly a shadow of reality in them. When clairvoyance proves itself infallible, it will do to place in it implicit confidence. Clairvoyance should never be confounded with psychological presentations.

"But spirits say there are animals in the spirit world." Certainly they do. And other spirits occupying different planes and more exalted conditions, say emphatically there are none.

Certain spirits earth-bound say anything and everything. The way to stop the return of lying spirits is to stop sending them over there into the other life.

That there is a higher order of animal life, and birds of beautiful plumage, in certain spheres of the hereafter life, is plausible enough; but if so, they are indigenous to those sphere, and not the products of earth's grossness and beastliness. Angelic affections flow out to little children, glorified souls, and the Christs of the ages, rather than to insects and animals.

Flies, as physicians and naturalists know, are carriers and conveyers of the contagious germs of disease. They are also attracted to bald-heads and housewives' pies. A fly will produce 5,000 larvae at a laying, each of which very soon produces 20,000 more. From spring to autumn a single fly, says Linnaeus, will produce 2,000,000. The question is, have these countless sextillions of flies—of pests, immortal souls existing in the heavenly world of progress? Think of it—fly immortality—fleas leaping and flies buzzing about in the "angels home in glory!"

Have beasts, brutes and insects immortal souls? Soul, as defined by standard dictionaries is, "the principle of mental and spiritual life; the part of man's nature that is especially characterized by the attributes of self-consciousness, personal identity, moral reason, conscience and the higher emotions." Have animals, and insects the "attributes of personal identity, moral reason and conscience?" No one has affirmed, or attempted to prove it. Who ever heard of a virtuous wolf, a religious dog, a benevolent hyena or an honorable conscientious cat? And yet, these are among the qualities constituting the immortal soul. Have animals then immortal souls? Verdict—unproven!

Prove then that these lower orders of beasts and bugs have immortal souls, before you talk or write of their continued and conscious existence. If anyone says they aspire to immortality, prove it.

The soul—the divine inmost of man, desiring and capable of endless progression, is of too much importance to cease to exist; while beasts that bellow and insects that sting are too unimportant to exist in the spiritual world. So far as we know brutes and birds exhaust their possibilities in this world. Not so with man. His possibilities, his aspirations to live forever are prophecies of his grand endless unfoldment in the infinite hereafter.

There is not a shred of proof that animals clairvoyantly see animals in the spiritual world. If they do, let them intelligently so testify; or write books proving it. Because a cat "rubbed against what seemed empty space," "playing around a grave," and was found "stretched thereon dead," the question is solemnly asked—why "the cat died there?" Doubtless because she had a convulsive fit, and didn't know enough to find catnip to eat.

Women that advocate the immortality of pug dogs and poodle dogs with the fleas that bite them, had better transfer their affections to little babes, and beautiful children that have within them the prophecies of immortality and infinite possibilities. If they have no children of their own, let them find, feed, clothe, and educate poor orphan children—and let the dogs alone!

When toads, serpents, hawks and butcher birds—creatures of the lower kingdom die, earth goes to its kindred earth, and the spiritual substance constituting their spiritual structures reverts to, and is absorbed in, the surrounding ocean of spirit substance to form material for other and higher organism. Man has one more top story, the moral and divine, than insects or brutes. He alone defies death!

That there possibly are, in the to us invisible realms, what corresponds to animals and pets, is very probable, and to a class of earth-bound unspiritual spirits, they are doubtless real, just as a rag doll is a real babe to the child.

Just as musicians continue their music, and poets their poesy in spirit life, so no doubt but that mechanics of this world will for a time, out of kindness, manufacture "poodle dogs" and pet brutes and "trained flees" for those who on earth loved them so, and these are doubtless what dependent clairvoyants see.

No independent clairvoyant ever saw animals in the spiritual or heavenly world. This is true from Hudson Tuttle down along the years to W. J. Colville, and other intermediaries, controlled by wise spirits ancient or modern. There is not a particle of proof that animals and insects have immortal souls endowed with self-consciousness, moral reason and conscience. There is no proof that they could serve any moral use in the spiritual world. There is no proof that beasts, bugs and all species of insect life do not exhaust their possibilities in this world. There is no proof that they have the moral and spiritual natures of men and angels. There is no proof that they desire a progressive immortality of existence.

As compared with man they are imperfect structures, arrested developments, unfinished arches, incomplete temples, hence have no conscious individualized and morally constituted souls, yearning for immortality and eternal progression. No logician, no scholar would be so illogical as to affirm of a part what he would of the whole. The human soul—and the human soul only, allied to the Infinite Over-soul as a crystal drop to an everflowing fountain, is a divine entity, in which lie the germinal possibilities and prophecies of man's angelic destiny. Those who desire to controvert my positions and advocate bug and beast immortality, I turn over to the tender mercies of Hudson Tuttle. I leave to-morrow, December 1st, for San Francisco on my third tour around the world.

RECEPTION TO J. J. MORSE.

This distinguished Englishman (that Americans own a large corner lot in), thinker, writer, speaker, having finished his year's engagement with the San Francisco Psychical Society, visited by request San Diego, delivering two masterly lectures.

For vigor of thought, for clean, crisp logic and profound argument, I've never heard these lectures excelled. They ought to have been heard by the reputed 3,000 Spiritualists of San Diego; and yet, a majority of these would sooner run after a mystic rap, see a table lift its legs, or pay fifty cents to witness a sleight of hand performance than listen to a sage from the Heavens. It is their loss, not mine.

This sensitive and finely-tuned intermediary, Mr. Morse, is influenced—controlled by a learned Chinese sage of ancient Cathay. And be it said to his praise, he acknowledges his guidance—his helps from the dwellers in these higher homes of immortality. The members of the First Spiritualist Society gave him an elegant reception, consisting of a welcome—speeches, recitations, music, toasts, responses, a Shakspearean reading by Mr. Ravlin—and tables loaded with ice-cream, cakes and fruits. The hall was beautifully decorated by the ladies. The whole occasion was most enjoyable. Everybody was happy. Mr. Morse's closing remarks, after the departure of his angel guide, were exceedingly well conceived, breathing the fraternal spirit of sympathy, and good will. He leaves behind him a host of friends in California. In his addresses he several times called me his "Spiritual father," referring to my personal kindnesses to him in his early days of mediumship—and while on my lecture tours in England and Scotland. I have a large family of spiritual children; and while esteeming them all, there is no one of whom I am prouder than of J. J. Morse. He needs no praise, no words of commendation. Unassumingly he wears his laurels. Departing from our shores, as he will in a few days, we can only say, our loss is Britain's gain.

N. S. RAVLIN.

Every Sunday increases Mr. Ravlin's audiences. He is a magnificant platform orator. His Shakspearean readings are as grand as matchless; and the more one listens to his fervid, stirling, uplifting eloquence, the better he likes the man. While destructive on the lines of the theology, he is constructive, and the truth of Spiritualism may be proud of him as an advocate. He is clairvoyant, besides being blessed with other spiritual gifts. But what a leap, from thirty years a Calvinistic close-communion Baptist preacher, into the knowledge, the wisdom, and the ecstatic glories of Spiritualism! Long may he live to storm the castle of the old and build upon its ruins the temple of eternal truth.

In a few days, December 5, I sail for Honolulu and so on around the world. I leave only sunny memories behind me. Peace and good will to all.

San Diego, Cal. J. M. PEEBLES, M. D.

SELF-KNOWLEDGE

An Open Book to Human Understanding.

Shall we know each other there?

This seems to be the great question asked by all peoples and in all ages.

What satisfaction would it be to us to know that we live after the change called death, if we could not also feel that we shall know each other? Would not the future life appear to us an unending season of banishment, to last on and on forever, and we exiles, as it were, on some far-off desert, and would not our present existence seem a heaven in comparison, in spite of its cares and sorrows?

If Spiritualism proves a continuity of life (and if it does not, then we have no proof), it also proves that we shall know each other, and shall know also as we are known. I may shock the incredulous perhaps who have no knowledge of the higher thought of mental science, when I assert that we may not wait for our final dissolution to take place before we learn this. We can know each other here, as well, and be cognizant of the motives and intentions of each toward the other, if we make a careful study of mentality; for mental science teaches not only the way to health, but the way to all truth, and we can know each other's thoughts and motives, and see, not through a glass darkly, but face to face, in this life as well as in the next.

Get a right understanding of self and all these things will be revealed to you plainly and unmistakably. Mental science teaches this to all who will make it a study. This will not only apply in a spiritual sense, but in a material sense also, in the everyday walks of life, in business, friendship, and love affairs.

You will not say, when you enter into a business contract, "I don't know but I am wrong, but I think I have a right estimation of this person; however, time will tell." Your will know your man when you stand face to face with him, for you will be able to read his thoughts and intentions—for thoughts are things, and mental science is the talisman that opens up to you the meaning of them. The lover will then have no doubt concerning the sincerity of the one beloved, but will be able to read the inmost heart.

I would like to impress upon every poor soul who is struggling with the errors of life, the importance and help to be derived from the study of this holy science. I say holy, for it is holy. It makes a person whole, complete in all things; even a slight knowledge of its teachings will be a certain help to everyone who looks into it prayerfully and trustingly. It is a help to the poor man struggling for the daily bread to feed the mouths of his little ones. It is a help to the overworked and tired mother, trying so patiently to bring up her little ones as best she can. It is a help to the man of business, whose brow is furrowed with the lines of care and perplexities that always attend such. It is a help to the brother and sister and every member of the home circle; even the little child feels it, for it carries healing wherever it goes. It is a help to the prisoner and to the unfortunate and wayward, for it teaches them the way to a better life, and that the only true happiness is in right living. In fact, it teaches us all the true way to happiness, and happiness is what every soul is seeking.

'Tis true these conditions cannot be reached in a day; it is an upward growth to which there is no ending, and the longer we study, the clearer will be our understanding of all things in life. It is an upward climb, and happy indeed is he who has the better knowledge of this science for his power over all things is greater.

AUGUSTA FRANCES TRIPP.

PERTINENT, PRACTICAL.

Reminiscent and Prospective Suggetions,

For Spiritualists to Consider and Fulfill.

To the Editor:—I have dropped into a reminiscent mood, and have been overhauling the log-book of memory, beginning when I was (as I am yet) a "high private" in the unpopular army of progress, which was fighting its way, contesting the field step by step against the solid phalanx of old orthodoxy.

And what an army we had to meet. The pious deacon with his "awkward squad"—the pulpit orator with his disciplined company—the bishop with his regiment, even to the assumed sucessor of St Peter with his legions of purblind adherents. Their catapults hurled the grossest falsehoods, and the vilest epithets that would most effectually appeal to the prejudices of the masses of the people blinded by ignorance and superstition.

It was before the higher criticism had euphonized Hell to Sheol, and the Devil was still going about like a roaring lion seeking to devour all who proclaimed the final overthrow of his power, and the triumph of good or God.

The lake of fire and brimstone, though cooling off somewhat, was still hot enough for all practical purposes, and the material for paving hell was still being consigned occasionally to that place by the most bigoted worshipers of John Calvin.

Another wing of the army was composed of camp-followers—those who hung upon the skirts of the churches for popularity—for standing in society. This class is by no means extinct yet. All of these were doing battle openly.

But the noble army of progress had other foes to fight. They were those whose baser passions and lusts had been kept in subjection by the fear of Hell. They were willing converts, or professed to be, to the doctrine of the continuity of life beyond the grave without hell. The fear thus removed, they gave loose rein to their passions, and, joining the army of progress, gave its enemies an excuse for asserting that Spiritualism and free-loveism were synonymous terms.

But a change has been gradually wrought in the tactics of war. Comparatively few of the better class of clergymen attempt to storm the batteries of the new philosophy. The secular press, as a whole, is becoming much more tolerant, and many journals are ready to publish articles that really favor the philosophy, but without reference to the name. All right. We bid them God speed.

The growth of the army has been such that those who now join it have little difficulty in stemming the tide of religious bigotry and intolerance. A man or woman can now manifest a strong tendency to liberality and still not be ostracised or boycotted.

But there is a wide-spread undercurrent in this direction that would astonish the staid old orthodox and the secular press if they were made to realize its full exent.

This liberality of religious sentiment is held by members of nearly all denominations. They have covertly gained and quietly enjoy the knowledge of spirit return, but for various reasons, according to their several environments, and their socialities, maintain their formal relations with the church. Their influence and their money go there, but they stand on neutral ground, and neither help nor hinder us.

But the army of progress is not yet to be disbanded. And it never will be. So long as the might of truth and the laws of progress prevail, so long the army will continue to increase, till the enemies of human brotherhood are vanquished.

But the time is approaching for a grand review. The close of its first semi-centennial and the beginning of its second will undoubtedly be celebrated in a manner and with zeal becoming such an event. What better or more opportune time for this work than the closing year of its half century of work in the field of reforms?

I come now to the real purpose of this writing. It is to suggest that, during the fiftieth year of the life of modern Spiritualism, an organized, or, at least a concerted movement be made throughout the length and breadth of the land to rid the army of progress of all who are not genuine media, but profess to be.

Let every organized society either through its officers, or by a committee appointed for that purpose, or as a committee of the whole, take measures to ascertain the true worth, both moral and medial of all who are not well known and of established reputation.

When those are found, be they male or female, who are unworthy to bear the banner of progress, an effort should be made to protect the public against their swindling works, by exposing them until they find "it doesn't pay," and they will "cease to do evil" in that line of operations.

I am aware that it will be a difficult and delicate undertaking in many cases, and great care and precaution must be exercised to see that no injustice is done to any worthy medium who is in process of unfoldment. As all fakes and mountebanks are "in it for what it is worth," the surest way to rid our ranks of them is to make it unprofitable.

We have too many phenomena-hunters—too many who are apt to patronize these wandering fakirs who advertise their wonderful powers—drawn there by curiosity. By doing so they but set the example for those who are earnest investigators, and they, of course, are not profited by following the lead of those who are known in community as Spiritualists.

Let every true Spiritualist appoint himself or herself a committee of one to do his best till March 31, 1898, to make fake mediumship pecuniarily unprofitable. A. S. HINKLEY.

NEW CHRISTMAS HYMN.

Set the bells of heaven ringing—echoing from the shining shore,
For the Christ of love and light is come, to reign forevermore.

Long has man in darkness wandered, groping anxiously for light,
Scarce a ray of hope to lead him from the gloom of Error's night.

Look we far among the peoples, viewing scenes of human life—
All the sadness of existence, all its bitterness and strife.

Troubles press the weak and weary, anguish wrings men's hearts with pain,
And the wail of souls afflicted swells to heaven in sad refrain.

Sickness, sorrow, pain of parting from the dearest ones we love,
Fill our hearts with keenest anguish, and our cry is sent above.

Loved and loving—hated, hating—all alike in death must fall;
Over each—the high, the lowly—spreads the mantling mortal pall.

Death appears as robed with terror, hurling his unerring dart,
Striking down, alas! the dearest and the nearest to our heart.

And, by Error's teachings guided, we cry out against our fate,
Viewing Death as fearful monster whom no sacrifice can sate.

In our haste and in our blindness, oft in sadness have we said:
Better that we live in darkness than be numbered with the dead!

Now a light is shining 'round us—lo! the angel world is here!
Death is shorn of nameless terrors—spirit loved ones now appear.

Angel friends have built a ladder from the mortal to the skies,
And, descending and ascending, fill our souls with glad surprise.

Lo! the night of gloom is ended, banished by the light of day.
And the brightness of the glory melts the shadows all away.

For the angel hosts are with us, in our homes and in our hearts:
O, the glory of their presence! the sweet joy their love imparts!

With our vision now enlightened, look we o'er life's stormy lea:
Now no more the King of Terrors—Death the Beautiful—we see.

Heaven is with us in our sadness—we behold with clearer sight:
Death's not sinking into darkness, but a rising into light!

Lo! kind Nature's voice is calling to the spirit: Come away!
Let the dust return to dust—the clay return to kindred clay.

Lo! the angels are around us, and we hear their song again:
Light is come with joy and gladness: Peace on earth! Good will to men!

Set the bells of heaven ringing—echoing from the shining shore;
Death is but a passing onward! we shall live forevermore!

Set the bells of heaven ringing—echoing over land and sea,
Ringing out the night of sadness—ringing joy that man is free.

Ring the bells of earth and heaven, notes of gladness sweet and clear,
Till the echoes of the chorus float from shining sphere to sphere.

Ring the joy-bells of the heavens—let the joyful earth agree,
For the Christ of love and light is come—the Truth has made man free.

Set the bells of heaven ringing—echoing from the shining shore,
For the Christ of love and light is come to reign forevermore!

JAS. C. UNDERHILL.
Hammond, Ind.

GUARDIAN ANGELS.

With us in our wanderings;
With us when we rest;
Ever waking thoughts most holy,
Purified and best.

Roaming where'er we may,
O'er the sea or land;
Ever strengthened, led and guided
By a helping hand.

Ministering angels now
Are the glorified;
Heavenly comforters are those
Whom we say have died.

Watchful care they give us now,
Tender love bestow,
Drawing nearer, nearer heaven
Helping us to go. —Selected.

Public sentiment powerfully restrains men from doing wrong; but when they have done wrong, sets itself as powerfully against them.—Beecher.

Money and time are the heaviest burdens of life, and the unhappiest of all mortals are those who have more of either than they know how to use.—Johnson.

The passions, like heavy bodies down steep hills, once in motion, move themselves, and know no ground but the bottom.—Fuller.

Man hath his daily work of body or mind appointed, which declares his dignity and the regard of heaven on all his ways.—Milton.

Stern duties need not speak sternly. He who stood firm before the thunder worshiped the "still, small voice."—Dobell.

Whatever difference may appear in the fortunes of mankind, there is, nevertheless, a certain compensation of good and evil which makes them equal.—Rochefoucauld.

So quickly, sometimes has the wheel of life turned round, that many a man has lived to enjoy the benefit of that charity which his own piety projected.—Steele.

No rock is so hard but that a little wave may beat admission in a thousand years.—Tennyson.

Who makes quick use of the moment is a genius of prudence.—Lavater.

SKEPTICISM OR FAITH.

What It Does for the World.

Some of the Many Sacred Superstitions and Harmful Errors Exposed.

Skepticism has been one of the most alarming specters and terrifying apparitions of the church in every age of the world. Not a skepticism of the divine parentage of man, nor of the infinite goodness and love of God, nor of the pure moral precepts of Jesus, but a doubt of the total depravity of man, the anger and vengeance of God, the infallibility of the Bible, and of the illogical and irrational dogmas and ordinances of the church. Skepticism has always been stigmatized as the satanic mother of "heresy" and "infidelity," which have ever been denounced as the greatest of crimes, and the most worthy of persecution or of death. And yet there is no proposition in mathematics which can be so conclusively demonstrated as the fact that skepticism has been one of the most potent and efficient factors in the salvation and progress of the world. The skepticism of honest and thoughtful men, as to the divine right of kings and of priests to "exercise authority over us," has already begun the great work of emancipating the world from their domination, and establishing the jubilee era of civil and religious and personal liberty.

SKEPTICISM.

To skepticism we are indebted for our emancipation from that sacred system of "revealed science," declared by the fathers of the church to be "the sum of all knowledge." That sacred system of revealed science represented the Almighty source of causation as a gigantic and anthropomorphic king; and the natural formation of worlds and all other organisms, as the mechanical products of a royal "designer" and "architect." It was interpreted to teach that the earth was a flat and stationary plain, and that the sky was stretched over it "like a skin," in which the sun, moon and stars "ran their daily circuit round the earth," that the earth was "made" out of nothing, and, with man and all its plants and animals, was finished and completed in six literal days.

A WONDEROUS PLAN.

Above the sky was the future heaven of ecstatic bliss, while below the earth was the lake of fire and brimstone and the excruciating tortures of an endless hell. That "revealed science" also taught the unnatural philosophy that man was first made upright, pure and wise, but by eating a forbidden fruit he at once "fell into the lowest conditions of savagery, and with his entire posterity into a hopeless state of total depravity and death. In that awful condition, man's only claim and inheritance from his maker was the endowment of a wretched immortality in the fiery billows of hell. But foreseeing and foreknowing the weakness and "fall" and consequent ruin of the human family, man's mechanical "designer" and "creator" had predevised a "wonderous plan" for the partial salvation of the smallest possible percentage of his descendants from the wreckage, but long ages thereafter were required for its full and complete consummation. In the meantime, countless millions passed away and below into their "inheritance," so that "hell's every wave broke on a living shore, heaped with the damned like pebbles." This "wonderous scheme" provided for the murder of an innocent and just man by "wicked hands and murderers," and that every believer in the efficacy of the murder and blood of that innocent man to wash away the "original sin" and curse should nominally and partially be restored to his primeval purity and uprightness.

THE WHITE WINGED ANGEL.

Skepticism and doubt as to the correctness of the various points in this wonderous system of "revealed science has been the direct cause of all the civil and religious liberty of the world, and of all of the discoveries of natural science and of pure religion, and of all the human elevation and progress of the world. We can safely conclude, therefore, that skepticism has been the brightest harbinger of good will and the whitest-winged angel of hope and salvation that has ever descended from God out of heaven to this earth. And if it is ever proper to predicate "the favor of God" upon any matter whatever, the results of skepticism fully justifies the assertion that "God has smiled" upon the legitimate work of the "skeptic" far more than he ever has upon the legitimate work of "the church."

DIVINE REVELATION.

Nothing can be more evident than the fact that if any Bible, or any system of government, or of religion or science, is a "divine revelation," and from a Being of infinite wisdom, it must be as absolutely perfect and unchangeable as the laws of nature and the forces which maintain the wonderous harmony of the starry heavens. Such a "revelation" must necessarily be intolerant of any contradiction or skepticism. It must necessarily denounce every effort to modify or change it, and regard as impious and sacrilegious every movement or advance upon it. It must also demand implicit faith in its absolute perfection, and in its unqualified acceptance; and "faith," being founded upon the unchangeable past, must in its very nature be also unchangeable, unprogressive and stationary.

SANCTIFIED SUPERSTITION.

The dark cloud of sanctified superstitions, of sacred ignorance, and of civil and religious despotism which cursed and blighted the earth during two-thirds of the Christian era, when faith was dominant and triumphant and "skepticism" was banished from the earth—is the darkest and most hopeless period of the world's blackest history. While faith most stubbornly resisted, skepticism quietly persisted in its investigations, until the laws which govern the sidereal heavens were discovered, and the harmonious action of the solar system and the stellar universe rationally accounted for and fully explained. Skepticism has made the earth a satellite of the sun and a minor member of the solar system, instead of being the stationary center of the starry heavens, according to "revealed science" and its indurated "faith." Against the direful maledictions of "faith," it has most clearly shown that the only possible "fall of man" from his undeveloped and savage ancestors has been a slow and gradual "falling upward," or a constant progression from a lower to a higher plane.

It has established the universal reign of unchangeable and natural law, which has forever banished any possibility of the supernatural and the miraculous, as perpetuated from the idolatrous and barbarous ages by faith.

NATURAL SCIENCE.

Science, consisting exclusively in knowing the ways and methods and philosophy by which the almighty energy produces phenomena and effects, it follows as logically as day the night, that the skepticism of natural science, and not faith, has discovered and revealed the only living and true God.

The great volume of nature, with all its wonderous products and infinite sources of knowledge, cannot be the work of man's wisdom or device, but is entirely the work of that almighty energy or vital force which the uninformed personify and call God. From that manifestation of its methods and ways, we only can learn what that eternal source of causation really is and must be, and what it is not and cannot be. And that unbiased volume attests the fact that while there is a supreme power, there is and can be no supreme being or personal God; that there is an omnipotent, ubiquitous and inorganic vital force, but no personal and local deity, to which it is as absurd to impute the likeness and passions of men as it would be to personify and ascribe human attributes to the sun. Jesus, the first great iconoclast and skeptic of bibliolatry and the orthodox beliefs of his day, discovered and proclaimed that the God they ignorantly worshiped was "spirit," or a vital power which tended to a universal rightness, order and harmony in all things.

THE VITAL POWER OF SPIRIT.

That vital power or "spirit" which Jesus discovered is the all-pervading life of the universe, and is everywhere equally present, for it is in all and through all, and is that in which we life and move and have our being; so that "we are its offspring." That there never has been and never can be the least change in the ways and methods and operations of that eternal spirit, either by request, entreaty or petition, and that those ways and methods are fixed and uniform or natural laws in which there "is neither variableness nor shadow of turning" is proof conclusive that the "spirit" is not personal or anthropomorphic in any sense whatever. The very starting point of all the pernicious errors and sacred superstitions of every system of religion since the world began, is that sacred relict of idolatry which still believes that God is an anthropomorphic and personal being. There is one significant fact to which the general attention is seldom ever directed, and that is the well-known fact that every system of idolatry known to history has been based upon the unscientific and barbarous idea of a personal god. And the quasi semi-civilized and barbarous system, in many respects, of which Moses is the reputed founder, is not an exception, but a proof of that fact. That a "personal deity" is of idolatrous origin, and marks the dividing line between irrational paganism and its superstitions, and the enlightenment of rational and natural science, no one can successfully deny.

To illustrate the darkening and pernicious influences of that false idea, I have only to state that the president of a college once affirmed from a Salem pulpit that, "The world is a complicated machine, whose motive power is not found in its belts, its shafts, or its wheels; neither is it found by following them up to the huge piston rod which propels all these; for before you can discover the motive power that moves them all, you must go to the other side of the wall where hidden from sight lies the immense steam boilers and there you will find the mighty power that moves it all." And such childish and pagan philosophy is the "spiritual force" most usually given from the pulpit as theological science. But when this learned professor leaves the pagan rostrum and takes the chair of philosophy, he will doubtless tell his class that the earth is not a machine, but an organism, which is constantly controlled in all its movements and operations by the sun and by inherent properties and vital forces; and that the planetary system has no analogy to a sawmill, and is not "run" by belts, shafts and steam boilers, but by indigenous, inherent and persistent forces, which make all things self-propelling and without danger of stoppage.

In the pulpit he would follow the pagan explanation of volcanoes and earthquakes by teaching that "Elohim toucheth the mountains and they smoke;" and that "Jehovah looketh upon the earth and it trembleth." But in the professor's chair he would tell his class that while the Bible explanation was quite poetic and metaphorical, that such causes were as inadequate and unadaptable as the beating of tomtoms by the savages to dispel an eclipse of the moon.

It is very evident to the thoughtful mind that the pernicious effects of teaching such false and unscientific paganism to our children and the feeble-minded is beyond estimate, as it keeps the thoughts and ideas of the people still lingering in the very lap of pagan idolatry and sacred superstition.

Skepticism has only "begun" the blessed work of emancipating our country from the damnable tyranny of superstition and idolatry. Hindered and retarded by the unprogressive nature of "faith," in these sacred relics, the "Christian world" to-day is but little better than half barbarous or semi-civilized.

But the day of reason and of liberty dawneth when the anthropomorphic "gods many" of idolatry and the sacred superstitions of our pagan ancestors shall be gathered to their tombs with their co-ordinated moles and bats. Amen. So mote it be. S. C. ADAMS.

Salem, Ore.

ARENA PUBLISHING COMPANY.

On petition of the creditors of the Arena Publishing Company made Oct. 1, 1896, before Judge Dunbar to appoint a temporary receiver, A. D. Chandler, Esq., was appointed for the protection and adjustment of the interests of the creditors during a reorganization of this company. The officers of the company did not contest the petition, feeling that it is for the best interests of all parties concerned as an equitable plan pending the business changes to be made.

The Arena Company will be recapitalized by experienced business men and placed in new hands and on a firm financial basis, the magazine to be an open court for the promulgation of all authoritative and important opinions.

The business of the Arena, both as a magazine and as a book-publishing house, has had quite a phenomenal growth, but had not sufficient capital to handle the business into which it had developed. With the reorganized company the Arena will be enabled to extend its growth and add to its reputation now so well established, in the success of which all readers and thinkers feel a personal interest on account of the national influence which this publication has attained.

I CURE FITS

When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Postoffice address.

Prof. W. H. PEEKE, F. D., 4 Cedar St., New York

THE DUTY OF THE HOUR.

Timely Thoughts, and Good, Practical Suggestions.

President H. D. Barrett Sends a Christmas Present to Spiritualists.

To the Editor:—The year 1896, S. E. 49, is near its close, and with the approach of the glad holiday season, Spiritualists can well afford to pause a few moments to glance in retrospect over the year now lost in the ocean of years in the past. At the last holiday time, when festivities of all kinds were rife, when enjoyment was at its height, no doubt many good resolutions were formed with the full intention of carrying the same into effect with the new year that was then dawning. Festivals, socials, Christmas entertainments, etc., are again in order. King Carnival is holding High Court, and millions of his subjects are rejoicing, from one side of the globe to the other. The people are forming resolutions for better lives and nobler purposes, as they did one year ago, hoping that they may be able to carry them into effect during the coming twelve months.

How many of us have lived up to our holiday resolutions of one year ago? How many lives have we brightened with some little deed of kindness, or some token of brotherly sympathy and affection? How many hearts have been touched and quickened by the spiritual deed we have implanted therein? How much have we done to aid the Children's Lyceum and to make the little ones feel that we want them to have a spiritual home of their own, as well as one for ourselves? How much have we done to strengthen the cause of Spiritualism in the communities where we live? Have we attended the meetings of the local society with due regularity? Have we encouraged the speakers by a timely word of appreciation, or kindly advice? Have we gone half way to meet some other worker in the cause in an effort to harmonize our differences? Have we remembered that other communities have need of spiritual food, and done all we could to send it to them? Have we remembered the Spiritualist papers, and done what we could to circulate the jeweled thoughts that sparkle upon their pages?

The vast majority of us will be forced to silence when we are confronted by these searching questions. They show us that we have forgotten our good resolutions in the too close application we have made to our own happiness, and private enjoyment. "What we would, that we do not," and wait for some one else to do the work for us. We are unsubscribe for one or more of the Spiritual teachings of the past, with the idea that some one else has paid our every debt, and that it won't matter very much after all whether we really do anything ourselves or not.

We have talked earnestly in favor of both the lyceum, and local society, then staid at home from both. Some of us have paid our money to support Unitarian and orthodox churches, and proved our devotion to our cash by sending our children to the Sunday-Schools of those churches whose teachings we know to be false. Others of us have forsaken our home society of Spiritualists because of some fancied slight, some petty jealousy of the officers, or some puerile fancy for the wonderful, and gone to meetings conducted by some itinerant medium, with uncertain gifts, who is too often waiting to entrap the unwary, or one whose record must not be mentioned lest he be wanted for a prison offense in some other locality.

We have forgotten our sick neighbor over the way, who has not our knowledge of the future, and permitted him to sail for an unknown shore without the chart and compass that will enable him to know his route for certainty, through the mediumship of Spiritualism. We have gone to the Spiritualist halls occasionally, and slipped hurriedly out, without having greeted the speaker, or said one word to cheer him in his work, or to strengthen the hands of the society's chief officials in their efforts to make the meetings cheerful, harmonious, and educational. We have not seen the extended hand of our quondam opponent, nor have we tried to bridge the chasm of our difficulties by the arch-way of fraternity. We have neglected to subsribe for one or more of the Spiritualist papers, and if we do take one, have forgotten to loan it to a neighbor who is just beginning to inquire into the subject of Spiritualism.

Have we kept none of our resolutions? Yes, we went to a Spiritualist camp-meeting, staid ten days or a month, gorged ourselves with spiritual food, and, like a bruin in winter, fed upon our store for the year, with our faculties in a complete dormant state in every direction.

We are now facing a new year. Let our resolutions be accompanied by corresponding deeds, that the world may see the good that Spiritualism has done us. If we are unable to do all the work we wish done, let us remember that we now have a servant to aid us, who will, if properly cared for, work out ideals, and give to the world a Spiritualism that will truly be the healing of all nations. That servant is the National Spiritualists' Association, now ready to move in every good work, as soon as the sinews of war are placed in its hands. The light of Spiritualism will be shed abroad over the land as soon as means are at hand to place a good corps of missionaries in the field. Local societies will be strengthened by a friendly lift from the N. S. A., when its officials are enabled to make them timely visits—when they can go, not begging for cash, but for a closer union in thought and effort for the sake of the cause we love so well. Literature of all kinds can be circulated freely among the reading masses as soon as means are at hand for its publication and distribution. Our Spiritualist papers can be aided by it in the same way, hence sustained in their good work.

Our duty then is obvious. Let us sustain the N. S. A. It is now Christmastide. The new year is upon us, fraught with high hopes and fond anticipations. By uniting our forces, we can do a grand work. By putting our good resolutions into practice, we can make the world see the true value of our Spiritualism. Let us, therefore, unite our contributions, be they large or small, that our servant may be enabled to assist us in carrying our good resolutions into effect. At this point, when the sun begins to retrace his steps, when we know that the reign of the Ice Giants is to be supplanted by that of Flora, let us in our rejoicing remember our cause, and give with glad hearts to the treasury of the angels for the sake of sorrowing humanity whom we fain would help to find light and knowledge.

Are there not ten thousand Spiritualists who are interested in our cause to the extent of five or ten dollars per year? Spiritualists cease supporting the churches for a year, for an experiment, and put your money into Spiritualism. You will be pleased and well paid with the exchange. Now is the glad holiday time. Let us give, with glad and willing hearts to a good and noble cause. We will be one of ten thousand to start the New Year's offering to the N. S. A., at ten dollars, payable at any time prior to March 31, 1897, S. E. 50. Come forward, friends, and help us. Send contributions to Francis B. Woodbury, secretary, N. S. A., Washington, D. C.

H. D. BARRETT.

THE CHRISTMAS GREETING.

It was only the night before Christmas,
And the snow was falling fast,
The sky was heavy with leaden clouds,
And as the chill winds cast
The snow in the face of a lonely child,
He moaned, and sadly said:
"Oh, who will take pity on such as I,
Whose papa and mamma are dead?"

It was in a great big city,
And hundreds were sweeping by,
But none seemed to notice the suffering child,
Or hear his pitiful cry.
"Only a penny," he humbly said,
And the child began to weep,
And held out his trembling little hand,
"I have no place to sleep."

But the people rudely pushed him away,
And onward passed the crowd,
And the child stepped back by a door-step cold
And sadly moaned aloud:
"Oh, mamma and papa, it was not so
When you were here with me;
Last Christmas I had a nice warm home,
With a pretty Christmas tree.

"But oh! how terrible was that night,
Just one short year ago,
My life was turned from happiness
To the darkest night of woe.
I can see the Christmas tree again,
With its candles shining bright;
I can see the pretty presents now,
That were on that tree that night.

"And mamma's bright face as she saw my joy,
And papa's gay laugh and song;
But oh! I can see that fire again,
And I hear the fireman's gong.
For the window curtains caught on fire,
And the room was all aflame,
And as mama tried to put it out,
Her dress caught fire the same,

"Papa caught her in his arms,
But the tree was on fire round his head,
And before the firemen could get us out
My papa and mamma were dead.
They took them away from that blackened home,
And laid them away in the grave,
And me to a lonely, great, big house
My poor little life to save.

"They say I almost went to see
My papa and mamma again;
For I was burned in a fearful way
And suffered such terrible pain.
Oh, mamma and papa, can't I come
And be with the angels bright,
And join in your Christmas songs again,
As I did last Christmas night?

"Over where you are 'tis never cold,
And God's little ones never weep,
And never grow hungry and suffer from want
Of a good, warm place to sleep."
The poor child shivered and closer shrank
To the cold and frosty wall;
His voice grew so faint that as people passed
They did not hear him at all.

"Only a penny" he sadly moaned;
But the wind brought back the wall,
And he sank on the pavement white and cold,
And his little face so pale
Was soon covered o'er with the drifting snow
As it whirled about so wild,
And hid from sight the little form
Of that lonely little child.

But now from heaven two spirits came,
And led him each by the hand,
And folded him close to their angel breasts
In that beautiful summer land.
For father and mother had heard his wail;
Heaven's gate stood open wide,
And they came to carry their precious child
Across to the other side.

Across to the other side,
Where the angel friends are singing
And waiting to welcome each beautiful soul
That the tide of life keeps bringing
No more his little feet shall tread
This cold and heartless earth;
He has reached that heavenly home above,
That home of priceless worth.

For 'tis Christmas day in heaven,
And the Christmas bells are ringing,
And again he joins his sweet little voice
With his father's and mother's in singing.
And this is the song they sing up there,
As heaven their voices fill,
"Glory to God in the highest, and on earth
Peace among men of good will."

MRS. W. A. LINDSEY.

Inspired by her guide, Hattie Holmes.

THE NEXT WORLD INTERVIEWED

To the Editor:—I have just finished reading the beautiful book published by The Progressive Thinker, "The Next World Interviewed," with a relish that I did not expect when I at first scanned its pages.

My pen is too meagre to convey my appreciation of this grand work. The only disappointment that came to me was, that there was not more of it. But for a book of its size, it is the most gratifying in its earnest instructions and descriptions, of any communications that I have ever read. So many able pens will do this book and its medium, Mrs. S. G. Horn, justice, that I do not feel able or capable of conveying my idea of the sweet and sublime thoughts of the goodness of God to mortals through the powers of this gifted medium. Her every utterance is truth, purity, goodness and love.

To the investigator, to the uninitiated, and the sincere believer, its naturalness speaks the truth itself. Our best beloved ones who have passed

"The jasper gates,
Where slanting sunbeams for us wait,"

return and corroborate all the statements made in "The Next World Interviewed."

I feel, Mr. Francis, that you are doing the grandest work of all; you stand at the helm of the great and powerful ship Progression; which is heavily laden with all sorts of merchandise. The spirit-world has furnished you with a crew of the best mediums and writers, noble thinkers and workers, that are now in the valley of this life. This co-operation you are guiding into the harbor of everlasting joy, where flags will float in the fragrant breezes born of spicy fields in the garden of God, where lamps are lighted with His undying love, that all who are blinded by darkness may see the way to the Father's house. Your work to help others is blessed by a host of shining ones who sing glorious anthems around your daily life.

ROSE L. BUSHNELL.

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THE OLD WOMAN.

She Is Compared with the New Woman.

The Old Man Is Preferred to the New Man.

In The Progressive Thinker, some time ago, under the heading of "The New Woman," was an article by Eva A. Cassell, which, if you will kindly allow me, I would like to criticise a little. I believe Mrs. Cassell to be a lady of unexceptional qualities, and one I would like to consider a personal friend; and because I take exception to some of her statements I do not wish her to think otherwise.

"Sex is an accident of birth," so she says. True, and is not birth itself an accident? No doubt the sister has thought on the chances there were against our coming into existence at all. If the slightest thing had occurred different from what did occur, then you and I would never have been human beings, let alone two poor, abused women.

The question that was asked of Robert G. Ingersoll and other prominent men and women not long ago, was what they considered would be a greater calamity than death. I was not asked, but if I had been my reply would be: I would consider it infinitely a greater calamity not to have been born.

Now, if you look upon femininity as an accident, birth is an accident, and, in fact, there are no laws governing the universe, but all is accident. Then if she and I are compelled to "grovel in grease and ashes," is that not also an accident? Then why not meet it bravely? I know servant girls who hate kitchen work, but their accident of birth compels them to do it for a living.

The great Creator—the power that brought all these things into existence—had a design in view when he created all animal life, male and female, with laws governing the same; and what is the apparent design but the propagation of new beings? If this life were all there was of our active individual existence, then I would ask what is the use of all this pain and suffering in this mortal life?

I look upon my dear little boy, and ask myself: What would induce me to part with him? Do I regret the pain it caused me? Ah, rather than part with his prattle—his "mammas" and "papas," I'd willingly suffer it all again till flesh would cease to bear any more, and then pray for strength to bear more—knowing, too, that if life here would cease, loving spirit friends would receive him to their beautiful home.

The writer of this is permitted many times to visit, in clairvoyant visions, the bright future home, and has many times conversed with her departed friends, and the great source of regret with many of those who die young and unmarried is, that they have left no posterity.

The lady points out a great source of insanity and crime, and that is: "Man shows a criminal indifference in begetting offspring." Now, I don't like to see it all laid on the men. Are not the women a little to blame too?

And she calls it indifference, when in ninety-nine out of one hundred cases it is simple ignorance on the part of both sexes. Our boys and girls are allowed to grow up in ignorance on the most vital question before us to-day. They are compelled to learn lessons that are of no practical benefit to them in any way, while the practical lessons of life are completely ignored or are taught them by those almost as ignorant.

What does the average girl of sixteen to twenty (marriageable age) know of the laws governing maternity? A large per cent do not know what they are getting married for, even.

Who, even of fathers and mothers, know what effect impressions made previous to birth have upon the child, or whether they should yield to notions, cravings, etc., or exercise will power and control these fancies and desires?

The old women will say: Don't eat this, or don't do that—till, if she were to listen to all, she would neither eat, drink nor move for the whole period, and keep the coming mother in a nervous strain all the time.

Now, my remedy is not to lay blame on either sex as a class, but on the neglect to properly educate the youth. Let these subjects be taught by teachers who have made it a special study, so that the coming generation may be able to use a little practical knowledge with them; then there will be no "enforced motherhood." Then the women will see what benefit it is to them to be mothers of a wise posterity. And the public schools are the place for such practical, essential education to be taught. Why our public speakers, teachers and writers do not agitate this question more is a mystery. Now, as it is, only those contemplating a medical practice make any special study of the subject.

A young, prospective mother, with a still more ignorant husband, is constantly calling in medical advice unnecessarily, which is expensive, while in many cases it is very necessary they neglect to do so. Really, I would like to see that coming new man she is going to give us a picture of. Is it that scandal-monger, club-lover and woman-hater remodeled, or is it an entirely new invention? But I'll tell you it has got to be a vast improvement on the former, if I exchange my old man for him.

LAURA J. VALLIER.

Muenster, Tex.

TO BOHEMIAN SPIRITUALISTS.

No doubt there is a considerable number of Bohemians in this country, who find a great comfort in our beautiful spiritual philosophy and religion, and who desire that all our countrymen may learn what Spiritualism really is. If all the Bohemian Spiritualists who read this, will write to me at once, they will recieve a letter from me and will learn how Spiritualism might spread with but little assistance of theirs among our countrymen. Please, also send names and addresses of Bohemians of whom you know that are Spiritualists. Adress all communications

ANT. M. SOUKUP.

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TESTING MEDIUMS.

Has Some Notions of Her Own.

In a late issue of The Progressive Thinker, Allie Lindsay Lynch speaks of the skepticism of many, and of the desire of others to pay a cash premium for a satisfactory test. Now Allie is too kind to say that she does not believe heaven sells its assurance at $100 a chunk, so I will say it for her.

If I were a materializing medium, I would not take such an offer.

Should someone offer me $100 to trot out some living friend, and exhibit that friend on the street corner, would I do it?

The person who makes such an offer as this, does it in a peculiar spirit, for should he or she really wish to hold the hand of some materialized spirit, until that spirit dematerialized, and sunk to a patch of white film the size of a hand, and then finally to a white dot, and then disappear at his feet—he has only to attend, in an honest, kindly spirit, some good seance. I do not mean to say that he could hold the hand after the body has disappeared, but until the dematerialization had dissolved the hand held in his grasp.

I have done this, and I am not one favored of heaven, neither am I one that could possibly have been deceived in this matter. But I wonder why I say this here. I do not go about declaring that I am positive Edison has used the X-ray satisfactorily. It is a fact, and needs no backing. No more does materialization need backing from me or any one else. It is one of the facts of the century, and those who know it should simply smile at the doubts of those who either do not know, or choose not to know it. I can add nothing to the fact by saying that I have held the spirit-hands in mine until they have dissolved, as it were, dematerialized, till my fingers sunk onto my own palm. But I have done so. The one-hundred-dollar man can do so if he chooses, and he can keep his money and his affidavit, and his thanks, all to himself.

I think we sometimes cater to the spirit of contrariness when we pay any attention to such "offers."

I can tell doubters of another far more curious thing: I have a favorite medium to whom I go as often as opportunity offers. Through his tin trumpet my father talked to me. There was nothing out of the usual order in this. Later, at a materializing seance, my father called me to the cabinet curtain and talked to me—now rejoice all ye doubters—in a voice and accent strongly German. And my father was a "Down East Yankee," and had never heard a German speak, never in his life.

Yes, I'll admit it did seem funny to me—at first. I understood the laws that governed the "phenomena," but it seemed the queerest thing on earth to hear my father speak with a foreign twist on his tongue.

But listen. This was the first time he came. The next time he brought more of his own Yankee twang with him, and having gotten "the hang of the school house" as it were, after that he had his own voice and manner of speaking. The conversation was in an audible voice, and such that my German medium could not have spoken with the pure Yankee tone, not if his soul had paid the forfeit.

Dreadfully perplexing my $100 friends, is it not? Well, well, never mind, wait till you get over there yourself. You will not have to come back, likely, if you don't want to.

There are so many people who are so anxious to believe that the dead will stay put, once they get them "planted," that really, it is love's labor lost to try to convince them to the contrary.

MAUD VAUGHN.

Bottlebinding.

You can't judge of the quality of a book by the binding, nor tell the contents by the title. You look for the name of the author before you buy the book. The name of Robert Louis Stevenson (for instance) on the back guarantees the inside of the book, whatever the outside may be.

There's a parallel between books and bottles. The binding, or wrapper, of a bottle is no guide to the quality of the medicine the bottle contains. The title on the bottle is no warrant for confidence in the contents. It all depends on the author's name. Never mind who made the bottle. Who made the medicine? That's the question.

Think of this when buying Sarsaparilla. It isn't the binding of the bottle or the name of the medicine that you're to go by. That's only printer's ink and paper! The question is, who made the medicine? What's the author's name? When you see Ayer's name on a Sarsaparilla bottle, that's enough. The name Ayer guarantees the best, and has done so for 50 years.

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HE CRITICISES THE N. S. A.

THE NATIONAL ORGANIZATION.

A few thoughts on the subject of organization, a theme that has ever seemed to me as an important in the evelopment and expression of any principle. As sure as men are brought to ee—and by seeing is implied much more than knowing—that there are silent laws of order and organization everywhere at work in the universe, and hat it does not depend on any one man r set of men to operate these unseen nd silent laws, and that all the results he world has ever achieved, are the utcome solely of the working of these aws. However history may applaud his man or seek to deify that, just so oon will human authority and form anish like the mist of the morning in he risen sun, and the supreme power of the spiritual vindicate itself in the affairs of nations and men. Spiritualism has come not a day too soon to emancipate the human soul, and Spiritualism or the spuermundane element of which it is composed silently puts aside human agencies, whether personal merely or organized. As soon as they have done the work it appointed to them, it has more regard for the work itself than to the individual doer of it.

Hence it selects its instruments according to their peculiar fitness for the purpose in hand; never for the aggrandizement of the instrument. It silently organizes its plans in obedience to the needs, and it, but no less effectively, deposes existing leaders and organizations when their usefulness is over, or they prove inadequate to the needs of the hour, by withdrawing from them any farther work or support.

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The splendid achievements of the Republican party in its history in the past, as well as in the late campaign, is due to an almost perfect organization. The People's party, despised, ridiculed, as all new movements are, has gone on steadily in the work of organization until to-day its number seems formidable when it comes to counting the votes; and either party will welcome them, and they have gained that measure of consideration that is ever paid to organization.

THEOSOPHISTS — SPIRITUALISTS.

The Theosophists are perfecting their organization, gaining ground hefe in America, and have sent out organizers to foreign countries, and because of concerted action they are gaining as helpers many who have stood with the Spiritualists in the past, and who would do so to-day if there was any incentive for so doing. But, alas! many localities that boasted of good societies as many as thirty years ago, and perhaps until the last few years held Spiritual meetings, are to-day without any society whatever; the people scattered about—many are found in the church or have lost interest altogether.

HIGH AND LOW TIDES.

In all these years since the first rap at Hydesville the interest has had its high and low tides in almost every locality. Many of the brightest lights on the spiritual platform have been compelled to seek other means of gaining a livelihood since they were not sustained or supported by the Spiritualists; petty jealousies and an inclination to belittle each other has marked and marred the work, and an incalculable injury done to the cause thereby.

A NATURAL ORGANIZATION.

We have at this time a National Organization composed of a small minority of the Spiritualists of this country—not but what all Spiritualists would like to be identified with a National movement, and assist in the work attached thereto, and share the honors in so important a work, but the facts in the case are these. Many who have devoted much study and work to the subject of organization, who even participated in the formation of the National to a certain extent, found themselves at the close of the convention outside the doors, so to speak; not even members of the thing they had created. The consequence was that many who went to Chicago cheerfully paying their expenses, full of enthusiasm, and eager to work for the cause they had already sacrificed so much for, went home disappointed, and in many instances disgusted with the action of that meeting. The Association is three years old, and as the Editor of The Progressive Thinker says, there are thousands who do not know anything of the action of the convention held in Washington, and candor compels me to add, that there are thousands who do not care; they are not interested; they are not represented; they do not belong to the Association, and nothing that they have done as yet will convince them that there is anything to be gained in being individual members. And in the columns of The Progressive Thinker of a few weeks since there was a notice of a withdrawal of a society and the reasons given therefor. One gentleman, in speaking of the matter said that "he still regretted the time spent in the Chicago affair." Said he could have employed his time more profitably at the World's Fair, which he missed altogether because of his interest in the cause of Spiritualism, which in his judgment had not been organized properly. The selections of officers, and the manner in which the nominations were made he considered unfair to the people who were there for the purpose of participating in the selection, and finally he claimed the only literature he had received since the organization was an appeal for money, and a circular advertising a private enterprise of one of the officers. He would not contribute a cent to a thing to which he could not belong, and which in his opinion benefited less than a dozen people, some of whom he knew had been coaxed for hours before they would consent to assist the thing even with their presence; but once there insisted upon running the affair, although up to that time they had disparaged the work of those who were laboring for organization. And farther, that at this great convention of Spiritualists, meetings had been held and efforts made to displace one or more of the noblest workers in the cause who appeared on the programme, and this by people who pose as mediums and teachers of a Harmonial Philosophy "controlled by angels." And, as he says, while they did not succeed at that particular time, ultimately the results of their devilish work must have been all they desired, since the individual they tried particularly to injure came into possession of the facts and quietly retired, hurt no doubt, but never murmuring. And the cause lost for the time being one of its ablest, brainiest workers, and the unwise action of that convention shut out for three years a great number of men and women who ought by all means to have been actively engaged in the work for that period as they had been previous to the formation of the so-called National.

INTENSELY CRITICAL.

Now, my dear reader, I will no doubt be criticized for giving a few inside facts in regard to this matter, but I believe I can stand it as well as the grand spiritual mediums who have been counted out, as I do not profess to be a medium, and have no ax to grind. The one whose objections I have cited is a gentleman, a Spiritualist and a business man of large experience, and more than all, one who understands the subject of organization, and who has contributed more than any gentleman I know to the success of several of the most powerful organizations in the world, in his own and many other States, and his advice is constantly being sought, and if he were the only one we would not think of raising the question we do, but he is one of many, and I firmly believe that President Barrett, and many more who belong to the National will welcome a plan of action that will bring every intelligent Spiritualist into the work; that will identify every speaker of known ability with them, for I have always considered "that everything that is not with us is against us." The thought comes as we look about us and see the rascally frauds; the scattered people without a society or a newspaper; the neglected children; the idle workers of known ability; the cheap speaker and fortune telling "test" giver; the dingy halls; the wretched excuse for music that abounds in many places in our broad land. The thought comes, have we begun right, have we sought to bind together the scattered strength of our people? There are mediums all over the land who are led by the same bright throng of arisen intelligences. Have we sought their aid, their advice, their co-operation in this important work, for be it known that each one has a place and an influence that no one else can have? Can we afford to go on without them? Can we afford to go on for another year without organizing the States and providing for State conventions? Can we afford to let another year go by without making the National Convention migratory, its location each year to be determined by the needs of the cause? Can we afford to let the Christian church educate our children? Can we afford to follow in the footsteps of the church, and collect vast sums to erect a temple in Washington, when for lack of funds we permit laws to be passed in every State in the Union that debars our Heaven-born healers from practice, and that makes the exercise of mediumship a crime?

Somebody must call a halt. "One swallow does not make a summer." One president, one wonderful inspired speaker, and one book do not make a National organization.

We must have the opportunity to work together, and unless this is done shortly, judging from the experiences of the last few years, we will be lost to memory in some localities. We must have an organization that will mean something to the world and to the people, that will benefit the cause, the society and the individual member, that no society can truthfully say "there is no benefit to us in being a member of," but on the other hand a thing that all societies and workers will be alike blessed in being a part of.

This society should be terror to frauds and pretenders of high and low degree—then Spiritualism would take its proper place in the world. A defender of the rights of the individual; an outward expression of the brotherhood of man, and a consistent example of Spiritualism as taught by the exalted intelligences that are back of this great movement; and who after all will see that justice is done.

DR. FREDERICK HORMAN.

Cincinnati, Ohio.

SECRETARY WOODBURY AT LEXINGTON, KY.

Sunday, November 22nd, was a gala day for the First Spiritualist Society, of Lexington, Ky. We were honored with a visit from Brother Woodbury of the N. S. A., whose presence was to our little struggling society, as the shadow of a great rock in a weary land, while the kind words of encouragement that he spoke to us, was as the cooling waters of a spring in a dry place. At our evening meeting, held in the Common Pleas room of the court house, he addressed an audience of over two hundred, setting forth in forcible language the beauties of our beautiful religion, free thought for all, and let each individual with his or her own paddle steer life's canoe according to their own good judgment. His words were well received by all, and we regretted very much that he could not stop with us longer. We offer him in evidence, that God's people still inherit and hold the broad acres of Blue Grass that carpet the fields of the dark and bloody ground of old Kentucky, and that no honest medium need fear the clutches of Kentucky law. Our guns are loaded for different game.

Mrs. Mary Garrett, a well known physical medium of Cincinnati, is also with us. She gave our little society her services also, and added her thankfully received contribution in the way of trance and natural self-speeches, followed with tests—all of which added to the enjoyment of the evening.

Mrs. Garrett is holding seances night and day, while with us. She is giving the people of this little inland city of churches, something to think about on a rainy day. We believe her to be an honest, good medium. We also offer here in evidence, that it requires no passport but good behavior to make one safe with our people. SAM F. GRAY.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily printed and bound. Price $1.

HE DEFENDS THE N. S. A.

THE NATIONAL ORGANIZATION.

"Happy he whose inward ear
Angel comforings can hear
O'er the rabble's laughter,
And while hatred's fagots burn,
Glimpses through the smoke discern
Of the good hereafter."

"Spiritualism in its early days, like a flood, gathered all the floating rubbish on its tide, and by many is judged rather by this accident than by the force of its torrent. This is not exceptional. All countries and all religions have their professional lazzaroni, beggars, tramps, hangers-on, leeches, and vampires. The divine philosophy of Spiritualism is no exception. Its pure garments have been dabbled with the slime of selfishness, and polluted by the vampires of "passion." That it has endured all that has been cast upon it, and not only endured, but grown strong, indicates its tenacious vitality and the inherent strength of its glorious truth. We believe in 'missions;' that our spirit friends have a 'work' for each and every one of us; but we also believe that they desire us to be individuals, and not to be led at random by any 'reform,' however exalted.

"That Spiritualism has shaken off these burdens, which at first seemed inevitably crushing it to earth, indicates its inherent power. It has also swept by the rocks and shoals of partisan leadership, on which this great boon to humanity would otherwise have been irretrievably lost. There has not been, from the first, a scarcity of men and women who desired to grasp the immeasurable power it wielded; nor have they been backward in making the attempt. Ruin and disaster pursued them, and this with swiftest feet, and taught the world that this last great religion must be free from the tyranny of individual rule. The day of supernatural prophets, oracles, and special seers, has passed. All mediums are prophets; and all inspiration must be subject to reason."

THE BAR OF REASON.

Thus has written one of the ablest teachers. The present officers of the N. S. A. are unanimous in their efforts to conduct its business affairs, not in the interest of any faction or clique, but in the interest of and for all our people.

The Board of Trustees consists of nine persons, mentally endowed with a fair knowledge of business principles, and all of them pledged to transact the business of this association without dictation from any person, any medium or control of any medium. We give thanks to our spirit friends always for their kind ministrations. We are always pleased to welcome them and receive their advice and council. We do not desire to dictate to others, and we will not submit to absolute dictation from spirits, in the body, or out. Reason is our only guide. We have known of human lives being wrecked. We have seen families destroyed, fortunes squandered, through abject and perfect submission to the directions an dictations given by and through a self-psycologized medium; said directions being more the creations of said medium's brain than a message from an advanced spirit. Consequently we call to the bar of reason every communication. If such a test is wrong, it is our mistake. Abject servitude to the spirits of men out of the body, is no better than abject servitude to those in the body and may lead to as bad or worse results.

PERNICIOUS DICTATION.

The Roman Church is applauded by many who think their judgment superior and expect others to endorse their views. The great success of the Roman Church depends on the absolute giving up of all views and accepting the dictum of the priest as the word of God. Such persons will not endorse organization because they fear it is too "churchy;" "its organizing a new sect," etc. On one hand they endorse perfect organization and supreme dictation; on the other they do not accept organization that is free from dictation entirely. Supreme dictators in religious matters may have a perfect business organization, but a true American has no respect for them as dictators. This spirit of "My way is absolutely right," "You must submit," ought to have gone overboard when the tea did in Boston Harbor. Tyranny of men or spirits ought never control a National Association of Spiritualists; if so we have gained nothing by organization. "This society shall be conducted as I say or there will be no society here" is the spirit that has North, South, East and West, destroyed our associations, and the present officers of the N. S. A., having seen the dire results of such dictation desire to try and be as free from this spirit as possible.

FRATERNAL CO-OPERATION.

It is the watch word of the hour. I do not think the methods adopted by any political party are those which should be adopted by the management of any National Spiritualist Association. I am personally ashamed of them all and their great achievements in recent times seems to be regulated by the amount of cash they can control.

The fact that the present N. S. A. is "composed of a small minority of the Spiritualists of this country," is not the fault of its officers. Once for all, allow me to say that those who were the advance agents of the N. S. A. may have made some mistakes in regard to the Chicago Convention; being human, I suppose they did, but they did not make the mistake of attempting to keep any one out of the N. S. A. Spiritualists who have secured a good living from organized Spiritualist societies for years have said very unkind things about the N. S. A.; because, forsooth, "I, the great self-appointed I am of Spiritualism" did not receive an invitation, printed on gilt edge paper and presented on a silver salver to the Chicago Convention. What did they want? A carriage to meet them at the depot, some one to board them while there, some to pay all bills and a salary beside?

ANY REASONABLE PLAN.

The present Board will adopt any reasonable plan that will bring into the N. S. A. ranks all. Spiritualists have been implored, begged, and prayed to come especially to the last convention, and those who could not come were requested to send their views as to "How the N. S. A should be conducted." Could we do more. We have not only sought aid and advice of all, but we have been to the expense of endeavoring to arrange a department of the N. S. A. for the mediums themselves, in which they can protect themselves and assist the N. S. A.

Every opportunity is given for all to affiliate with the N. S. A.

First. By membership in a local society chartered by it and the payment of twenty-five cents once a year to help sustain it.

Second. By sending one whole dollar to the Secretary and becoming a contributing member.

Every honest, decent, respectable means has always been used to induce the Spiritualists of America to affiliate themselves with the N. S. A.. If they have not done so, pray who is to blame? That some may have been called and few chosen is not the fault of those who happened to be elected officers of the N. S. A.

STATE ASSOCIATIONS.

During the past year the president and secretary have endeavored to enthuse Spiritualists to organize State Associations. We are now actively engaged in this work. Two State Associations have been recently organized as a result. Every State in the Union should have a State Association.

BRANDS OF ENTHUSIASM.

What a wonderful phenomena our friend alludes to. Many who went to Chicago "cheerfully paying their expenses." We are thankful for so much, a true indication that the millennium may not have always to be postponed, and that in the near future we shall not have to offer a salary to "reformers" to assemble in convention for humanity's sake. Our friend seems to lament that these people were "full of enthusiasm." I am not one of Brother Moore's Blue Grass Prohibitionists, but I do most respectfully submit that as this was a Spiritual Convention at Chicago. It was very meritorious to go there full of enthusiasm; it would have been very disgraceful to have attended that Convention full of spirits frumenti, or spirits vini gallici.

But there are various brands of enthusiasm: There is the broad gauge enthusiasm that is helpful and generous, ready to do anything under the heavens that is for the interest of humanity; and there is a brand of enthusiasm that is riotously enthusiastic if I and mine are in, but is not enthusiastic at all if others are selected even by a unanimous vote to office.

PROGRESSIVE THINKER EDITOR.

True, the editor of The Progressive Thinker did say there were thousands of Spiritualists who did not know anything about what the convention last held in Washington, did. Why? They were too confoundedly disinterested in their own religion (the best under heaven) to pay one dollar in a year for a Spiritualist paper as good as The Progressive Thinker is. True, there are those who cannot afford even that much for a paper, but there are thousands who can afford it who do not, and then have the audacity to whine about what they do not know about the N. S. A.

WELL THAT IT WITHDREW.

The notice of the withdrawal of one society pleases some people; well, it pleased the officials of the N. S. A. too. We do not believe every Spiritualist in the N. S. A. ought to be ordained as a minister of the gospel. We protest against wholesale ordination and we prefer that any society that desires to ordain all applicants or many applicants should not be affiliated with the present N. S. A. We believe sincerely ordination should be restricted rather than encouraged. The fact that one gentleman "still regrets the time spent in the Chicago affair" proves that said gentleman does not realize that life is too short to be used up "regretting." As we cannot travel this way but once, let us use our time wisely in endeavoring to leave the world better than we found it. His judgment. Oh! yes. There are several such people in this world. It would take from now until eternity is passed to organize, so that some one man or woman would not arise and say, "In my judgment so and so is wrong."

RESTRICTIVE LAWS.

Laws are passed already in most of the States in the Union regulating the practice of medicine; passed while Spiritualists were quarreling over non-essentials; passed while they were discussing organization; passed while some of them were grumbling because some society dared to remain in the Spiritual fold and be known as a "church;" passed after the Spiritualists had been warned by such scholarly men as S. B. Brittan, who said years ago, that such laws were sure to be enacted if Spiritualists did not organize. The "halt" was called a long time ago, my friends; many people are now just hearing it. The "rantankerous" "my judgment" spirits have argued "the plat" until the train of progression has rolled nearly by. Reason, judgment, is all right, but self sometimes must be lost sight of.

"The Boogy" of "Footsteps of the Church" will not scare thinking people now. Progressive people among us are agitated trying to hold a place at the head of the procession so that we shall not be obliged to go into the "footstep business" behind the church of the "Free," led by Dr. Thomas, Minot J. Savage, Reed Stuart, Eben Rexford, Crocker, and men of such advanced views, that they have left creeds and superstitions entirely behind. Footsteps of the church are pressing very near the promised land of the Spiritualists.

If we do not sustain the organization, imperfect though it may be which we have, which the Unitarians frankly admit is better than they had twenty years after they first organized, we may find ourselves in the footsteps of the church and not be able to help ourselves.

THE FRAUD QUESTION.

The N. S. A. should be a terror to frauds and pretenders of high and low degree. Where to begin and where to stop are very important factors in the terror business, especially if you want to be just.

Don't be to hasty even with frauds; a scamp well hanged with rope he arranges himself, is more satisfactory than denunciation which only brings in return a large number of letters from forty-year Spiritualists "who know he is a genuine medium, and are positive he is an honest man."

BUSINESS PRINCIPLES.

The business of the N. S. A. is conducted on business principles. It has benefited more than one dozen of people. This institution has sent its able president out through the country from Maine to California, to address thousands of people hungry for Truth, tals without any regard to the fact, "can the people pay for his services?" Of his missionary work none but the angels of God can sum up the result. This institution has been working quietly to elliminate fortune-tellers, and charm-sellers from our ranks, people who have disgraced Spiritualism and caused the arrest of honest spirit mediums.

A GRAND WORK.

This institution has founded a library containing the works of all the best Spiritualist authors at the Nation's capital, which is visited by many of the most prominent people of the day. This institution has sent out thousands of pages of literature to people of all denominations, thus educating, not only the people, but the clergy in regard to the great truths of Spiritualism. This institution of the people, by the people, for the people, that has united at Washington, D. C., Jews, Unitarians, Secularists, Spiritualists, Seven Day Baptists, Adventists, Universalists, and others in an American Protective Association, that is American and non-sectarian, first last and always, and will defend to the last the constitutional rights of the people. This institution whose officers are working all the time to organize Spiritualists, not for any personal ends, but for salvation and protection of the cause of the Angels among men—such an institution only benefited one dozen individuals? Bosh!

THE SCARE CROW.

The National Spiritual temple scarecrow also is once more aired. Awful, isn't it? Some aged Spiritualists want to leave some money as a fund toward erecting in Washington a National Temple school, library, headquarters of the N. S. A., combined, same to be a National Memorial Temple. The N. S. A. officials knowing that these persons have cherished this desire have been rash enough to dare to assist them in arranging to leave their money for the object they most desire. Is that not an awful crime? Would it not be sad if there should be such a temple erected in Washington, where our friend's Roman Church is centering its power, in massive structures and marble halls, and every Protestant denomination doing the same? Why not make it a sin for Spiritualists to do anything in the same way church people do? Because its like church people, etc.

IT IS TRUE.

Yes, it is true that, in many localities, good societies that used to exist are no more. It is true that many of the shining lights of Spiritualism have been compelled to seek other means of livlihood because of lack of support of Spiritualists. It is true there are rascally frauds; that many of our meetings are conducted on the show plan; the advertising around the entrance of some of our dingy meeting places would disgrace a side show to a circus. It is true we cannot afford to let the church educate our children. It is true that there are too many restrictive laws already applying to healers and mediums, and it is also true that none of these problems can be successfully solved until we are willing sometimes to submit that "My judgment" may not always be right;" "that I will try and put self out of sight for a while and let the spirit that characterizes some of the people of the Salvation Army, rule. Organization will solve all the problems that trouble us, but that organization must be completed now, not one hundred dred years from now.

The next ten years will decide many things, not only in regard to Spiritualism, but in regard to the Constitutional rights of the American citizen. United we shall win, divided we shall fall. If the N. S. A. of to-day is destroyed by a combination of fault finders, kickers, charm-sellers, and fraud promoters, farewell to organized Spiritualism in America, for a long time; perhaps forever.

Finally, our friend has travelled a long way to say absolutely nothing new. "One president, one inspired speaker, one book" does not make a National Association. 158 chartered societies, whose representatives gather in convention annually, do, and if our friend, and his friend, are true Spiritualists they will try to aid the N. S. A. to become perfect in its organization, instead of using valuable time extolling the Catholic Church, the Republican party, etc., etc., and endeavoring to start "A argument." May he and his friend cooperate for the good of humanity with those who labor not for money, or glory, but that humanity may realize immortality a fact.

FRANCIS B. WOODBURY.

PLEA FOR THE NEW WOMAN.

CONTINUED FROM PAGE 5.

in continual penance on account of the sin she brought into the world." And Sir Henry Maine remarks that "no society which preserves any tincture of Christian institutions is ever likely to restore to married women the personal liberty conferred on them by middle Roman law."

Christianity would do nothing to raise the status of women in Japan; it might, however do much to retard it. Unlike the stolid Chinese, who disregard laws of chastity, cleanliness, and order, it is said that the peace and plenty which characterize the homes of Japan render them the most attractive and interesting people of the Orient; while the perpetual amiability, gentleness, and refinement of their manners is the wonder of the western world." Smoothing rough traits by a growing sense of polish and dignity, tempering her military character in harmony with the spiritual needs that a changed environment has wrought, clearing her industrial path of the rubbish which destroys social feeling and makes co-operation impossible, bridging over old difficulties, seeking fresh experience in the realm of thought, lifting herself above that party spirit of narrow conservatism which renders the social and political state of Turkey almost as immovable as the fixed stars—Japan, with her eyes turned toward the west, is keeping time to the beat of civilization. J. R. Buchanan predicts that Japan will be foremost "in the second cycle of cosmic progress, which will be pre-eminently the cycle of woman."

The tide of evolution sometimes rolls backward, though, in measuring human affairs by protracted periods of time, its general trend is upward and onward. During the childhood of the human race, when the human mind is untilled, and before the seeds of imagination have been planted, every wrong, even slavery, despite its numerous and apparent defects, must have served as the means to an end—a link in the chain of cause and effect; else, in the struggle for existence, the seeds of destruction would have been sown, which would, in time, have ripened into harvest, and the nations that trafficked in flesh and blood would have gradually ceased to exist. "The functions of every organ evolved in an organism must have tended to its preservation." Had slavery, however, heedless of physical conditions which imply change, been stereotyped and retained as a permanent form of government, there would have ensued, in the process of time, an intellectual torpor, akin to death—the powers of the mind becoming benumbed and misdirected, the soul isolated and hollow, the sympathies seared and deadened. "Conduct that under certain circumstances would tend to strengthen a society, may, under a change of circumstances, tend to weaken it; just as the clothing and food that are in the Arctic regions preservative, would be in the tropics deleterious and destructive. The ethical character of conduct must change if circumstances change the ethical results of that conduct."

A nation may be likened unto an immense social machine, unable, during the primitive stages of development, to perform its functions normally, its possibilities narrow and limited in action, subject to frequent disturbances, occasional disintegration, and destructive friction caused by the clashing of its parts, but becoming, in the process of experience (which is root and branch of all true progress), a more harmonious and complex arrangement, gradually commingling its multiform divisions, making co-operation less difficult, creating thereby a greater demand for tools of endurance, energy, and precision and a more careful adjustment of their parts. After the machine is in good running order, any impediment or crippling, however slight, of any one of its component parts or functions, by artificial clogging, obstructs the healthy movement of the whole, rendering the divine influx of fresh awakening and experience proportionately arduous. Another point to be noted is, that if the cogs insist on dictating to the wheels, and the ropes to the pulleys, disorder will become contagious, universal confusion reign, and, if tenaciously persisted in, the whole mechanical contrivance will be shattered into fragments, which only an immense period of time can gather together again.

Is it not possible that this spirit of dictation within the human family is the cause of the greater portion of the misery, drunkenness, crime, and vice that have blighted society's fair face, and sown seeds of discord in the earth? And is it not possible that by a clearer understanding of the nature of the human faculties, much of this evil may be averted in the future?

The final goal of human progress is to place the brain in its normal sphere—a goal which may never be reached, but toward which we should direct our united abilities! When people are given equal rights, and their brains permitted to assume their natural proportions, there need be no fear that one sex will usurp the sphere of the other, or that the feminine element will rebel against itself. Place women in their normal sphere, and, like the laws of mechanical force, they will follow the line of least resistance.

THE ETHEREAL BODY.

A Philosophical Study of the Subject,

With Answers to the Questions of Alcinous.

To the Editor:—Having in previous communications attempted briefly to answer three of the fifteen questions propounded by Alcinous, in your issue of October 31, I will now return to the subject and consider some of the remaining points.

Before doing so, however, I observe that your correspondent has, in The Progressive Thinker for December 12, requested my reasons for saying that "spirit per se is formless, and also inquired: "What objections to the propositions assumed in the following statements?

"1. The universe is an essence composed of mind and matter acting and reacting upon each other.

"2. That all elements and all manifestations of life in Nature are the phenomena of life entities, human in type, expressing themselves in infinite forms.

"3. That sex, from the single life form to the complex, furnishes an evoluted protoplasm or ovum suitable to the growth of the entities re-embodying on their path or round of evolution.

"4. The physical body is a miscrocosm made up of entities which are being humanized by the ego of the body—the God of the little world.

"5. That all breathing forms breathe in and expel entities of varying forms and color of aura.

"6. That thought sets diversified entities in motion peculiar to the thought, who send off an aura corresponding to the character of the thought and its associations."

I stated that, in my view, "spirit per se is formless" because form is a property of matter, and also because I regard spirit as omnipresent, therefore unaffected by limitations of space, as it is also eternal, therefore unaffected by limitations of time. By its incessant action it produces the forms in which matter manifests. These forms are ever changing because spirit is ever operating in and upon them, combining and recombining atoms without cessation. The universe is also the infiniverse. Spirit is universal and infinite, has no outline and is therefore formless. The individualized manifestations of spirit expressed through matter have material forms, however ethereal the matter of which they are constructed may be, but spirit per se has none.

In place of the first proposition above quoted, I would suggest the following for the consideration of Alcinous and others who may be interested:

The universe is composed of spirit and matter, which are co-eternal, and which by acting and reacting upon each other produce individualized minds. The physical element entering largely into the mental, each mind will occupy its own place, higher or lower in the scale according to the character of the physical organism through which it is developed.

In the second proposition I would insert "variety of" between the last two words.

The remaining propositions I would accept as they read and would further say that the three last contain most important truths, some of which I have learned by actual experience. This, however, would furnish matter for a volume and I must at present refrain from entering upon it.

I must now return to the original questions. The fourth in order reads: "Can the ego while in the earthly physical form converse with its astral self?"

While there are some who appear to think this possible, there are objections to the idea which have certainly great weight. Which in this case would be the real ego? that animating the physical, or that which had quitted it together with the astral? If there were two egos, one would be I and the other some other I. Where I am, there is my consciousness. If my astral body leaves the physical and goes elsewhere, and I am conscious of being with it, my physical brain is unconscious. The knowledge gained during my excursion with my astral may be communicated by me to my physical brain on my return, or it may not. But if, being fully conscious of my actual presence in the physical body, I converse with an astral who holds different views to myself or possesses knowledge which I have not, I am forced to the conclusion that it is not I but another who is expressing himself to me in that manner.

The next question is: "What degree of communication exists between an astral body and a spirit (in the sense in which the latter term is accepted)?

The degree of communication existing between the astral body of one yet in physical life and one decarnate is probably subject to considerable variation. Nevertheless, granting even a temporary separation from the grosser physical form, it would seem rational to conclude that the facilities for communication with the unseen would be increased, and experience bears us out in this conclusion. In hours of sleep or in the trance condition, or when our mentalities are totally absorbed in contemplation so that we become oblivious to our physical conditions and material surroundings, are the moments we find specially adapted for converse with the spirit-world. When the astral quits the physical, it is for the time being freed from its restrictions. It is temporarily in a condition similar to that of the discarnate, and can therefore converse with it more readily than at other times. But whether in or out of the body, such communications are between two human minds, and the degree must be dependent on the harmony of vibrations between them: E. J. BOWTELL.

BOOKS FOR CHRISTMAS

BOOKS OF POETRY.

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SATURDAY, DEC. 26, 1896.

THE CAT OUT OF THE BAG.

Mrs. Atzina M. Knapp, a lately returned Armenian missionary, is now visiting her brother in Lawrence, Kans. The Kansas City Star devotes considerable space with the recital of her story, which is illustrated. We clip one entire paragraph, which gives the lie to the statement of the missionaries, that the terrible massacres are causeless. And the reader will observe: "There are Armenian national committees in all the European capitals striving to stimulate international opinion." It is an old maxim that "fools and children tell the truth." Here the missionary lets the cat out of the bag, and shows that these committees in their heart-rending recitals, are trying "to create sympathy for (the Armenian) their aspirations for political freedom."

Don't misunderstand us: We do not deny that gross excesses, a terrible sacrifice of life and waste of property, has grown out of this rebellion. It is the same as in all countries, Christian, Mohammedan or Pagan, where a revolution is pending. Our own war of Independence, as the war of the Rebellion, have horrid tales to tell, as had the revolution in France, and as is now daily transpiring in Cuba. In semi-civilized countries like Turkey and Armenia, the atrocities are barbarous, and that is all we need say about it. There is greater need of intervention on the part of the great powers, to stay the waste of life and property in our neighboring island than in Turkey. And so all Christian nations would say if Spain was under Mohammedan rule. But here is Mrs. Knapp's statement:

"The Armenians, though once a courageous and warlike people, are now submissive, and have been unable to make resistance against the cruelties practiced upon them by Turkish governors and Kurdish brigands. Of late years, finding that England would do nothing for them, they have started a revolutionary movement in the endeavor to realize their independence through the intervention of the powers. There was a rising in 1882 which the Turks promptly suppressed, but the movement has continued and now there are Armenian national committees in all the European capitals striving to stimulate international opinion of their country's wrongs, and to create sympathy for its aspirations after political freedom."

MOST DEADLY ROT.

The National Christian Citizenship League closed its convention in Chicago last week. Long resolutions were adopted and ordered sent to President Cleveland and President-elect McKinley. The resolutions declare among other things that:

"From the written revelation of divine law we learn that Jesus Christ is the Savior and King, not only of individuals, families, and the church, but also of nations. The law of Christ should be the acknowledged moral standard of our constitutional organization and governmental administration. The public trust of civic office cannot be safely placed in the hands of any class of men except those possessing the Bible standard of qualification—namely: able men chosen from among the people, men who fear God and hate covetousness.

"We commend President Cleveland for his recent distinct official recognition of Jesus Christ as the mediator by whom in confession of sin and thanksgiving we are to come before God."

God in the Constitution! That will be the next move! "Jesus Christ is the Savior and King!" Alas! what next, in this "enlightened" country?

OH, THE BIGOTS.

"Nonchurchgoers in Portland, Me., are much excited over a peculiar canvass now in progress in that city. Under well-organized leaders 280 people are making a house-to-house canvass and reporting to a central committee of churchgoers the names of such as neglect churchly duties. A rumor that a list of delinquents is to be published makes the stay-at-homes fearful that their moral status, as gauged by church attendance, may be in some way affected socially or financially."

The above news item shows to what straits bigots will resort to secure church attendance. When they get God in the Constitution all must attend church.

LAUDABLE.

The Woman's Christian Temperance Union of Indiana is engaged in the laudable attempt to prohibit the sale of cigarettes in that State. We hope they will be successful. Health and life are more endangered by the use of cigarettes than by alcoholic stimulants. The latter is a diffusive stimulant, and increases the heart's action, while tobacco in all its forms is a depressant, decreasing the action of that vital organ, and creating a demand for intoxicants. Both are prejudicial to health and should be avoided as destructives.

SECULARISM AS TAUGHT BY ITS FOUNDER.

A Secularist is defined as one who accepts a system of ethics based on natural morality. He believes that education and government should be conducted without the introduction of a religious element. So early as 1859, that eminent English scholar, G. J. Holyoke, published a book entitled "Principles of Secularism," which has had a large reading among the educated. He seemed to think one life at a time was the design of Nature. He neither affirmed nor denied the existence of a God, or the immortality of the soul; but insisted that as creatures of earth, humanity should do the best it was capable to make this life a happy one. Mr. Holyoke is recognized as the father of Secularism, and justly so. He has just given to the English public a new work, which he entitles, "The Origin and Nature of Secularism," In giving the difference between a Christian and a Secularist, he says: "A Christian seeks to serve God, a Secularist to serve man." He contrasts the two by saying in substance:

1. Secularism substitutes the study of the laws and uses of the universe in place of the study of the origin of the universe. 2. It would make a wise use of this life instead of using it as a preparation for another. 3. In place of Revelation it offers for guidance, observation, investigation, and experience. 4. Instead of the providence of Scripture, it directs to the providence of Science. 5. As a substitute for prayer it proposes self-help and the employment of all the resources of manliness and industry. 6. It teaches that man is a risen, not a fallen creature. 7. For endless perdition it substitutes the warnings and penalties of causation attending the violation of the laws of nature or of truth. 8. Secularism aims at the education of conscience in the service of man, it being a more practical form of duty than service to God.

The author claims that morality is independent of theology; that the teachings of the latter are deceitful, dishonest, and often pernicious; that manliness and freedom are impossible while men are bound to a false superstition. We commend his pithy rules for human conduct as worthy so distinguished a teacher:

1. Truth in speech.
2. Honesty in transactions.
3. Industry in business.
4. Equity in according gain among those whose diligence and vigilance help to produce it.

It is claimed the Ethical Culture Societies, without adopting the name, are practically Secularists. Spiritualists very generally, occupy nearly the same plane.

SAYS HE WON'T STOP.

A quotation appeared in these columns several months ago, extracted from a press interview with F. Hopkinson Smith, an artist who had spent a long time in Turkey, had just returned to New York, and who gave a very pleasant account of life in Constantinople, with his favorable impression of the Sultan, and the assertion that the Turks were goaded to excesses by the outrages of the Armenians, who were incited to wrong-doing by the missionaries. He said the accounts of massacres were greatly exaggerated for the purpose of enlisting outside powers to intervene in behalf of the insurgents. A press dispatch from New York on the 6th inst., contains the following interesting information:

"F. Hopkinson Smith, the author, artist and engineer, who has been vigorous in the use of his tongue and pen in defending the course of the Turks in the Armenian difficulties, has recently received a very unpleasant reminder that there are some persons who object to his statements. He has been, in fact, ordered to cease giving his side of the story for publication under penalty of dire consequences. While the threat was implied, still it was a threat, but Mr. Smith does not wish to consider it as such. He prefers to regard the affair as trivial; but his friends do not agree with him and are afraid something may happen to him.

"Two men have called at his house and given him warning. The second said the Armenian Revolutionary Committee had sent word to Mr. Smith that he must stop defending the Turkish government. 'They say I must stop, do they?' said Smith. 'Well, I won't stop. I know the Sultan is a broad-minded man, with a big heart that is filled with love for his fellow-beings. I know the Armenians have goaded the Turkish people into committing the massacres with the view of arousing the sympathy of Europe. These things I know, and knowing them, I am going to defend the Sultan and his people.'"

FANATICISM REBUKED.

The steamship Tallahassa arrived in New York on the 6th inst., from a long voyage in a disabled condition. To save the vessel and cargo from sinking it was deemed advisable to unload her at once, and place her in the dry dock. The work had progressed but a few hours when the foreman in charge was arrested for violating the Sunday law. The magistrate before whom the case was brought voiced the feelings of all persons of sense when he said:

"It was all nonsense to make this arrest. You might as well arrest a man for endeavoring to subdue the flames if his house is burning on Sunday. The prisoner is discharged."

The wretch who commenced that prosecution would have preferred the ship and crew had gone to the bottom of the sea rather than save it by labor on Sunday. That is the idea he wished the public to believe but it was cheap notoriety he wanted as a zealous Christian. The chickens should roost high in the neighborhood of that fellow's home.

THERE IT IS AGAIN.

Miss Mae Kelley, a very estimable lady of Duluth, Minn., fell dead on the evening of the 10th inst., while singing "He Giveth His Beloved Sleep," at a Catholic fair. Col. Ingersoll is only prodded with severe neuralgiac pains for his blasphemy, while those engaged in adulation of the Supreme are killed outright. Tickling the ear of Omnipotence with praise does not seem to meet with approbation in heavenly circles.

Eloquence is relative. One can no more pronounce on the eloquence of any composition than on the wholesomeness of a medicine without knowing for whom it is intended.—Whately.

Evil is wrought by want of thought as well as by want of heart.—Hood.

THEOMANIACS.

They Say "A Fool Is Born Every Minute and They Never Die."

To the Editor:—The Chicago Record of Friday, the 18th inst., says that "resolutions" were passed the day before at the convention of "Christian" (Jesus-Bible-God-Blood-Cash-Etc.) Citizenship and ordered sent to President Cleveland and President-elect McKinley. The resolutions are declared to be "principles of political science, drawn from the word of God, and essential to the highest welfare of our country." Among them is the following:

"The public trust of civil office cannot be safely placed in the hands of any class of men, except those possessing the Bible standard of qualifications—viz., able men, chosen from among the people; men who FEAR God and hate covetousness. Only by the recognition of these principles can we overcome the evils of the saloons, Sabbath desecration IN ALL FORMS, especially the conscience-debauching Sunday newspaper, the awful blight to our family and social life; the unholy divorce and marriage laws, and all other forms of social impurity; nor to solve such perplexing problems as the relation of our PUBLIC education to Christianity, or the relations of capital to labor."

There you have it! No man should hold office unless he subscribes to old orthodoxy and "fears" God!

Why should not these theomaniacs—we beg pardon of the shade of Webster for coining a new word to describe these fellows with a theological "wheel" buzzing where they should possess brains, but such a word seems necessary—why should they not "resolve" that no man should possess citizenship at all unless he loves endless fire, dotes on the Devil and "fears" God?

"Go to!" theomaniacs—ciphers of intellect—study American history and learn that those who founded this nation "feared" neither God nor King George.

Restrict "Sabbath desecration in all forms"—re-enact the "blue laws," set up whipping posts for those who prefer to laugh in the theater rather than mourn at the "sinners' bench;" cut off the barber-shops and bath-houses—better be unshorn and unclean than offend the "most merciful one;" close the saloons—let the homeless go to church if they want to get warm; abolish spiritual and freethought meetings and lock up the mediums and lecturers in jail for unchristian conduct—their doings and doctrines lead to "perdition," and the people must be "saved." Stop the cars, close the parks, bar the boulevards—it is sinful to indulge in "earthly things" even to get a little fresh air at the risk of being "forever lost" in "eternal torments" with the "Devil and his angels." Compel ALL to enter in at the "straight (laced) gate," walk in the "narrow (minded) path" that leadeth the calves to the "lamb." In a word, abolish personal liberty, restrain mirth and joy and hope. Hurrah for the Inquisition and the Dark Ages!

"Go to!" theomaniacs—your crooked legs show how you dare not desert the "narrow way," how you want to fly the track—both sides at once! Your "nutty" intellects will never turn the course of "the Ship of State."

And the Sunday newspaper! Ah! that "conscience-debauching" Eden "Tree of Knowledge of Good and Evil," its fruit so fair to look upon—its sparkling wit is the wine that renders the sensible intellect callous to the "possible last chance of eternal salvation;" its terse and stirring news columns take away any desire the reader may have regarding the doings of "Abraham, Isaac and Jacob" in the musty, foul smelling ages of the long-ago; its poetry "knocks out" the snivelling hymn-books of the old "witch burners" and Roger Williams' persecutors—fine examples of charity and mercy. The bright, instructive, entertaining, educational and literary features of the Sunday newspaper are all, according to the Theomaniac, so many open doorways to "Hell." Around its sturdy trunk is wound the serpent of Enlightenment and Wisdom; its bending branches are laden with the fruit of Reason, Observation and Experience—so many apples of spiritual poison, to partake whereof is to suffer spiritual death and forfeit "eternal life."

"Go to!" O, Theomaniacs; go to, with thy tommy-rot.

The Sunday paper is one of the crowning achievements of man, by man and for man.

With it the Sabbath is subordinate to man; without it man is a slave of Sunday superstition and ignorance.

With it the progress of mankind is assured; without it we would drift backward in civilization and the home would be in danger of being pervaded by that sober, long-faced, eat-oats-out-of-a-churn sacred melancholy, so essential to "salvation," that our forefathers (who had no Sunday papers) possessed when they went nosing around for witches and heretics.

The "awful blight" of the Sunday paper is not apparent in the home, where it enters like a burst of sunlight, music and flowers, but in the empty pews of orthodox churches—for he who would desert a home brightened by wife, children and the Sunday paper—the free-thought Sunday trinity—for a salvation pew must be addled in his top story—a true Theomaniac.

If the Sunday paper is a "blight" why not stop all the lesser "blights"—the daily and weekly press? Let nothing be published save by permission of priest or pastor; let every paper have its theomaniac censorship; let the "ads" be interspersed with salvation songs and warnings to the wicked, orthodox mottoes and scriptural texts, and brimstone sermons take the place of the editorial columns. My! How the papers would sell!

And those "unholy divorce and marriage laws!" What's the matter here, Mr. Theomaniac? Are you people missing any fees? Do Spiritualists prefer their own kind of "Rev."?

And your sympathy for down-trodden labor! Is someone working on Sunday who ought to be dropping his nickel in the contribution box?

The public schools are too secular also. The "perplexing problem" of "the relation of our public education to Christianity" must be solved by substituting once one "are" three and three times one "am" one for arithmetic; the Bible for the "reader;" a catechism for chemistry, and the "fear" of God for American history. Let no one teach in the public schools who is not already a Sunday-school teacher. Let the little children learn Bible extracts for their pieces and have school opened and closed each day with salvation songs and prayers.

When only those who "fear" God hold office, when every policeman's "billy" swings for the Bible, when the Sabbath is no longer desecrated by "worldly" recreation, when the world stops revolving every seventh day, when Germans lose their thirst for beer, when birds refuse to sing or fishes swim on Sunday, when the Sunday paper is forever "squelched" and the press is regulated by Theomaniacs, when every "ungodly" place of amusement is closed and only churches are open on Sunday, when all social relations are cut and dried by orthodoxy, when the secular school has been Christianized, when mankind has lapsed back into the Dark Ages and witches and heretics are again burned and the Inquisition once more dominates the land—then, O, then will be the glad dawn of the Millennial Era, the Theomaniac will beg, pray and bully and be the great "I am" of a "perfect" Christian civilization. MENOS.

A PITHY REMARK.

Judge Goggin, of this city, in discharging a young woman from an unlawful arrest the other day, on habeas corpus proceedings, casually remarked in closing:

"They are raising money for the Armenians who are oppressed by the Turks, but it seems to me there are lots of Turks in Chicago."

We suppose the quid nunes will call this an extra-judicial opinion of the learned Judge, but we apprehend a large amount of practical observation passed in review as he made the expression.

S. P PUTNAM AND MISS COLLINS.

S. P. Putnam was a prominent worker in the ranks of liberalism. He was always active, energetic and never failed in being present where his services were most needed. In his death the free-thought movement has lost one of its most valuable members. Miss May Collins whose body was found by the side of Mr. Putnam's was a brilliant young lady, with bright prospects before her had she lived. Her address, delivered in this city, appears on another page, and will be read with great interest by everybody.

SKETCHES

Remember, please, that the outline sketches of persons and things that appear from time to time in The Progressive Thinker have no claim to being high artistic productions. They are simply given for what they purport to be, "sketches," but which can be far more easily recognized than the pale half-tone productions which pass as having merit. The sketches of Miss Collins and S. P. Putnam which appear on our fifth page, together with the lecture of the former, will be instantly recognized by those who are acquainted with the parties.

A MERRY CHRISTMAS.

To all of our readers we extend a cordial greeting, hoping that each one may have a Merry Christmas, and, wherever possible, see to it that the poor and unfortunate are favored with some of the good cheer that usually accompanies this day among the prosperous. Though this day is of Pagan origin, and in no sense any more sacred than any other day of the week, yet custom has attached to it significant importance and so far as it results in adding temporary pleasure and happiness to each one, feeding the hungry and clothing the naked, it is most excellent.

DR. J. M. PEEBLES.

We publish his last Pen Flashes this week from the Pacific Coast. His next communication will probably come from Australia.

THIS NUMBER OF THE PROGRESSIVE THINKER.

It will be found especially interesting. From the first to the last page the interest will not lag.

VERILY, WHAT NEXT?

Under the head of "A New Programme," we announced a radical new departure from the general routine of work assumed by the average Spiritualist paper. We do not follow old established usages unless we are thoroughly convinced that they are the best, which is very rarely the case. We established the original dollar Spiritualist paper, and introduced a new era in the line of Spiritualistic journalism. Others have followed after us, but in all candor the only thing in which they have equalled us, is in the price of the paper—one dollar.

We now have three books which we send out at a nominal cost to our subscribers: The two volumes of the Encyclopaedia of Death, and Life in the Spirit-World, and The Next World Interviewed. The three volumes will be sent out to those who remit a year's subscription to The Progressive Thinker The Encyclopaedia of Death and Life in the Spirit-World, when ordered singly, will be sold at 50 cents per copy. The Next World Interviewed at 35 cts. Those who order the three books at one time will get them as follows:

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Just think of the great good that will be accomplished by this plan which we have outlined. Tell your neighbors about it, and get them to subscribe for The Progressive Thinker.

I have long thought that the different abilities of men, which we call wisdom or prudence for the conduct of public affairs or private life, grow directly out of that little grain of good sense which they bring with them into the world, and that the defect of it in men comes from some want in their conception or birth.—Sir W. Temple.

Waste cannot be accurately told, though we are sensible how destructive it is. Economy on the one hand, by which a certain income is made to maintain a man genteelly, and waste on the other, by which, on the same income, another man lives shabbily, cannot be defined. It is a very nice thing; as one man wears his coat out much sooner than another, we cannot tell how.—Johnson.

Surely oak and the threefold brass surrounded his heart who first trusted a frail vessel to the merciless ocean.—Horace.

A man's fortune is frequently decided by his first address. If pleasing, others at once conclude he has merit; but if ungraceful, they decide against him.—Chesterfield.

There are hosts of men, of the profoundest thought, who find nothing in the disclosures of science to shake their faith in the eternal virtues of reason and religion.—George Ripley.

Different minds incline to different objects; one pursues the vast alone, the wonderful, the wild; another sighs for harmony and grace, and gentlest beauty.—Akenside.

SOLON AND MARY.

A SEQUEL TO "Mary Anne Carew," Wife, Mother, Spirit, Angel.

BY CARLYLE PETERSILEA,

AUTHOR OF "THE DISCOVERED COUNTRY," "MARY ANNE CAREW," "PHILIP CARLISLIE," "OCEANIDES," ETC.

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CHAPTER I.

THE FUTURE OF ELECTRICITY.

SOLON AND MARY VISIT BENJAMIN FRANKLIN WITHIN THE HEAVENLY SPHERES.

After we had constructed our home among the angels, we desired to visit some of those beautiful Temples of Wisdom which we had passed after entering in at the gate of the Shining City. As we were now a completed angel, our thoughts and desires were one—although we bore two forms, yet, like the two hemispheres of a human brain, acting simultaneously for the elimination of thought, our two spiritual bodies, the positive and the negative, or male and female, acted in like manner, in perfect unison and harmony for the eliminating of thoughts and desires on a greater, grander scale than is possible for a spirit, or a man or woman singly. An earthly man's thought, at best, is an imperfect half thought, although forceful and positive; a woman's thought is an imperfect half-thought, although a shade more spiritual, interior, and less positive; but, when the true union of the right positive and negative takes place, as it invariably must before an angel can be formed, then the thoughts, which are eliminated from the blending, become round, full, perfect and harmonious in all their parts, and may be compared to beautiful, lovely and perfect children, which they represent.

The physical union of man and woman, on the lower plane of life, brings forth the physical bodies of children. As physical human bodies are not generated in the spiritual and angelic spheres, the union of the spiritual bodies of man and woman bring forth perfect and beautiful thoughts, which, to them, are their spiritual or angelic children; and as each thought, eliminated from the blending, is but one thought—or one child—it can be readily understood how impossible it would be for one half to think one way and the other half to think another way, or, that one should desire one thing and the other something else. If this were to happen, it would be conclusive evidence that the two spirits were not, and never could become an angel. But the great, unchangeable, natural law is—that until the true union takes place, an angel cannot be the result, they are yet but wandering spirits, seeking to become an angel—desiring to enter the angelic cities. Such had been Mary; such had been Solon; such, nevermore to be—the angel was perfected; their thoughts and desires were one.

And thus our thoughts went forth as one thought, our desires as one desire.

We desired, first, to visit a shining temple which we had observed on our way hither. As all the temples, which we had seen, differed from each other, we had no difficulty in remembering the appearance of the one we wished to enter first.

This temple had dazzled us with its beauty and brightness. It had seemed to our sight somewhat as the sun appears to the eyes of man, or, rather, as a rising sun when but half its disk is seen above the horison. It was in the form of a great, rising sun, shooting forth innumerable rays of dazzling light, each ray pencilled in all the exquisite colors of the rainbow, but far more beautiful and refined than the heavier, coarser colors of the earthly rainbow.

The temple was in the form of a perfect half-globe, its base resting on a bank of rosy clouds for the earth of the angelic city was not more dense than the clouds of earth, and these clouds were piled up like an earthly high hill, or mountain, terrace upon terrace, cloud upon cloud.

The door of the temple was reached by many, very many, steps of palest, shining gold. We observed, as we approached, a beautiful banner flying from the apex of the temple, formed like a kite; and as we inspected it more closely, we saw that the long, golden string of the beautiful kite was held in the hands of a tiny statue, appearing like pale bronze, the face upturned, the eyes looking earnestly at the flying, floating wavering kite, as it pitched and tossed about. Upon the shining, white surface of the kite were the following words: "The Truth Shall Make Us Free."

Over the arched, amber entrance to the interior of this beautiful temple, was the name, written in words of flaming light: "Benjamin Franklin," and, upon the door: "Electrical Institute." In a half-circle, over a small, white button, were the words: "Whosoever desires to enter, touch this button." Touching the button, the door at once opened wide, and, we entered, immediately finding ourselves within a vast space, for, the half-globe, forming the temple, was very large—so large, indeed, that it appeared very much as the domed heavens of earth appear, the interior being of a pale blue.

We looked around with eager curiosity. There being no vestibule, the thought occurred to us that Franklin's economy did not admit of anything which could be called superfluous. That which met our gaze was wonderful in the extreme.

In the center of this vast, circular room was a raised dais or throne, and, standing upon it, were two forms, which we recognized at once as those belonging to Benjamin Franklin; for Franklin, like all who have attained angelhood, bore two forms, male and female, and, like all other angels, there was no disparity between the two forms—they balanced and perfected each other; they were one—and therefore we shall speak of them as Franklin.

The dais was revolving slowly around, so that Franklin's eyes could successfully take in all the details of this vast workshop, as we may call it, and no part escape scrutiny, for they were directing, personally, all this intricate business.

The dais slowly revolved until their eyes met ours; they smiled and saluted us; then, like a revolving light, their radiant glances were lost to us for a short time: immediately there flashed out, on the blue walls of the temple, in letters of flaming gold, the following sentences:

"Electricity is the motive power revolving this dais. All harbor lights, as well as revolving lights, will yet be lighted and worked by the aid of electricity. Electric cable wires will be run to all shoals, dangerous reefs, rocks, and small islands; and groups together will be instantly lighted by the touch of a finger. This appertains to the earth below. FRANKLIN."

Again the radiant glances and smiles flashed upon us, then, slowly disappeared, as around the dais swung, and other sentences flashed out on the blue vault:

"All signalling will yet be done after the manner of this writing—it will be projected, by electrical apparatus, from high towers, against the atmosphere, for even hundreds of miles out over the sea. Towers will yet be erected all over the habitable, earthly, globe, and messages, of various import, will be projected into the atmosphere, to be read by thousands of people at once. Immense electrical flash-lights, will, at some future period, reach the moon, and the inhabitants of Mars; pictorial representations will be hurled into their atmospheres, and responses, from the inhabitants of Mars, will be obtained. The moon is not inhabited by man—nothing, as yet, but few of the lower reptiles. BENJAMIN FRANKLIN."

Franklin now descended from the dais, and with welcoming eyes, and smiling lips, approached us; our hands met in a sympathetic clasp:

"We feel honored," he said, "that this Institute should be the first to be visited by a new-made angel. Will you come with us and take seats upon the dais? It will be to you as an observatory."

We gladly consented, and soon found ourselves— together with Franklin—slowly revolving, as the dais swung around.

"Electricity is the pivot, or motive power, on which all worlds swing within their orbits. Electricity will yet be the motive power of all machinery that will move on earth; and the earth will soon be circumnavigated, entirely, by means of electricity; behold! all cars will be run by electricity; all ships which plough the ocean or seas; vehicles, of all kinds, will be moved by its power; all printing will be done by its aid; everywhere, where fire is needed, there will it be called into requisition, and the whole world will be lighted by it. We are now merely speaking of the earth on which we once lived. Every ray which shoots forth from all suns are purely electrical, and electricity is the principle, or moving power of all life and growth wherever found. Electricity will yet carry airships swiftly around the earthly globe, and transport its inhabitants from one point to another with the swiftness of the lightning's flash; and, poor crazy Ben., as he used sometimes to be called, will receive his just meed of praise.

How many times, when on earth, he wandered, with aching heart, away from all human habitation, carrying his folded kite, hidden beneath the skirts of his long surtout, to get away from the rabble who were continually surrounding him, if he did not, sneering, and crying out: "There goes crazy Ben! That fool! That lunatic—Franklin! He is possessed of a devil, and it ought to be whipped out of him. Come; let us complain of him—have him taken before the Magistrate—who will order him to be tied to the whipping-post, and given the proper number of lashes—that will send the evil spirit out of him."

His own wife looked at him with curious, half-fearful eyes, and begged him to refrain from such foolish projects. "I am ashamed of you;" she said, "going about like a schoolboy, with a kite beneath your arm! What will the people say? they are all talking about you now. Are you demented, Ben? or, getting foolish?" and she would wind up with ridicule, poking fun at him.

Thus it has ever been; thus it will be while some brave souls lead the way for the multitude to follow.

O! ye dames, and damsels; ye husbands, and young men; see to it that ye do not likewise. Encourage and sustain those who think they have some higher truth to give the world—some grand secret of nature to discover and divulge.

If Franklin had not been a man of means, with considerable influence among those who were higher in power, he would, most assuredly, have been tied to the whipping-post, and soundly flogged, for trying to bring down lightning from the clouds, and bottling it up; but, his astute mind could, even then, see what great results would follow, if he could but chain the lightning and make use of it" said he.

"My dear Solon," continued Franklin, you will readily understand, that if the electrical rays from the sun can paint the clouds in all imaginable colors, likewise, an electrical light can be so arranged that it can, at first, paint the clouds by the projecting of colored rays arranged in the form of letters, or pictures, and, as people grow wiser still, they can thus paint the evening sky, and, last of all, the clear blue dome of the heavens. Think not, my Solon, that Franklin is idle, or ever has been since he left the earth, for, as fast as he could think out or discover a new method for the use of the electrical current, immediately he put himself en rapport with some person, yet on the earth, who had sufficient brain power to receive the impressions conveyed, work them out, and give them to the world. What did he care whether they bore the name of Morse, Edison, or any other name? What is in a name, after all? It is light and truth which the people on the earth want; the man who gives it is but the medium between the heavens and the earth; names are of little account, and might as well be wiped out, as for that matter."

"Well," we asked, "how about the air-ships?"

"Look!" he replied, and we looked.

Ah, yes; it was all clear at once!

"Powerful magnets placed on high eminences will draw the electrical current as straight as the needle to the pole. Manage your air-ship in that way, and they will soon become a success. A powerful magnet placed on the highest eminence in New York will draw an electrical air-ship in a straight line from Boston, and so on from place to place around the globe," and the pictorial representation of this was what we were looking at as he pointed.

"Now we come to pictures," continued Franklin: "we paint all our thoughts as pictures, on the brain of sensitives still on earth. They say that they see such and such scenes, or that they are impressed with this and that; many laugh and sneer at them.

"Oh! ye thick heads—whose brains are, in comparison, as coarse, brown paper, to that finely prepared sensitive paper of the photographer—laugh not, neither sneer, for such acts but proclaim your own obtuseness! Look in a mirror, laugh and sneer at the reflection it gives you, and you will have a boon companion; for what gives you back your own reflection or picture? Electrical rays, nothing more, nothing less; electrical rays, which you call light, strike first your, sneering face, from thence dart straight on their course; where? oh! sneering face?—straight for the great magnetic globe, the counterpart of the sun, they cannot get through the mirror, for some cunning hand has placed an impenetrable shield at the back of the glass; they cannot get through that way, therefore they bend or are deflected from their straight course, and throw the picture of your sneering face back on your own obtuse brain, through the camera of your haughty eyes; but the rays do not stop there, but once more deflect after leaving the picture or impression; they are but slightly robbed; a thousand other rays are carrying the picture straight on to impress it on whatever is impressible; the same rays which have shown you the picture soon join their comrades, and your sneering face has, perhaps, been photographed a thousand times before it reaches the great magnetic globe; here it is at last absorbed and changed from a sneer to wonder and amazement! for neither the mind of man, spirit nor angel, is able to conceive of the working of this great laboratory; herein, as with the brain of man, are stored all the pictures which the electrical rays of its counterpart, the sun, have ever brought to it. More than this I am not able, at present, to tell you, my dear Solon. All pictures, whatever their nature, will yet be painted by the use of electrical rays, which will make them so life-like they will only need a living spirit within, to cause them to move and speak: all printing will eyetually be done in the same way, and, Ben. Franklin with his kite hidden beneath the tails of his coat, for fear of the rabble whom he wished to benefit, and the sneers of his wife whom he desired to love, was the medium, or key, which unlocked all this wealth of useful knowledge to the world."

Franklin looked at us with his large, searching, beautiful, brown eyes, and the massive dome of his grand head rose above him, shooting forth rays of fine electric light, shoot forth the rays of the sun; but the two brains acted like one, (one a magnetic globe, the other electric,) male and female, positive and negative.

No; Ben. Franklin never went insane, although some who laughed and sneered at him did. Ben. Franklin did not die in the gutter a drunkard, although some of the most urgent to have him whipped did. Ben Franklin never came to want or starvation, yet some of his enemies did. He began with one loaf, and ended his earthly carreer with a million: his money was dross, and he left it, but his despised kite, his electricity, his knowledge and power he carried with him.

Poor! Where he flew one kite, he has now flown a million; but the dome of his angelic temple still retains the image of the little forlorn, despised kite, and its holder, a miniature copy of Ben. himself.

We left the dais; Franklin bade us adieu, and we departed to our home among the angels, within that shining city we had so long waited to enter.

(To be continued.)

THE CHURCH OF THE SOUL.

To the Editor:—I fear our friends at a distance will think the Church of the Soul, has ceased to exist; if so, let me assure them we are "still on deck," sending out as best we can the pure white rays of spiritual light. In common, however, with humanity at large, we have felt the pressure financially of the times, making it in this respect a little harder to "paddle our own canoe," but the years gone by stand out in bold relief as proof positive that we are not made of stuff that can be frightened by trifles, and therefore, we are not only patiently waiting for the good times which are promised, but we are still ready to make personal sacrifices for the sake of our noble cause. I cannot in one letter tell you all that has been done since the season opened, especially as I want to announce the change that has been made in the Band of Harmony, which for some time past has been in a transition state.

During the present month it has been reorganized; with Mrs. M. Haire as president, Mrs. S. Gieselman, as secretary, and Mrs. Dr. Bushnell as treasurer, and in doing this it has been thought best to yield to the general wish, and hold the Thursday evening meeting at the different private homes of our friends.

This has been decided upon for two reasons: First and foremost because it was felt in the home the social feature could be better taken care of than in a public hall; and, second, for financial reasons, chopping off expenses wherever it could be wisely done, thus letting whatever financial benefits there might be, go direct into the treasury of the church, instead of to the landlord.

The new move was inaugurated on Thursday, December 3rd, at the charming home of Mrs. Cora L. V. Richmond, Roger's Park. About fifty responded to the invitation, and future plans were discussed, and work mapped out. On Thursday, December 10th, the home of our president; Dr. Dewolf was placed at our service, and about ninety enjoyed the exercises of the evening.

But perhaps that which makes the change a more important one, is the organization of an afternoon Ladies meeting for the purposes of social intercourse and spiritual upbuilding. These meetings will be especially devoted to the discussions of such subjects as are of especial interest to women. About forty names are already upon the new roll and these we trust will be continually increasing numbers. The plan proposed is to hold these meetings alternately on the three available sides of the city. The ladies meeting at three o'clock—taking with them a light lunch, in order to save the hostess any additional trouble, and remaining for the evening meeting at eight o'clock when the gentlemen will put in an appearance. The general social feature will not be lost sight of, and probably a monthly social will be provided for when the plans are all matured.

Thus the ball keeps rolling, and perhaps we are surely if slowly learning the lesson that that which looks like shadow is often the vehicle which bears to us our greatest blessings. Yours fraternally CAROLINE CATLIN.

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THE UNFORTUNATES

"A Plea for the New Woman."

A Lecture Delivered in Chicago by Miss May Collins, the Brilliant Young Lady, Who With S. P. Putnam, Was Found Dead in Boston, Mass.

It has been abundantly proven by able historians and economists that the actions of mankind, in the aggregate, are governed by law. To this, statistics bear ample evidence. The physical, mental, and moral are no longer believed to be subject to the decrees of providence and separated each from the other by a wall erected by a capricious deity. Belonging each in the domain of the natural, they shade into each other by such minute gradations that it is beyond the power of the human intellect to discover where the one ends and the other begins, or if, in reality, they have any actual existence apart from each other. On this belief in invariable order rests the philosopher's hope for the future; and that mind and morals, as well as matter, are governed by law, must be conceded before a solid foundation for a future science of ethics is possible. Nature's laws work slowly but surely; and it is by the study of her methods in the governance of mankind that we gather strength, tenderness, and determination.

Conceding that mental and moral phenomena, like physical phenomena, are governed by law, immutable and invariable, it is reasonable to suppose that the advance of liberty, as expressed in the growth of human equality, is no exception to the same general law, and that the attainment of this great prize is not the joyous achievement of a moment, accompanied by a trumpet blast of sudden triumph, but a slow and painful evolution, fraught with blood and tears extending upward through many long centuries of alternate war and peace, privilege and conquest, extortion and submission, arrogance and servility, monopoly and labor, degradation and woe. It is not a difficult thing to discern that the general drift of human society, during its different stages of development, is towards democracy. Of course there are smaller and more insignificant laws that operate against the larger and more powerful ones, and thus impede human progress, but these, in their turn, being counteracted by other small laws, their influence gradually diminishes, and, in the sweep of evolution, is very nearly, or entirely, lost sight of; while the general current of human affairs, controlled by those larger and more unvarying laws, never recedes, but continues always upward and onward.

So with this great principle of equal rights. Those whose influence operates against it may affect private and individual opinion, and thus, in a greater or less degree, retard its progress; but "there is a divintly that shapes our ends," and that great and powerful law of evolution, loaded with purpose, and each day pushing us farther (whether we will or no) toward the kingdom of liberty and the goal of justice, is not to be overcome by such mean feeling and petty endeavor; and the signs of the times show that the tyranny of sex is as sure to be uprooted from our social, political, financial, and marital systems in the progress of civilization, as is the divine right of priest and king, and the right of the rich to control the poor. This is law, and the progress of the last few centuries proclaims it. Conditions must and will be so arranged that no individual will be oppressed and hampered by social and political laws, or proscribed and restricted to any special sphere, each being left free to develop his or her particular tastes, talents, or inclinations in any way preferred, and unfettered by those conventional rules established by the ignorance and superstition of past ages, which, if observed in every particular, would be a death blow to individual aspiration and ambition. Growth is inherent throughout the universe, and it was never intended that hope should cease, or the waters of life grow stagnant. In the tenderest sentiments of the human heart, in the holiest aspirations of the human mind, in all that enriches and ennobles human thought in all that constitutes a broad mentality, nature finds her highest expression. And it is the law of love alone, of which Prof. Joseph Rodes Buchanan speaks, that is to stifle by degrees every unkind feeling, and purge the human mind of all uncleanliness, until not a vestige of primitive barbarism remains to recall the history of a degraded past.

Everywhere to-day are the evil results of a false education regarding the destiny, duties, and privileges of one-half the human race. The progress of the human intellect, as recorded in history, stands as a burning witness to the fact that the dark and dingy superstition regarding woman's sphere sink into oblivion in proportion as we emerge from cruelty into kindness, from slavery into independence, from barbarism into an enlightened civilization. Not many realize this fact, however, for they have not the knowledge of evolution, and, above all, the historical culture, that would enable them to appreciate it. How few recognize the force of natural law, and its bearing upon our deportment and dealing with our fellow mortals! When a farmer plants a crop of corn or wheat he does not select a scraggy, barren district, where growth is impossible, but a fertile soil, where nature's bosom yields sufficient nourishment, and where an abundant harvest will be the outcome of a healthful climate. We do not plant seed in our garden and hedge the spot about with a great high fence, so that the tree which springs from the seed cannot spread and branch beyond certain limits, and burst into blossom and fruit, according to its innate tendency. The laws of nature imply growth, and in planting a tree or a crop we observe her laws. Again, in order that a flower may blossom prettily, we do not place it in a dark cellar or loathsome vault, where dampness and decay are inevitable, and where the root has the advantage of neither sunshine nor rain to insure its health and increase its vitality. We do not do this; yet the rude restraints and artificial barriers we place about women bear a striking resemblance to the illustration offered.

Let us consider this question from a sociological standpoint. Of the fact that the mental and moral elevation of a country depends largely upon the share its women have in the formation of social laws and customs, and upon the degree in which they participate in religious and legislative assemblies, conspicuous illustrations abound in history—illustrations too numerous to mention here. Sparta furnishes a striking example of some of the bravest men, some of the most energetic, daring, and resolute spirits that ever adorned the pages of human history. Every possible opportunity was afforded women for self-culture, both mental and physical; and to their constant training of body and mind was due the supreme and important position which Sparta held in the annals of Greece. Women were fitted especially for maternity, but maternity was conceived in the highest and broadest sense of the word. Prof. James Donaldson says: "Many of the wives were better educated than their husbands, and the fact was noticed by others. 'You of Lacedemon,' said a strange lady to Gorgo, wife of Leonidas, 'are the only women in the world that rule the men.' 'We' she replied, are the only women in the world that bring



MISS MAY COLLINS.

forth men.' There is a great deal of point in what Gorgo said. If women bring forth and rear men, they are certain to receive from them respect and tenderness, for there is no surer test of a man's real manhood than his love for all that is noblest, highest, and truest in woman, and his desire to aid her in attaining to the full perfection of her nature."

Strange it is that, in this day of scientific thought and philosophic inquiry, there are many who regard the question of woman's education and enfranchisement as a sex question, and not as one affecting the whole human race. Only a careless student of history, and a superficial observer of human affairs, could leap to such a rash conclusion, for in whatever question women is involved, man is involved also, and whenever she resists oppression, and is led by the hand of progress into newer and broader lines of thought and action, there is that gradual uplifting of human character which is everywhere the natural accompaniment of an increased liberty and higher education. But there can be no true education, no solid understanding, no genuine footing for human progress, until we all begin to recoginze our power, and to know that the slightest neglect of any faculty or organ of the brain and soul with which nature has endowed us will be so much missing from that current of thought that is to sparkle and glow through all eternity.

So tight a grip has ancient law and theology upon our minds, that we are prone to think of women as things, rather than creatures; as so much material out of which we can construct things after our own fashion, forgetting that this material consists of a variety of individauls, each having, in some degree, the faculty of construction herself. To do this is to ignore the laws of heredity, of human psychology, of that spiritual force with which women are peculiarly endowed, and which, if surrounded by happy conditions, they will transmit to their offspring. It has been well said that the crime against maternity is the greatest of all crimes, and one which nature, in her stern degrees of equity, will neither forget nor gorgive. For women have a vast and far-reaching influence in moulding the human race, not alone in the ordinary transmission of traits from parent to offspring, but in prenatal influence; and no nation can reach the topmost round of the ladder of statesmanship and good government until its women breathe the pure air and walk in the bright sunlight of liberty. A true republic would suffer oppression to no one, however humble, dwelling beneath its flag; and the nation that substitutes chivalry for justice, and thus lowers and humiliates its women, as such shallow government must necessarily do, will go down with them into the miasma and slums of superstition, thus reaping the fruits of its own miserable polity and driving thorns into its own heart. Too much cannot be said of the favorable conditions which should surround matenity; of the mysterious laws that form the character of an embryo for good or ill; of the splendid possibilities that should open to her who is to give birth and training to the children yet to be; of the right of choice so necessary to her highest development. But the influence of women, however great, is, after all, only subsidiary, and in all humanity are imbedded those psychic forces which, if kept pure, untainted, and free from corruption, kill, reappear with still greater splendor in a remote posterity. As long as we hold to the opinion that one sex, because of its weakness and incapacity to recover itself after once having fallen, should observe the laws of chastity (or rather what society chooses to call chastity) in a greater degree than the other we fail to recognize the fact that it is not woman alone, but man and woman together, which make up the complete human unit, and bequeath to the child those germs of character that for good or ill, for weal or woe, for strength or weakness, form the occult impulses which are to guide it through the cosmic realm of being. Likewise those who hold that the action of women should be limited to the narrow domain of home forget that a woman can be moral without being stupid, domestic without being subservient, and even sentimental without being silly. "I do not," says John Stuart Mill, "know of a more signal instance of the blindness with which the world, including its herd of studious men, ignore and pass over all the influences of social circumstances than their silly depreciation of the intellectual, and silly panegyrics on the moral, nature of women."

We are told that women do not want liberty, but how far is this based on fact? And, again, is the measure of the desires of a people always the measure of their needs? Many of the slaves during our late civil war did not want liberty, and did ask for it; the same with many of the Roman slaves; yet who will deny that liberty was necessary to their better development? Scarcely a question in oppression of any sort but what presents two sides—the one a garden where flowers spring up and fill the air with fragrance, the other a "sepulcher" strewn with rags and "dead men's bones." Perhaps around the heart of the negro now living there cluster no tenderer memories during his departing years than those of the dear old antebellum days, when, after the close of a hard day's work in the cotton field and a hearty meal, he would stretch himself at his master's feet, sing and play the banjo for him whom he loved—gone, forever gone!—but whose kindness and loving solicitude for his welare, it would be heartless to forget. Considered from a sentimental standpoint, in this case life was worth living; oppression had its sunny side, slavery was softened and concealed by the cunning drapery of romance. It is the contrast which exites our admiration—the white picture against a black back-ground! But this is not all. Verily "the trail of the serpent is over the best and purest of God's works." A scene takes place too sickening, too bloody, too revolting to describe, at which we instinctively shrink back in terror. The white picture has disappeared, and a dark shadow mingles itself with the canvas. Harmony turns into discord, and, even in our imagination, we involuntarily shudder at the depth and anguish of human woe. 'Tis the slave-mother parting with her child; and the piercing cry of human agony that rends the air reaches our ear and sends a shock to the innermost core of our being.

Parallel to the illustration just offered, there are instances in domestic life when tenderness conquers subjection, when personal feeling is laid aside, and the husband loses his authority in the intensity of his love. But this is only another white picture against a black-back-ground. On the other hand, numerous are the evils resulting from the system of inequality between the sexes. Enforced motherhood, unwelcome children, divorce suits, scandals, wife-murders, and other tales of domestic warfare too horrible to contemplate, make society throughout one seething mass of discord and contumely. Manifold are the hidden wrongs sapping the life-blood of the oppressed, and sending untold millions down to their graves in the flush of youth. Waiving the cruelty of custom which fain would close the mouths of those who complain it is the nature of some people to suffer secretly, and bear secretly, and go down to their death in silence.

In regard as to whether the desires of a person are always the measure of their needs, permit me to add by way of parenthesis the following passage by John Stuart Mill:

"Concessions of the privileged," says Mr. Mill, "to the unprivileged are so seldom brought about by any better motive than the power of the unprivileged to extort them, that any arguments against the prerogative of sex are likely to be little attended to by the generality, as long as they are able to say to themselves that women do not complain of it. That fact certainly enables men to retain the unjust privilege some time longer; but does not render it less unjust. Exactly the same thing may be said of the women in the harem of an Oriental; they do not complain of not being allowed the freedom of European women, and think our women insufferably bold and unfeminine." And commenting on the same, Mrs. Mill observes. "Women, it is said, do not desire, do not seek what is termed their emancipation, but, on the contrary, generally disown such claims when made in their behalf, and fall with 'acharnement' upon any one of their sex who identifies herself with their common cause. Supposing this fact to be true in the fullest extent ever asserted, if it proves that European women ought to remain as they are, it proves exactly the same with regard to Asiatic women; for they, too, instead of murmuring at their seclusion, and at the restraint imposed on them, pride themselves on it, and are astonished at the affrontery of women who receive visits from male acquaintances, and are singing in the streets unveiled. Habits of submission make men as well as women, servile-minded. The vast population of Asia do not desire or value, probably would not accept, political liberty, nor the savages of the forest, civilization; which does not prove that either of them are right."

These facts noted by Mr. and Mrs Mill cannot be urged too often. The Chinese empire excludes the better quality of machinery, but that does not detract from the value of invention.

To affirm that women do not want liberty is to affirm what we cannot prove. To be justified in withholding liberty from a certain class, or a certain sex, we should first be able to prove that none of that class or none of that sex is entitled to or desires it. I think I can say, without fear of contradiction, that thousands of women are waiting, eager to enter the realm of politics and make a name for themselves; not to speak of the rapidly increasing number who are finding their way into the learned professions. The truth is, a large majority of women have become so accustomed to a stunted growth that they do not realize their own pitiable and mentally-starved condition. Deeply lamenting that they cannot appreciate the great doctrine of human equality, which is an essential part of all genuine philosophy and ethical science, at the same time it is scarcely fair that they should serve as models of conduct and deportment for the rest of mankind, who, with a consciousness peculiar to themselves, feel a voice from within that bids them follow its guidance and persevere in whatever seemeth the best, laying aside prejudice and what some women may not want, let us look this matter squarely in the face, never forgetting that, as rational creatures, we should deal out justice to all. It is a most serious question which confronts us, and no effort should be made to blink the truth or escape just conclusions. Let us not forget that the coarsest and most depraved rum-seller of foreign extraction in the city of Cincinnati to-night—however diseased in mind and body he may be, and whatever reason he may conjure up to despise the American flag which protects him—is, under the present legal status, a full-fledged individual, invested not alone with the ballot and other rights of citizenship, but with marital rights, which church and state give him the privilege of enforcing to the utmost, and which often furnish an excuse for the most flagitious of crimes. But the poor wife can claim no legal redress, unless he openly deserts, outrages, or murders her. Only callousness, or utter indifference, or, what is more, ignorance could blind our eyes to the crime and humiliation, the degradation and woe, that not alone in our own fair country, but in all parts of the world where there is human habitation, form the sequel and corollary of the subjection of woman. And these wrongs will never be righted until women enter the arena of thought and industry, and are permitted equal footing and just competition with men. Life is a sharp contest, a bitter struggle at best, and we cannot urge too often the necessity of each individual being taught the duty of moral responsibility, self-control, and financial independence. In this way, and this way alone, can they learn to overcome the defects transmitted by their ancestry, and grapple successfully with the hardships and inconveniences to which their environment may subject them.

Out of the very nature of things rise reasons innumerable why women should be accorded complete and full emancipation. Just as observation teaches that one-half of a peach cannot grow ripe and mellow beneath the warm breath of the sun, while the other half remains green and tasteless, so every step of progress in the study of heredity and the laws that govern material and spiritual existence goes farther toward illustrating the universal truth that one-half of humanity cannot attain an enviable rank in the realm of science, philosophy, and invention until the other half is prepared to go with them and partake of the bounty and manifold blessings that science holds in store for the future. If we could only shake off these wild vagaries of a diseased imagination, forgetting that woman was ever in slavery, and lift her up, as by magic, to be seat of destiny for which she is strangely endowed, we would be astounded at the wonderous change that would be wrought as in a day, and the splendid educational opportunities which would open to the human race an infinite realm of thought and action. I do not say that sin and sorrow would be no more, but I do say that if women were elevated to their proper sphere, it would usher in a new day—the dawning of supreme good to the human family.

The emancipation of mankind, however, from the selfishness and brutality of primitive barbaric customs is not the result of miracle or of special providence, but of a tedious evolution—of natural law working in and through society. A single day may bring about the conversion of individuals, but the growth of a nation is slow, and depends upon the many different stages of development through which the many different intellects pass in slow succession. We cannot judge of a nation by the achievements of its best minds alone, but by the amount of brain that results in the aggregate. To speak with greater precision, we cannot estimate a nation's ability by the extent of learning and invention among the ambitious few, but by the extent to which knowledge and industry prevail among all classes, considered separately and as a whole. The advocates of human freedom, on the one hand, have science and history for their allies, but on the other side are ages of ignorance to contend with—ignorance which has its root in the human feeling and extending over every ground of passion and prejudice. Here is where the stream of human progress meets with the greatest resistance. Some one has said that man's only sin is ignorance: whether this be true or not, it is certainly the source from which the strongest opposition to any innovation for the better usually comes. If it is true that "broad ideas hate partial ideas," it is still more true that partial ideas hate broad ideas. Ignorance is the natural enemy of liberty. The growth of the human mind marks the progress of freedom.

The fact that the extent to which war is waged in a country is also apportioned to the amount of ignorance which characterizes the masses, presents another standpoint from which we can view the progress of human rights. That the decline of the warlike spirit, together with the consequent increase of industrialism, have been potent factors in the emancipation of the human mind no careful sudent, in the face of past and present experience, would venture to deny. No one who views the wandering tribes of Africa, the blacks of Australia, and the wretched condition of the Turks and the inhabitants of most parts of Asia, will contend that fights and feuds are anything but demoralizing in the effects they produce on the human mind. To strike another is in its very nature, calculated to blunt the finer sensibilities of the soul. Buckle has shown that the desire of knowledge and the desire of shedding blood, are rarely, if ever, combined. However, in the ancient world, when weapons of defense were more necessary, this rule did not hold good; the historian cites such exceptions as Demosthenes, Socrates, Alcibiades, and others, who were eminent as statesmen and thinkers, as well as worthy soldiers. But in late years military ardor and great learning have been united in very few; probably with the exception of Descartes, who not only excelled in literature, philosophy, and mathematics, but was admirable as a soldier. (See Buckle's "History of Civilization in England," Vol. I., chapter IV. pages 137—147). That military and industrial activity should operate in exactly opposite directions in their influence on the standing and opportunities of women, seems quite natural and inevitable. In times of war it is quite natural that women should be placed at a great disadvantage; and the softening influence often exerted by them in mitigating the atrocities of the sword is not justly attributable to their superior tenderness, but their lack of physical prowess. Concerning primitive women it has been said that "it is not lack of will, but lack of power, which prevents them from displaying natures equally brutal with those of primitive men." The same rule, I think, might well apply to the women of modern times. The physically weak dread violence, and had rather submit than rebel. There are, however, some notable variations from the physical inferiority of women, both in the ancient and modern world, and were it not for the chronic ill-usage to which the generality of them are subjected during nomadic and semi-civilized stages, the exceptions might be more remarkable. That the tendency of war, even in its mildest form, is to increase this ill-usage, and thus lower the status of women, while the tendency of peace and industry is the direct opposite, has been very admirably illustrated by Herbert Spencer in "Principles of Sociology," under the head of "Domestic Institutions," wherein it is held that the despotism which militancy necessarily gives rise to is collaterally connected with an absolute head in the family. Another idea advanced in the chapter on the "Status of Women" is this, and it appears quite conclusive—namely, that the more inducements there are for men to enter the army, the more binding on women will it be to remain closely at home, thus being forced to bear the responsibility, not only of rearing the family, but of providing for it, often under the most stringent necessity. This drawback suffers diminution in proportion as peace and industry prevail, and "the supply of males available for carrying on social sustentation increases. * * * There may be added the fact of kindred meaning, that in the United States, where, till the late war, the degree of militancy had been so small and the industrial type of social structure and action so predominant, women have reached a higher status than in any other country."



SAMUEL P. PUTNAM.

Thus we have seen the opposite effects of war and industry on the social and political status of women. A striking illustration is drawn from the ancient Aryan and Egyptian societies; the former racked by war and tyrannized over by the reigning power, was, in its very nature, patriarchal, thus placing women at a fearful disadvantage; the latter, though "the militant type of social structure was evolved during their consolidation," show proof, nevertheless, of having, during a very long period, made great progress in arts and industry, which could not but be very conducive to the influence of women, in some instances "giving them precedence over men." Of the China and Japan of modern times, Mr. Spencer makes the following criticism: "China, with its long history of wars causing consolidations, dissolutions, re-consolidations, etc., going back more than 2,000 years B.C., and continuing during Tartar and Mongul conquests, to be militant in its activities, has, notwithstanding industrial growth, retained the militant type of structure, and absolutism in the state has been accompanied by absolutism in the family, qualified in the one, as in the other, only by the customs and sentiments which industrialism has fostered; wives are bought, concubinage is common among the rich, widows are sometimes sold as concubines by fathers-in-law, and women join in hard work, sometimes to the extent of being harnessed to the plough; while nevertheless this low status is practically raised by a public opinion which checks harsh treatment legally allowable. Japan, too, after passing through long periods of internal conflict, acquired an organization completely militant, under which political freedom was unknown, and then showed a simultaneous absence of freedom in the household—buying of wives, concubinage, divorce at the mere will of the husband, crucifixion or decapitation for the wife's adultery, while along with the growth of industrialism characterizing the later days of Japan, the went such an improvement in the legal status of women that the husband was no longer allowed to take the law into his own hands."

Peace, prosperity, and industry are the three wheels on which a nation turns, and together form the lever uplifting womanhood from grovelling slavery to the grandeur of independence.

Nations in their rude contrivance at greater freedom and abhorrence of self-subjugation, may, in primitive and medieval stages of development, find war beneficial in its rough destruction of physical cowardice and the awakening of those forces which create stability, defying invasion and keeping the enemy at bay; but there are artificial conditions arising principally from contingency, and with an advancing civilization the need of war becomes less urgent, and sympathy, love, benevolence, and purity of motive take the place of contention, riot, envy, and strife; new zeal is given to intellectual progress; life is inspired by more unselfish desires and fraught with more earnest purpose; science lends recreation to the tired hands of labor; poetry, art, emotion and sentiment soften the hardships of life and give passion and fire a calmer motive; the weak have more consideration shown them, more rights vouchsafed them; newer and better theories take the place of old ones and in time become crystallized into law. Necessity is modified with conditions, and what constitutes a blessing and an advantage to one age may prove a burden and a drawback to the next. The saviors of nineteen centuries ago cannot meet the exigencies of to-day. Social evolution involves change, and the regulation of moral conduct should be fitted to the needs of the times.

"New occasions teach new duties,
time makes ancient good uncouth;
We must upward still and onward,
who would keep abreast of truth."

Centuries of gradual yet constant persistence has brought about the evolution of the New Woman—once deemed an abortion, whose early efforts were nipped in the bud by the blighting frost of the Christian religion; but, at present, claiming recognition as never before, and differing from the conventional church-going woman of to-day, in that she is abreast of her time. In the formation of political schemes and the framing of state constitutions, she claims an equal right with man, but far be it from her intention to dispute with him his dominion; nor will she wrest from him one iota of the precedence he may win by natural means, or the distinction he may attain by actual superiority. Neither does the New Woman wish to part with the nature distinctively feminine; she only requests that the masculine and feminine elements be united in organic law, as they are in organic nature. The New Woman objects to having her rights plundered, her personal liberty invaded, by the most abject, debased, and vicious of men.

Every one who recognizes the value of independence, the honor of self-government, the glory of distinction won by personal merit, and, above all, the expediency of industrial, mental and spiritual co-operation in the uplifting of mankind, can regard it as nothing less than impious—a crime against God and humanity—to cast aside the sacred birthright of liberty—the mouth piece and expression of universal law. We may infringe the laws of society and incur no injury to ourselves thereby, for the laws of society are rarely grounded on analysis and philosophy, and there is every likelihood that they may be wanting in correct judgment; but to disregard a law of nature is a rebellion against ourselves, for nature's laws do not, like those of society, grow out of a confused and disorganized state of affairs, but rest on the foundation stone of eternal justice, not slow to reward right doing, yet pitiless in pursuit of wrong, swift and inevitable in revenge. Nature is a merciless scourger, and let us beware how we tamper with the laws of heredity, lest the sins of the father be visited upon the children "unto the third and fourth generation," yea, even to the tenth.

In throwing off the "yokes and suffrance" of antiquitly, which dwarf our better instincts and hinder us from rising to our natural level, let us substitute for the unjust legislation of the past a system of equity, free from oppression or restraint of any sort, which will satisfy the needs of an advancing civilization, and, above all, erase from the escutcheon of our nation the tyranny of sex distinction. However politics may differ and creeds war with each other, there is one fact in the history of human progress standing out clear, strong, significant above all others, defying contradiction and unswerving in its simple truth, namely, that along with an educated conscience, a more extended search after fresh knowledge, comes a promotion of public and private good, including, above all other things, a corresponding increasing force toward the direction of the rights and privileges of women and the extension of their duties beyond the home circle. India and China, Turkey and Russia, show the abject debasement and misery to which a country must inevitably descend that fails to comprehend those principles of law without which due administration of justice is impossible. These countries, inert and sluggish in development, are lagging near the rear of civilization; disturbed as they are by oppression from within, conflict from without; the legitimate prey of a priestcraft which, like a serpent, thrusts its poisonous fangs into the very heart of the body politic; encumbered and borne down for uninterrupted ages by a system of caste and religious creeds, barren of all good, devoid of sympathy, destitute of sense, burdensome and irksome in their very nature; smarting and cringing under penal codes which exercise no pity toward the offender; their women dragged down into the very pitfalls of weakness and degradation by marriage laws revolting to every instinct of decency and true humanity, their faces barred from the gaze of the outside world as if they were loathsome creatures upon whose brow heaven has set the seal of eternal vengeance. "Day and night," say the Institutes of Manu, "must women be kept in a state of subjection to their protectors."

China, to which we are indebted for many important hints on industry and mechanics, held a most imposing position in the annals of antiquity, abounding, as she did, in immense treatises on science, ethics, law, medicine, literature, music, agriculture, history, and having the honor of inventing the art of painting, which, according to Professor Draper, was brought from China into Europe by the Venetians. The China of the past, bold, daring, yet spiritual, in her philosophy has deteriorated into a mental torpor, which brands the average Chinaman with almost imbecile weakness, his knowledge consisting of a mere jargon of unwholesome dogmas, creeds, customs, and formularies, raked from the shambles of antiquity. And perhaps there are few specimens under heaven so degraded as the Chinese woman, presenting, as she does, a deformity in mind and body; and knowing no alternative but to minister to the vanity and brutal appetites of the human wreck who goes by the name of master and husband.

One of the distinguishing features of the orient, especially of India, noticed by F. G. Carpenter and others, in their travels, is the vulgar display of jewels and cosmetics among the women, which assume a less important aspect in proportion as the tide of evolution rolls onward, and a growing sense of decency forbids excess and dissipation. Describing the splendid costume of a Turkish bride, Mr. Albert Lorentz, in his delightful work on "Pleasure and Progress," proceeds as follows: "She was dressed in white silk brocaded with silver and pearls. Innumerable silver coins sparkled and dangled from her ears. A belt of precious stones encircled her waist. After her face had been whitened by brilliant cosmetics, crimson hearts were painted on cheek and chin. The eyebrows were dyed intensely black, and the fingers were stained in deep red." The Turkish woman, vain and flattered if she be rich, tabooed and maltreated if belonging to the poorer and humble classes, is regarded as the legitimate prey of the lust and vindictiveness of a husband, who can send her as an outlaw, from his harem of degraded women, without either waywardness or fickleness on her part. This scarcely excels in cruelty and intensity the Mosaic code, which ordained that when a man became displeased with his spouse, he was to "give her a writing of divorcement and send her out of his house." Under the savage misrule of Jehovah, the Jewish maiden was regarded as so much chattel or merchandise, who could be sold by her father "to be a maid servant," and afterwards redeemed, if her master was displeased with the bargain. In compliance with the dictates of the Koran, the Mohammedan maiden of immature years is at the absolute disposal of father or male guardian, who can pass her over to the most wretched and deplorable of men, without consulting her wishes in the least; once his, she is his forever, or rather, nothing but the most extreme brutal treatment and conjugal infelicity will justify a seperation; and even when the rights of women are sufficiently respected to grant the wife a divorce (which cases are painfully rare), the woman is then purposely placed at a disadvantage, her liege lord depriving her of the whole, or a part, of her dowry.

Polygamy was authorized and practiced on an immense scale by the ancient Jewish nation, but is inadmissible under the Moslem rule, which limits the number of wives to four, although concubines are to be had for the asking. Among the statutes recorded in the nineteenth chapter of Leviticus, the woman found guilty of the crime of adultery was to be scourged, while her partner in guilt was to bring to the tabernacle of the Lord a ram for a trespass offering. Not similar in kind but parallel in unfairness is the Islamite law which, under certain circumstances, gives the man permission to seek a wife from among Jews or Christians, but under no condition concedes the Mohammedan woman the same immunity, taking it for granted that she is the exclusive property of the Turk.

St. Paul expressly ordained that all ministerial and sacerdotal functions were to devolve on man, who, he said, was the natural head of woman, because, he was created first, in the image and glory of his maker; that women were to cover their heads in shame, learn in silence, and live in subjection. Somewhat milder is this than the tenets of the Koran, which imprison a woman in a harem, ordain that she envelope her face in an ungainly masque, and forbid her to pray to Almighty God in the presence of men. In the progress of civilization and modern enlightenment, the teachings of Paul, unable to bear up under the pressure of religious skepticism, are gradually melting from before our eyes, and the Christian woman is beginning to burst through her prison bars and to treat Paul's ordinance regarding her sex as "the baseless fabric of a vision,"—"only such stuff as dreams are made of." But the Mohammedan woman, stolid, austere, stiff, so long accustomed to mental stagnation, is like a vessel stranded on a rock, which neither wind nor tide, nor incessant pulling, can stir from its fixed and motionless position. Having no control over her own destiny, meek, supinely submissive, downtrodden, ignorant, yet priding herself on her modesty and womanly bearing, secure in the belief that she is the most blessed of creatures, the Mohammedan woman thinks subjection her natural state and bears her yoke with becoming submission.

A faint glimpse at the present history of Russia discloses a people rich in mental resources, to which women contribute no mean share, despite the efforts made to withold from them the fruit of the tree of knowledge. Russia's activities are divided between militancy and industrialism, her brilliant genius obscured by adherence to fashion, religion, and antique customs. The orthodox Christian church, supported by law and public opinion, inveighs against literary and scientific instruction for women, and so fierce has been its antagonism at times that a woman's medical college (devoted especially to the diseases of women and children), after turning out one hundred graduates, was suppressed by law. Politically, women stand for a cipher; and of their position in the church, Johann George Kohl, during his Russian travels, noted the fact that "female voices are never heard in the Russian church; their place is supplied by boy-sopranos; women do not yet stand high enough in the estimation of the churches * * * to be permitted to sing the praises of God in the presence of men."

Although not exactly in line with my argument, it will be well to note right here the decline in the status of women that succeeded the triumph of churchism. Moncure D. Conway, in his dissertations on South Place Institute, remarks that " there was not a more cruel chapter in history than that which records the arrest, by Christianity, of the natural growth of European civilization as regards women. In Germany it found woman participating in the legislative assemblies and sharing the interests and counsels of men, and drove her out and away, leaving her nothing of her ancient rights but the titles that remain to mark her degradation. In the pagan countries of Egypt, Greece, and Rome, woman's position was far higher than under Christian sway." Speaking of the doctrine of her original sin, which was maintained with such force in the early church, Lecky says that "women were represented as the door of hell, the mother of human ills. She should be ashamed of the very thought that she is a woman, and should live

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CHRISTMAS.

"Is This Christ, or Shall We Expect Another?

A LECTURE BY MRS. CORA L. V. RICHMOND.

"And this is the immortal promise," says Vishnu, "that the light of the world shall twelve times descend upon the earth."

From the Scandinavian: "Such time as Odin sends forth his mighty messengers of light to prepare for the spring-time, when the sun in the Winter Solstice departs the farthest in his influence from the earth, the shortest day being the day that precedes the new birth." It is the birth of the new light, for from this time the sun sheds added rays each day upon the world, making more palpable the approach of spring-time; and when the Vernal Equinox comes in March, the new birth is already here. In the North the celebration was at the yule-time, and in the latter part of March, or that time of the year which is now denominated March.

Among the Egyptians the celebration was in the spring-time alone; for it was then that Horus dipped his mighty bow in the waters of material life, and then the world had rebirth. For Horus was the light of the world. Isis, the veiled mother, gave forth the young child Horus, and under the baptism of that spring-tide, the floods came down from the distant mountains to inundate and fructify the valley. Even thus, the Egyptians declared, was the spiritual nature of man renewed such time as the divine light, descending into the abyss of the waters of the oblivion of earthly night, gave the new birth unto the world. Souls, it is said, in this ancient religion, have their rebirth, and, by constant struggle, at last reach the life that is embodied in Vishnu, in Brahma, in Horus. But whatever be these ancient forms, they have passed; their influence is only felt in astronomy and tradition, which are separated now upon the earth. Astrology is no longer accounted an exact science, and the world stumbles on in blindness concerning the spiritual rebirth, accepting only the latest manifestation of the Christ life. Buddha is denied in Christian lands; the light which vivified Asia before Christ had birth in Palestine was a light born of the surpassing power of the rebirths of Messiahs.

Five times has the splendor of the Soul of Truth dipped into the shadow of material life and given forth the Christ birth; five times have the nations been exalted from the foundations of the earth to the knowledge of spiritual truth, for you can trace in the five primal races the exact spiritual symbols for that which Christ taught—the Golden Rule is found in every ancient language under some form or other—whether in the revised Brahminical faith and philosophy, as taught by Confucius; or in that of India, declared by Zerdusht; or in the still more remote Brahminical faith; or in that of ancient Egypt, who holds in her sacred keeping all knowledge of science, art, and religion; or still further back in that dream of the pre-historic ages, which has made this Western world the more ancient of the two, and has found carved on pillars of stone and entablature the images of the life that once was here. Whether you accept these indications of history or not, whether the records of stones and traditions are valuable or not, the cycles declare them to be so, and the religion of the present day is being modified by their presence.

No poet like Edwin Arnold could have sung his song in New England one hundred years ago; no "Light of Asia" could have gleamed across that sky, through the Orientalism that has since pervaded your literature; for the minds of the Western world were not illumined concerning the nations of the East. All is changed: To-day the Jesus Christ of Christendom is the corner-stone of the Christian faith, but the Orient is the foundation of the Christian philosophy and literature; and more hearts turn to-day toward a possible solution of all the mysteries of life through something that shall be incorporate into Christianity from these ancient shrines, renewed from above, than from the revivification of formal worship in Christendom.

The Christ of Galilee, the Jesus of Bethlehem, the lowly babe, whose life introduced into the mortal form was heralded by angels, who gave the prophecy of the fulfillment of "peace on earth and good will to man;" who, whether a person or a principle, is cherished as a distinct personality, around which must cluster the oppressed of the world; the living Christ, declaring his teachings, proclaiming upon Olivet the blessed benefactions to the world—the Beatitudes, that exaltation for all humanity, that hope of each individual life, that makes the moral nature as exact in its requirements as mathematics—the Christ that breathed his life into the healing touch and walked with the lowly and the outcast; the Christ that died that his principles might live, is not the Christ of form and ceremony, or the evangelical creeds in Christendom. That Christ was denied by the Jews, as alas! he would be, were he here at this hour, by the Christians; that Jesus was rejected by the constituted authorities, as he would be to-day by Rome and Westminster, and all the churches in Christendom. The light of truth in the form of a lowly child, the symbol of innocence, is not the light expected by the scholarship of the churches, the trained priests, the educated divines of the schools and universities, that can bestow ordination whether it cometh from within or not. That which takes the name of Christ for the garment, but does not share the spirit nor the spiritual gifts, cannot be denominated the service of him. Remember many lives walk in that way, many footsteps turn to the sanctuary sincerely worshiping the spirit of Christ, but the form itself is not the living Christ.

When Jesus appeared he had been preceded by John the Baptist, the herald, the light bearer, the proclaimer of the new truth, who declared himself unworthy to unlatch the shoes of him who should follow. When they asked him if he was the Christ, he declared himself to be but the herald of that Christ. When Christ came, those endowed with spiritual knowledge recognized the light and understood that it was foretold; knew the cycles that were included in the ancient Oriental calendar; understood that the rebirth was to be a spiritual light, as well as a renewal of the vast cycles in the material heavens. Yet those Wise Men, who knew this neither proclaimed it on the house-tops nor published it in the temple, but silently gave their recognition and their homage; as the angel had appeared to them in the night, so they gave their devotion and went away.

The light was to fulfill its purpose, born in lowliness it was the symbol of humility; the child was the symbol of innocence; the persecution of the parents was the symbol of all who bear the form or work of truth unto the world; and the despised people of Nazareth, to which Christ owed his earthly parentage, was the symbol of that unworldly greatness which accompanies truth that is to be valued only for itself. The child of twelve years speaking in the temple was the only indication of the voice of truth in the recognized form until the mature ministration, during which time the spiritual fulfillment and requirements had been completed, was the indication that the truth was ready to be declared. Brief though the period of ministration was, meager as is the account which has been spared to you through interpolations and mistranslations, you still have the cardinal and essential principles of the Christ life; for each Christ comes to declare more perfectly a separate form of truth. That which Buddha declared in Asia partook more of the general nature of human life, with specific instructions concerning the nature of the soul and of its embodiments or incarnations in human form. That of Zerdusht partook more of the nature of the divine as introduced into the form of science; and still farther back to the primal source of knowledge in Egypt which were derived from the Messianic cycles which gave all learning to the world.

The Christ of Christendom had a distinct purpose; his mission is very clear and simple—the palpable declaration of that mission being one of love instead of a mision of power; the declaration of the spiritual worship; the relation of man as symbolized in the word Father applied to the Deity instead of the the tion of subject to king, and the fulfillment of all spiritual requirements in the fellowship and fraternity of the world. While those principles had been taught in previous dispensations the crystallization and embodiment of them was essentially the work of Jesus of Nazareth, and being essentially his work must needs bear his name; for when we speak of the teachings of Plato we do not require another name, but call them Platonism; when we are speaking of any period of human history it is designated by the pervading thought or ruling power of that age. The Christian interpretation, as manifested in the life of Christ, was a distinct rebirth of the old knowledge of love and good fellowship among men, forgotten in the ten commandments of Moses, denied in those tables that were rejected because the multitude could not understand them, broken by the Children of Israel into a thousand shards; these little fragments of shining light shone through all history, gleamed in the teachings of prophets, but were looked forward to in perfect completeness by every prophetic mind in Israel. The Christ was the impersonation of the love of neighbor as the love of self, the overcoming of evil with good, the returning of good for evil, and the fulfillment of all divine attributes. In that essential particular the Christian era marks the event of the transcribing and fixing from the theories, teaching and diffusive forms of the past the idea of immortality, of the love of God for man, and the good fellowship of man, into human life; making a distinct cycle in human history. Not that these teachings were unknown before, but many things are included in human knowledge that are not particularly specified.

In order that the world may learn the lessons not only as a whole, but learn them severally and seperatly, each embodied Christ is an illustration of one principle of Divinity; as Jesus of Nazareth expresses that of Love. But as he declared that all could not then be spoken, as there was much of truth that they could not bear, much of the light that their eyes could not see, as those in immediate contact with him seemed blind and ignorant of the spiritual principles that he taught. He declared the advent of another, who would reveal all things. He also said: "If I go away I will come again; I will not leave you comfortless, but will return unto you." But that was with them a literal promise and testimony, to take the shape of a personality, and they thought that as he had been personal with them, and they recognized his divine relationship to truth and to the Father; that if he did go he would return with added power, with his spirit-strength commensurate with his spiritual glory. In fact the whole interpretation of those who followed Christ, excepting a chosen few, was the interpretation of the sense instead of the spirit: they supposed the Father to be a king, they believed his kingdom was to be literal, they looked for him to be transformed any day into a prince of power with attending armies to take possession of Jerusalem as a literal and temporal citadel. When, therefore, the great shock came upon them that he must die; when the truth was known, that he could not remain upon the earth, they still clung with expectant hope to the idea that he would reappear and take possession of his crown and kingdom. A few only interpreted correctly the meaning of his words and followed in the spiritual ways that he taught, undoubtedly on all occasion when they commemorated his birth or presence among them they saw the Presence and frequently held communion with him there, for he had not departed from the spiritual heavens of the earth. Nor had he departed up to a certain cyclic period which is within the remembrance of all, the light of that Presence still clung to the earth, still hung over the hearts that followed the form of Jesus as representing the truth. Although the churches, the external shrines and creeds could not represent him, the lives of many who had come up through great tribulation, who had served him for the sake of truth, who had bestowed upon humanity their lives and their strength, and their best endeaveor in Christ's name: these were among those whom his presence blest. Of course it cannot be exaggeration to suppose that on such occasions as being exalted and uplifted his followers in spirit beheld him face to face; it can be no exaggeration to suppose that into their lives his sphere penetrated filling them with glory. As the monk who was accustomed to bestow alms upon the poor at the twilight hour when the vespers chimed; while engaged in prayer he was conscious of a surpassing presence; looking up he beheld the image of Christ; he heard the chiming of the bells that summoned him to duty, he fain would have remained with the image of Divinity, but duty called; when he returned he found the apparition still there.

Speaking then, he said: "I thought that thou must have vanished." And the presence said: "Hadst thou remained, I must have vanished." For the Christ cannot remain if a selfish wish, even of adoration, takes possession of the human life. All along human history individual lives have thus been blest by vision or conscious presence; and by vision or conscious presence; and when engaged in their works of love, not only have guardian spirits and angels watched their devotion and ministered to them, but the Christ life has pervaded them. Who can doubt?

But the world cannot always look backward; seasons hasten on to new spring-tides, the great cycles of the universe fulfill themselves in many added forms, and the heavens of suns and stars are replenished from the ancient altars of light, renewing and giving forth their life and strength through the succeeding cycles, each of which is marked by an especial change. So human life on earth requires rebirth.

The typical and historical Christ is as much the Christ that moves in the upper heavens as the guardian of his kingdom upon the earth is an illustration not of how to follow Christ when he is in heaven, but how to follow him him here in the meshes and labyrinths of time, surrounded by the shakles and chains of matter, environed by the senses, imbued with the spirit of the dust; and so the great tides of rebirth bear the pulsing waves toward the world of a new evidence of light.

Even the Christians look forward to the "end of the the world" when Christ will claim his own. As though he had not already claimed them in that inner kingdom if they are ready to share his life.

But the fact is that the times are portentous: that as long ago as one or two centuries there were certain sects in Christendom who taught the end of the world and the advent of Christ to claim his own; and the fact that the second Adventists of to-day, whatever their other differences all believe, that in some manner that Christ is to reappear proves that the time is imminent, for the forebodings and indications are at present in the earth's atmosphere; there is truth in the form of thought, there may be a mistake as to the exact manner in which Christ another shall come, is not decided by these believers who look earnestly for the reappearance of Jesus. The more literal minded expect him to come to dwell on earth with his followers; those more spiritually minded expect him to judge the world and claim his own, bearing them to the kingdom of celestial light, the heaven which they hope to possess. All the world in a spiritual direction expects something.

While in many ways it is mournful, in some ways it is almost mirthful, that there are lives upon the earth to-day who arrogate to themselves the personality of Divinity, who declare themselves to be the promised Christ.

We know of two or three hundreds outside of the lunatic asylums who think this. It still is a significant fact that the Christ life is drawing near.

Among those who claim a knowledge of the Christ principle and claim to embody it in themselves there are not a few who are signally exalted, whose spiritual natures are acted upon until their native egotism arrogates to themselves the light which they only partially reflect. Nor is it strange; if a sudden beatitude falls upon you, if a great love or happiness comes to you; you think yourself the most blest of human beings, and in the triumph of the hour, is there any human life so valuable as yours? The meanest and poorest human life is the most valuable to itself. It is a significant truth that no human being is willing to exchange his personality with any one else, though often willing to exchange circumstances. When, therefore an exaltation enters the human state, the result of spiritual presences brooding near, the result of the outpouring of the spirit; like that came to the Quakers and the Shakers; it is not strange that many should worship Mother Ann Lee as almost the Christ; that they should declare among the Shakers that "she is indeed the feminine Christ." It is not strange that many whose spiritual perceptions are easily affected shall feel themselves exalted to some sudden height and imagine that the Christ has really come.

Pitiable as this sight may seem it still is an indication of the prophecy that is in the world; it is an indication that the Christ life draws near; and that the close of the cycle which was marked by the year 1881 is the close of a messianic period, recognized among the ancients. Therefore the Wise Men knew when to expect the birth of Jesus; the symbol appearing in the heavens being but the symbol of the angel that denoted the birth of the new Christ. To-day the spiritually wise observe the signs of the heavens, but may not mention it; many are aware of and see the tokens that are in the world, but do not declare them too freely; and, above all the spiritually wise do not make a personal application of that which, when it does appear in personal form, will leave no doubt as to itself.

The significance and meaning of Christ, though crucified, was not denied as the teaching of the highest truth, it was simply that the error which prevailed in the world could not bear the presence of that truth; if Christ appears in any form of truth to-day, it is not among the praised and flattered of the world, but doubtless among the despised that these principles are known. They are still accounted true, only that the world is not ready for them. When the messenger of the new life declares the teaching upon Olivet to be practicable the worldly minded say it is a dream; and when the Golden Rule is proclaimed as possible in human life the teachers in the accepted temples in Christendom declare it impossible.

The light of the spirit makes its ways in gradually advancing lines, which may seem partially to recede, but never withdraw; and the incoming light of spiritual truth, the signs and tokens that are in the world declare the approach. But let no one make a mistake; the Christ is not yet in human form; the spirit of that over-brooding presence may be already here; the winged messengers, guardian spirits and angels may declare it as a hope and prophecy to the world. But the incarnated love of the new life, that which shall crystallize and place it in a distinct and practical form is not yet here. When that life appears it will be a dual Messiah, will depict the entire nature of man; the perfect man and the perfect woman are yet to be born, and the typical life of earth only yields approximate perfection, until by years of preparation the race becomes the citadel of that which shall enshrine the New Light.

The indications that are here many misinterpret. Some think they point rather to a general distribution of the principles of truth, than their incorporation in any human life. But when we tell you that human life never expresses a principle without the incarnation on earth typical of that principle, you will understand; as the geniuses of poesy and religion have been crystallized in a destinct human life, so the teaching which belongs to any crystallization is possible. The new birth was heralded by the prophets in Israel, but Jesus of Christendom illustrated it in person.

Today there are many prophets; there are those endowed with the light of wisdom and knowledge inspired by the angels of the New Birth, who give themselves at once to the world.

Therefore it is no wonder that as Christmas tide draws near people look expectantly forward; although the Christ life imagined in the beautiful child in Bethlehem is as a dream, a beautiful image of sacred loveliness, the world is looking for the life that is to be; and this principle is to be incorporated into the life of man. The teachings from the spirit world would be valueless if they did not tend toward a culmination that could illustrate the truth on earth. As that culmination is the possible state of all, so it is preceded in the lines of human existence by the culmination which is denominated the Christ life.

Twelve times this sun of splendor in the form of a Messiah vivifies the earth with brightness. The twelve kinds of fruit upon the Tree of Life are the twelve messianic cycles; and the leaves for the healing of the nations are the messengers of ministration and spiritual powers that go forth from this Tree of Life to prepare for the fruition.

You are entering upon the sixth cycle, you draw near the time of the accredited birth of Christ; the whole world in Christendom bends in homage unto that shrine, and before another Sabbath the chiming of Christmas bells will bring joy and gladness to many thousand hearts. Little children, with bright eyes and lovely smiles, will hold up the gifts which love has brought them and declare the Christmas time the brightest of the year. The hearts of those that are sad will turn, possibly wearily and with few smiles, but toward the light reflected from the faces and hearts of others. Even the abject poor, those whom Jesus said you always have with you, will turn from their squalor, from the shadows unto the brighter light that gleams from the Christmas festivals. Hearts full of love, or charity, or that which wears its semblance in human life, will give some gleam of happiness, some little item of comfort to those who are immured in the shadows. But when the Christ births redeem the world there will be no poor; when the entire light of truth is given there will be no shadows to chase away; pinched faces pressing against the window panes to look upon festivities they cannot share will be unknown; the chiming of merry Christmas bells which the lonely outcast cannot participate in will not be known; and the light which comes from within will thrill and pervade the whole with greater splendor.

Yes, you are to look for another Christ. Spiritualism is but John the Baptist preparing the way for the footsteps of this added light, the herald in the wilderness that opens up the avenues of Spiritual Communion that you may better prepare for the added glory. Glimpses flung down into human minds; the teachers, reformers, those who suffer for truth's sake are persecuted by the world, possibly driven heavenward, even in this Christian age, because of espousing the life of Christ. These few glimpses, though only glimpses, flood the world with expectancy.

Beware how you turn to any personal form; beware how you follow the ignis fatuus of any individual life, thinking it is the Christ. For although there are prophets many, though there are many inspired, the Christ life has not yet come, the form of the new Christ has not appeared. In some fair valley, some beautiful place upon the earth, or possibly amid the striving, hurrying multitude, the New Life will make its appearance, such time as the full rebirth is ready, such time as many hearts are prepared for its coming; and you are neither to expect nor to look, but to wait for the light within your souls. When generations shall have passed away, from your height in spirit states, or walking the earth with added knowledge you may behold that presence and understand it.

Already the summoning pinions of the angels of the New Dawn are at your doors; already the quenchless altar-fires have been rekindled; already the hearts of many are bent in attentive listening unto words of wisdom and prophecy, that human lives may be more perfect, that human love may be more expressed, that the divine life may find such fitting habitation, suitably prepared in your lives, as shall make Christmas chimes mean the advent of "peace on earth and love to man."

How the stars chime down this night and the voices of eternity are pleading at the doors of your lives for the admittance of this Christ of truth. The mittance of this Christ of truth. The messengers passing to and fro, your loved ones bending near, the archangels environing them around about, declare the celestial promise unto the world; such time as the earth is ready, such time as the great needs of humanity shall be piled mountain high where they are now only as mole hills, such time as the measure of Mammon's voice and human persecution shall be such that the lives of the world will rise up to claim the New Christ; then will the visible life appear, then the word be spoken for which the ages have listened; then will another great step in human progress be taken; then will all obey the new found light, and the whole world will be one step nearer to that kingdom of heaven which is to come on earth.

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GENERAL SURVEY

The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion

Communications must always be accompanied by the full name and address of the writer, or no attention will be paid to them.

Vey Cramer, ten years old, writes from Avoca, Iowa, that at seances given by Mr. Wheeler, spirits talked through the trumpet, and forms materialized and performed several feats playing on a jewsharp, shooting arrows at a target, and other things.

F. S. J. writes: "F. Corden White, of Chicago, is filling an engagement with the Unity Spiritual Society of Milwaukee, Wis. The audiences Sunday evenings and at the midweek social are large and enthusiastic, and the tests given phenomenal. In his private work Mr. White is giving to unbelievers positive proof of the life beyond the grave. A good slate-writing medium is much needed in Milwaukee; one who could give a writing in public under test conditions would be well patronized."

E. W. Sprague is serving the First Society of Spiritualists of Fort Wayne, Ind., for December. He has January still open. Address him for December at 49 Taylor street, Fort Wayne, Ind. Permanent address, 965 Grove street, Meadville, Pa.

G. W. Kates and wife will hold special meetings in Titusville, Pa., December 28 and 29; Pittsburgh, Pa., December 31. During January they will hold meetings in Alliance, Canton, Massillon, East Clariden and Burton, Ohio. They have open time first and last of January. Please address them at once at 283 Seventh street, Buffalo, N. Y.

E. C. Gray, Chicago, writes: "The Christmas season is fast approaching, and the little ones—yes, and the grown people, too—are full of schemes to make it memorable. If you want to see the finest entertainment in town come to our hall, corner Indiana avenue and Thirty-first street, on December 24 to the Christmas eve programme. It is gotten up by G. V. Cordingley, the hustling leader of the Progressive Spiritual Church, in behalf of the children's lyceum, which he conducts every Sunday afternoon. We have between two hundred and three hundred children, and it is a sight to make hearts warm to see how they flock around Mr. Cordingley and their dancing teacher, Mr. Harry W. Miller, even accompanying them to their very doorsteps after every service. These popular young workers not only have the Sunday lyceum, but also a free Saturday afternoon dancing class for their children, which is much appreciated by the parents. You are all welcome to our Christmas entertainment. The charge is low from the grown people, and free to the chilren. Gifts for all so that each little one may go home contented after it is over. Prof. Miller has trained several of the pupils to dance fancy steps, and there will be a grand stage scene, with Christmas carols, etc., as well as an appropriate spiritual programme, giving of presents, and dance. I have been about among the various local societies, and do not find anywhere the enthusiasm among the children that I find here, where our beloved leader, the great-hearted lover of children, Mr. Cordingley, reminds us at every turn of him who said: 'Suffer the little children to come unto me, and forbid them not.' If we win the children we win the world for good; let us then emulate this example. The first of the year we hope to become a chartered society; will you help us, Southsiders? Now, with a merry Christmas to all of you, and ever may we grow nearer to the dear ones on the other side of life."

Mrs. H. L. Bigelow writes from San Jose, Cal.: "The First Spiritual Union has had W. W. Tatum, of New Orleans, to speak and give tests for the month of November. His tests are considered good. He has now returned to his home. We were also favored with solos by the famous contralto singer, Mrs. Emma Sherwood. The society has re-engaged Sarah Seal for this month. As a speaker she cannot be excelled. We have established an Aid Society, and she was elected chairman. The Aid Society meets every Friday afternoon and makes comfortables and clothing for the needy. We have been very busy the last two months, as the weather has been quite cold. On November 1st the members of the Ladies Aid gave a social, which was quite a success. During the evening a silk lounging robe was presented to Sister Seal by the Aid Society—Sister Starks, vice-president, speaking in behalf of the society. Mrs. Seal responded in a neat little speech. On Tuesday evening, December 8, the friends and members of the Spiritual Society gave a reception to Sister H. A. Griffin, who is about to remove to San Francisco. She was made the recipient of a recommend from the society, testifying to her ability and the appreciation of good qualities which we have proved she possesses in her two years' stay with us. She was also presented with a beautiful gold badge, such as symbolize our philosophy and spiritual work."

India Hill writes from Decatur, Ill.: "A few courageous souls who have held the charter of The Progressive Society inviolate, are again striving to stem the tide of oppression, and have attracted quite a number of investigators, so we have two public meetings a week, besides quite a number of private circles for the phenomenal phases and development of quite a number of new mediums. We are sorely in need of spiritual songs, and are at a loss to know where we can get books within the reach of all. The Spiritual Songs are gems in themselves if we could get them set to music, so all would have a chance to learn them. If Mattie Hull has such, we would be pleased to get our supplies of her. We would like the voice of our successful workers on this particular part of our worship and would gladly receive any information that would be a benefit in our work."

Thos. H. Black writes from Cleveland, Ohio: "The Church of the Occult held its first meeting here in Army and Navy Hall, December 13, Frederic Bell, speaker. His subject was 'Cranks,' which he handled in a masterly manner. Mr. Bell is a profound thinker, logical reasoner and eloquent speaker, besides being a fine vocalist. We hope he may organize a permanent society."

Wm. Mason writes from Fond du Lac, Wis.: "The Rev. W. D. Cowell, pastor of the People's Christian Association, preached a sermon on Spiritualism Sunday evening, showing the high standard of its adherents, such as Professor Hudson, of Cambridge University, England; W. T. Stead, editor of The Review of Reviews (himself a medium); Bishop Phillips Brooks, late of Boston, and a number of others; and also that he had visited a medium and had had demonstrative proof of his deceased father's presence. This from one who is or has been an orthodox Methodist preacher shows an inroad of light given to his congregation, who are for the most part orthodox, but showing generally a disposition to listen to facts brought before them by their pastor. Many of our Spiritualist friends attend his congregation, which is the largest Protestant one in the city; and I think that by treating the people kindly, and refraining from saying anything to excite their prejudice, Spiritualism may regain the foothold it had here in Governor Talmadge's town, forty years ago."

Mr. Wm. A. Fisher writes thus of the ministrations of J. C. F. Grumbine at the First Spiritual Temple, Boston. The subject was "The Science of Materialization." He says: "I want to tell you how glad I was made by the superb utterance of yesterday afternoon. You are a chosen one to give proclamation to the truths of real Spiritualism—truths as yet very little known even by those who call themselves Spiritualists. Of Spiritism the world has heard more or less, but of that for which you stand—Spiritualism—very little indeed. I feel that you do not as yet realize how high a place you are chosen to fill as a radiator of light. How great the world's darkness seems, until we remember that we are after all but in infancy—but a baby race. It is pitiful that the majority of mediums are so under the dominance (unconsciously) of the discarnate on a low plane, that the true state of things is actually kept from them by these lower forces."

Mrs. Ella Woodward writes from Toledo, Ohio: "I wish to say to the friends of truth that we have been blessed for the last week with our dear old friend, Farmer Riley. His seances each night prove to the most skeptical that spirit return is a fact, He has gone to Findlay, Ohio, for a few nights' engagement, whence he expects to go to Chicago."

M. H. Carsion writes from Bozeman, Montana: "Mrs. C. T. Newton, physical medium, is doing good work here, and the people are very much interested in her work."

Geo. Maddocks writes from Hamilton, Ontario: "One of the recently appointed missionaries of the N. S. A. has paid us a visit—Mrs. Loe Prior, who has been for some time past staying in Toronto, and who on request gave us two lectures in the interest and for the benefit of the N. S. A. The two lectures created a feeling that is likely to develop into an organization, besides bringing into the Spiritual fold quite an influx of new investigators, who want to learn more of our beautiful philosophy as portrayed by that paragon of mediums, Mrs. Prior. There are a very great number of people here who have some knowledge of spiritual manifestations and quite a few who have been reading the weekly spiritual press, and all we now need is to organize, as the harvest is ripe, and our hope is that we may very soon have Mrs. Prior return to complete the work so that we we can with the Toronto and London societies put our shoulders to the wheel and help to lighten the darkness of this church-ridden people. I may say we realized quite a donation for the N. S. A., and that Mrs. Prior refused to accept any remuneration for her gracious services. I will not dilate on the beauty of the lectures; suffice it to say, she fairly captured all who heard her, and now we are craving for more."

The following comes from Topeka, Kansas; "We have with us Dr. and Mrs. Noyes, of California, who we hope will remain here during the coming month. The Doctor is doing his usual good work as lecturer and healer, while Mrs. Noyes gives psychometric readings and tests on the platform, giving descriptions and names in full, all of which are recognized.

Mrs. Lora Holton, musical test medium, has moved from 83 Thirty-first street, to 3909 Indiana avenue, where she can be addressed for engagements.

Moses Hull announces that he will speak before the Manhattan Club of New York on Christmas night.

Dr. Dean Clarke, who gave great pleasure and profit to his audiences in Grand Rapids during November, is obliged to suspend public speaking till his health is improved, and he has returned to the Soldier's Home, Milwaukee, Wis., where his address will be till further notice. May the good angels aid him and soon return him to the public where his eminent ability as a speaker is needed, for the good of our cause to which he has been devoted many years.

Moses Hull is to speak before the Manhattan Club, N. Y., on Christmas night. Remember that Mr. Hull's permanent address is Stoneham, Mass., where he can be addressed for engagements.

D. L. Druliner, president, writes: "The Spiritualist Society of the South Side, 3120 Forest avenue, holds its annual election Sunday the 27th inst., 4 p. m., to elect officers for the ensuing year. It is the wish of the society, as far as practicable that the various positions may be filled by young people. A full attendance of the members is particularly desired."

Dr. P. J. Barrington writes: "Tomorrow I return to Strawberry Point, Iowa, to spend the holidays with my wife and friends, and give them two or three lectures. Then we go from there to Independence, Iowa."

E. W. Sprague, trance and inspirational speaker and platform test medium, has the following engagements: December, 1896, and January, 1897, Ft. Wayne, Ind.; February, Philadelphia, Pa.; June, Bankson's Lake, Mich., and November, Rochester, Ind. Societies, or campmeeting associations, desiring his services, may address him at 94 Taylor street, Ft. Wayne, until February 1. Mail will reach him addressed 965 Grove street, Meadville, Pa.

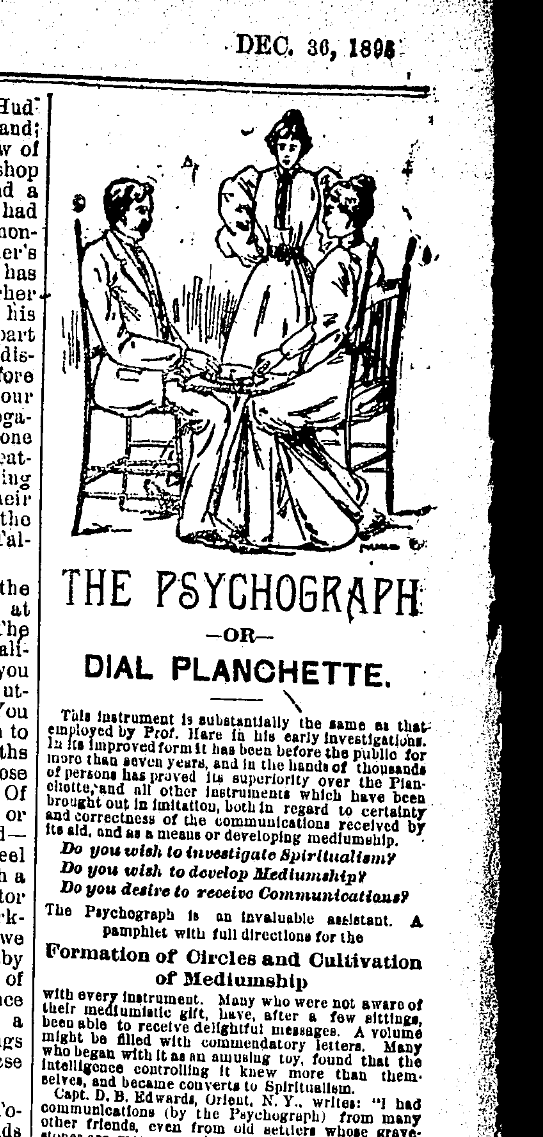
Moses Hull is forming Bible classes in the East. He instructs his students in the spiritual interpretation of that misunderstood book. He has not yet made appointments to take the place of his last April and May appointments. Address him at Stoneham, Mass.

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with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. A volume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than themselves, and became converts to Spiritualism.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

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QUESTIONS AND ANSWERS.

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F. V. B.: Q. (1) What is the spiritualistic idea of God? Does Spiritualism teach a personal God?

A. (1) As a body, Spiritualists have no expressed idea of God, differing widely, and this may be said of the communications of spirits. As nothing certain or absolute can be known of the Infinite, all ideas which it is possible to form must be derived from heredity and educational bias. Hence it is that among Spiritualists there are all shades of belief and opinion, from the acceptance of personality, to the negation of agnosticism. Where no belief or idea can be demonstrated, all have equal value, and the broadest toleration should be exercised.

Q. (2) In answer to A. J. P., do you mean that spirits can be no more conscious of our presence than we of theirs? I thought they could see and hear us and read our inmost thoughts.

A. (2) See answer to next question.

W. C. K., West Gardner: Q. (1) You say in a recent answer: "Spirit can only see spirit." This raises the question: Do all material things possess spirit essence? Otherwise, spirits could not see any material thing.

(2) Where is the Bible text which contains something like this: "Wilt those become altogether to me as liars, and as waters that fail"?

A. (1) All material things have a spiritual essence or pervading being, which is recognized by the senses of the individual spirit, in the same manner as matter is recognized by the physical senses. For this cause clairvoyants and spirits who are not informed or observant mistake those in earth life for those who have departed therefrom.

It is true that when with us, or even far distant, they can see and hear us, reading our thoughts, but it is by the laws which relate spirit to spirit, and our speaking aloud has no other effect on them than the concentration of our thoughts. It is not always possible for a spirit to read our "innermost thoughts," or even any of our thoughts, for when the mind becomes disturbed, or the thoughts rambling and diffused, they go out as a multitude of cross currents on the face of the waters, mutually conflicting with and destroying each other. Hence the first step in spirit communion, to make our wishes felt by our spirit friends, to draw them to us by our earnest prayers and to be susceptible to their thoughts when they come, is an absorbed concentration of the mind in the realization of its paramount desire for such communion.

(2) The full text, which is desired, will be found in Jeremiah, xv., 18: "Why is my pain perpetual, and my wounds incurable, which refuseth to be healed? Wilt thou be altogether unto me as a liar and as waters that fail?"

Querist: Q. Is Spiritualism new?

A. It is not new. History records it; the poets have sung of it in all ages. It forms a part of the sacred and common literature of all races. The Old and New Testaments are inwrought with allusions to its beauty. In the year 364 of the Christian Era, in the reign of the Roman Emperor Valens, mediums are said to have conversed with departed spirits by means of rappings and the alphabet. The spirit-pendulum, resembling the dial in its method, was then in use. It consisted of a ring suspended by a thread over a basin of water, around the margin of which the alphabet was arranged. By successive swinging to the various letters, words and sentences were spelled. Numa Pompilius used it in this manner in augury. Such a pendulum has been used by modern mediums successfully.

"Materialist," Milwaukee, Wis.: Q. Would it not be well for Spiritualists, Materialists, Agnostics and all freethinkers to unite their scattered forces on a common ground of purpose, ignoring belief?

A. There has been almost since its advent, a constant effort made to unite Spiritualism and Materialism, or in milder phrase, freethought and liberalism. It has been the custom of the managers of spiritual meetings to advertise that "Spiritualists and Liberalists" would meet in such a hall or grove. Liberalism and freethought are high sounding, but vague terms which admit of a great diversity of meanings, and when thus attached to Spiritualism they have been prolific causes of bringing in issues remote from those desired by Spiritualists.

All Spiritualists are liberalists and freethinkers, but all freethinkers and liberalists are not Spiritualists. They are often opposed to it as a superstition. In essential aims and purposes, Spiritualism is much nearer related to Christianity than to materialism. There are many things which it holds in common with the first: none whatever with the last, except its assertion of freedom of thought and the destruction of superstition. Hence, a handbill announcing that the "Spiritualists and Materialists will hold a meeting," etc., is more astonishing than the announcement that the "Spiritualists and Methodists," or any other church, would be. The result fully justifies this statement, for whenever or wherever this has been tried, it has met with failure. No persuasion can make water and oil unite, without first blending both into something remote and distinct. The platform where Materialism and Spiritualism had equal rights has been an arena where one destroyed what others have built.

Destruction is a narrow plank for two great movements to work on together. Yet both use the term iconoclasm as synonymous with reform. There can be but two methods by which the origin and phenomena of the universe can be explained—the material and the spiritual. The first sees in matter all potentialities, all possibilities, and claims that by and of itself it passes through the changes called custom. There is no need of external intelligence, or God. There is no spirit existence. The conceptions of love, justice, truth and right grow out of selfishness; are a part of it and go out with the expiring taper called life. This is the philosophy of muck—the science of dirt.

Spiritualism sets out with the claim that beneath the fleeting phantasmagoria called creation, is a realm of force or energy, of which we only know by the effects we observe. Justice, light, truth and love are inwrought in the foundation of things, and not because in the struggle for existence man found them expedient in the conduct of his life. The human being is not a wave thrown up from the seething sea of life, to fall back again in foam, but an heir of infinite existence.

How can two systems so radically distinct and antagonistic, unite?

Spiritualists seek to become free from superstition and bigotry and liberal in the broadest sense. But as they have escaped from the dogmas of the churches, they have at the same time passed over the barren fields of materialism. The first taught that a spiritual existence was foreign to earth life, and bestowed because of the acceptance of certain beliefs, or for the purpose of fearful punishment. The latter would have us believe that there is no future life, and that our hopes and aspirations are cruel mockeries. Neither satisfied and we come to this mountain summit where we can gaze into the dim vistas of two eternities, the past and the future. In the past we see the infinite evil and suffering by which nature has pursued her undeviating aim, until the perfected fruitage of the tree of life appears as man with his intellectual and moral consciousness. Beyond, into the future, we see the escaping spirit carrying forward into another state of existence in unbroken continuity the individuality which has been the object of creation's infinite travail.

The muck philosophers may talk of the morality of chemical changes, the religion of the foot-rule and pint cup, by which they essay to fathom the depths of the universe, and measure the aspirations of the soul; the agnostic may bow to the crucible of dirt, from which the dictations of science are to be received as finalities—the Spiritualist has a science beyond them all.

We do not, with egotistical presumption, after eliminating God, bow in servile homage to the "Unknowable;" for to pronounce on what can and cannot be known, we must be all-knowing. Yet the wisest philosopher or scientist cannot explain beyond the immediate cause of any effect. With true understanding of the Baconian method the Spiritualist sets no such boundary to his investigations. He creates no goblin of the "Unknowable" to bar his progress. On the contrary he affirms that to know is the birthright of the spirit, and its possibilities in this direction undefinable. Having for its aim the development of the highest faculties of the mind and the perfection of character; uniting the present with the future; bringing the world of spirits near, and into direct relations with us in our daily lives; cheering as well as instructing us by inspiration, and kindling our aspirations for the perfection and sweetness of the beyond, Spiritualism has little in common with any other system, and least of all with materialism.

How vain, then, to attempt to marshall the forces of the two. The Spiritualist has not time to waste in discussion of issues dead in the time of Voltaire and Hume. He has not time to listen to tirades against Christianity and the churches, the defamation of Gospel ministers, or the cheap ridicule which passes for criticism of the Bible. A vast constructive work is before him, and he is assured that when his temple is completed, with its deep foundations resting on the material world, and its dome alight with spiritual knowledge, none will go astray from its gateway.

James Guildersleve: Q. What is the meaning of Hypermesia?

A. A word used by some older writers who made it synonymous with sensitiveness; or the sensitive state, memory was quickened, by which Hyperaethesia has been employed with similar meaning.

A. S. C., Boston, Mass.: Q. May I ask—do you know that your explanations of psychic principles comes to you from sources external to yourself, and, if so, do you know the source? Is it from an individual intelligence, a human being once on earth? I do not ask for mere curiosity but because I am so perplexed about the subject of inspiration.

A. If I did not feel as certain that the intelligences which have written through me were as they purport to be, I should under no circumstances make the claim. Of course, my own opinions, conclusions and the facts in my experience that have led thereto have only secondary weight to others. Everyone must be convinced by direct evidence. The many instances of spirit control and interference; the great amount of writing that began in early life, which I have received either by impression or automatically (I use this word in the new sense that has been given it), all together to me are overwhelming evidence, and yet I am fully aware how deficient it would be to others.

At first my hand moved and wrote as guided and I had no consciousness of what was written. Then again I would catch, as it were, glimpses of the thoughts being recorded, and at other times I would know in the beginning all that would be written. The impressions grew stronger and it is now rarely that my pen is directly moved. Yet there is always a state of intense absorption or concentration, out of which I have no assistance. There are days and weeks together that this is not felt and my mind to spiritual experiences is as a barren field. Sometimes I feel an individual presence, one that I know, and as the kindest friend. Those having some special knowledge come to assist, or again a dear friend. Then again, I do not recognize any special individuality, but it seems that my mind is like an instrument which vibrates to the thought atmosphere, and is possessed of a selective power, responding most clearly at different times to thoughts (I should say to "thought waves") of different character. This state is accompanied with well marked physical changes—cold feet and hands, heat in the brain and slower respiration. It is often preceded by a more or less acute headache, and followed by lassitude.

It is not often that I allude to this subject, for the method by which truth comes is of small consequence to the truth itself. The readers of this Department have been so exceedingly generous with words of commendation, and fraternal cheer, that I feel assured that they will take some small interest in the manner by which my writing is obtained, and not accuse me of egotism. Whatever value may attach to what has been written and published by me, I take no credit therefor, more than that of an humble amanuensis, who has endeavored faithfully to transcribe the thoughts impressed, and so far comply with the conditions known to be favorable to correct communication as to eliminate, as far as possible, the sources of error.

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SPIRITUALISM.

It Is Founded in Science and the Nature of Man.

Its Benefits Morally and Spiritually.

Spiritualism is founded on science, the outgrowth of facts and the nature of man. The true Spiritualist believes nothing that he cannot prove, that he cannot give a reason for. Spiritualism has no dogmas, no infallible guide, books, oracles nor priests. All of its manifestations or phenomena are free from miracles, the result of a proper use of eternal, fixed laws. These laws in the past were misunderstood. Superstition and bigotry prevented their development and comprehension.

Like all new knowledge, like all scientific development, it has come up out of darkness, through persecution, martyrdom and ostracism. Yet truth, however mixed with error, doubts and fraud, ever pushes onward, upward, and out into the clear light of perfect day. So this, like all other sciences and philosophies, is slowly and surely coming forth, as the pure gold is taken from the quartz to the crucible through the crushing power of the mill, and the refining power of the furnace, until at last it becomes the pure, spotless gold. So with the science of Spiritualism; phenomena, facts, tests and the many forms of spiritual manifestations prove the fact that there is no death, that our loved ones live in the spirit world, or heaven, with all the entirety of life, with all the memory, all the loves, that life has given.

Out of these proofs, these demonstrated facts, comes to us a beautiful philosophy, a rational idea of the nature of life, the duties and responsibilities of life. Still further, as the result of these facts, not only does it bring to us this cheering philosophy, but it gives to us the true nature of religion, the true knowledge of the spiritual nature of man; how that nature can be cultivated, developed, unfolded and become the governing force of all our senses, appetites, passions and being, until harmony peace, joy, fulness and sweetness dwells in our lives.

It gives us health of body and fits us to meet life calmly, successfully and patiently. This science makes plain the mysteries—so-called miracles—of past ages. It gives us knowledge of how to properly estimate what is true in all other religious systems, makes plain to us the nature of all bibles and sacred books, serves as a high and holy revelation for all the light, moral precepts and spiritual things found in them.

It reveals to us the true nature of God, his methods of guiding, directing and lifting humanity up and on toward a higher and better life. It unfolds to us a proper conception of Jesus Christ, his life mission, cause of his death, the beauty of his spiritual resurrection, and the many manifestations which afterwards came to his disciples; also the beauty, simplicity, grandeur and power of his teachings; their truthfulness and adaptation to humanity's needs and salvation.

It is true that there are many Spiritualists that are only on a phenomenal plane, who are satisfied when they have proof that their loved ones still live, content to have communication with them; these facts, these truths, not leading them to the philosophy, nor entering into their lives to make them more spiritual, more earnest, devoted and true in all of life's duties and relations. It is with them as with many church-members, who parrot-like say their prayers, attend church service and feel they are saved; while others there are, who have taken into their hearts and lives the teachings, sublime precepts and true nature of the Christ-like life.

Spiritualism nor Christianity should be judged by the human weakness of many of its adherents, or disciples, for even those whose lives are so frail and imperfect have been made, no one knows, how much better by the same.

Spiritualism, as a science, unfolds to us the mysteries of life. How that we, as mortal beings, are composed of both a natural and a spiritual body. Many, no doubt, have asked themselves, what is life? What is that power that keeps up the forces of the human form, the harmony and perfection of health? Many are the answers that have been given, yet, to my mind, no true answer comes to us only as we comprehend man in his dual relations. The phenomena of life are found in good digestion, respiration and circulation, the vital functions which build up the system, repair the waste, and keep the mechanical part of the machine in harmony.

Our physical bodies are composed of fourteen chemical- or inorganic compounds, from the earth earthy; but the thinking, living, praying, deeper, holier emotions of the inner man, are from that Divine Life that breathed on man and he became a living soul. So while our physical bodies are from the earth, our spiritual bodies, which are enshrined in the same, are from the spiritual forces which fill the universe—a finer substance, yet the more potent and all-powerful, the essence and origin of all life.

On this basis alone are the phenomena and mystery of life explainable. No scientist can explain the facts of our intuition, clairvoyance and the marvels which are proven by the mind powers, on the ground that all thought is produced by the brain, that the brain secretes thought as the liver does bile, as the stomach does gastric juice; neither can he explain the mystery of the universe, and the harmony, order and designs found (apparently) everywhere therein, from the premises that, inherent in matter, are the laws found that produce and govern all. Here is a more sublime force, acting through all matter, back of all law, finding manifestations through eternal, unchanging laws. Here are laws physical, mental and spiritual, yet each is perfect, each is true to its sphere and realm. No suspension of law can exist and still have harmony. These laws are for the greatest good to the greatest number. We are given reason, intuition and conscience to teach, guide and direct us how to make a wise and safe use, a proper adaptation of ourselves to all the laws of our being, that physically, mentally and spiritually we may perfect our lives and find peace, harmony and happiness.

Spiritualism, when properly comprehended, unfolds our spiritual nature, which illumes our intellect, directs our understanding, leads us into a spiritual life—into companionship with our loved ones that have passed on before; when their increased knowledge and experience may guide, aid and strengthen us in life's battles. It opens our spiritual nature to the illumination of that higher and better world so that the light which shines upon, directs and guides those in that higher world, may guide and teach us. It leads us to know that the true source of life, strength, hope and courage is from that Divine Life which fills all nature and guides all things. It teaches us how to reach for and receive that life, thus giving us strength to endure losses, trials, afflictions and the many sorrows of life.

It makes us know that when the soul cries out for food, strength and help in our Gethsemanes and Calvarys, that the same divine life which came to and was in Christ will come to us and be called out in us, giving us strength to rise above the senses, to endure the agony of soul and body, with the peace that the world cannot give nor take away.

It is true, as Spiritualists, we do not feel that any dying Christ can saye us; that the mistakes of our life can be atoned for by another; we feel that we must each atone for ourselves and by repentance and growth, making a right use of all our being, step by step reach salvation.

This philosophy, these truths, which science and experience reveal to every human heart, bids us be diligent, earnest, faithful and true in all departments of our being, realizing that we make our own heaven and hell. This does not belittle Christ or his teaching, but it enlarges, makes more beautiful his divine life, his patient death and his glorious resurrection.

Many are the propositions or assumptions that I have made thus far in this article which to many may need more positive proof.

The materialists contend that all mind and spirituality, or phenomena of the mind, is the result of the organization of the brain, and its combination of cell life. I admit that integrity of body and brain have much to do with mind manifestations, but I do not admit that these are the source of mind, or will explain all the powers of the same.

If once in the world's history, any person ever saw, heard or felt, or by any means was enabled to describe anything beyond the limit of the senses, it proves conclusively that the mind is not dependent alone upon the senses. Mollie Fancher, of Brooklyn, N. Y., was for nine years so paralyzed that only one sense was left to her, namely, feeling. In that state her limbs were twisted around each other, her right arm behind her head, yet, in that condition, she could read books, letters, tell the time of day, etc., while the natural eye was totally blind and paralyzed. She saw friends, objects, things, and related circumstances, miles away.

Swedenborg saw Stockholm burning seventy miles away. Jarvis, in his experiments with mesmerism—some of his sensitives described persons, what they were doing, and all the surroundings, as far as three thousand miles away. They did not reach his mind, because they saw and described what he nor they knew, and what he afterwards found to be true.

I could give instances and proofs of this power of the mind, well attested, that would fill many pages. No one who will read or investigate need be ignorant of these facts, which have occurred all along this world's history.

Now if the mind or spiritual body has such perfect powers, such ability to reach beyond the limit of sense, in the body, what must death be but the laying off of the physical form, while the spiritual body forms itself from the same, retaining all of life's experiences, loves and memories? Then is it anything mysterious that nothing dies—nothing is lost; that our loved ones live and possess all their selfhood, all their living interest in us that they did in the form?

Instead of spirit communion, the power by which our loved ones can manifest themselves to us being a mystery, it is the most natural thing in the world, strictly in keeping with the laws of our being and the laws of the universe. Facts, science and scripture prove this to be true. Many are the death-beds that I have sat by in my professional life, so often, as the rational senses begin to fail have I seen the spiritual senses quickened, and the feeble one in body describe the long-ago dead as close to them, waiting to waft them to the world of bliss; so often have they told of sweet songs, whose music fell upon their quickened senses.

Then again, I have seen many persons entranced by the hypnotic touch, and in that state, when the rational senses were closed, they would describe persons whom they saw perfectly, whom we call dead.

But, best of all, our loved ones have managed in the real, the spiritual life, to devise many means by which they can and have communicated to us. This phenomenon is not new, because the same things have occurred in past ages, but superstition, fear and bigotry called it witchcraft and the work of the Devil, but as many instead of few organisms (as the human race developed in mental and spiritual conditions) were enabled to be the medium through which these telegraphic communications could take place between the two worlds, knowledge, truth and light took the place of darkness, and to-day millions know these things are true. Our whole literature is full of these sublime truths, and this soul-cheering philosophy.

Shall I tell you a few of these things which have come under my observation during the last thirty years? So often have I heard the tiny rap come upon the table, bedstead, chair or floor, and the same be backed by an intelligence which could and did answer my questions, and give me knowledge of my loved ones, as much, as closely and truthfully as any telegraph could tell me of a friend in some distant city.

I have taken the slates closed, clean, never letting them out of my hands; the medium holding one corner, and the slate in five minutes would be covered all over with writing, which was in keeping, form and knowledge, like the ones who signed their names. I have sat by an open door with only a cloth hung across the same, the medium behind said screen—have seen the cloth part, the form of my mother, natural and perfect, materialize, and before my eyes dissolve. In ten minutes after, I have seen the large form of my father fill the same aperture, perfect as life, and pass away before my eyes. When the curtain was thus parted, the medium was still setting in his chair, perfectly entranced. But I will not weary you with facts, proofs and demonstrations that I have had unnumbered.

Yet none of these phenomena occur only in this age of the world; the same proofs, same phenomena, are chronicled in the sacred book called the Bible. Moses was a medium and did the marvelous things he did as such. Daniel was another; Elijah was full of this marvelous power; Jacob saw the heavens open and the angels descending to him; Abraham had two angels come to his tent; Lot was visited by angels. Jesus on the mountain with his apostles saw Moses and Elias. His resurrection was his spiritual body, for he would not allow Mary to touch it; "he passed into the room" when the door was closed; he came to Cephas and five hundred at one time; lastly to Paul, when he heard his voice, his natural eyes were closed and remained so until he received help.

Magnetical John on the Island of Patmos thought that the angel who gave him the book of Revelations was God; but he told John he was one of his fellow servants.

But, say many, what good does it do to know all these things? What difference whether we know there is a life beyond this or not?

To me it does great good. First—it takes away all fear of death. Second—it gives us great comfort to know that there is no final separation, but that all whom we have loved here, all whose hearts and lives are close to us, will be closer still in the better world. Third—there is no power in the world that should have more effect to make us live life earnestly, faithfully and perfectly, than the knowledge that all of our actions, all the effects of this life will follow us into the life beyond. It is not death that I fear, but life.

Fourth—there is no philosophy in the world that, to my mind, so fits one to make duty his watchword. It fits one for life's battles, giving courage, patience, faithfulness and firmness to stand and do for the right.

Fifth—no one that feels knows, and makes these truths a part of his life, can commit suicide, for these truths reveal to us that death, or the change, does not free us from the sins, sorrows, or mistakes of life. It is selfishness or cowardice that makes one think of self-destruction. Spiritualism makes one forget self, and gives one courage to stand brave and true through evil as well as good report.

Sixth—this science reveals to us the law, the beauty of eternal progression, that the gaining of knowledge, the growing in grace and spiritual things, does not end with this life, but continual progress unfolds through the ages yet unborn.

What higher truths, or greater stimulus to moral action can come to a human being than the facts this philosophy, this religion, brings? It awakens our whole spiritual being into activity, calls out the most holy and sacred of our social life, giving one power and strength to control the appetites, passions and physical being. Thus making the body a fit temple for the indwelling spirit.

Friends and fellow Spiritualists, let this philosophy, this religion, enter into your daily life. Come close to the spirit world, catch the whispering voices, the divine benediction; listen to the same, and they will lead you by the side of still waters and in green pastures; your hearts will be an oasis of peace, your influence a joy and strength to others, your life fragrant with good deeds, your death a sweet transition, and the life beyond a full fruition.

ANDREW B. SPINNEY, M. D.
Reed City, Mich.

Passed to Spirit-Life.

Early Saturday morning, November 21, at his residence in East Aurora, N. Y., the spirit of John Nichols passed to spirit life; the direct cause being hemorrhage of the lungs. For many weeks past he had been ill from pneumonia and its after effects, but his passing out was not expected at the time it occurred. The funeral was held at his late residence Monday, November 23, at 9 a. m. The services were conducted by Mrs. Lucy Benton Powers, a former speaker for the society of Spiritualists of which Mr. Nichols was a member.

The body was taken to Couriers Corners for interment. Upon its arrival there it was found that a large number of relatives and friends were assembled at the church of that place and another service was conducted. In this Mrs. Powers was assisted by the pastor of the church, a Congregationalist.

In his passing out East Aurora has lost a good citizen, and the cause of Spiritualism a staunch intellectual and financial supporter and true helper.

Translated to the realms of light, at Columbus, Pa., December 1, Mrs. Lovina Baker, whose life was crowned with 65 years of mortal time. Her life was an embodiment of helpfulness. Possessed of good health, mental attainments and spiritual unfoldment, combined with a sunny, genial disposition, she was a blessing to all who knew her, and indeed to the world, for the influence of every good life has wider range than that of kindred or near friends, and reaches out and uplifts other lives.

The final summons came suddenly, almost wholly without warning, and yet she was ready to depart, and the kindred ones who survive her are consoled in their great loss, with the assurance that comes from an understanding of the spiritual philosophy, that death is life, and not decay; only the loss of the physical is known. Mrs. Baker was a firm Spiritualist, a stockholder, cottage owner and yearly attendant of Cassadaga camp.

The funeral services were held in the Columbus church, and were conducted by Mrs. Clara Watson, of Jamestown, N. Y., and the body deposited in the bosom of mother earth, beside that of her husband who preceded her to the spirtual life. C. W.

QUESTIONS FOR THE MASTERS

Seeking for Light Concerning Reincarnation.

To the Editor:—I was highly interested in the article written by Paul Avenal, in The Progressive Thinker, No. 367. I would be highly pleased if the Masters of Wisdom would explain if those various incarnations take place before the soul reaches the human plane or doesit come back after it leaves the human body? and if it does return after living in the human form, what does it return for? Has it not carried the undeveloped atoms of the human plane with it to the spirit plane? We don't say it has gone to the unfolded spiritual plane, for we think the soul as well as the body is subject to the laws of evolution; and is not the law of evolution as active on the spirit plane as it is on the material plane? What makes me think it is, is because I have left my material body many times, and I know my mind was clearer and more active than when it was in my material body, and if so, why could I not progress faster and easier out of the body than in it? not that I would advise anyone to transgress Nature's divine law, on purpose to leave the material body, but am asking the Masters of Wisdom for light on this much-talked-of question—for I think the time has come that an honest inquirer can ask questions of the Wisdom Masters, and honestly doubt their truthful answers without being damned and sent to an orthodox hell, or burned at the stake for his ignorant opinion, or his honest mistake. So I would be highly pleased if the Wisdom Masters would inform me, if the reincarnations they spoke of, were below the human plane, or after leaving a human body. If the Masters of Wisdom will explain this much-talked-of subject and so little understood, I will try to rightly understand it; and if I don't understand it, I may ask some more questions. There are others, no doubt, seeking for light, besides my ignorant self, and no doubt they wish to know the truth if they can get it from a truthful source. We will wait for an answer. A. C. DOANE.

The attachments of mere mirth are but the shadows of that true friendship of which the sincere affections of the heart are the substance.—Burton.

LIFE WORK
—OF—
CORA L. V. RICHMOND.

COMPILED AND EDITED BY
HARRISON D. BARRETT.

With portraits representing Mrs. Richmond in 1857, in 1876, and in 1894.

OUTLINE OF CONTENTS:
INTRODUCTION.
CHAPTER I. Parentage—Place of Birth—Childhood—School Experiences—First Mediumistic Work, etc.
CHAPTER II. Hopedale—Mr. Scott in Massachusetts—Removal to Wisconsin—The Ballou Family—Adin Ballou's Work—Work of Spirit Adin Augustus Ballou.
CHAPTER III. Ouina—Her Earthly Life and Tragic Death—Her Mission in Spirit-Life.
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CHAPTER V. Work in Cuba, N. Y.—Buffalo Pastorate—Workers in Buffalo—Thomas Gales Forster—Sarah Brooks—Horace H. Day—Removal to New York City, 1856—Philadelphia—Boston—Baltimore.
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CHAPTER IX. England—Robert Dale Owen—George Thompson—Countess of Caithness—Mrs. Strawbridge—Mr. and Mrs. Tebb—Mrs. Nosworthy—J. C. Ward—Mrs. Slater—Andrew Cross.
CHAPTER X. Work in England (Continued in Three Subsequent Visits.)
CHAPTER XI. California Work, 1875—Other Visits—Letter of C. M. Plumb—Letter of Mrs. John A. Wilson.
CHAPTER XII. Chicago Work, 1876 to 1895—First Society Chartered, 1869—Complete Account of Work in Letters and Statements of Members of the Society.
CHAPTER XIII. Camp Meeting Work—Cassadaga—Lake Pleasant—Onset Bay—Lake Brady—Lookout Mountain, etc.
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CHAPTER XVI. Letters from Personal Friends; from Orpha E. Tousey; from Lady Caithness, and others—Appreciation of the Work from Those Best Qualified to Judge—Frederick F. Cook—Wendell C. Warner—Drs. Emmett and Helen Dinsmore.
CHAPTER XVII. Mrs Richmond's Experiences While in the Trance State, Written by Herself.

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To the Editor:—In consequence of the wide publicity given by the press to the recent act of vandalism at the First Spiritual Temple in Boston, which they have been pleased to call an expose, it seems necessary for me to say a few words in defence of the mediums upon whom this cowardly act was perpetrated. This I should have done at an earlier moment had it not been that I was waiting for definite information in regard to court proceedings now instituted, but, as they are more or less slow, I will state for the benefit of your readers that I consider Mr. Concannon one of the best mediums for full form materialization and physical manifestation in the country, and that the clairvoyant and clairaudient tests or messages given through the mediumship of Mrs. Concannon are almost perfect.

I believe them both to be perfectly reliable in every respect, and would not hesitate a moment in recommending them for public or private work, to all who have a knowledge of spirit manifestations.

A synopsis of the seance on this occasion may be of interest to your readers.

Mrs. Concannon gave from three-quarters of an hour to one hour of tests or messages from spirit friends to different ones in the audience, nine-tenths of them being recognized. Mr. Concannon's seance for full form materialization and physical manifestations follows:

A committee of three was chosen by the audience, one of whom was D. N. Holway, a prominent insurance manager and agent of this city.

Mr. Holway accompanied Mr. Concannon to a room where every particle of clothing was removed. He was then clothed in simply a black coat, pants, vest, and dickey, not even underclothing being allowed. He was then conducted to the cabinet and hardly had the curtains been drawn when a female form clothed entirely in white with light skin and hair, and blue eyes (Mr. Concannon, by the way, having a dark skin, black eyes and heavy black mustache) appeared outside the cabinet. I was bending over, talking to the form, when there was a noise like the snapping of a toy pistol, and before I could turn eight men sprang upon the platform, one of whom rushed into the cabinet and came out waving what seemed to be a piece of cheese cloth from one to two yards long. He did not have any false whiskers, wig or gown—these were trumped up after leaving the building.

After the affair was over, I had from thirty to fifty persons come to me and say they saw this man pull the cloth from under his coat when on the platform entering the cabinet. I also have proof which is satisfactory to me that the scheme was concocted in the office of a Boston paper, and money raised with which to pay the raiders, three weeks before.

I shall prosecute the hoodlums to the fullest extent of the law, on every charge I can bring against them.

I will add that on account of Mrs. Concannon's health, and to fill an engagement later on, they will start for Florida this week, but will be at the Temple for two months the latter part of the season, commencing the first Sunday in April. Respectfully,

Boston, Mass. M. S. AYER.

A THEORY OF MATERIALIZATION.

I look across the hills to-day, and see among the fir-trees slender white spires. And here, I know, lie buried my dear ones.

I used to visit this spot almost daily. It is nineteen years since the first small grave was made there, and now I do not go, except when the sun shines, and the flowers are blossoming. I realize that my loved ones are not there. No voice there speaks to me—no hand touches mine: and I know that in the low graves there can be but the merest handful of dust. And there were the eyes that answered mine, the lips that kissed, and the hearts that loved me, and answered mine in exquisite sympathy!

A handful of dust. The spirit that drew all the tangible particles to it, that composed the body—that made the living, breathing, reasoning entity, let go its hold, and the particles dissolved and disappeared.

The living person that we know is, then, only the spirit clothed upon with particles of earthly, tangible substance; and when the spirit no longer holds these particles together by some attraction we call "life," then they resolve themselves into dust. If the unconscious spirit does this, why, then, may not the conscious spirit call together again, out of the same material world in which he once bore the material form, such particles as are necessary to make his presence visible.

And they punished the philosopher who dared say that the world moved.

MAUDE MEREDITH.

When the last sunshine of expiring day in summer twilight creeps itself away, who hath not felt the softness of the hour sink on the heart—as dew along the flower.—Byron

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Yes, doctor, I understand that, but you surely must give medicine. Yes, sir, I do, but not in large doses. I first decide just what kind of medicine they need, then how much their system requires and give just the right quantity and no more.

But, doctor, I read some time ago an article in The Progressive Thinker, which spoke of you having and using some remedies which are wholly unknown to our medical practitioners in producing cures—almost miraculous. Yes, I have some remedies that are entirely new and find them very reliable, but I believe that I owe my success to a power higher than myself. I honestly believe that if it was not my gift of finding out the absolute cause of the disease, I should make many failures, even with my new remedies.

Doctor, is consumption curable? Yes, sir, where there have no cavities formed. Do you believe all chronic diseased can be cured? Yes, sir, for the very fact that a person suffers year after year and continues to live, proves that nature is stronger than disease, and if nature is properly assisted in her efforts to throw off disease, health will return; and in no other way can a sick person be restored to a sound physical condition. Every physician who ignores nature's efforts to overcome disease, and relies wholly upon drugs to perform a cure will fail every time. These are stubborn facts which no one can deny.—Banner of Light.

A PLAIN DENIAL.

To the Editor:—The secular papers, notably the St. Louis Post Dispatch, Kansas City Star and the lesser lights, have been publishing me all over the country as having renounced Spiritualism and joined the Presbyterian church. I deem it but justice to myself and friends to, once for all, denounce the whole thing as a white-livered lie. Renounce the beautiful philosophy of Spiritualism for the fetid rot of the Calvinistic church? That is the "unkindest cut of all," I would rather be a howling Methodist and bump heads at the mourner's bench, or even a street walking Salvationist, than a hell-believing Presbyterian. They have the least sense of the whole caboodle, and why those lecherous, lying penny-liners should stick me in that box is more than I can tell.

Tell the folks it is a lie for me.

G. H. WALSER.

The morning of life is like the dawn of the day, full of purity, of imagery and harmony.—Chateaubriand.

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MUSIC.

Some Reflections Thereon.

To the Editor:—Different people have different ideas of music. For instance, I find in Brother Boozer's book the songs of "After the Ball," "Old Black Joe," "Sweet Marie," "Uncle Ned," and others that have been familiar to the devotees of the variety theaters for years, while under the tune of "The Sweet Story of Old" is the song, "I think when I read the sweet story of old; when Buddha was here among men." Now I would as soon sing of Jesus as a savior as Buddha. I can see no difference.

No, Brother Boozer, give us something in the true spirit of Spiritualism, and set it to tunes that we can give out without making ourselves a laughing stock among the people and you will find we will use them. W. H. BACH.

Springfield, Mass.

VIEWS OF H. W. BOOZER.

To the Editor:—All who love Spiritualism will surely be in sympathy with this brother in his desire to elevate it in public estimation, and none more profoundly so than the medium-author criticised. Truly, "Different people have different ideas of music." Here are mine, as given by the great Meyerbeer: "Music is the reproduction of Nature's voices. The voice may be of joy or sadness, triumph or defeat, victory or despair, rapture's outburst or sorrow's wail—each has its own individuality, as much so as the trees of the forest, animal or human life." The Masters in the beyond, by impression cause mediums to recognize this voice in its individual expression and clothe it with words that it may tell its own story. This is fixed; though the lines change ever so much—but where the words of these lines are adapted to this musical expression, the air is in a sense lost in the sentiment, idea or truth so taught.

Now, our good brother thinks that the best results of man's musical genius and inspiration should be shunned if previously used for a not-the-best purpose. I am firmly of the opinion that it is ours to use the best we can avail ourselves of for truth's sake, wherever found. Would someone explain what is "spiritual music," and what are "spiritualistic tunes?" Is it meant airs that have not been used to express humor or sentiment, and is it to denote those which have been used to teach people theological falsehood? Have not the melodies that have lived through generations solely by their excellence been the work of inspiration, and so most truly spiritual? Who can prove they are not?

My brother errs in statement when he says he finds "the songs of 'After the Ball,' 'Old Black Joe,' 'Sweet Marie,' and 'Uncle Ned.'" The songs of which he has correctly stated the airs, are respectively: "Reaping and Sowing," "All Will Know," "Invocation" and "Soul Stains." Could a melody be made more effective to illustrate "Reaping and Sowing"? I am sure his opinion must change could he hear the sweetly dignified denial in the song "All Will Know," of the dreadful doctrine of endless misery, as publicly sung before the Band of Harmony here November 29th. Where will he find appeals for angel presence more exquisitely rendered than is found fitted to the air of "Sweet Marie"? While in perfect simplicity the ethics of all religions is voiced in "Soul Stains," with the solemnly emphatic notes of Stephen Foster's beautiful melody known as "Uncle Ned."

The love of humanity is now acknowledged by all progressive people to be the coming savior of the world. As the embodiment of this doctrine and from whom Christianity has borrowed it, stands "Buddha, our savior." I am glad to sing of all saviors who save through love of their fellow men, in place of those who save through murder and bloodshed.

No, my good brother, my different idea "is not to seek to elevate our truth by pandering to preconceived ideas born in ignorance, and under the domination of theological falsehood" but to find the greatest excellence and the most practicable means of uplifting others to Spiritualism through the magical agency of song. H. W. BOOZER.

Grand Rapids, Mich.

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His eyes have all the seeming of a demon that is dreaming.—Poe.

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MY DEAR MRS. DOBSON:—I herewith enclose $1.15 for another month's remedies for my sister Emma. I can't tell you how much good these medicines do her and how thankful and grateful we are for having applied for them. When she began taking this last medicine, she had considerable distress in the bowels and stomach, but after a week she was relieved and we are convinced if she had not the medicine she would have had a serious sick spell as liver, stomach and bowels were in a bad condition. Now everything seems in good order; still we feel as if more medicine will eventually cure all her ailments. We thank you sincerely for prompt reply, and wish you all the success you so well merit.

With affectionate regards, very truly,
REBECCA LEVY,
8381 Laclede ave., St. Louis Mo

SOCIALISTIC WORK.

Some Suggestions by a Practical Socialist.

To the Editor:—In your issue of November 21, you lament the condition of Spiritualist papers throughout the United States. Of course this is just what a Socialist would expect under the competitive system, for where two or more are competing for the same thing, one is sure to have it all until someone more adroit than he or she succeeds in getting it, and the most worthy does not always come out ahead, either.

But why don't you Spiritualist editors pattern after the Socialists of Ruskin, Tenn., and have a Spiritual paper union and publish all the spiritual papers under one roof, and with one press, and divide the results equally with every one that assists in doing the work, and all eat in one dining-hall, thereby reducing the labor and cost to a minimum? That is the way we do in the Ruskin Co-operative Association; and while banks are breaking, mines and factories closing down and farmers losing their farms, Ruskin flourishes like the daisies of Spring, gaining steadily in wealth, and the members go to bed not to worry over the mortgage, but to sleep.

The Spiritualists could organize a colony if they would, and build a publishing house on a tract of land where they could have their own postoffice (this would amount to hundreds of dollars a year) take 'n farmers to raise the food, mechanics to build the buildings, and machinists to run the machinery. That is the way we do in Ruskin, and are making a success of it, too. I don't wish to trouble you with a long letter, but if anyone should wish to know something of colony life as it is in Ruskin, write me enclosing stamp and I will see that they get their interrogatories answered.

Before closing I will say that we publish twenty-six socialistic labor papers here. The Coming Nation and The Telegraphers' Advocate are national in their character, and twenty-four are State and local. I hope that the Spiritualists and Spiritualist editors will in the near future begin to co-operate, not for the benefit of one or two, but for all. W. P. TUBBS.

Cave Mills, Tenn.

DOES HE STILL LIVE?

At Pierre Keeler's light circle seance, December 16, I secretly placed in the cabinet a folded paper, on which I had written this:

"S. P. Putnam, do you still live?"

Out of more than thirty messages in pencil that came to half that number of attendants, was one from Samuel P. Putnam. Not until the seance ended did I read it as follows:

"Yes, I still live, Samuel P. Putnam."

Having a recent letter from him I have compared the two signatures and find the handwriting apparently the same. Now, who wrote this message five days after Mr. Putnam's death? Not Mr. Keeler, for his two hands clasped the bare arm of the sitter next to him, both in front of the cabinet. I have myself sat next to Mr Keeler, and while his hands clasped my naked arm, I could hear the leaves stripped from the pad behind us before they were thrown over the screen, four and a half feet high, which forms the cabinet in the corner, and once while I thus sat his coat came off, with only slight agitation of his person, and was thrown out over the screen. This performance I have witnessed more than fifty times, and it has occurred not less than two thousand times in the last sixteen years of his mediumship. W. H. BURR.

Washington, D. C. Dec. 17, 1896.

NEW BOOKS.

Biography of Francis Schlatter, the Healer. With His Life, Works and Wanderings. Schlatter Publishing Co., Denver, Colo. Paper, 50 cents.

The work of Schlatter has excited deep interest, and this volume is designed to supply information concerning his life from his birth in Alsace, France (now a German province), up to the present time. As a matter of course, the book is very interesting.

People's Faces and How to Read Them. By John Nils Larson.

The result of years of close observation and patient study, by a practical physiognomist, is here condensed in a pamphlet of 44 pages. It is liberally illustrated with cuts of well-known personages, forming fine object lessons in physiognomy. For sale at this office. Price 25 cents.

The Nature Cure, by Physical and Mental Methods. Illustrated. By Marvin E. Conger. Assisted by Rosamond C. Conger.

Truly, as stated by the author, this volume indicates the dawn of a new day in medical practice. The value of such a mentor in a family, in preventing sickness, in curing disease, and in saving doctor's bills, is incalculable. It would seem that the Drs. Conger must largely forestall their own medical practice by presenting to the public a book embodying the garnered results of their own study and experience in the simplest, best and least expensive methods of curing the ills which flesh is heir to. In this respect they are doing an unselfish, humanitarian work. The volume is one we can heartily commend to all. A few copies are on sale at this office. Price, cloth, $2.

Jesus of Nazareth. A Tragedy. By George Barlow, Author of The Crucifixion of Man, A Lost Mother, The Pageant of Life, Etc.

Realizing that the Gospels and other accounts of Jesus' life have been idealized, the aim of the author has been to set forth that life and character in the form of actual realization. The threads of love, passion and despair are deftly woven into a fabric that seems intensely human as the varying characters and scenes are dramatically presented to view. The author evinces true poetic genius as well as literary skill. The characters are well drawn, the incidents partake largely of the Gospel narratives, and the utterances seem true to the personality of the various individuals represented, with such license, of course, as the laws of poetry ofttimes allow. We judge the author is a believer in the philosophy and phenomena of Spiritualism.

Ancient Civilizations. By George Shelley Hughs. Published by the author. Des Moines, Iowa.

The subject is treated historically, and the manner of its treatment evinces much study and patient research into the history of ancient peoples.

It is compact yet comprehensive; an excellent manual for the study of this very interesting and important subject. The author holds some views that vary from the generally received opinions of scientists and philosophers—but these do not detract from the value of his work as related to the civilizations of ancient peoples, including particularly China, and Western Asia, Egypt and Phenicia, the Israelites, the Jews, Greece, Carthage, and Rome down to the Christian era.

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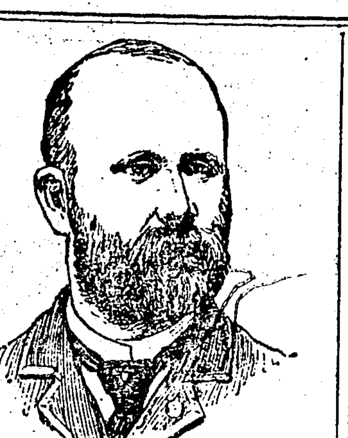
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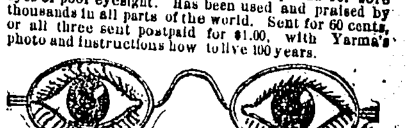
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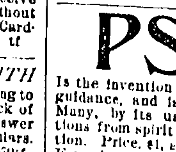
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HIS LAST DREAM.

Where Time Ended and Eternity Began for Thomas Archer.

A Strange and Curious Story.

BY LEON LEWIS.

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Thomas Archer, "The Blind Musician," had been blind from his birth. His parents, who were in humble circumstances, had died in his childhood, leaving him poorly provided against life's inexorable trials and struggles. An only brother, James Archer, had wandered in youth to distant lands, and both boys had changed their abode repeatedly, so that they had finally lost track of each other. But Thomas had found friends when he most needed them, and had become in due course a musician of such note that they secured for him the position of teacher in one of the principal seminaries of a northern city.

But what a life was that lived by the poor blind musician, even when his career had reached its culmination! No home, save such as a third-rate hotel afforded! no companionship, save his own thoughts and his music! no books, newspapers, magazines, games, outings or other recreations! It was no wonder that his gloom and melancholy became habitual, or that at times he hardly uttered a word for days together. Some of the most influential and ultra-fashionable patrons of the seminary eventually thought they would prefer the principal's brilliant and handsome brother to their blind teacher, and it was not long before the movement they inaugurated to this end had been accomplished.

A few sighs and tears in the solitude of his own cheerless apartment were very naturally given to this serious change in the affairs of Thomas Archer, and then he tried to take heart again. He busied himself with the composition of a "Grand Funeral March," which he intended to play as a requiem for one of his deceased benefactors, but the heirs fell to squabbling over the dead man's effects, and a dun from his landlord for a month's board reminded Thomas about that time that he was penniless.

He met the claim by disposing of a watch which had belonged to his father, and went on with his compositions without troubling himself particularly about the future, beyond sending an appeal for help to his brother at the latter's newest address.

Again his landlord presented his claim, and again he met it as before, selling a bracelet which had been his mother's. The outcome of these expedients can be foreseen. There came a time—only too soon!—when he found himself without resources for meeting his landlord's claims. A few days of grace were allowed him, and then he was requested to move, his creditor permitting him, as an unexampled favor, to take his trunk with him.

He found a new lodging, but was soon forced to move again, and this time he was obliged to leave his trunk behind him.

And with this event he entered upon a period of his career so full of miseries and privations that it deserves to be called a martyrdom. A few friends of other days who casually heard of his distress—he was too proud to appeal to them—gave him temporary and inadequate aid, but at last he was compelled to take lodgings among beggars and malefactors. His crowning misfortune was to be robbed of most of his wretched apparel in one of these dens while he slept, and to go forth in a pair of ragged jeans in the month of December!

The poor man who still cherished the chimera of his brother's return, now found it difficult to get food enough to keep soul and body together. He wrote several letters to Mexico and elsewhere, hoping to hear from James, but all in vain, and the hour speedily came when he realized that he must beg or perish. It cost him a desperate effort to face this alternative, but hunger and cold vanquished his scruples, and he decided to solicit alms by singing in the streets.

In possession of a violin which had been loaned him by a man nearly as bad off as himself, he took his stand at the entrance of a public square. Such music as he produced could not have failed to attract attention anywhere, and he quickly drew around him such a crowd that circulation became impeded. A gruff voice broke in upon the soul-inspiring notes of La Africana, and a rude hand took him by the arm.

"You must move on, my man," ordered the voice, "and don't be caught at it again."

"But I am doing no harm to anyone," protested Thomas.

"Not a word! You are obstructing the sidewalks. No more of it, or I shall have to run you in!"

The unfortunate man moved on accordingly, and what resource was now left him? If he sang, he would be arrested. If he refrained from singing, he would starve! Yet twice or thrice he ventured again. His idea was that his long absent brother might have returned and be in the crowd of listeners, thus recognizing him! The few nickels he gained by these two or three last desperate efforts afforded him shelter and something to eat for another day or two, and then—where was it all to end?

A heavy snow-storm set in one wintery afternoon raging fiercely, and the poor blind musician wandered on and on therein for hours, until late in the evening, he dropped into a rude seat offered him by a pile of boards at the corner of a lumber yard. His sightless eyes were turned to heaven, and his whole soul cried piteously for assistance, he was so tired! so cold! so hungry!

Suddenly in the midst of his reflections, so vague and confused, a friendly hand touched his arm.

"You—you are not a policeman?" he faltered, in subdued terror.

"No," was the reply. "I merely chanced to be passing. This is no place for you. You should go home!"

"Home?" echoed Thomas, with a voice and mien which revealed at a glance the full measure of his afflictions and sufferings. "I have no home—no friends—not even a shelter!"

"Then let me come to your relief. Permit me."

The stranger took him by the arms and drew him to his feet, adding in the kindest of tones.

"Now lean on me. We'll try to find a carriage. You are not afraid of me?"

"Certainly not. Why should I be? Your voice tells me you are good and kind."

"What a night is before us! We must be moving," said the stranger, hurrying the blind man away as rapidly as his trembling limbs permitted. "I want to take you to my house before the storm gets any worse. You must have dry clothes immediately, and something warm to eat and drink."

"Heaven will reward you, sir," returned Thomas. "I thought I was going to die in that lumber yard!"

"Say no more about dying, my friend," enjoined the stranger. "Ah, did you stumble?"

"A little—against the curb. That is one of the inconveniences of being blind."

"What! you are blind?" cried his rescuer, with an interest as keen as sudden.

"Yes, sir."

"How long have you been so?"

"From my birth!"

Thomas felt the arm of his guide tremble as they continued their way through the night and storm. At the end of a brief interval the unknown questioned him in a voice which had grown singularly tender.

"What is your name?"

"Archer, sir—Thomas Archer."

"Archer!"

The unknown halted abruptly, an incoherent cry escaping him.

"The youngest son of Hiram and Nancy" he demanded.

"The same, sir."

The blind musician suddenly found himself clasped in an embrace that threatened to suffocate him.

"My God! what horror and what gladness!" cried his deliverer, in an anguished voice. "I have been criminally neglectful of you, Thomas, but I am your brother James!"

Clinging to each other in a fond embrace, the brothers sobbed and rejoiced in the midst of the streets a full minute, the snow continuing to descend in great flakes upon them.

Starting at length from his brother's arms, James Archer bent a swift glance around in search of a carriage.

"Ah, there it is, thank heaven!" escaped him. "This way, Thomas."

They hastened to take possession of the vehicle which had arrived so timely.

"And now to see how quickly you can get us home, driver," said James, after giving his address. "Double fare, if you are lively."

The speed with which they were whirled away announced that the driver would earn his money.

"And now to explain, Thomas," resumed James Archer, still holding the hand of his blind brother in a warm clasp. "I left Mexico soon after I arrived there, going to Gautamala, where I have acquired a large coffee estate and a handsome fortune, but I have been absent a great deal in Europe and elsewhere, and that is why there has been such a break in our correspondence. I came back four months ago, and discovered that you had dropped out of your old associations, but I have been unable to get the least trace of you. What joy, to have found you so unexpectedly! How fortunate!"

The carriage came to a halt in front of an elegant and brilliantly-lighted dwelling, and a servant advanced briskly to open the door. The blind musician staggered as the cold gusts of the storm struck him again, but in another minute he had been ushered into a handsomely furnished parlor, where his feet sank into a thick velvet carpet and a warm air began reaching his lungs and dissipating the deadly chill which had assailed him during his long and weary wanderings.

In the course of a few minutes the whole situation had changed for the poor blind musician. He had not only enjoyed a refreshing bath, but he had been clothed from head to foot in the finest of raiment. A sumptuous repast, beginning with a warm and fragrant soup, was duly served to him, his brother and a housemaid vying with each other in anticipating his slightest wants and wishes.

"Oh! what joy!" he at length ejaculated.

"Then you find everything about as it should be, do you, my dear brother?" returned James Archer, embracing him.

"Oh! so nice!"

"You are in every way comfortable?"

"Never so happy before!"

"Is that wine to your taste?"

"Delicious!"

"And how is that roast beef?"

"I never tasted finer!"

"Is there anything else you would like to have?"

"Not the least thing, thank you."

The supper ended, the elder brother conducted Thomas to a luxurious arm-chair in front of the fire, placing under his feet a soft hassock.

"Did my wife say at what hour she would return from her sister's, Mary?" he inquired of the house-maid.

"At eleven o'clock, sir," was the answer.

"And it is eleven now!" pursued her employer, glancing at a clock on the mantlepiece. "She's due therefore. Were all the children with her?"

The house-maid assented, and the elder brother turned again to Thomas.

"Do you play the piano as much as formerly?" he asked.

"Whenever I can get a chance, James!"

"Then why shouldn't we get up a little surprise against the return of my wife and children?" suggested Mr. Archer.

"That's the very thing I'd like to do," responded the musician.

"Good! Let me take you back to the parlor."

Seated before a magnificent instrument, the blind musician ran his fingers over the keys in wondering ecstacy.

"And now strike up, brother," requested James, in joyous accents. "I want to see if your hands have lost their cunning!"

Thomas complied playing a lively martial air which rose grandly louder and louder, filling the whole house.

"Capital! You are the same great musician as of yore, I see," cried James, at the first pause. "Again, and faster!"

The blind man resumed playing, and continued with ever-increasing brilliancy, his face glowing with rapture.

"I foresaw what would be the sequel of our little surprise, brother," remarked James, his gaze turning to the front hall, when the player stopped again. "My wife and children have returned from sister's, and here they come on tip-toe, as full of wonder as delight! Come in Carrie! come in, all of you!"

A rush of footsteps over the yielding carpet succeeded, and a group of radiant and inquiring faces surrounded the musician.

"I see you all realize who this dear one is," resumed James Archer, turning to his wife and children. "Yes, he is that blind brother of mine of whom we have so often spoken! the same I have so long sought! and who has at last come to us, nevermore to leave us!"

The words were not yet finished when the arms of the sister-in-law enclosed Thomas, and a hearty kiss was pressed to his forehead. And then came the fond caresses and greetings of Joseph, Effie and Thomas, all the brightest and best of children, whose ages ranged from ten to fifteen years.

"How good to have you with us, uncle Thomas—after all the trouble and worry we've had to find you!" exclaimed Effie, as great tears of joy and sympathy dimmed her beautiful eyes.

"You shall never, never leave us, uncle," declared Joseph, the eldest boy.

"And you shall sleep with me tonight, Uncle Thomas, and every night," promised his young namesake, again caressing him.

"And you are all right again dear uncle—all cosy and warm?" inquired Effie, when her father had briefly set forth the circumstances under which he had found his brother.

"Yes, dear—all right," replied Thomas, with a sigh of exquisite gladness. "I was never so comfortable—never so happy! Those pains in my head are all gone—that cold and hunger—that terrible fatigue! The only thing I need now is sleep—my eyes are so heavy! they close in spite of me!"

"Then sleep, dear uncle," returned Effie, with another caress. "You see what a nice lounge we have here—papa's favorite resting place! Joseph and I will assist you to it."

One on each side of him, the two eldest children sustained his steps across the floor to the lounge in question, placing him gently upon it and covering him with a soft and fleecy rug.

"And now sleep, dear uncle," whispered Joseph, caressing his hair and cheeks. "We will all watch over you!"

* * * * *

The blind musician slept accordingly—and awoke in heaven! his last glad dream of earth and earthly things have ended at the very gates of the Better Land!

They found him there at daybreak, two passing policemen, at the corner of the lumberyard in which he had sunk down chilled and exhausted. He was so completely enveloped in the snow which had fallen during the night that they came very near not seeing him. The physician of their station reported subsequently that it was a simple case of freezing, favored by inanition.

"Look at his face, Mike!" said one of the policemen to the other as they were removing the rigid body to the patrol wagon waiting to take it to the morgue.

"Yes, Sam—I noticed it," was the reply. "Poor fellow! he seems to be smiling!"

[THE END.]

THE NEXT WORLD INTERVIEWED

Will C. Hodge, who is now filling his third engagement at Rochester, Ind., writes:

"I have been greatly pleased in the perusal of your new book, 'The Next World Interviewed.' It presents in concise form the opinion and experiences of intelligences whose opinions are worth considering, and contains in small space a vast amount of information that thousands are seeking. It is a marvel how you can furnish such a book at so small a price; it should be in the hands of every Spiritualist and every investigator.

"The Progressive Thinker, always good, is now better than ever, and I feel like congratulating every one of your numerous readers that such a paper can be laid before them at a cost of two cents per week. How any professed Spiritualist can afford not to take it, passes my comprehension.

What a royal Christmas present a subscription for The Progressive Thinker for a year, with "The Next World Interviewd' would make."

Philip of Macedon was a drunkard, and transmitted this peculiarity to his son.

Rudolph II. of Germany had but one arm, the left having been cut off in a battle.

John of England had the reputation of being the handsomest man of his age.

It is a great sin to swear unto a sin, but greater sin to keep a sinful oath.—Shakspeare.

Just laws are no restraint upon the freedom of the good, for a good man desires nothing which a just law will interfere with.—Froude.

Those edges soonest turn that are most keen; a sober moderation stands sure, no violent extremes endure.—Aleyn.

In all meanness there is a defect of intellect as well as of heart. And even the cleverness of avarice is but the cunning of imbecility.—Bulwer.

DOUBLE PERSONALITY.

Three Months an Entirely New Man.

A Wonderful Narrative of Changing Mentality.

I.

Stranger and more wonderful than all fiction is the story of Thomas E. O'Shea.

Healthy, wealthy, popular, genial and strong mentally and physically there are yet three months of his manhood that have absolutely dropped from his mind. He cannot remember an act committed or a word spoken during this time. He cannot recall a day or a night or a gleam of sunlight or a song.

And yet during these three months Mr. O'Shea learned many accomplishments that were again forgotten when his mind resumed its normal sway, says the New York Herald. We read of such cases in fiction and regard them as extremely improbable; we hear of them in medical annals and deem them overdrawn.

Thomas E. O'Shea is a real estate dealer at No. 1 Park row, New York City, and his father is the well known publisher of Catholic books in Barclay street. Since his recovery Mr. O'Shea has married and now has a beautiful home in Ninety-second street.

This story of his strange mishap is related by a friend of Mr. O'Shea, and is true to the letter in all particulars. Mr. O'Shea is now 27 years of age. Before his marriage he lived with his parents in Ninety-second street, and was known among his intimates as a jolly, companionable young man. Being engaged to an estimable young woman, he kept regular hours, and was altogether an exemplary man, when this most unexpected experience occurred.

II.

One night in the early spring of 1893, as Mr. O'Shea was retiring, he noticed an odor of gas in his room. He spoke of it on the following morning, but had apparently forgotten it when he went to bed on the succeeding night.

On the next morning Mr. O'Shea did not appear at the breakfast table. A servant was sent to his room to arouse him. A few moments afterward the family was startled by the servant's screams. Getting no answer to repeated knocks, she had opened the door and had found Mr. O'Shea lying senseless on the bed. The room was full of gas.

Physicians were summoned as quickly as possible, and for hours they labored to restore the unconscious young man to life. They rolled him, massaged him and applied every known remedy for such cases. They had almost given up hope when the patient began to gasp slowly and convulsively. The efforts of the physicians were redoubled, and by evening they announced that Mr. O'Shea would live.

The gas pipe passing through the wall of his room had become honeycombed with rust, which had finally eaten through the metal and allowed the gas to escape. On the morning following the accident the parents of Mr. O'Shea were horrified to find that he could not remember his name or any event of his past life. It was as though he were born anew.

III.

His surroundings were strange to him. He knew neither friends nor relatives. The fact that he could remember nothing did not seem to annoy him. He was a man without a past. Neither did he seem to regard a past as of the least necessity. Being told of his condition he did not marvel, but accepted the statements of his parents calmly as the truth.

They told him that he was their son, and he believed them. They told him that his name was Thomas E. O'Shea, and he accepted it without a murmur, simply because no other name was in his mind. He could not remember his sweetheart when she was brought before him, but he showed his good taste by promptly falling in love with her again.

As time passed he could remember the yesterdays back to the day of his recovery, but beyond this was an abyss of darkness into which his mind vainly plunged. Objects he knew perfectly by name, but of events connected with them he knew nothing.

"What is this?" his fiancee would ask, holding up a flower.

"That? Why, that's a rose," he would reply. "Well, do you remember bringing me a beautiful bouquet of roses the last time you called?"

"No. I confess that I do not remember ever giving you a flower in my life."

Then would come the vain struggle to pierce the blank darkness with his memory. He would knit his brows and think as hard as ever he could, but there was always the jumping off place beyond which his tortured mind could not pass. His parents tried for days to coach him back to his old mental condition, but in vain.

IV.

Finally, Mr. O'Shea was sent to a private sanitarium. His disposition seemed to have changed with the loss of his memory. He acquired a decided taste for sports. Previous to his misfortune he knew but little of card playing. At the sanitarium he acquired a fondness for whist, which he learned readily. In fact, his mind seemed to be quicker and more apt if anything than formerly. He also learned wood carving merely for pastime, and became extremely proficient at it.

Another accomplishment which he acquired was that of billiard playing. During the time he was at the sanitarium he became so skillful that he was recognized as the champion player of the institution. His health gradually improved until he was almost as strong as before his loss of memory.

He remained in the sanitarium for six weeks, yet, notwithstanding his general improvement, his mind was as blank as on the day following his semi-asphyxiation. He was visited regularly by his parents and fiancee, and he began to regard them with the affection of former years. Yet he was careless and thoughtless in his methods and manner of life, and on the whole did not seem to care whether school kept or not. All he cared for apparently was a few boon companions, with whom he could play billiards or whist. Upon his return home from the sanitarium the change in Mr. O'Shea's disposition became more apparent than ever. Whenever anybody came up and announced himself as a friend he was heartily welcomed by the young man. The conversations that sometimes took place at these meetings were amusing, and even Mr. O'Shea seemed to enjoy them. They were something on the following order:

"Hello, O'Shea; glad to see you. If you've got nothing better to do, come and play a game of billiards."

"I've got nothing better to do, but I'll be hanged if I know you."

"Oh, that's so; I forgot. Well, I'm one of your old chums. By the way, I met Shepard this afternoon. He sent his regards to you. Didn't we have a fine time at the dance given by the Moreys?"

Then Mr. O'Shea would scratch his head for a moment before falling back on his old resort:

"Well, I don't remember you, and I don't know Shepard, and I never heard of the Moreys, but I'll go and play billiards all the same."

V.

When Mr. O'Shea's father would try and induce him to resume his old business in the real estate office, the young man would refuse upon the plea that he knew nothing about the business. Besides, the business was distasteful to him. In the language of one of his friends: "Tom was feeling too good. He was too strong to work."

So the elder O'Shea gave it up and let the young man have his own way. The physicians who had attended him during his misfortune had said that at some future time memory might return as suddenly as it had vanished. It might come slowly or it might come with a shock.

As for Mr. O'Shea, he did not seem to worry much about it. The thing that worried him most was the presentation of bills which he had contracted for flowers and candy and carriages in former times. One or two of these he paid. Finally, however, his father interfered. To everybody who came with a bill he would say: "Just hold that for a while. Tom will be all right shortly and we'll fix it up."

In the meantime the young man's prowess with the cue had become proverbial among his friends, and wood carving had become a passion with him. In fact, his room—the old room in which he had met with his misfortune—was filled with specimens of his handiwork.

VI.

The confidence that Mr. O'Shea, the father, had evinced in the ultimate recovery of his son was well founded. At the same time he had never ceased in his efforts to jog the young man's memory. Mr. O'Shea probably heard more of his past life than he would have remembered unassisted, even if in his normal condition. All these efforts had been without avail. The story of his ultimate recovery is related as follows:

One evening, about three months after his misfortune, Mr. O'Shea came home, after a billiard battle with his cronies, complaining of a headache.

"Maybe it's your memory trying to return," said his father.

"No such luck," replied the young man, as he walked off to his room.

VII.

The next morning he came down to breakfast, as usual, and began to read the morning paper. The family did not notice anything strange in his demeanor. As he rose from the table he looked at his watch and said:

"It's later than I thought. I'll have to rush to get to the office on time."

"Get where?" asked his father.

"To the office," was the reply.

"What are you going to the office for?"

"Why, for business, of course. It can't very well run itself. I'm not feeling any too well, either."

A great hope sprang up in the father's heart. "Say, Tom," he said, "do you remember that real estate deal you made on the Amsterdam avenue property, six months ago?"

"Yes," was the reply, "that was a lucky thing. I got out of it with a good profit. I wish I had more like it."

Then, to the young man's surprise, his father grabbed him and waltzed around the room with him like a maniac. He called the rest of the family, and there was more waltzing and kissing and a general hullabaloo of gratitude.

When it was all over the dazed and breathless young man sat down in a limp fashion and looked at his delirious relatives as though they were maniacs.

"And now," said he, when he finally got his breath again, "may I feebly inquire whence this overweening joyousness?"

"Why, don't you know? What? Why, Tom, you've been ill for months and have just got over it."

"Oh, I have, have I? Well, now, if this was Bloomingdale I would see some excuse in your conduct. Do I look like a sick man? Pooh! I guess not."

Then the elder Mr. O'Shea was stricken with a sudden inspiration. "Say, Tom," said he, "how was the weather when you came in last night?"

"It was snowing hard. By the way—where is my overcoat?"

"You will not need an overcoat to-day. Come here."

He led the young man to the rear window. It was summer and the trees were in full leaf. "That does not look like snow, does it?"

O'Shea passed his hand over his forehead in a puzzled way, and said:

"I can't understand it at all. Where have I been?"

VIII.

Then he sat down, while his father told him the story of his loss of memory. The wonder of it all did not cease with its restoration. The three months that had elapsed since the misfortune occurred were a blank in Mr. O'Shea's mind. Where formerly he was unable to remember beyond the time of his recovery from the accident, it was now impossible for him to remember anything connected with the succeeding three months.

Then the old ordeal of "Don't you remember this, that or the other?" was begun all over again, and Mr. O'Shea was continually and vainly endeavoring to drive his mind through those three months of darkness. He had bought flowers during this time for his fiancee and remembered it not. He had paid court to her during this interval and knew nothing of it.

Who had he been while in this condition? Thomas O'Shea? Here is a morsel for the believers in metempsychosis. Perhaps another soul had crowded into his body, while his own hovered near, not knowing whether to return or fly off into space. No wonder this new soul could not remember the past. And then, who knows but that his own soul, seeing its old tenement walking the earth, came back and, ousting the unlawful occupant, resumed his old sway?

At any rate, Mr. O'Shea worried more over those missing three months than over his entire past, during the time of his aberration. He had recognized a charming young woman as his fiancee during his illness, simply because he had been told that such was the case. He did not remember this recognition, but, of course, he was glad of it.

IX.

When Mr. O'Shea went to his room on the morning of his recovery he was surprised to see a number of pretty wood carvings about the room.

"What are these arrangements?" he inquired of the servant.

"Why, you carved them yourself," she replied; then she showed him the tools with which he had done the work. Here was another thing that required proof. He would not be convinced until the servant's statement had been confirmed by members of the family. Then he sat down and tried to do some carving. He failed utterly. A novice might have done as well. He was chagrined. Wood carving is a clever thing, and he had forgotten it.

The afternoon of his recovery, in walking along Columbus avenue, he met a friend.

"Hello, Tom," said the latter; "come and let's play some billiards."

"I'd like to oblige you, old chap, but I never play billiards," O'Shea replied.

"Never play billiards? Why, only last week you gave me a discount and a beating. If you can't play I'd like to see somebody that can. Come along."

Then it dawned upon the young man that here was another accomplishment acquired during his period of aberration. He wondered if he had forgotten it. The two friends went to a billiard parlor.

"Well, what shall it be—a discount?" asked Mr. O'Shea's friend.

"Oh, anything you like," was the reply; "but I tell you I can't play."

Neither could he. His efforts were those of a man who had never handled a cue. They were laughable in their awkwardness. Then Mr. O'Shea told of his experience in the wood carving line, and the game was declared off. Here was another fine accomplishment gone wrong. For a while after this Mr. O'Shea almost suspected to hear somebody accuse him of knowing how to speak Sanskrit or Volapuk.

Of course he did not know how to play whist. His failure in this direction followed naturally in the wake of his wood carving retrogressions. In fact, he began life again just where he had left off almost three months before. All his taste for conviviality and frivolity had vanished. In short, he was once more a steady and exemplary young man, keeping regular hours and without any bad habits to speak of.

X.

A few months after his recovery Mr. O'Shea married. Since then he has attended steadily to his real estate business and has shown no signs whatever of an impaired memory, except in the matter of the three months that have dropped out of his life.

But did they drop out of his life? That is a question for psychologists to answer. If they dropped out of his life, who was the other fellow? Who was the man with the three months' life that knew nothing of the twenty-four preceding years? He was made to believe that he was Thomas E. O'Shea. He was told that a charming young woman was his fiancee. He learned to play billiards and whist and to carve wood in intricate patterns.

Then, when the real Thomas O'Shea sprang to life in the same mind, and began business at the old stand, under what corpuscle or convolution of the brain did the other spirit hide? If Mr. O'Shea were again afflicted with aberration would he resume the life he led during his former aberration? Would he know how to play billiards and whist, and would he again understand how to carve wood for his amusement?

Who knows but that a certain kink or twist in an infinitesimal protoplasm of the brain may make a great poet or statesman, and that our identity is arranged according to the manner in which the mind atoms shape themselves.

Be this as it may, Mr. Thomas E. O'Shea is at present a very successful dealer in real estate. All the carriage bills and flower bills have been audited and settled, and he is living a happy and contented life.

It is not worth while to ask whether or not he would have been quite as happy if he were still the "other fellow."

XI.

Readers of The Progressive Thinker will remember an article it contained some weeks ago entitled "A Mental Trinity—Is the Mind of Man Three-fold in Being?" Therein was recounted the experience of Herbert Spencer, a student of Lawrence, Kansas, who, up to the present time is living a life of perfect intelligence but with no memory of his previous existence except such as has transpired since the 6th of last March. The experience of Thomas E. O'Shea would indicate that Herbert Spencer may yet awake some fine morning with a full memory of his previous life up to a certain point—a blank covering that period to the present time.

That article also outlined the cases of Patrick Goggin and Thomas F. Hogan—both young men of excellent reputations; both, like Thomas E. O'Shea, involuntarily inhaled illuminating gas; both, like O'Shea, lost their personalities and became, for a time, raging demons—from which state they recovered to remember nothing of their subnormal, murderous experiences.

Thomas E. O'Shea did not develop into a murderer like Goggin, he did not run a muck like Hogan, he did not become a traveler like Spencer—he became a happy-go-lucky fellow, fond of carving, cards and sports, without business ambitions. He became a gentleman of leisure.

XII.

The New York Herald has asked some very knotty questions in connection with the O'Shea case, the most pertinent of which was: "Who was the man with the three months' life that knew nothing of the twenty-four preceding years?"

Was this inter-conscious ego Thomas E. O'Shea or an obsessing spirit? If an obsessing spirit no motive or mark of obsession for evil purposes is discovered. It was not an obsessing spirit. If a guardian spirit, that fact would have been promptly announced or discovered. A guardian spirit does not "fall in love" and act as this personality did.

Was this personality simply a reflex, or a negative soul, of the positive young business man? Was it a dormant twin-ego waked into active existence by the suppression of the normal O'Shea through the inhaling of illuminating gas?

Was it his astral double—if doubles there be—or was it an entirely new mentality, created by the presence of all the necessary conditions coexistent with intelligence?

If the latter—soul is the result of atomic construction; if the former—man has a varied personality.

WILLIS F. WHITEHEAD.

THE TERRIBLE PROPHYCIES—WILL THEY PROVE TRUE?

To the Editor:—In No. 369 of The Progressive Thinker, I see you have published two of my prophecies. Permit me to give a correction: The special prophecy referring to Rome was given in 1889, and should so have appeared at the head of the prophecy. My second or general prophecy, please correct where it says: "In the year 1896, in the twelfth month from the fifth to the twelfth thereof," Erase the words "from the fifth to the twelfth thereof." I gave it "the twelfth month thereof."

The earthquake will take place nearer the holidays and will be the greatest that this planet has experienced in 26,000 years. Central America will be destroyed, and the two oceans will be united. A mighty island will be raised in the Pacific adjoining the Sandwich Islands. The Peninsula of California will go down, and the Gulf by that name will be extended inland many miles. The S. P. and A. F. & S. F. R. R. will be cut off. The British Isles will disappear; also Italy and the southern peninsula of Europe; in fact, but little of Europe will be left outside of France and Germany. Asia will suffer in the extreme. All our country lying north and east of the great lakes will be swept by the waters of the Atlantic. New York City will disappear forever, and the tidal waves that shall sweep the Atlantic and Pacific coasts shall be without a parallel.

The Second Dispensation, so to speak, is upon us, and yet neither mortals nor spirits seem to be aware of the fact. The knowing are looking for signs, phenomena and wonders. The only sign they shall receive will be the earthquake.

The reign of mammon must come to an end, and Justice must and shall be heard and hold sway. Before you are three weeks older you will realize that some things that I have herein stated are the truth, and the people shall have the truth in the very near future.

The Republic shall be made a true democracy. Here the spirit-world have concentrated their forces, for here they have found the instruments through whom they can accomplish the work they have undertaken. Wickedness must cease, and with it the evil practices of the clergy, politicians and doctor, and the sooner people realize these things and begin the practicing of righteousness the better will it be for them. Spiritualism has been debauched, and she has been made the catspaw in the hand of the monkeys who have been the teachers, instructors and leaders of the people, until forbearance has ceased to be a virtue. Yours most respectfully. G. H. MILLER, M. D.

Mammoth Springs, Arkansas.

OUR TWO BODIES.

Under the above heading, in No. 359 of The Progressive Thinker, H. R. wants proofs filed, if existing, of the possibility of the materializing of a medium's astral body at a distant point.

About thirty years ago Mr. Mumler, the spirit photographer, then residing at 170 West Springfield street, Boston, Mass., gave me a copy—now before me—of a photograph he had just taken of Master Herrod, a trance medium, of North Bridgewater, Mass. Beside the entranced medium stands the medium's double or spirit, and is photographed with his medium. As this picture had a very extensive sale and circulation at the time, H. R. might possibly obtain a copy through the Banner of Light.

Verily, there is very little that is new under the sun. F. VOGL, M. D.

Junction City, Kansas.

If we try to obtain perpetual change, change itself will become monotonous.—Ruskin.

THE GREAT QUESTION.

It Is Philosophically Passed Under Review.

The Question Is: Spiritualism vs. Christianity.

The students of Spiritualism may be of any religious sect or creed; but a Spiritualist cannot be other than a scientist who has facts upon which to base his calculations, and hence his knowledge.

The phenomena of Spiritualism is the effect, and not the cause of the existence of an immortal spirit.

Spiritualism comprehends the natural laws which govern our earthly, as well as our spiritual bodies. To simply believe, or to have a knowledge of the existence of immortal spirits does not constitute a Spiritualist. The Chinese, Hindoos, and American Indians have had such a knowledge for thousands of years; and the barbarians (now called Christians) have believed they might have a spirit, for nearly nineteen centuries.

Spiritualism is founded upon facts and is not therefore a belief or a theory. To admit that a Baptist, Methodist, Catholic, or any other believer in Christianity can be a Spiritualist is a direct contradiction of the fundamental principles which underlie the foundation of Spiritualism.

Spiritualism is a science, for the laws which cause men to have immortal spirits, as well as life, must be as scientific as the laws which cause mathematics.

The mathematicians are not divided into denominations like the Christians, each with a conflicting mathematical creed; but all professors of mathematics accept the laws of arithmetic and teach them alike, the world over.

Spiritualism is not a religion, for all religions are opposed to science and natural morality; and are, without exception, founded upon theories.

The Christian religion must ever remain a faith without reason, and a theory without fact or foundation.

Christianity has made truth sacrilegious and falsehood sacred. Christianity is opposed to reason, and forbids liberty of conscience and investigation. Spiritualism fosters reason, teaches freedom of thought and invites all men to investigate and learn for themselves its truths.

The Spiritualists do not claim to know all things relative to the immortality of the spirit; but they do claim the intellect to discern the difference between that which is a contradiction in itself, and that which is not.

The Christian religion is founded upon a supposed God; and its Bible is supposed to be the exact word of its God. If one-half of the Christians' Bible be true, the other half cannot be true, for one-half contradicts the other half. It is impossible to believe the Christian Bible, if men are to use their intellect and reason.

The immortality of the spirit is known to the scientist of Spiritualism like all other sciences are known; and that is, though it be lacking in completeness, its scientists will continue to search for the facts which are bound to underlie a discovered phenomenon.

Spiritualism includes the fact, that the spirit of man will always find something more to learn; and comprehends the inexhaustible nature of the sources of knowledge. It cannot become complete for its students must through all time continue to discard the false or unreal, and to acquire a knowledge of the true. The Christian Bible teaches that it is the beginning and ending of all that may be known or understood; and yet its followers do not know one thing regarding that which they believe in it, and teach others to believe they know and comprehend.

The Christian teachers answer all questions regarding their Bible with one answer, and that one answer is: "All things relative to the 'Holy Word of God' are mysteries." To illustrate the Christian's mode of teaching, I will here insert ten of the many questions, all of which are answered by the universal Christian answer—mystery:

1. Why were men inspired to write Scripture centuries before Jesus was born, and are not inspired to write Scripture to-day?
2. Did God create himself?
3. Is God something, if so, is He not material?
4. If God is material, and is an intellectual being, did He create material and intellect?
5. If the material of man's body and his intellect always existed in God, did God create man?
6. If intellect and material are parts of God, did God make these parts of Himself?
7. If the material composing God always existed, did not the endless suns and planets always exist?
8. Is God the universe of matter, or a part of the universe of matter?
9. Has space an end, time a beginning and material and its conditions a creator?
10. Has the universe a top, a bottom or sides, and has it a center?

I have only space for a few remarks upon the above questions, but every student of Spiritualism should answer the above questions intelligently, for the answers to these questions form the basis of Spiritualism.

INSPIRATION.

An idiot cannot be inspired, because idiots are unintelligent; and there is no power that can inspire the mind that is void of intellect. Inspiration, like knowledge, must be received through the intellect, and all intelligent beings are therefore inspired. The value and usefulness of inspiration will ever depend upon the moral character, disposition and intellect of the individual who may be inspired; and not upon the source of that which inspires. No sane man can reason for a moment that the men who wrote the Old Testament were inspired by a God, any more so than the novelist of to-day; and regarding the character of the heroes of the Old Testament, the moral character and intellect of the writers of fiction to-day are superior to those who were supposed to have written Scripture, for they can at least imagine what a godly man should be.

CHRISTIAN MYSTERIES.

The ministers of religion from the time of the first Bible to the present Christian Bible have taught that the immortality of the spirit was a mystery. The whole fabrication of mysteries has been invented by the priesthood for two purposes: First, to please crowned heads who gained power through them; and second, to become the rulers of men themselves.

THE CHRISTIAN'S GOD.

The Christian's Almighty God is believed by them to be an uncreated being, who always existed along with chaos until the creation of man and order, some six thousand years ago; which was the beginning of all things excepting God and matter. But every man who dares to reason knows, if a God and matter always existed, eternity will not admit of a beginning. They believe their Christ God is part woman and part God and that their Almighty God betrayed a virgin. If there was a personal identity or intelligent being who ruled the universe, no doctrine of infamy could be more blasphemous than the Christian's doctrine of the immaculate conception. But mystery is their fount of knowledge and faith the cup from which they drink of its mysterious falsehoods.

THE RULERS OF THE UNIVERSE.

The rulers of the universe are the always-existing forces or conditions, which govern all things animate and inanimate. The principal forces are attraction of gravity, life and intellect. The attraction of gravity rules the planets and suns; life rules unconscious bodies, or trees and plants, and intellect rules men. The forces which govern the universe of worlds cause men to have intellect, but those forces are unintellectual, because they cannot feel, think or comprehend. Outside of the fleshy and consequently the spiritual body of a conscious being there cannot be a feeling being called God. Man is his own god—upon his intellect depends all he may know, comprehend and feel.

The unconscious forces of the universe, which cannot feel, think or reason, are the first part of a living being. Intelligence never made or caused one thing to exist, but simply comprehends the things which have always existed. The always-existing and uncreated forces, unlike the forces arranged by men, are perpetual forces, which need no mightier power than their own to do their work in order and harmony.

ALWAYS-EXISTING NATURE.

Man is part of the unmade universe, and everything in the universe points to the fact, that all things of the universe always existed and that their conditions existed with them. Every sun and planet has an unchanging condition, and the spirit who is the real man has also an unchanging condition, which like the always-shining suns will continue to exist throughout eternity. If man can depend upon his intellect to know anything at all he surely knows that the endless universe, with its unchanging conditions, always existed. The Christian teachers have ignored and suppressed this fact, from the beginning of the Christian era to the present time. But truth will ever be mightier than falsehood, and will triumph over superstition, as man journeys on and learns more of facts and less of theories. I will now return to my subject.

SPIRITUALISM VS. CHRISTIANITY.

The Christian doctrines in reality teach that man has no spirit or life hereafter. They tell us that a God first made man's lifeless body, and then put into it life and intellect. If this was true, when man's body became lifeless again through death, the result would be, that there would not be any more of man existing after he died, than there was of him when his first lifeless body was made—or no man at all. Life and intellect would return to the source from whence they came, and the body would return to the elements of which it was composed.

Spiritualism has proven that everything has an identity, and that all conscious beings have an eternal existence of consciousness.

The Christians have ignored all living beings except man, and they have pronounced upon animals the materialist's dictum that when they die there is no more of them. The Christian believes that animals, like their one earth, one sun, one moon and stars, were all made especially for the benefit of the animal called Christian. When a man admits that animals have no immortal existence, he declares he has none himself. The only apparent difference between man and beast is, that man can comprehend more than a beast and hence has more to reason upon; but when men cease to use their reason they must become lower than a beast.

If lack of comprehension, and hence reason, would doom animals to an eternity of nothingness, then all babes and the majority of large children, together with all idiots, would be forced out of existence. Christianity has never advanced one thought or demonstrated one fact to prove that man has an immortal spirit. The cause is apparent, for the Christian Bible teaches materialism pure and simple, and forbids reason and investigation.

Spiritualism does not depend upon bibles, mediums, raps, or materialized forms for its knowledge of a continued existence. The uncreated heavens filled with the uncreated worlds is its chart and the condition of the endless universe is its book of eternal laws. Spiritualism deals in facts, and investigates phenomena. The so-called phenomena of Spiritualism can be true, and can be false, according to the individual or medium who may witness or cause others to witness a phenomenon. But the facts which point to the proof that we will continue to live throughout eternity cannot be falsified or contradicted by pretended mediums, who are the enemies of truth and humanity.

Science has proven that all things, animate and inanimate, have entities which cannot be destroyed. The tree that has lived and died can never become some other tree no matter how it may change in form or composition, it is bound to remain the kind the tiny kernel sprouted.

The tree is forced to realize as much when changed in death as it did in life. It must continue to be an entity and a form to those who may comprehend and observe its existence. Man no less than a tree must also realize as much after death as he did in life, and is forced to exist in a conscious state to maintain his entity. The spirit of man is composed of many conditions and is therefore itself a condition. Condition cannot exist without matter to act upon and therefore the elements which formed our fleshy body will also furnish us with a spiritual body.

All things are eternal, and that which is the germ of identity in the tree, as well as in man, belongs not to the progenitors of either, but to the always-existing conditions of matter. Men are born, not made; but their conscious and intelligent condition was neither born nor made.

The Christian Bible teaches that man was made by a God. This absurdity alone is sufficient evidence that anyone who believes in, or accepts the principles of the Christian Bible cannot be a Spiritualist. A belief in a creator of man, destroys all reasons for an eternal conscious existence for man. The conscious existence of man, to be eternal must be as old as eternity.

If the absurdity of Christianity was all we had to contend with, we might cease our adverse criticism of its name and our hostile attacks upon its doctrines; but such is not the case. Christianity teaches men to hate each other. It separates nations, races, friends and families. Its history is replete with its crimes and ferocious and inhuman deeds. It causes wars, desolation, sorrow and destruction wherever it goes; and to-day it continues to oppress, degrade and enslave its followers. It seeks to ostracize from society, business, and political office, all who openly oppose it, and openly derides and questions the right of franchise of the Infidel, Atheist, Materialist and Spiritualist. No hate can exceed that which one sect of Christians bears for another, as is exemplified in the hatred Catholic and Protestant Christians bear to each other. A faith without reason must ever be a source of evil and a curse to mankind.

Christianity has thrived and spread through persecution, oppression, torture and murder. It has caused millions of men and women to be tortured, then drawn and quartered, flayed, hanged and burned, that the name of its Christ might be glorified, remembered and retained.

No society, at this time, is better acquainted with the persecutions inflicted by Christians, than the society of Spiritualists. And yet, in the face of these facts (which should cause a human being to shudder with horror at the very name—Christian), some of the societies of Spiritualists have prefixed the name Christian to the names of their temples. Can it be possible that men and women so soon forget the wrongs and sufferings of others?

Truth and humanity demand of the Spiritualists that they should condemn the monster that has soaked every Christian country in the blood of martyrs.

Why permit the name Christian to be associated with the truths of Spiritualism? Why should we cling to the name of a religion that teaches that four-fifths of mankind have been going to hell for nineteen centuries, and has cursed the other fifth itself? The Infidel has long ago established beyond a doubt, the falsity of the Christian doctrines, and it now remains for the Spiritualists to spread the truth, and teach the science of eternal life.

Every scientist is forced to be an atheist or Infidel; and no Spiritualist will dare to deride that portion of mankind who think and reason for themselves. If his materialistic brothers do not realize that spirit-life is eternal, it is not the pleasure or in the power of the Spiritualist to curse the ignorant or to damn the heretic; for beneath the science of Spiritualism lies the fact that each being is complete and sufficient unto itself. Spiritualism is anti-Christian in the full sense of the term, because truth can never harmonize with lies, and reason with a faith without a fact to substantiate it.

Every man and woman who desires to work for the good of humanity should brand the Christian religion as a fraud and libel on the sanity of mankind.

Spiritualism, unlike Christianity, does not have to be boxed up like the priest and Bible to be sent to India, China, Turkey, or any other place; for a spirit belongs to every living creature, and Spiritualism is the common property of all, whether they be aware of it or not. Christianity is like a tree. Its trunk is the Pope, its branches his hierarchy, its roots the many Christian sects; and many of the so-called Spiritualists are its tiny roots who suck the vitality from the laws of nature and sustain the larger roots which end at the vatican. To destroy this tree, we must begin to dig at the tiny roots which feed and sustain the trunk.

The civilized condition of a nation will always depend upon the education and scientific attainments of its people, and not upon their art and religion.

Art and music subdue the will, but never convince the mind. Science convinces the mind, and invention has brought men into a closer communion of minds and caused a greater union and fellowship among mankind. Christianity has always opposed science and invention; and has always been a load to be pulled along, by science and invention, and hence civilization.

Spiritualism does not claim to have found a remedy that will wash away men's crimes; and it does not propose to fit liars, thieves, and murderers for heaven. But it does propose to prevent crime by not permitting it to come into existence; and claims that truth will lift men to a higher plane of life, and cause them to practice morality and to strive to be just and humane to every living creature. W. F. WILD.

Baltimore, Md.

THE CAUSE AT SEATTLE, WASH.

To the Editor:—Your valuable paper has been a source of both pleasure and profit to the writer for several years, and we look for it each week as for the coming of an absent friend. We seldom see any correspondence from Seattle, however, and I wish to say a few words about the spiritual cause in this city and vicinity.

There are a great many Spiritualists here and there are three meetings held every Sunday evening; one is under the supervision of Mrs. S. J. Lenout, an inspirational speaker. The First Spiritual Society has been in existence for about two years. It usually has fair audiences.

The Fremont Society holds meetings in the suburb of that name; the attendance is small.

A few weeks ago "The Seattle Spiritual League" was formed, of which the writer is secretary. The management is in the hands of people who are not public mediums, but are earnest investigators of the spiritual philosophy, with a desire to obtain and disseminate the truth, pure and simple as we see it, and we think that by being true to ourand to mankind, we can rely upon the honest assistance of the spirit-world to aid in the work. We have secured the commodious banquet hall in the new Masonic Temple, corner of Pike street and 2nd avenue, where we meet every Sunday at one o'clock for mediums' meeting, and at 7:30 for evening services. We have had fair audiences, and listened to discources from home talent which were most excellent. We hope to have their continued assistance.

As the seats are free we depend upon contributions from the audience to meet expenses. We solicit correspondence from speakers and mediums who may think of coming this way; a visit to our beautiful city might be pleasant as well as profitable. Any inquiries about "The Seattle Spiritual League" or matters in the spiritual field in this city, will receive prompt attention by addressing the president, Mr. H. B. Carter, or Wm. Scourfield, secretary, address either at 49 Maitland Block, Seattle, Wash.

The footprint of the savage in the sand is sufficient to prove the presence of man to the atheist who will not recognize God, though his hand is impressed on the entire universe.—Hugh Miller.

The press was not granted by monarchs; it was not gained for us by aristocracies; but it sprang from the people, and, with an immortal instinct, it has always worked for the people.—Disraeli.

A cruel story runs on wheels, and every hand oils the wheels as they run.—George Eliot.

CONSUMPTION

TO THE EDITOR: I have an absolute Cure for CONSUMPTION and all Bronchial, Throat and Lung Troubles, and all conditions of Wasting Away. By its timely use thousands of apparently hopeless cases have been *permanently cured*.

So proof-positive am I of its power to cure, I will send *FREE* to anyone afflicted, THREE BOTTLES of my Newly Discovered Remedies, upon receipt of Express and Postoffice address.

Always sincerely yours,

T. A. SLOCUM, M.C., 181 Pearl St., New York.

When writing the Doctor, please mention this paper.

A SPIRITUAL CHURCH.

The Writer Is Confident It Is a Good Thing.

AND TELLS OF THE LONE IN BUFFALO.

In the December 12 issue of The Progressive Thinker Brother J. W. Dennis has some strictures upon the name of "Church." Perhaps I should apologize to him for calling him "brother," as he does not want anything that is churchified. But he is our brother, nevertheless. Bro. Dennis does not want a spiritual church. He is satisfied with a "society," and yet every kind of a thing can have a society, from a young folks' "debating society" to a "scientific society." Gamblers, thieves, drunkards, stage-struck amateurs, politicians, musicians, mechanics and all who organize for some strictly secular purpose have each a "society." Even the belles and beaux have their "society." It is a common word. Invent a better word, Bro. Dennis, to take the place of "church." This word means something more than a mere society. It has been applied to a building, perhaps, more than to the association of individuals worshiping therein. But, no matter what Webster has defined it as meaning—or how it has been applied! This is an era of creation. Why not create a new definition of the word "church," as we do of some other words?

But, from the Greek, we learn that church means "a sympathizing body of believers." We may have added knowledge to faith, but yet we have that highest form of belief, which is founded upon the possibility to demonstrate by fact. Surely, we desire to be a sympathizing body. One of the cardinal ideas of Spiritualism is the love of humanity. We talk of a coming universal brotherhood and sisterhood. How can we achieve it unless we are a sympathizing body?

It is because we are carping critics and sticklers over petty things that we make not more rapid progress. We are debating as to whether Spiritualism is a "religion." Of course it is a system of ethics, deduced from facts, but cannot it also be something more? Can it not satisfy that spiritual instinct and aspiration we call "religion"? Surely it appeals to the highest faculties of the human mind, and satisfies the soul's strong desires, and teaches of immortality, and proves our destiny and life beyond the grave! What "religion" has ever done that much for the uplifting of struggling humanity into higher ideals of God and Nature? Does it not create reverence? Does it not make the human heart feel a spirit of worship? What other attributes can create a Christian? Is it only essential that a Christian church shall be a blind worshiper of the man called Christ? Or can the Christ-spirit be embodied in each person of earth, and thus lift the church from pagan forms of worship, and into the grandeur of sympathizing fellowship in moral attainment, intellectual desire, and soul aspiration? As Spiritualists, we may be able to create new ideals in religion, church and Christianity.

By a Christian, meaning a person imbued with the Christ-spirit, and striving to all that is good, pure and true, who will deplore being called a Christian Spiritualist? Indeed, it will be very difficult for Bro. Dennis to disprove that Primitive Christianity and Modern Spiritualism are not identical.

Then, if so-called Christianity has been dwarfed from the spiritual tree, why not engraft the grand old trunk with a new and vigorous growth, that its utilities and frutiage may be more beneficial to our needs?

We will not have a "church" that can be described by all the obnoxious adjectives Bro. Dennis employs, but we will re-form it into a Temple for the worship of reason, fact and inspiration.

Our church will be the schoolhouse of the soul! It is more than a "society" of carping, fault-finding, destructive iconoclasts; but is a church for harmonious aspiration and endeavor to grow in wisdom, purity and love.

Stay away, Bro. Dennis, if you cannot co-operate upon the high planes of thought and desire. No one should clog or mar the efforts of anyone, or body of persons, who seek to benefit their fellowmen. If the spiritual church will sooner get the people away from a creedal, bigoted, intolerant and unreasoning church, by all means encourage it. Then, and then only, seek for a higher and broader plane of action. We must make progress as humanity can be led. Force does not avail.

I shall continue to urge on Spiritualists to organize as a church. Mrs. Kates and self have organized several such, and they are prosperous and continuous. Many societies we have helped to feeble life have had only a desultory and inharmonious existence. There is more perpetuity and a greater force in a spiritual church than in a spiritual society. Of course, we will be Spiritualists! It is the name we are proud of! And we love it so much we shall never cease to dignify it by every possible means in our power.

Mrs. Kates and self are now serving the "First Spiritualist Church" of Buffalo, N. Y., and they meet in their own edifice, over the door of which is painted boldly: "Spiritual Temple." We find the "conditions" are better than when the "society" met in a dirty upstairs hall. The working members are struggling hard for growth and usefulness. Really, Bro. Dennis, you do damage by your severe criticism. As a good, true and earnest Spiritualist you should help them to achieve the great good their souls are striving for, and in such endeavors are having able spirit help. There are others here and elsewhere who hold back their help and refuse even their presence perforce of such small differences. Let us each and all have a broad spirit, and fraternize upon the broad basis of "the greatest good for the greatest number." Fraternally,

G. W. KATES.

DAMNED ANY WAY.

Robert G. Ingersoll is damned by the church for attempting to crush the Christian's hope of a future existence. Spiritualists are damned by the church for substituting a certainty for that hope. And so we are damned if we do, and we are damned if we don't.

H. Y. SWERINGEN.

THE FOX HOME.

To the Editor:—I see various opinions expressed in The Progressive Thinker, about "The Fox Home." I believe in "living memorials." I would say, build a home for sick or tired mediums; yes, the aged and homeless ones, a place every Spiritualist might like to stay for a few days to rest and recuperate. If rightly conducted, it would pay its own expenses after being built and furnished nicely. Make it a home for the reunion of the spirits of both worlds, a spot to be remembered by all who should visit it; yes, and sacred to every lover of truth and light.

Let it be dedicated as the home of the mothers of Spiritualism.

MRS. CRIT I. CISM.

The game of life looks cheerful when one carries in one's heart the unalienable treasure.—Coleridge.

NOTABLE SEANCE.

A Quartette of Spirit Voices Joins in Song.

A Special Thanksgiving Service.

To the Editor:—On Thanksgiving Day myself and family were invited by Mr. Elijah Wood, proprietor of Wood's Hotel, at this place, to come and take dinner with himself and family. When dinner was ready, there were seated at the table seven Spiritualists that are outspoken and willing at anytime to climb on the housetop and proclaim to the world their sentiments.

The dinner was excellent, but there was a "vacant chair" at the table that we all regretted could not be occupied at that time by a medium that is very near and dear to us. His name is George W. Runyan, who owns and resides on a farm near Anthony P. O., Deleware County, Indiana.

In introducing Mr. Runyan to the readers of The Progressive Thinker, will say I have the best of reasons to consider him an honest man with honest habits, and therefore an honest medium in every respect. His pure and honest intentions as a man and his charitable disposition, and sympathetic nature, attract to him a band of spirits that gives honest results in his work as a medium.

In some respects his phase of mediumship is different from that of other mediums. When giving a private reading or holding a regular seance he is put in a deep hypnotic sleep or trance by the control.

Communications from spirit friends are generally through the trumpet, and are so regulated and restricted by the controls that deception or vulgarity is not permitted. A few hints from the controls generally settles the question with any member of the circle that tries to make any disturbance or is inclined to play wise or smart. Mr. Runyan has been a medium for over fourteen years, but he would not hold seances for mixed circles or strangers until he felt confident that he had been sufficiently developed to stand the severe tests that are usually exacted by skeptics and a certain class of investigators, more especially a certain class of ignorant persons with gross, immoral habits, that pretend to be Spiritualists:

On the 15th of December, 1892, our only son passed to spirit-life in his 20th year of age. This change caused such a deep gloom over our home that we sought consolation in Spiritualism. Since that sad event we have held over one hundred seances in our home. We have had several good mediums at our home, including Mr. Runyan.

Within the past two years Mr Runyan has held seventy-five seances in our home. During this time two hundred and eighty-six spirit friends came to our circles and through the trumpet talked with us or some member of the circle. Our own relatives in spirit-life are included in this number. About fifty of these seances were private, for my own family only. During our private seances we sought for light and information on this greatest of all subjects. We also asked for instructions how to arrange and conduct the circle on our part so as to prepare the way for our friends in spirit-life to come to us. On doing our part in complying with the instructions, given to us, most wonderful phenomena would occur. The communications through the trumpet would be clear and distinct, and the sentiments and style of the language plainly indicated who was talking to us.

At one time our son came to us and in a clear, distinct voice through the trumpet carried on a lively conversation with us for nearly two hours. Such a visit from our dear ones from their home over there is what gives us solid comfort in this earth life.

I now come to a statement of the most remarkable event in all my experience as a Spiritualist. On the 6th of November Mr. Runyan called on us for the purpose of making us a friendly visit and also to hold a few private seances. On Sunday evening, the 8th while my wife was preparing the room for our circle, Mr. Runyan and I adjourned to our parlor for the purpose of having some music on the piano. We left the door open so there was sufficient light from the adjoining room. After I had played a short time on the piano, we heard picking on a banjo that lay on the piano. This was nothing unusual with us, except it was in the light. As we had over an hour to wait until the usual time for our regular seance, I jokingly proposed to Mr. Runyan to hold a private seance with him and me only, and I would be the medium, I requested Mr. Runyan to close the door and sit leaning against the door so no one could open it. This made the room perfectly dark. As I remained at the piano, it was an easy matter to play a few familiar pieces of church music, even in the dark. In a low, soft tone I began to sing and play a familiar Sunday-school song.

On commencing the second verse, to our surprise a female voice clear and distinct joined in with me. Then an alto, tenor and bass voice followed, and all sang the whole verse with me. I then changed to a church hymn, and the same voices sang with me. I have had some experience as an organist and also teacher of church music. I know the singing was correct. I further know that no living beings either in our house or out of it could produce the same results, or deceive me.

Mr. Runyan was not in a trance. He was a witness and heard it all as I have stated. As an answer or expanation to this statement, some will say it was purely imagination on our part, and we were hypnotized. If such was the case, who hypnotized us both at the same time.

There is a class who pretend to be Christians, both selfish and ignorant, that will declare the whole thing was the work of the Devil. If such was the case as a fact and the Devil or Satan or even both came to me and divided their voices into soprano, alto, tenor and bass, all at the same time and joined with me in a quartette in singing "Nearer, My God, to Thee," and such can be demonstrated as a truth, I would certainly be willing to join the good church people in their belief and explanation of the "Trinity." There is another class of church people, honest and intelligent, secretly believing in the philosophy of Spiritualism and really hoping that our friends in spirit-life can and do return to their friends in earth life and join with them in their songs of praise even if they are not heard. There is another class that pretends not to believe in immortality of any form or description whatever, who sneer at Spiritualism and look upon Spiritualists and the church people as weak minded.

I have no time to spare in trying to convince such of the truth of Spiritualism. I would have more patience in seeing them hang on a barbed wire fence, that is claimed to be between some of the churches, until they could show some inclination to reason and come to the "Mercy Seat." Such persons are generally a bad element in a seance. I hope no one will expect Mr. Runyan to divide his voice and sing a quartette if they should attend one of his seances.

In conclusion I will say, after reading the best and most reliable literature on the subject of Spiritualism, and witnessing phenomena, in their grand and impressive effects equaling some of the statements in the Bible; and while my spirit friends come and join with me in singing, "Nearer, My God to Thee;" I must say and admit that I feel and consider myself at the present time on the plains and only in sight of the foothills of the "Spiritual Alps."

Reynolds, Ind. J. A. BATSON.

THE MONEYLESS MAN.

The following anonymous poem which I read about forty years ago, seems to have a more forcible application to the present time, when there are one million seven hundred thousand men out of employment, than it had at that time.

Is there no secret place on the face of the earth,
Where charity dwelleth, where virtue hath birth;
Where bosoms in mercy and kindness will heave,
And the poor and the wretched shall ask and receive?
Is there no place where a knock from the poor
Will bring a kind angel to open the door?
Ah! search this wide world wherever you can,
There is no open door for the moneyless man.
Go look in your hall, where the chandelier's light
Drives off with its splendor the darkness of night;
Where the rich hanging velvet in shadowy fold
Sweeps gracefully down with its trimmings of gold;
And the mirrors of silver take up and renew
In long-lighted vistas the 'wildering view,
Go there in your patches, and find, if you can,
A welcoming smile for the moneyless man.
Go look in you church, with its cloud-reaching spire,
Which gives back to the sun his same look of red fire;
Where the arches and columns are gorgeous within,
And the walls seem as pure as a soul without sin;
Walk down the aisle, see the rich and the great,
In the pomp and the pride of their worldy estate;
Walk down in your patches, and find, if you can,
Who opens a pew to the moneyless man.
Go to the judge, in his dark flowing gown,
With the scales wherein law weigheth equity down,
Where he frowns on the weak, and smiles on the strong,
And punishes right while he justifies wrong;
Where juries their lips on the Bible have laid
To render a verdict they've already made;
Go there in the court-room, and find, if you can,
Any law for the cause of a moneyless man.
Go to the banks, where mammon has told
His hundreds and thousands of silver and gold,
Where safe from the hands of the starving and poor,
Lies pile upon pile of the glittering ore;
Walk up to the counter, ah! there you may stay
'Till your limbs grow old and your hairs turn gray;
And you'll find at the banks, not one of the clan
With money to lend to a moneyless man.
Then go to your hovel, no raven has fed
The wife who has suffered too long for her bread;
Kneel down by her pallet and kiss the death frost
From the lips of the angel your poverty lost;
Then turn in your agony upward to God,
And bless, while it smites you, the chastening rod,
And you'll find at the end of life's little span,
There's a welcome above for the moneyless man.

And yet we are sending millions of dollars away every year for missionary (?) purposes. What a wicked farce!

H. V. S.

TEXAS NOTES.

Various Interesting Items of the Cause in that State.

To the Editor:—Dr. E. Hanigan Denslow and wife, of Sturgis, Mich., arrived in our city on November 27. The Doctor comes highly endorsed as a magnetic healer, trance speaker and psychometrist, and his work so far in our city as healer and trance speaker has given general satisfaction, and we trust much good will result from his visit to our State. We hope he will find it to his interest as well as to the cause in Texas, to remain with us during the winter, as the harvest is plenteous, but the laborers are few.

Dr. Denslow and his good wife are enthusiastic Spiritualists, and we welcome them among us, and bespeak for them the love and confidence of our people.

Rev. Allen Franklin Brown, of St. Paul, psychometrist and inspirational speaker, came to us at our camp-meeting at Oak Cliff, and has served our society and Fort Worth, and adjacent towns to include November 30, and his work has been of a high order and has had much to do in harmonizing our forces, and placing our beautiful philosophy on that higher plane where it properly belongs.

Our best wishes go out to worthy speakers and mediums, and our friends in Texas are ever ready to welcome this class.

These two brothers are worthy missionaries of the N. S. A., and we feel sure the National will never have occasion to regret its choice.

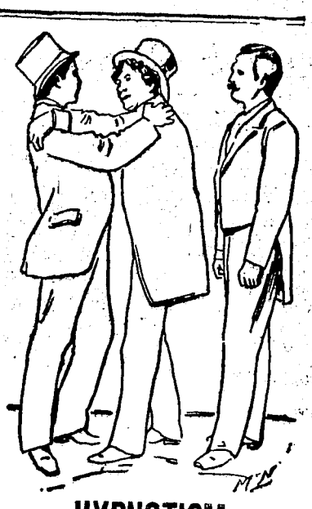
Brother Brown goes to San Antonio for December and January.

We are glad to note the organization of a camp-meeting stock company at Fort Worth for 1897, and feel sure it will be a success. Hope others will spring up in South and East Texas—one in each city, and then will begin the Spiritual education of the masses.

J. C. WATKINS.

"Mahomet, His Birth, Character and Doctrin." By Edward Gibbons. This is No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. Price, 25 cents. For sale at this office.

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An Impressive Object Lesson.

"Man has been taught very falsely indeed,
Confounded by doctrines and stunted by creed,"

said a Maine poet a quarter of a century ago. Yes, man has been taught that two places of extreme conditions awaited him beyond the river Styx, while no location is assigned for those who were neither extremely good nor extremely bad; and for the heathen no provision was made whatever. Such are the teachings which men pay their preachers to proclaim to them in the nineteenth century. Accepting such to be the fact, Justice must be blind indeed, and the grand laws of Nature where certain causes bring about certain effects, must be "unconstitutional" where creeds are concerned. Don't this seem rather childish for men to believe who call themselves intelligent? Such were my thoughts while gleaning over ancient and contemporary creeds among intelligent races; and my mental wanderings brought me face to face with the Syria-Egyptian Sphynx, who said: "Wanderer, I have an object lesson in colors to present to you upon your return; but first go forth amongst the heathens and gentiles to prepare your mind for higher truths."

I searched through the lore of older beliefs, where the great minds of old stood out in bold relief—where a Solon personified Wisdom; Lycurgus, Law; Aristides, Dominancy; Alexander, Emperial Designs, and Demosthenes, cool, convincing Oratory; but through it all I found no teachings wherein any were expected to receive more than what they earned, compared with their worth and valor. The sacred oracles and seers, to whom they paid honors, and from whom they received promises, guidance and chastisement, were never known to regard casts inferior to valor, and all free-born were considered equally entitled to present and future rewards according to their deeds. I saw the Brahmin in my wanderings, who respected a true life higher than form, and who said: "That after a true life here, I can enter a life in physical form if I so desire, for my Nirvana is not nihilistic, but progressive; or I can enter the land of the just, where Honesty and Peace reign supreme."

I mentally admonished him not to go to a Christian heaven if he were in search of those blessings.

I went to the hero-worshiping Buddhists, who said: "Our adherents count one-third of the earth's population; and are not the great, the grand, and the good, who were once our leaders, advisors and rulers, at one with the hand that rules this people because they love them? A" how could they be unjust in their judgment, but deal out the manna of happiness to all according to desert, and according to the promises of Buddha? If our souls need another transmigratory course, we will have it. We do not worship that gilded Gautama, nor the dark figure standing beside him in our houses of prayers and obeysance, for they are but the representations of the different tendencies of man while here, tempted by passions and power."

Passing through the land of the astro-theologians on my return, I met a Magi, who upon inquiry said: "The central source of Light gives Life also. We personify its majesty, power and glory in order that individual man can centralize his thoughts; and if we do not honor Life here, we are no better than an animal, and will be treated as such in the celestial hall when our ego leaves here."

The fire-worshipers, who are considered one of the most superstitious of all clans by enlightened nations, may be the most scientific of all Eastern sects. The priest who presided at the alter said: "Fire is the greatest life-giving principle in the universe; it renews and sustains life, and changes the chemical aspect of things, while it destroyes nothing. The electricity, heat and decay caused by many agencies and causes are renewing elements, and not destroyers; they are the actual fires which consumes all physical things, be it in the inhalation of oxygen and exhalation of carbon in the human respiration, or be it in the decayed forest where it either smoulders in decay or through ignition, leaving its heat and ashes to enrich the soil for future fruitage, while absolutely nothing is lost in substance or in weight; therefore we deem it the grandest substance in the physical universe, and an emblem to our followers, for them to purify their own thoughts in order to reside after death with those purified ones who have passed through the fires of earthly adversities."

Endeavoring to retain the lessons my wanderings had taught me, as they might be of benefit to me. I returned to the Asyrian Sphynx, who had watched the desert since the fourth dynasty; and to compare what I had seen with what he had to say. I hastened towards the Egyptian desert, and upon my arrival he said: "Wanderer, now that you have interviewed men of divers creeds, and have meditated upon their codes regarding worship, did you find in the sea of human life any but your Christian friends who expected peace and happiness without earning it? Did you find that even among those who believe in mediators that such mediators warranted to absolve any of them from the effects of their misdeeds? Why, it is legendary lore, ground up with a few known facts, which makes modern theological teachings dangerous to the thoughtless ones of earth to-day. Follow me in thought, and I will reveal to you a new chapter in colors and shades; but first clear your mind of all belief in long strides of progress, for there are none; nor are the heavenly spheres like separate degrees, but all is in one grand chain, from the lowest darkness to the brightest rays of the grand Eterna. First we find the sea of life opaque and dark at the base, and as we ascend we find mellow rays permeating the lesser darkness and the grey hue of hope, though feeble, makes the condition less unbearable. The blue light of actinism, in which struggling souls are regaining hope, meet us at first with tiny rays, while as we ascend, they become more potent. Light around us is yet dim but above us we behold intensifying rays of the warm, red glow as of coming friends, and as we ascend, our hopes are realized. The blue rays of actinism grow brighter, and the warm fraternal rays, as of a mellow red-tinged sun, cheer the soul in its ascent. Gradually passing through spheres of real life, where ministering angels work for the children of earth, we ascend towards the spheres of the wise and great in council, where the glory emanates from everywhere, and where the pure white light from above is blending with the glory found here. As we ascend through spheres of harmony and purity in our upward flight, the pure white rays have a luster as of burnished silver, and the air seems too sacred for mortal to breathe. Above this grand harmony we find that rays of glory surround the pure ones who dwell here, and many things have lost form—naught but its essence appear. The pure white lights surrounding us breathes purity and grandeur, far grander than the solar spectrum possibly could cast its prismatic rays, while inspiration of love and majesty blend in harmony; and whose waves make music through the spheres."

Wholly abstracted in wonder, my mind soared upward in soul prayers, for words could not give utterance, nor could pen describe the power, grandeur and harmony encompassing the thought of an earth-child. The voice again spoke, awakening me from what to me was the grandest of all conceptions of a heaven, and said: We did not descend to the lowest of conditions in our journey, and we have taken but few steps in to the spheres towards the Central Soul of the Universe, but it is sufficient for our present object; which is, first, to show the planes of development; secondly, for you to remember that men in physical or spiritual form have advanced to some place upon this line described, let it be under the sombre obscurity of rayless gloom, in the grey dawning rays of hope, in the blue actinic rays above it, in the mellow red lustre of love and friendship, in the clear light of wisdom, in the white light of purity, or in the pure astral light of harmony; they live in, and belong somewhere upon this line, and neither the chemical change called death, nor the destruction of our whole solar system could change it one iota. Also, there are myriads of spirits groping yet in the dark and sombre spheres, while thousands of your earth-children are far, far above it, and visa versa, I have one more lesson to impart to you, and then I will cease for the present; it is this: The finite mind must have form in order to grasp the occult, hence personifications have mystified man in his search after absolute truth; nevertheless, I will state that there is neither high nor low spheres as far as distance is concerned—they are simply conditions; and when speaking figuratively of the high or low we act but naturally, for in earth-life every thing grand, ennobling and aspiring is deemed elevating, while the crude, immoral and degrading is deemed low and debasing.

C. J. JOHNSON.

Pocatello, Idaho. December 14th, 1896.

A MOOTED SUBJECT.

Songs for the Spiritualists.

To the Editor and readers of The Progressive Thinker:—I have been much interested—as may well be supposed—by those who know me and my life work in the musical field—in the agitation of the question of procuring music and songs that are adapted to the seance room, social assembly and public meetings of Spiritualists.

For forty years I have stood prominently before the world as a song writer and composer. My work has been entirely for Spiritualism.

I have never catered to the sensational element on the one hand, nor to the theological world on the other. My productions have been of the spirit, and in this instance I may be pardoned, perhaps, in saying that Prof. S. B. Brittan ere he passed to the immortal shores called me through the press, the singer of the New Dispensation.

During my long career, I have published hundreds of spiritual songs in sheet music and book form. Such singers as Frank Baxter, Dr. Phillips and Mr. Maxham have sung them and pronounced them good. At present besides the sheet music, two of my books, each containing over fifty songs with music and chorus, all original, not one patterned after the old orthodox style of hymns, Vol. I. and II. of "Echoes From The World of Song" are in the market, and not only on sale at my office, but at the Banner of Light, The Progressive Thinker, and elsewhere.

True, the books sell for $1.00 each. At the enormous expense for getting them up they could not be placed on sale at a less rate, except in orders of half dozen copies or more. Wherever they are used at camps, meetings, circles and at home, they elicit approval.

The music of these songs has all been given to me by inspiring forces from the world of harmony. Such of them as are not of my words, have the melodious words of some of the most famous poets and songsters of our cause and of the land.

In recent issues of your valuable paper, Brothers Barrett Boozer and Bach have spoken very kindly of my work, and I appreciate their generous words.

Now the question is for songs and music adapted to our spiritual needs, and yet, I know, and many know we have them at our command. But says one: "Longley's songs are too expensive, and they are not easy to learn like 'Hold the Fort,' and 'Sweet By and Bye.'" Well if that is the objection to their universal use, why do not the societies purchase and sing Tucker's Melodies. Mr. Tucker went to the expense of publishing books of music and songs that could be easily learned by those who can sing, but who have had no musical training. His melodies are pretty, simple and spiritual; his books sell at a low figure. But Spiritualists ignore them and cry out for something else.

Several of our prominent lights have undertaken to supply the want by getting out new words that would illustrate our philosophy, and setting them to old tunes familiar to all; but these do not seem to fill the bill.

I for one would like to know what is wanted. I would be glad to co-operate with any of our good friends who are alive to this need and demand and anxious to satisfy it, if I knew what is wanted, but the public must understand that music books cannot be printed for nothing, and to get out a satisfactory book with good paper, clear type and presentable binding costs money.

Every author and publisher knows this, and that no man or company of men can or will undertake to print a large edition of music and song books, unless some guarantee is offered that their work will be sustained and received after it is issued from the press.

The agitation of this subject is a timely one and I trust that it will bring forth some result that will be for the best good of all.

C. PAYSON LONGLEY.

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PROGRESSIVE LYCEUMS

Has the Number of Lyceums Decreased?

Criticism of W. H. Bach, by Hudson Tuttle.

From the beginning I have been deeply—I may say zealously—interested in the progressive lyceum. I have always regarded it as the most vital and practical movement of Spiritualism. I have watched its growth from its inception by A. J. Davis to the the present, and for seven years, with Mrs. Tuttle, conducted a lyceum, where we were taught by practical experience the demands made by the work.

I think those acquainted with the movement from the beginning will agree that in 1871 the greatest interest was manifested, and that after that, not only was there a subsidence, but also in Spiritualism. The cause for this decline was, without question—it is a matter of history—the action of the American Spiritual Asssociation in electing Victoria C. Woodhull as president. It was the death of that organization, and cast such a shadow over Spiritualism that it required many years to recover therefrom. The discussion of the social question was brought into the lyceums; parents withdrew their children, and few cared to bear the scorn and obloquy hurled at them as free-lovers, in the most odious sense of that term.

In 1871, Dr. J. M. Peebles and the writer compiled, and the Banner of Light published a "year-book of Spiritualism." We endeavored to give a complete list of State and local societies, lecturers, mediums, and progressive lyceums, and other matters relating to the momentous subject.

The number of lyceums given is seventy-three. Possibly there might have been a few more, but from the carefulness exercised, and extensive knowledge of Dr. Peebles, there could not have been many. In the face of this undeniable statement that at no time did the number of lyceums exceed seventy-five, or with the most liberal allowance, less than one hundred, in The Progressive Thinker, W. H. Bach makes a statement in criticism of my article in regard to President Barrett, "a writer in another spiritual paper, takes him to task on the question of lyceums," claiming that lyceums are increasing instead of diminishing. Well, perhaps they are; but as statistics show that they have "increased" from nearly 1,200 to between thirty and forty in the last twenty years, the statement of Brother Barrett does not suffer much at the hands of his critics. Where Brother Bach gathered his "statistics" would make interesting reading; they labor under the trifling error—not very much to be sure when you are attempting to prove an assertion—of being just sixteen times greater than the correct number.

The lyceum movement has flourished in England, a fact which has been contrasted with its so-called decay in this country. In the Lyceum Banner of January, 1896, there is given a complete list of English lyceums. There are seventy-four in the British Spiritualist Lyceum Union, and thirteen outside, or eighty-seven in all. During the year a few new lyceums have been organized; the number I have not at hand. Even in England, not one-twelfth of the fabulous 1,200 has been reached!

I have no means of ascertaining the number of lyceums now existing, but during the past year, parcels of the Guide, from six to fifty copies, have been ordered by forty-four lyceums, and during the past month three new organizations have entered the field with every prospect of success.

It may be said that this is not a remarkable showing. True, it is nothing to what it should be, but it is a fair beginning. The cause has been delayed by the idea that only by the assistance of an instructor could a lyceum be organized. It is constantly reiterated that there is urgent need of an organizer to go forth organizing lyceums. Such an agent is entirely unnecessary. In any community where there are a few persons desirous of founding a lyceum, all that there is to do, is to procure the Lyceum Guide, and they will find in its pages ample instruction for them to organize and go forward. If they have not sufficient determination and motives to do this, they would not continue for any length of time in a lyceum forced on them by an agent, who would secure a fee, and the price of the charter of the National Spiritual Association. That association may be very well in itself, but local organizations and lyceums should learn that it has nothing to give them, and that all its strength and power: all its spiritual force and its money must come from them, as surely as the root supplies the sap to the tree.

HUDSON TUTTLE.

BEACON LIGHT CHURCH.

The Beacon Light Spiritual Church, 617 North Clark street, Chicago, closes the year of '96 and commences '97 with good prospects ahead, and feels that its mission is to maintain the principles and beautiful truths of spirituality and mental progression.

Notwithstanding a few of our co-workers in different localities still entertain the old-time prejudices against harmony and union, and insist upon sending the discordant wave of prejudiced opinion among the investigators as well as well grounded Spiritualists, by abusing, sometimes, those who are kindly disposed towards the word "Church," it matters but little, it only hurts for a time, and brings to our minds all the more forcibly the necessity of organization, unanimity of action, co-operation and toleration, to carry on our chosen work while the opposing waves of depression nearly overwhelm us.

To those who have the tender feeling towards the old-time social associations surrounding them when in their church, we have true spiritual sympathy, and we ask them to never mind the occasional outbursts of some disappointed and unbalanced mind—if it is hurt for a time; let it go. The better element among those interested in psychical research is willing to take the true spiritual advice from the spirit-world through instruments who do not still cling to the old, selfish, stale idea that we must fight some one. Growling or barking does not win any one to our cause.

The better class of people connected with all phases of religion and philosophy is fast coming to agree that personalities must be left out of the work of any reformer.

The Beacon Light Spiritual Church has the honor of possessing a charter, the first issued by the Illinois State Spiritualists' Association under the new State charter, Constitution and By-Laws.

It is to be hoped that Spiritualists will awaken from their Rip Van Winkle sleep and take a survey of the field and apply at once to the secretaries of their State societies. D. G. Hill, 46 Walnut street is secretary of the Illinois Association.

G. W. PERKINS.

He is a fool who cannot be angry; but he is a wise man who will not.—Old Proverb.

THE CONTRAST

Between Trinitarian Orthodoxy and Unitarian Views.

The Latter Harmonize with Spiritualism.

Recently I read a newspaper account of a minister's meeting held on this coast at which a learned doctor of divinity whose name I cannot now recall, stated that "a little learning inclined one to Unitarianism while riper scholarship and deeper thinking made the investigator a Trinitarian." Now I do not think so. I lay no claim to ripe scholarship and am far from being a learned theologian, but I have read some and thought earnestly about the fundamental doctrines of orthodoxy, and I believe I am endowed with an average amount of common sense, and have some idea of ordinary justice and some conception of logic and the fitness of things.

I accept Unitarianism because it teaches that there is one God, who is spirit, and is the sum total of all things visible and invisible in the universe; that He is infinite in goodness, in power, in wisdom, in love, in justice and in mercy; and that, being the creator, the preserver and the governor of the universe of matter and of mind, and knowing all things from the beginning, He could not consistently with His own nature, commit the blunders and mistakes attributed to him by Trinitarians—errors that culminated in the defeat of his purposes; that created a necessity for Him to die on the cross in an attempt to mend his broken plans.

I cannot accept Trinitarianism or so-called orthodoxy, because its foundation principle is that Satan upset and frustrated God's designs. God meant well, but the Devil succeed in so thoroughly destroying his work, that God himself found it necessary to be born of a virgin, to be tempted of Satan, and to suffer death, in order to prevent a complete failure of his good purposes; and that, notwithstanding all this suffering and great effort to mend matters and to save his own children, the effort has largely failed; for, contrary to his original designs and his present wishes, the Devil still prevents Him from carrying out his plans and so out-maneuvers Him as to maintain a powerful spiritual kingdom in opposition to God's, which antagonistic power is to exist and oppose God to all eternity.

Trinitarianism teaches that Jesus was and is the Infinite God who created all things. Unitarianism says he was a man, but also the son of God, and that we are all sons of God in different degrees of unfoldment.

Trinitarianism presents us with an idea of a Deity short-sighted, disappointed, limited in both knowledge and power, utterly unable to carry out his plans, changeable, regretting that He had made man, malevolent in spirit, wrathful, jealous, delighting in cruelty and torturing His own erring children to all eternity.

We cannot accept the cardinal doctrine of Trinitarianism, that man by having faith in the blood of Jesus can transfer the penalty of wrong doing from his own soul to that of the innocent Christ. Thus the libertine, the thief, the murderer, the wickedest man, may instantly bound from the lowest depths of depravity to the highest courts of heaven; while he who cannot honestly accept such teaching as wise and good, but may yet be a kind neighbor, a loving husband and father, a noble upright citizen abounding in good works, will be sent to endless torment.

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I prefer Unitarianism to Trinitarianism because the former teaches that evil is not an eternal principle, but is the result of ignorance, or of moral and mental infirmity, and will some time have an end. Unitarians believe that God is infinitely wise, infinitely powerful and infinitely good. He made no mistake when He placed man on this earth. No Lucifer or other enemy ever has frustrated or ever can frustrate any of His designs. He has never been outgeneraled, nor will He ever be. God is not three but one; He is all and in all, and every human soul is a part of Him.

Never was there a necessity for Him to be born in a manger, of mortal woman, and to "grow in wisdom," and be tempted of Satan, that He might know how to sympathize with man, and be crucified in order to prevent the Devil from defeating his purposes. Not a single soul in the universe can Satan take away from God. The Devil himself, if there be one, could not exist a moment contrary to His will.

So-called evil is in the world for an infinitely wise purpose, and is necessary to carry out God's great designs. Progress is the law of the universe. Suffering is inflicted because of wrong doing, both in this existence and the next, but it is not to gratify God's wrathful or vindicative spirit, as asserted by theologians, but is for reformative and corrective purposes.

Man is not totaly depraved and prone to do evil as the sparks are to fly upwards, because of Adam's sin, as asserted by Trinitarianism; but he is imperfectly developed—is ignorant. The laws of our being are so framed that we develop both mentally and spiritually by varied experiences. If we persistently violate the law of our existence, suffering is sure to come upon us till we seek out and obey the law.

An infinitely wise being could not allow wrong doing to go unpunished nor right doing unrewarded. "As ye sow, so shall ye reap," is a fundamental law of our being. It must hold good in the next existence as well as this. The justice of this law is self-evident. The whole universe is fashioned on the spiral plan. There are no retrograde movements except those planned to do a work which, later on, will again push man further forward.

Many souls are born into the world deformed physically, mentally and morally. Many have an inherited tendency to commit crime. There are moral idiots as well as mental. Theologians fail to perceive justness and wisdom in this order of things, and attribute the ignorance and wrong doing of man to a personal Devil whom they suppose to be nearly if not quite, equal to God in craftiness and power, but the deeper thinker sees wisdom in the plan.

This world is the starting place of the individualized soul. In this vestibule or first stage of existence, deformed men, weak, short-sighted beings just hatched into being, may and will go wrong. They must suffer in this world and the next, but such punishment is not of a vindicative and unending nature; it is provided by infinite wisdom and goodness for man's good—for his unfoldment.

No water baptism, nor Lord's suppers, nor officiating priests—no poems nor ceremonies—can avert suffering for violated law. No shed blood of animals, or men, or gods, can transfer moral guilt nor just penalty from the transgressor to an innocent one. The innocent may and do suffer because of the sins of the guilty; but never is the guilt transferred to the innocent one, nor the righteousness of the good man conferred upon the sinner.

The theology which teaches that men may live like beasts—aye, like demons—and then repent a moment before death and escape all just punishment through the blood of Jesus, and go to the highest courts of heaven, is not only false, but demoralizing, and encourages bad men to go on sinning, making no effort to live a life of morality and usefulness.

I like Unitarianism because it repudiates this teaching that came down to us from the Dark Ages, and insists that no one can win happiness and heaven except by a life of noble motives and honest deeds.

Unitarianism may be less profound in learning than Trinitarianism, but with my present store of knowledge and my present ideas of justice, I shall still continue to believe that, as a man sows, so shall he reap, either here or hereafter; that there is no malignant Devil in this universe powerful enough to thwart God's plans nor strong enough to stay our progress onward and upward if we want to go.

There are no hells for any of us except those of our own making. There are hells in this world and the next, but they are not endless. Infinite, unerring law, governs everything in heaven, earth and hell, from atom to Sun, from the lisping babe to God Himself.

Man is at the bottom of a ladder that reaches from earth to the highest heavens. Here we are ignorant, weak, prattling children in the infant class of God's great school. God is our creator and teacher. We will be pupils through all eternity! There are glories awaiting us, of inconceivable grandeur!

Death is as natural as birth, and lands us on the second rung of the ladder! There will be lessons to learn there, and after we have learned them, we shall go up higher. Some pupils will be obedient and apt students, some stupid and disobedient: Some will be long delayed and will suffer intensely, but all will in due time learn that there is no way to ascend except by honest work, by true living, by noble aspirations and by loving and doing good to all mankind.

Santa Paula, Cal. R. A. DAGUE.

CRIME

And Its Relation to Spiritualism.

As generally used the word crime means an act committed or omitted in violation of a public law, either forbidding or commanding it to be done or not to be done.

Of course, under this definition can be classed, disregarding legal technicalities, anything less than a crime such as misdemeanors, offences against city ordinances, etc. The definition above given, with little variation, is the legal one which is prescribed by Courts and Legislatures throughout the world.

Spiritually speaking, every thought, act or word which is inconsistent with natural law is a wrong done, and no doubt some sort of penance must be done to purge one's self of it whether it be by natural or human law.

As public men, we see much violation of human law, and sometimes one's blood runs cold, as it were, to sit in trial for a person's life or liberty for a crime such as murder: which is first a crime against the law of nature, for we are taught in one of the Commandments "Thou shalt not kill."

A case was tried not long since where a youth of 19 years of deliberate and premeditated malice proceeded in the darkness of the night to assault, and kill a woman; then set fire to the premises and fled. The fact that he fled is sufficient evidence to me that he could distinguish between right and wrong.

What a depraved being! What a sorry spectacle was that youth in court. Oh! religion, teaching and home training, what have you done for that boy? It is evident his education was sadly neglected.

The question arises, does a legal punishment, such as he will receive, adjust matters? I say, nay! For the neglected, depraved, uneducated soul will be flung into eternity and the human law, or law made for society's benefit will be avenged. The old law, of which the books are overloaded, "that an eye must be left for an eye" or a "tooth for a tooth" has been literally expounded and applied.

But the law of nature has not been avenged or satisfied, and so I might go greater into detail as to the various crimes and offences which are daily committed.

Suffice it to say that I agree with the so-called anti-capital punishment fanatics, that the better way to treat or to punish such grave offenders against all law, whether natural or human, is to incarcerate their bodies in penitentiaries, so that by a long confinement, they may grow in wisdom, grow in spiritual unfoldment, and when their time comes which nature has prescribed for them to be released from their earthly bodies, they may have reached a high state of spiritual unfoldment and knowledge.

I hold that courts which have jurisdiction of criminal matters all over our broad land, will not be needed very much longer. Spiritualism, that grand old truth, under whose banner the word "Success" is always written, will sooner or later come to the front with such a vast multitude of adherents that men will no longer go to see mediums and get into their houses through back doors. Then will men boldly and publicly, when opportunity offers, declare that they, too, have investigated Spiritualism, are convinced of its truth and will not only lend their fellow-Spiritualists a helping hand in that manner, but also open their purse strings.

Modern Spiritualism has, beyond the peradventure of a doubt, done more for the uplifting of humanity than any other religion.

Truth crushed to earth will rise again; and this saying, in my experience, has never proven itself to be incorrect.

Give us more mediums, more public speakers, and thereby enlighten the mass of people who need to be spoken to and argued with, before they would even venture into a seance room.

There never was a religion or science which was more prejudged without a thought and condemned, such as Spiritualism has been. Thank God, our ranks are daily increasing and the intelligence of the world is taking a new hold, and when a person once investigates Spiritualism and is honest with himself, there is no retreat; he must accept it as a fact, that spirits can and do return and not cast it aside with a sneer.

Our opponents would have us believe that we simply believe we speak to our spirit friends. No! We do not believe it; we know it to be a fact.

In conclusion, dear helpers, along the lines indicated, push forward, proclaim boldly that you are Spiritualists, and be missionaries of love and truth.

It is an appalling fact that our penitentiaries, our work-houses and our jails are overcrowded. This is not the condition of things as we should find in our country.

Teach the masses, and then the doors of penal institutions will open and guests at such places will then be few and far between.

HENRY F. SCHMIDT, L. L. B.

OUR PARIS LETTER.

Experiments in the Production of Thought Photographs.

An Interview with Dr. Baraduc, of Paris.

In his previous work, "La Force Vitale," Dr. Baraduc showed that man receives and radiates vitality from and to the cosmos; that this vital mediation usually flows into man at his right side as influx or attraction, after circulation in his organism flows out again at his right side as efflux or repulsion; as entailing an evolutive process from below to above within man; from astral to spirit; from passional to intellectual.

The contrary or involutive process of influx to the left side, and efflux from the right, is accompanied by a circulation which entails a coagulating process from above to below; from intellect to generation.

The modifications which occur in the direction of these circulatory vital currents in man, as also in their dynamic tension, were shown by means of a recording instrument called a biometre, to accompany changes in mood and general tone, in the subject.

In pursuing his researches further, Dr. Baraduc found that if the hand is held over a photographic plate, this vital radiation produces an impression thereon. The inflowing attracted current gives wavelike, curving undulations on the plate. In one or two cases a vortex or whirl was imaged. The outflowing radiation produces spots on the plate. The outflow which accompanies the involutive, coagulating circuit of psyche to matter, that is of the man living in the passional plane of life, produces spots merely; while the radiation accompanying the evolutive circuit of aspiration, flowing from below to above, and producing the sublimation of astral life to soul, gives spots which transpierce the sensitized film.

But Dr. Baraduc claims further that this vital radiation may be directed volitionally and made to impress a thought image onto the sensitized plate.

Thought, he says, models and molds this vital exteriorization. As a glass-blower molds his glass, so does energetic thought-purpose mold the form of its body of auric astral light or coagulative substantial vitality radiated from the organism, and impress its image on the plate by its inherent luminosity.

These images, which he has termed psychi-cones, may be projected by direct thought transference through the radiation from the hand; or by approaching the sensitized plate to the head or to the solar plexus.

Dr. Baraduc considers that many, though not all, so-called spirit photographs are thought-images projected from the medium, or through the medium perhaps, from an invisible operator, to the plate; in which process a camera is unnecessary. His friends, Dr. Istrati and Dr. Adam have been more successful in effecting the impression of distinct images projected by thought transference from a distance, than has Dr. Baraduc himself. The former claims to have produced the transference of a portrait image, which resembles some so-called spirit photographs in character.

The thought impressions obtained up to the present, and of which a number are reproduced in his recent work, "The Human Soul, Its Movements and Light," appear to vary more in texture, if one may so say; that is, in the fineness and arrangement of the lines or spots of which they consist, than in their form. Dr. Baraduc is himself able to distinguish forms therein, which a spectator can scarcely trace. The delicacy or grossness of the lines are qualified by the thought, he affirms. The adjunction of an electric current has been found to add to the clearness of the image.

This discovery is, as yet, in its initial stages, and cumulative evidence is to be desired. Considering the number of people now practicing photography, this should not be difficult to obtain. A definite thought might be impressed on successive days by different operators, in order to verify whether the image produced is really governed in form by the thought. The radiation from a medium in her normal state might be contrasted with that impressed under trance. "Controls" might be invited to project thought images to be compared with those obtained by ordinary operators. Dr. Baraduc states that he would be glad to hear at 191 Rue St. Honore, Paris, from any experimenters who have succeeded in impressing distinct thought images.

His experiments with regard to the impressions produced by the vitality radiated from a pigeon, have just been verified by two representatives of one of the Paris illustrated papers. Negatives were held against the heart of a pigeon (the glass in contact with the feathers). The images impressed will be published shortly. They resemble the spots radiated by man's passional vitality.

In his conclusion Dr. Baraduc says: "I have endeavored to show experimentally that we possess a soul, the fluidic double of our body; that the polarization of our vital soul towards coagulation or matter, and of our psychic soul towards sublimation or spirit, is experimentally verifiable. The force pertaining to the soul radiates beyond the body and registers its luminous vibrations in figures, thus demonstrating the spontaneous movement and luminous vibrations of intelligence."

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SATURDAY, JAN. 2, 1897.

SOWING THE SEED AND REAPING THE HARVEST.

Rev. Johnson Myers, of Chicago, addressed the Christian Endeavor Societies, in annual session at the State Street Baptist Church of Rockford, Ill., a few evenings ago. The Republic of that city says the address of the Doctor was "remarkable for great earnestness," and then:

"In the course of his remarks he called attention to the prevalence of Sabbath desecration, and laid great stress upon the progress of the power of evil. 'What this generation wants is an old-time revival—a regular tidal wave of salvation.' The speaker thought the church paid too much attention to its sewing circles and the kindergartens and similar enterprises, which are of trifling importance to the saving of human souls. The doctrines of heaven and hell were freely discussed as great truths which are not sufficiently impressed upon the minds of the people. To save a soul is the greatest achievement, and this should be the chief aim and object of the young people's societies."

Hell should be impressed on the minds of the people, thought the divine. This is the seed he would sow. Let us see the harvest, its psychologized victims filling the insane asylums, flooding the penitentiaries and swinging from the gallows! Almost every newspaper we pick up abounds with recitals like the following, all clipped from the press dispatches of the Chicago Chronicle of the 16th ult.:

"Vineland, N. J., Dec. 15.—A crowd of armed men battered down the door of the home of Luigi Jurio, cut through to the cellar and after a struggle captured Antonio Jurio, who had brutally murdered his father. In the cellar with the murderer were his mother and brother, all insane with religious frenzy. The father, Luigi Jurio, incurred the hatred of Antonio by refusing any longer to indulge in boisterous religious services. In insane rage Antonio seized a club, attacked his father and pounded his head into a shapeless mass."

"Logansport, Ind., Dec. 15.—Jerry Cornell, a prominent farmer, became violently insane while attending services at the Twelve Mile Church. The minister had preached to the middle of his discourse, when Cornell arose from his position in the rear of the church and began to exhort at the top of his voice. People shrank from him, and striding to the pulpit from which the preacher had retreated, the maniac mounted the platform and continued his wild ravings. Women and children, in paroxysms of fear, fought frantically to reach the door, and many leaped through windows. During the panic Cornell maintained his position and added to the confusion by demoniacal shouts.

"He is a powerful man, six feet tall, and he dared anyone to molest him. Twenty strong young farmers took lines from their horses and, surrounding the lunatic, made a concerted rush. A terrible struggle in the pulpit ensued, but in the end Cornell was bound hand and foot and brought to Logansport.

"When his captors reached town at midnight the citizens were badly frightened by the blood-curdling yells. A crowd collected at the jail, but Sheriff Adams sent Cornell to the asylum, where he was confined twice before. Religious mania is responsible for his condition. During his first attack he said he could kill his child and bring it to life again. He was preparing to test the matter when overpowered."

"La Grange, Ind., Dec. 15.—Mr. and Mrs. John Krause, living near the little Michigan village of Blissfield, have become strangely insane, their malady having been pronounced incurable by physicians. Mr. and Mrs. Krause became converts to religion. The couple prayed day and night, and Krause neglected his work in his determination to prove his penitence. Their minds became affected, and they became possessed of the hallucination that they must beat their children, and but for the prompt action of the authorities the lives of their offspring would have been sacrificed. Mrs. Krause tears out and eats her hair in quantities, while Krause raves like a madman. Five children, the eldest 10 years of age, remain under close surveillance in the Kalamazoo asylum."

And such is the fruit of the harvest. If these were isolated cases they could be condoned; but similar ones have been common occurrences in every age of Christian history. Indeed, the first insane asylum, as we have shown on more than one occasion, was built for the reception and detention of Christian monks who were over zealous in their service of the Master.

Is it possible that that system of religion which leads its votaries to lunacy and to crime is of Divine origin? Can a God of infinite wisdom desire his creatures to become mental wrecks and bathe their hands in human blood that they may serve him faithfully? We should judge so were we to admit that the average preacher voices the will of Heaven.

"CONSUMMATION OF CHRISTIAN ENDEAVOR."

It is understood that the terms of a treaty have been agreed upon between the United States and Great Britain, wherein it is stipulated that for the period of five years all subjects of difference, present or prospective, between the contracting parties, shall be submitted to a Court of Arbitration, consisting of six members, three of whom are to be drawn from the judiciary of each of the powers. Of course the five years' limitation is not designed as the final termination of this method of settling international disputes; but as the project is an experiment, during which it is probable defects in the system will be discovered, it is perhaps well not to make it perpetual at the beginning. There is no doubt all the great powers will enter into similar arrangements for settling their controversies.

How shameful that for nearly sixteen hundred years since the Christian religion became dominant, and has monopolized the civilized nations, every empire, kingdom and principality over which they held sway have been armed and fortified, and have maintained at enormous cost standing armies, for purposes of attack and resistance to the aggressions of other Christian nations! They have babbled about peace, and predicted an age when nations should cease to war with nations; but they did nothing to make such an era practicable. Even when the Pope was supreme, and his bulls were law, carnage and slaughter between feudatories were almost universal; and this the reason of the great castles scattered over all Europe. They were built for defense against the attacks of their Christian neighbors when on pillaging expeditions. Though the lords of those castles worshiped the same Gods, and bowed at the same shrines, yet each coveted his neighbor's goods, so wars, desolation and destruction followed.

Now, it is not the distinctive Christian element that has led in the movement, and made this treaty possible. The church dignitaries have not been at the front, nor even followed in the rear. Like the anti-slavery and temperance agitators, the original movers in the anti-war crusade, both in Europe and in America, were of that class the church has delighted to designate as infidels. The writer, for more than thirty years, has been in correspondence with many of the active workers in this great reform, and he knows whereof he writes.

The arbitration of international disputes constitutes but a moiety of the purpose of these peace missionaries. They propose the virtual disarmament of all the leading nations, reserving only sufficient force to preserve order at home and a navy to prevent piracy on the high seas. Let the good work go on, but note how soon this event will be hailed and heralded to the world as a grand consummation of Christian endeavor.

HOPE IN THE PULPIT.

The pulpit occasionally shows good sense in its treatment of the "Holy Scriptures," quite in contrast with its expressions of a few years ago. Rev. R. A. White, of this city, is reported to have said in his pulpit on the 13th ult.:

"No two theological parties have interpreted the Bible in the same way. It is a great book, to be sure. It abounds in spiritual truth. But it is not all true. One cannot say that because a thing is stated in the Bible it is therefore true. Yet plenty of people have staked the whole structure of religious truth on this insecure basis. The young man who was asked if he really believed the whale swallowed Jonah said, certainly he did, and if the Bible said that Jonah swallowed the whale he would believe it, is an extreme type of a credulity which has made the Bible a fetich and has done much to bring the grand old book into disrepute with thinking people. The Bible has been injured most by its zealous friends."

Now there is good, practical common sense. If the clergy and churchmen generally would take that position, and let the book and its statements rest on their merits, instead of antagonizing the book as a whole, war could only be made on its false statements and its crude philosophy. Here is the way it is generally stated:

Bunyan, of Pilgrim's Progress memory: "Every book of it—every chapter of it—every syllable of it—every letter of it—is the direct utterance of the Most High."

Rev. George Cheever: "The Bible does not contain the shadow of a shade of error from Genesis to Revelation."

And here is Rev. Mr. Birks: "Behind the human authors stood the Divine Spirit, controlling, guiding and suggesting every part of their different messages."

These are only a few of the hundreds and the thousands of similar quotations, no less pronounced, which might be made. While the people are being shamefully misled by such false claims it is the duty of the honest journalist to direct attention to the errors and the falsehoods of the book.

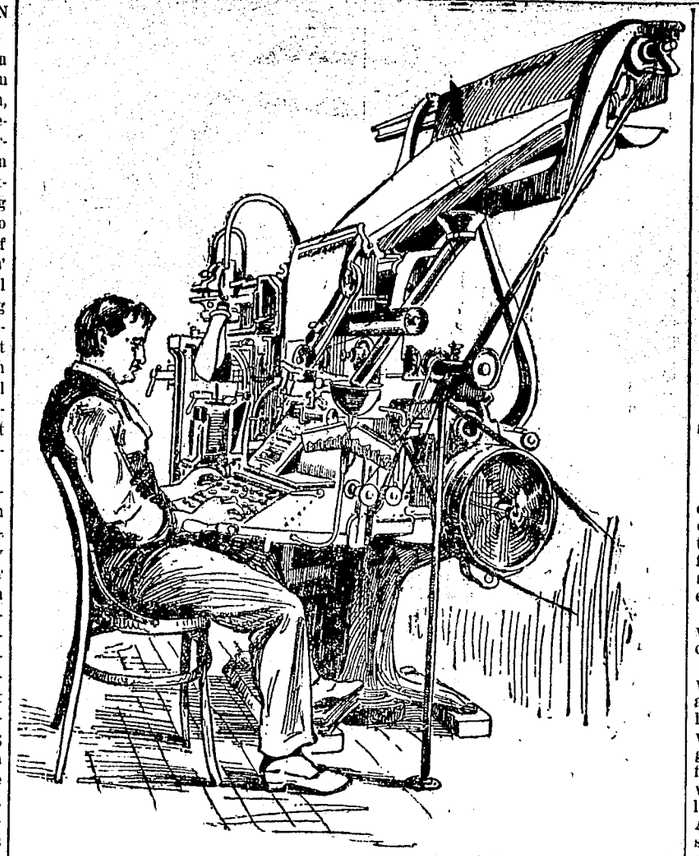
THE CHRISTIAN PANACEA.

"It is declared that a Bible Society in the State of Maine has, during the past year, found 955 towns in the State without religious worship, and that half the families visited were found to be without religious influences."—News item.

God in the Constitution is the remedy for such terrible ills! With such an amendment to the organic law of the nation, taxes can be imposed on the people to maintain a priest in every school district. And our public schools will become nurseries of superstition instead of knowledge. The good time coming for the clergy will be here when that amendment is adopted, but Vanderbilt's "the people be damned" will be in vogue at the same time.

TO RESTRICT EMIGRATION.

The Senate has just passed a bill excluding from admission to the United States all persons over sixteen years of age who cannot read and write their native language, else that of some other country. The test is to be made in reading the Constitution of the United States. An amendment was tabled—yeas, 45; nays, 16—excluding from naturalization those who cannot read the ten commandments additional to the Constitution. The bill should become a law. But how ridiculous the proposition of Senator Morgan to make the test of citizenship the reading of the ten commandments. It was clearly a bait for churchmen to nibble at.



THE LINOTYPE MACHINE.

THE LINOTYPE MACHINE.

For several months we have had in active operation in our office a Mergenthaler Linotype machine. This is not paraded before the public as a rented machine, for any impecunious office can hire their work done on one, and then parade a picture of it, slyly trying to convey the idea that it owns the machine. This machine belongs to this office; it cost $3,000, every cent of which has been paid. We take especial pride in it, as it is one of the most complicated machines in existence, yet when rightly managed, moves along with perfect regularity. The Progressive Thinker was the first Spiritualist paper in the world to buy this machine—and pay for it. As usual, it keeps at the head of the procession, and proposes to remain there.

NOW THE CONFUCIAN.

Chicago is a cosmopolitan city. Every nationality is here represented, and here every shade of religious faith is not only freely tolerated, but is openly discussed by its members. Brahmans, Buddhists and Mohammedans have frequently been heard in our public halls, but a few nights ago a representative from the "Flowery Kingdom" addressed a good sized audience in English on Confucianism. The orator, Wong Chin Foo, is the editor of the Chinese News published here. The Chronicle reports his speech:

Wong Chin Foo started out with the declaration that he was an American, that he was acquainted with the civilization of both China and America; that he had been kicked out of the land of his birth and would not be surprised if he were kicked back into China. Wong Chin Foo is the advance agent of Confucianism in Chicago, and it is his purpose to institute a propaganda in this city for the purpose of supplanting the Christian faith. To this end a Chinese temple will be erected in Chicago and Wong Chin Foo will probably be the high priest.

Foo's initiatory lecture last night was rather a critique on American civilization than an exposition of the practical wisdom of Confucius.

"You have taught Christianity for twenty centuries," said the lecturer, "and what has been the result—a race of money grabbers and traders. I admire American genius and thrift, but I deprecate American morals. Your jails are filled with criminals and your courts with divorce cases. Men rob each other in broad daylight on our streets, children knock their parents down and people living in one of the richest countries in the world are committing suicide because they cannot find work. Is it not time to give up the Christian system and try something new, rather something older, for Confucius lived 500 years before Christ? The main object in life with the Christian is to go to heaven. [Applause.] He wants also to go by the shortest route as he has little time to spare and business cares are pressing. The Christian wants to get all the enjoyment he can out of this world, and is then willing to leave the rest to Jesus Christ."

CAN'T SAVE A THIEF ON A CROSS.

The speaker declared that an intelligent conscience was the supreme guide in life and that God was too just and too merciful to leave the great majority of his creatures to the precarious mercy of Christian missionaries. "Every nation has its guide, the Chinese nation has not been without one. Confucius did not claim to have been sent from God; he was merely a philosopher who taught his fellows to live according to the golden rule. A child need not be taught the Christian Bible to distinguish between right and wrong. He knows it is wrong to steal from others, because he knows he does not want others to steal from him. We of the Confucian faith do not believe God sent his son to save men; we believe the Supreme Ruler has given each individual the opportunity and moral insight requisite to self-improvement; we believe the hereafter is a continuation of this life and that men whose characters are evil and perverse in this world will be evil and perverse in the next; we do not believe that a thief on a cross can be saved."

ATTACKS OUR CHARITY.

On the subject of police protection Mr. Foo said there were cities in China containing 250,000 inhabitants in which there was not a policeman. "In Chicago," said he, "there are thousands of them, and yet a man is not safe here in broad daylight."

Nor does American charity fare any better under the critical eye of the Confucian editor, who declared that our alms were so encumbered with red tape that the benefice was of little assistance to the beneficiary. "In China," said the speaker, "each man dispenses his own charity in his own way. We allow a poor, hungry man to eat at our house, but we do not allow him to take anything away. Such cruelty as you perpetrate here is unknown in China. To us the idea of men starving in a country where there is plenty of food is unthinkable, and yet you call China a heathen country."

Wong Chin Foo insisted there was a physical basis for polygamy and that the Supreme Being never intended a man should live with but one wife. The speaker added, however, that no man was permitted to live with two wives in China who was not able to support both of them and who would not recognize both of them in public and private. This, Mr. Foo declared, was not only a just system, but prevented the abuses designated in this country as the social evil.

Wong Chin Foo is an entertaining speaker and is confident that America is ripe for the introduction of Confucianism.

VERILY, WHAT NEXT?

Under the head of "A New Programme," we announced a radical new departure from the general routine of work assumed by the average Spiritualist paper. We do not follow old established usages unless we are thoroughly convinced that they are the best, which is very rarely the case. We established the original dollar Spiritualist paper, and introduced a new era in the line of Spiritualistic journalism. Others have followed after us, but in all candor the only thing in which they have equalled us, is in the price of the paper—one dollar.

We now have three books which we send out at a nominal cost to our subscribers: The two volumes of the Encyclopaedia of Death, and Life in the Spirit-World, and The Next World Interviewed. The three volumes will be sent out to those who remit a year's subscription to The Progressive Thinker. The Encyclopaedia of Death and Life in the Spirit-World, when ordered singly, will be sold at 50 cents per copy. The Next World Interviewed at 35 cts. Those who order the three books at one time will get them as follows:

Vol. I. of the Encyclopaedia	$ .45
Vol. II. of the Encyclopaedia	.45
The Next World Interviewed	.35
Total	$1.25

NO. OF PAGES IN EACH BOOK.

Vol. I. of the Encyclopaedia	400
Vol. II. of the Encyclopaedia	400
The Next World Interviewed	250

Each of these books is neatly and substantially bound in cloth, and printed on fine paper, and as prices go, are well worth one dollar per volume.

Bear in mind that this Library is being formed for the exclusive benefit of our subscribers, and all orders for one or more of these books must be accompanied with a year's subscription to The Progressive Thinker. To all others the price will be one dollar per copy.

Just think of the great good that will be accomplished by this plan which we have outlined. Tell your neighbors about it, and get them to subscribe for The Progressive Thinker.

CHINESE MOTHERS.

"It is curious how little the maternal instinct is developed in the average low-grade Chinese women. It is not at all unusual in China for mothers to turn their girl babies over to hucksters, who hawk them about the streets in a basket, selling them for the price of a spring chicken, perhaps. The babies are bought by mothers of infant sons, who rear them up as their future daughters-in-law."

Who shall say that the germ of a mighty social reform is not concealed in the last sentence of the above-quoted news item? Whence the discord in modern homes, leading to estrangements in families, to lasting feuds, divorces and protracted wretchedness? Does it not come from husbands and wives being reared distant from each other, with different surroundings, coming together in after life ignorant of the other's peculiarities and unwilling to tolerate them? If children were brought in close relation in infancy; were educated and familiarized with the manners and characteristics common to each, each learning to forget and forgive the little faults incidental to humanity, is it not probable they would be better enabled to make the journey of life together to its conclusion, without those heart-rending disruptions common to our Western civilization? Of course the peddling of girl babies would never be tolerated; but could not children before they have learned to reason be placed in contact and taught that their life-lines would run parallel, and that each must learn to make the other happy? These ideas are crude, and only suggestive. Perhaps there are objections not apparent at first glance; but it occurs to us that the subject is worthy of consideration. Possibly with all our traditional repugnance to the customs of the Orient, they have some which may be profitably engrafted on those of the Occident, and is not this one of them?

COOLING OFF.

Josh Billings told it this way:

"I hav known people who were boiling over with religion to cool off in a minnit, when they saw a subskripshun paper for painting the church, or for buying the minister's wife a nu sett ov white krockery ware."

PLANETS AND PEOPLE.

Those who are interested in astrological or occult subjects should subscribe for Planets and People. It has no equal. It is published monthly by F. E. Ormsby, at $2.50 per year, or 25 cents for single copy. Address him at No. 169 Jackson street, Chicago, Ill.

SOLON AND MARY.

A SEQUEL TO "Mary Anne Carew," Wife, Mother, Spirit, Angel.

BY CARLYLE PETERSILEA,

AUTHOR OF "THE DISCOVERED COUNTRY," "MARY ANNE CAREW," "PHILIP CARLISLIE," "OCEANIDES," ETC.

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CHAPTER II.

PARADISIAN GATES.

SOLON AND MARY VISIT SIR ISAAC NEWTON WITHIN THE HEAVENLY SPHERES.

A short time passed on; we busied ourselves in various ways, beautifying our angelic home, visiting earth, and the loved ones there, visiting our friends and children within the spiritual spheres; but of this we will not now enter into detail.

Our next visit, among the temples of wisdom, was to the one which we had observed, called, "Paradisian Gates."

As we approached this exquisite park, we found that it was enclosed, all around, by a pearly wall some three feet high by one in width. The top of this wall was covered with the finest and greenest of moss, from which sprang fine blue flowers innumerable; so thick were they that they drooped down in lovely sprays against the wall of pearl. At the foot of the wall, all around, sprung up flowers of all kinds, most gorgeous and beautiful to behold. All around the wall, within the enclosure, was a row of trees, perfect in every leaf and limb, from which depended apples of all imaginable kinds, perfectly exquisite in coloring, and they were hanging over the wall so temptingly near that we put forth our hands and plucked a few, eating some of them—and as we ate of the delicious fruit, it seemed that our eyes were opened, that is, the eyes of our understanding, and we were ready to drink in knowledge in a superlative degree.

There were many small gates, but only one main entrance; this was an immense arch of gold, fretted into exquisite symbols of fruit, and depending from the center of the arch was a large, golden apple.

The gate itself was of gold, set with flashing garnets, thousands upon thousands in number.

As we approached this beautiful entrance, the gate opened spontaneously, as it appeared to us, for we had not yet fully solved the power of attraction: we entered. A broad pathway, laid of silver dust, was before us, leading up to a quaint castle whose architecture seemed as old as time itself, yet so beautiful and grand, was it, that it is beyond our power of description.

The park within this enclosure, was a dream of heavenly beauty: spraying fountains, leaping cascades, grand old trees, arches of green foliage, bowers of fragrant vines, statues, great bronze lions, also horses and their riders of the same: such grand, magnificent beauty our eyes had never before beheld, and each figure seemed to tell a story of its own.

This old, old castle was irregular in form, with many wings; some here, some there, disappearing among shrubbery and reappearing at odd and unlooked for places; yet there was a central or main part to the structure, and towering in beauty upon the apex was a magnificent tree, wide spreading, whose branches were bending beneath their load of lucious golden fruit: apples, were they? Yes apples!

We ascended some garnet steps, to a broad terrace of velvety green; the great door of the castle opened and a gentleman descended the three steps of pearl which led to the terrace on which we were standing. He was rather short in stature and of slender habit. His hair was parted in the center of his head, hanging smoothly down on each side of his face to his shoulders, and of snowy whiteness. His head was as round as an apple, the forehead shining like polished marble. His eyes were precisely the color of the bluest of blue summerskies; the nose was straight and delicate with exquisitely cut nostrils; the cheek bones were slightly prominent, just tinged with pink; the lips were full, red and sweet; but for the mouth the face would have appeared almost too severe in its great beauty; not a vestige of beard was visible. He wore a loose robe, the color of a beautiful russet, which shimmered with his every motion. His smile held the sweetness and wisdom of heaven as he approached us with extended hand. The hand was very dainty but firm, and his clasp was quite powerful:

"Welcome! to Paradise Hall, dear friends," he said. "Will you come within? Knowing that you were on your way hither, we spread a banquet for you."

Thereupon he conducted us into a spacious banqueting hall, where was spread a table, and seated at the head, a lady, the very counterpart of himself; small, dainty, sweet and gracious: she bowed and smiled to us. Four others were seated at the table, whom he introduced as his nieces and nephews.

Reader, we suppose you have already surmised the name of the master of Paradise Hall? if not, let us enlighten you: "Sir Isaac Newton!"

A large, silver dish, heaped with golden apples, stood in the center of the table; a little bread, wine and water; this comprised the banquet.

Sir Isaac seated himself oposite his lady, while he motioned us toward two vacant seats at his right hand. Again his magnetic eyes, and smile, rested upon us, drawing our souls to his in wisdom's charm. He took an apple from the dish, raised it, by its stem, between his thumb and finger, in mid-air above the table, let go his hold, and the apple remained stationary, without support.

We gazed at it with much interest.

"Now, observe," he continued, pointing first in one direction, and then another; and, in whatever direction he pointed, the apple slowly, and obediently, followed. At length, when the apple was at a very great distance away, he motioned it to return: it obeyed, and rested on his outstretched palm.

"You see," he observed, "there is a power stronger than that of the attraction of gravitation; and, yet, it is an invisible power, as is, also, the attraction of gravitation; both are invisible powers, that is to say, to man on earth. By watching the fall of an apple, when I was on the earth, I discovered an invisible power, which I named, "The attraction of gravitation." I should have called it, 'Magnetic Attraction.' Since coming to this sphere, I have learned how to govern the magnetic attraction, as you see. This was the one great desire of my last days on earth; the wish being stronger than my hold of the body, it hastened my departure to the spiritual realms; and, even while there, I did not bring about the desired result—no; not until we became an angel," he said, bowing to his wife, "then these 'Paradisian Gates' were opened wide, and I was master of the long desired knowledge."

"When, on earth," he continued, "my ideas of a future life were vague, and indistinct: although, I conformed to the faith of my forefathers: but, I had long secretly thought, that, if there were a future for man, his life must be an invisible power, something like the invisible, secret power, which I had named, 'the attraction of gravitation,' nor, was I very wide of the mark.

"As I left my body, I found myself rising from the earth, instead of falling toward it; and my mind, at once, commenced to work on the much loved problem.

"Ah! by what invisible power was I rising, instead of falling? Certainly, if the attraction of gravitation held my material body to the earth, the same power must be attracting my spirit upward, for I could no more help rising than I could have helped my body falling? Then, certainly—I reasoned—there must be a spiritual earth corresponding with a material earth; for, as I am not in the body, and yet find myself with a spiritual body—as St. Paul truly said—then, I must certainly be gravitating to a world fitted to receive it? This gave me great joy—and I could go on solving the problem of the attraction of gravitation—and, while I was thus thinking, my feet actually touched, and rested, upon spiritual ground; and, of course, my dear Solon, you know all about the spiritual world as well as we do.

"Material things attract material things! Spiritual things attract spiritual things! The magnetic attraction holds the spiritual earths together! The magnetic attraction holds the material earths together! You also know that we have spiritual apples, as the earth has material apples; and, as an apple was the object which first turned my thoughts toward an invisible, but exceedingly potent power, the apple should still continue to serve me: but, the power which had been invisible to me, when on earth, was now visible; for, we all know, that magnetism is the power of attraction, and as pure magnetism is the clothing of the soul, or the spiritual body is composed of magnetism, of course, magnetism was now visible to me, and I found that my mind, or soul, could control magnetism; thus, finding this to be so, I desired to immediately return, that I might see this, heretofore, invisible power, which caused the apple to fall, likewise, held the earth together; and my soul willed, or controlled, my spiritual body back to the earth—and, oh! glorious, rapturous sight! I could now see the power which had attracted the apple to the earth.

"I paused mid-way between the spiritual and material earths, at a point where the great orb of earth was visible, and she appeared a pale amber ball, in form, very much like my favorite apple; it was the animating spirit of the earth which I now saw—a great ball of amber flame, in other words, a great ball of pure magnetism—and this was the secret power of attraction—the power which attracted and held all material atoms together—but, whenever this magnetic flame was liberated from materiality, then was it immediately attracted from the earth to the great magnetic zone, which is called the spiritual. I have always preferred to call it the magnetic world, or world of magnetism devoid of matter. Therefore, my dear Solon, as you well know, this apple, which I now hold on my palm is composed of pure magnetic flame. If once we thoroughly comprehend how to govern the magnetic flame, which is the spirit of all things, then can we make them obey our will; for soul, or will, as the dominating power, and, if strong enough, can accomplish most wonderful things. Those yet in earth life, work in, and with, the material: we, in this life, work in, and with, the spiritual. If those in earth life can build, and furnish houses, in, and with, material substance. We in spirit life can build and furnish houses in and with spiritual substance. All this, you know, my Solon, but all men, on earth, do not. It is high time they should, is it not? If men, and women, could but understand that heaven is illimitable, without beginning or end, and that within it existed all possibilities, they would be getting near a great truth, would they not?

"Man says, 'all things are possible with God,' thereby striking blindly at the truth, without comprehending the fullness of it. Man usually talks about God as though he had seen and measured him—knew all about him;—in fact, somewhat as a child talks about a fairy, telling one, with wide open, interested eyes, just what the fairy does, how it looks, and with what peculiar power it is invested; but, my dear Solon, after being here for all these years, I have discovered nothing higher than soul power! which we may term God power, if we will, or, will power, if we prefer. If I, when in earth life, discovered the power of attraction of gravitation, surely it had always existed previous to my understanding it in part, and if I have made myself acquainted with the higher law of will, or soul power, surely it has existed forever. Man says 'to the end of time,' forgetting that it is endless."

We all, now arose from the table, and went forth: Newton proposed that we visit the earth.

"You will observe," he said, "that we cannot make the slightest effort, or movement, without exerting this will, or soul power: how unreasoning for man to say that souls cannot return to earth after once leaving the material body, when the very act of throwing off the body frees the soul from an immense clog, and yet, the soul, while still dwelling within its prison-house, is able, through will, or soul power, to move the cumbrous weight, and, quite rapidly too, at times. If as much of God, or soul power, resides within us, as we are able to comprehend, what can possibly hinder that God power from moving, or going wherever it wills? Again, when man stands over his dying friends, while their souls are leaving their bodies, and he cannot see their souls, while thus being freed, although he must know those souls are in the room until they pass out from it, if they can thus be in the room without his perceiving them, what hinders them from being present at any other time they choose, without his perceiving them?"

By the time Newton had finished this sentence, we had arrived upon the earth, and all together, we formed quite a band, for some others, in sympathy with us, had joined us.

"Now," said Newton, "we shall be able to witness what God, or concentrated will power, is able to do."

We entered the Senate Chamber, at Washington. We there found a large conclave of souls, invisible to man, yet as real, and more to each other, as men are real to each other.

The question before the house was the signing of the 'Emancipation Proclamation.' Immediately, all invisible souls present, concentrated their united will power, and by this power were able to move and guide the wills of those within the body, in the direction they desired, and yet those within the body thought no power moved them but their own. The Proclamation was signed, and man had no longer power to hold his brother man as a slave, and there was great rejoicing in heaven, another fetter had been loosed, another error trodden under foot, and all the heavens were moved as with one accord, and hosannas were shouted to God—to God did we say? Yes; to God, or soul will power, which is God.

"There!" exclaimed Sir Isaac, "the invisible power has made itself felt to some purpose, and concentrated will power, or force, can accomplish wonderful things!"

Bidding Sir Isaac, and his party, adieu, Mary and I returned to our own beautiful home, in the shining city of angels.

"Solon," said my beautiful Mary, "the prophetic picture, which was shown me when I entered the Educational Hall for Ladies, has, this hour, come to pass. Glory be to God; or, as Sir Isaac truly said, all glory and praise be to Soul Will Power!"

"Then my sweet Mary, your prophetic soul saw this long before it took place?"

"Yes," she answered, "it was shown me, in a picture, impressed upon my soul, by the ladies connected with the Educational Hall.

(To be Continued.)

AT MANCHESTER, VERMONT.

To the Editor:—Our society is holding services of more than usual interest. The attendance is increasing and is greater now than at any time in recent years. This result has been reached through the efforts of an active committee, under the leadership of that veteran in Spiritualism, President David Thayer, ex-president of the New Hampshire Association, aided by the earnest efforts of Mrs. N. E. Burbeck, who conducted the services in September, and Mrs. S. C. Cunningham, who has occupied our platform several times more recently. These ladies in their different lines of work are favorites of a Manchester audience, and are always sure of a warm welcome.

Mrs. Abbie N. Beurcham, of Malden, Mass., was our speaker on the 29th of November. Her address was an able presentation of the claims of Spiritualism, and an eloquent appeal to individual conscience, and showing that the future of our faith will largely depend upon the conduct and character of its adherents.

The one address by Mr. Daniel White of this city caused universal regret that he can be so rarely tempted from the retirement he loves so well. Whether considered as a private consulting medium or as a public lecturer, Mr. White ranks easily first in Northern New England.

Our society is approaching the New Year in very hopeful spirits. We are united and prosperous, and a greater power for good than ever before, and notwithstanding the persecution of our brethren by the hoodlums of Boston, stimulated by a sycophantic press, working for circulation, we believe that people are tiring of merciless creeds and more than ever are turning to the light and hope and cheer of our beautiful faith.

M. F. C.

DUTY OF SPIRITUALIST SOCIETIES

To the Editor:—Can societies of Spiritualists, if wishing to be honest with themselves and the skeptical world, afford to clasp hands with wrong in any degree? This question arises in my mind as the result of hearing during the past few months, so much by way of excuse for the encouragement and support by Spiritualists and Spiritualist societies of mediums, who, in their own lives, show that which is evil.

Our philosophy teaches only the good, and declares that as we sow so shall we reap. Now can a society afford to reap the results coming from the employment (this being a strong recommendation) of a medium, howsoever strong in mediumistic power, whose life is not earnest, honest and temperate?

Can a society's need of funds, which the employment of a certain medium will insure, be the excuse for placing before the public as a teacher, (for are not our mediums, of what-so-ever phase, our teachers?) of our grand philosophy men and women who are not trying to live honest, worthy lives?

Of course charity should be exercised toward all; that is one of the very things Spiritualism teaches most strongly, but shall we let a false idea of charity blind our eys to acts in our teachers which show they are not honest at heart, and are not sincerely trying to show by their lives the result of their teachings?

Justice toward an unsuspecting public, toward all sincere and worthy mediums, and toward ourselves demands that we do not harbor, under the protection of our societies, those mediums who are not trying at least to live right; and the possession of mediumistic power should never be the excuse we give for employing such a person to advance our cause.

Spiritualism will not prosper as it should, while we thus hold any part with dishonesty and lack of integrity.

EVA LYNN CALMERTON.

INSPIRED OR SPIRIT HYMNS.

To the Editor:—Mrs. Van Luvin's idea about inspired or spirit hymns for Spiritualists is all very proper and good, but most of the poetical inspirations we hear are generally about third-class. It seems a common mistake to print them as given when a little touching up by the hand of an expert would be a vast improvement. We seldom read a newspaper poem of any kind we do not think we could improve, and it is our practice to select those which please us and remodel them for our own reading. Two heads are better than one, and so might a dozen accomplish results still nearer perfection. If it takes a commission to revise the Bible, so do most other articles of manufacture go through the hands of specialists, the blocker out (of ideas), the modeller (of form), the finisher (of words), and the polisher (of style). Because a poem already bears a personal signature is no reason why it should not be repolished. The probability is that the writer would not object to the appearance of a French polish over his own signature.

H. RICE.

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SPIRITUALISM SCIENTIFICALLY DEMONSTRATED.

BY PROF. ROBERT HARE.

HIS REMARKABLE RESEARCHES MADE IN THE EARLY YEARS OF SPIRITUALISM.

Directly Edited and Revised by Him, Now in Spirit-Life.

INTRODUCTORY.

The position taken by Professor Robert Hare, was of deep interest to me, and his unsought coming to me with messages from spirit life, from time to time, have been occasions which I treasure in memory. When he recently came and expressed a desire that his Researches should be prepared for a wider publication than they had ever received, I most willingly consented to do whatever was in my power to further the matter. His great work on "Spiritualism Scientifically Demonstrated," the last edition of which was published in 1855, or more than forty years ago, while the "Rochester Rappings" were a by-word, and the vaguest ideas of spirit were current, has been long out of print and copies rare or impossible to obtain.

That the present will be interested in the work of a past generation; how the new ideas of spirit, which were to completely revolutionize the old methods of thought, were received, there can be no doubt.

The discovery of the law of gravitation did not more completely change the views of physical scientists; the coming of the theory of evolution more completely revolutionize the study of living beings, than the new ideas of spirit swept away the old. Before, spirit was an insolvable enigma. Ghosts stalked in the moonlight of midnight, and houses were haunted. There was not a single word of knowledge from the other side of the grave. With it, and all became clear. There was a continuous evolution, and the supreme reign of law, from which the highest angel found no escape.

In this revision of Professor Hare's Researches there has been no material change. Some unessential passages have been omitted, and transpositions have been made, that the reader might have the full presentation of the subject at once, and not at several different times. The reader will be also interested in the narrative of manifestations gathered from other sources, representing the status of the cause in its early years. These statements have not the value they would have were they surrounded by safeguards, but they are all similar in character, which, by the law of internal evidence, gives a fair warrant of their truthfulness. It may be incidentally mentioned that this unity in the character of the phenomena and the teachings indicates a common and higher source, and could not exist were mediums independent and actuated only by their own impulses.

HUDSON TUTTLE.

PREFATORY—BY PROFESSOR ROBERT HARE.

It is with a peculiar feeling that I again enter the sphere of earth-life and review what I have done in that sphere of existence, almost forty years past. I have been a student these years, and have been well rewarded for the little light I received and dispensed the last years of my mortal life. Those who scoffed at me then I have received into this life, and they have found that seeing has been knowing, and that their materialism was a broken reed, and at the time needed most, failed them altogether.

I am glad to be able to do what I ought to have done at first—publish my researches and facts by themselves, and not mingled with a mass of theological disquisitions. I was, I confess, bewildered by the light of the tremendous revelations made to me. My old beliefs, or want of beliefs, were swept away and like a great flood the new swept me away. Like a pendulum drawn too far on one side, I swung too far on the other, and accepted Spiritualism as an evidence of doctrines I had been obliged to reject but was inclined to because of early educational prejudice.

I desire the more to present these pages at the present time, because the investigators in the same field, which they have, however, renamed "Psychic Science," arrogantly ignore everything previously done, tacitly claiming originality of investigation, and that no one has previously investigated by scientific methods. I wish to show these that in the early years of Spiritualism, before it had become more than a few bewildering manifestations, I had made as careful research as I had ever made in any walk of chemical science, and arrived at favorable conclusions. I might have done better, and been continuously more accurate, but after I had determined the matter I did not demand test conditions to satisfy the incredulous.

My soul throbbed with the light of the new revelation, and standing as I did on the borders of life and death, all the world had little significance compared with the grandeur of the infinite possibilities of the spirit.

ROBT. HARE.

BIOGRAPHICAL SKETCH OF THE LIFE OF PROFESSOR ROBERT HARE.

When, in the early days of Spiritualism, Prof. Robert Hare boldly announced that after patient investigation he had arrived at the conclusion that the phenomena were genuine, a great sensation was created among the members of the many scientific associations to which he belonged, and the halting laity, who hoped the new revelation of the future was true, took courage. Living, as we do, at a time when Spiritualism is received by millions as the scientific basis of a future life, we cannot appreciate the heroism required in a scientific man, at that time, to renounce the good will of his fellow members and the opinions he has held life-long, for the scorned and sneered revelations of mediumship.

He had, however, in his scientific researches, stood on the threshold of new realms, and devoted his life to the discovery and heralding of truth, and he was not derelict in this more mysterious field.

The boldness with which he espoused his conclusions, in his advanced age, when like a sheaf of corn, crowned with the golden promise of autumn, ready for the harvester, Death, cast a shadow on his world-renowned name, and it is sad to observe the faint praise and narrow place given his noble life in consequence, by those who previously bowed to his always valuable and original conclusions. He remarks that his real life began with his acquaintance with Spiritualism, for he could not accept the narrow creeds of the churches, nor the miracles as evidence, and was driven to infidelity. The facts of Spiritualism and its philosophy entirely satisfied him as to the existence of man after death. This late-found truth was the joy of his last years, and led him, with a gentle hand,

"Into the land of the Great Departed,
Into the Silent Land."

There is, according to Comte, a regular development of the race through three stages: Theology, metaphysics, and the positive; and every individual passes through these successive stages. The child is naturally a theologian, and if caught in the meshes of a creed, remains such through after life. If allowed normal growth he becomes, in youth, speculative, and, at maturity, a positive thinker.

Prof. Hare reversed this, and if there be a regular order of progress he furnishes a notable exception to the rule. He says: "I am now more than ever a theologian; and my first publications touching that subject date after the attainment of three score and ten."

Robert Hare was born in Philadelphia, January 17, 1781. His father was an Englishman, of gne intellectual powers, and his mother was a member of a noted Philadelphia family. He early evinced an inclination to scientific pursuits, and when only twenty years of age, invented the oxy-hydrogen blowpipe, for which he received the Rumford Medal from the American Academy. In 1806 he received the degree of M. D. from Yale, "honoris causa," and in 1816 from Harvard, in which year he invented his calorimeter, a form of galvanic battery by which intense heat is produced. In 1831 he introduced a new process of sub-aqueous blasting, and subjected it to successful experiments.

In 1818 he was called to the chair of chemistry in William and Mary College and to the same in the University of Pennsylvania, which he filled for twenty-nine years, with distinguished honor when he retired from that university to pursue more uninterruptedly his chemical and editorial studies. His contributions to literature during this long period are almost countless, and cover a wide and diverse field. His "Memoirs on the Blowpipe," which gave him a wide reputation among scientists, had been preceded by a great number of essays on religious and political topics. In 1810 he published "Brief View of the Policy and Resources of the United States," in which was first advanced the theory which has since received great attention, that credit is money. He subsequently made over one hundred publications, mostly on chemistry and electricity, intermingled with political, moral and financial essays.

Among his mechanical inventions may be mentioned the gallows screw and countless modifications in chemical and electrical apparatus. He also originated many new processes in chemical analysis and toxicology. His apparatus he bequeathed to the Smithsonian Institute, in which he had great interest. He was an honorary member of a great number of scientific associations.

In form and features, Professor Hare was the old Roman stamp, a man of unflinching rectitude, with a most powerful physical body, strong and always well trained. He had a large head, with marked development in the regions of perception and reflection. Prominent infidel as he was, and hence conspicuous to criticism, he held an unblemished reputation, and was both revered and loved by all who knew him.

In 1853, Professor Faraday, who was his intimate friend, published a letter in which he attempted to explain rapping and table-tipping as the result of unconscious muscular action on the part of the person with whom the phenomena were associated "and the result of galvanic accumulations which exploded."

Prof. Hare published a letter in which he said: "I entirely concur in the conclusions of that distinguished experimental expounder of nature's riddles." The attention of some prominent Spiritualists having been thus called, they invited him to a circle where he became deeply interested, and determined to test the manifestations in every possible manner, and for this purpose he constructed a great number of expensive and ingenious apparatus.

He saw at the moment the vast consequences involved, and wished to make still stronger test conditions. The circle declared this as an exhibition of an unconquerable skepticism, and a gentleman declared him incapable of conviction. Here the wide difference between ordinary and scientific culture is clearly discernible. This gentleman, from his standpoint, regarded the evidence as overwhelming, while Professor Hare saw in it a single fact, and he wanted a series of still stronger facts to render conviction absolute. A lady said she "should not deem it worth while to sit for him again." A few days afterwards, he, having perfected his apparatus, this lady gave him a seance, with great success.

All scientific men who have honestly investigated Spiritualism have acknowledged its truth, and the more thoughtful and accurate their researches the firmer have been their convictions. Professor Hare was among the first to bring the experience of science to the investigation, and they who have come after have pursued his methods, and added little to the value of his tests. His researches are unique in the annals of Spiritualism, with those of Professor Crookes, who really repeated and extended the same. Facts, surrounded by test conditions, are the only evidence of scientific value. No man was better prepared by scientific training to undertake the task. His experience extended over a long lifetime, and his accuracy and acumen had won him a world-wide fame. If his conclusions are received, as they would be in any other department, it must be admitted that he has fulfilled his promise to give a scientific demonstration.

Accustomed to a courteous hearing and eager attention, he was disappointed by the manner it was received by his compeers. He expected that it would be received with the same candor and interest his other works, in fields, to him less interesting, had been. He says: "Had my conclusions been of an opposite kind, how much fulsome exaggeration had there been founded on my experience as an investigator of science for more than half a century."

The various apparatus employed may be considered as modifications of that first described. The main feature of them all was to so direct the force moving the table as to conceal its manifestations from the circle and medium.

All these instruments were modifications of the dial, the movement of a table being imparted by a cord to an index moving over the alphabet.

The dial planchette, or psychograph, is a condensation of all these contrivances, which are complicated and expensive, and by it the impelling force is imparted to a little revolving table or disc, direct, and this carries the index pointing to the letters.

It was while going over the ground of Professor Hare's experiments that he suggested, in a communication, this improvement or simplification, and the results I obtained were so satisfactory that I had a few manufactured for friends, and the demand became so great that they were placed on sale. It must be, however, held in mind that none of these instruments will give messages as with the certainty of a machine. They require essential conditions, which must be given on this side to enable our spirit friends on the other side to employ them.

The latter instrument conforms to a condition which Professor Hare found to be beneficial, the medium being able to see the index and alphabet, although his devices were nearly all for the purpose of preventing this. If it is thought desirable for the medium not to see the alphabet, a screen can be readily placed between his eyes and the disc.

When tables and objects move without physical contact, and mediums are lifted high in the air, it may be thought unnecessary to resort to any special apparatus to prove the power and identity of the spirit intelligences. It is, however, just as necessary. The objection of hallucination can not be urged against the balance, or rascality deceive with the concealed disc. If Professor Hare had made his index self-registering, so that he could not himself see the communication until finished, every objection would have been removed.

Had his method been rigorously adopted by all investigators, the cause would have been spared the odium and disgrace of a host of frauds and impostures.

The dark circle, unguarded by test conditions, is a hot-bed of trickery, and however startling the phenomena observed, they are useless as evidence.

After almost a half century, we have returned to the method which Professor Hare saw with quick discernment to be necessary, and are preparing to build the science of Spiritualism on a sure basis, by scientific methods. During the last two years of his life he became conscious of mediumistic powers, and his hands were moved by the invisible beings in such a manner as to convey intelligence to him. During the last year and up to the time of his last illness, he was engaged in some very interesting chemical experiments in regard to changes in the metals and their passage from one hermetically sealed glass to another, but death prevented their completion. A few weeks before his death he conceived the idea and set himself to actualizing it, with his usual invincible determination, of bringing together a large group of mediums for the purpose of producing such positive and unmistakable phenomena as not only would startle, but convince the world of the truth of Spiritualism. These and many other great plans he had formed were destined never to be finished by him. His mind remained strong and vigorous, but his body succumbed to the exigencies of old organic forms.

With almost inconceivable prejudice a writer, in the Cyclopedia, made the following statement:

"During the last few years of his life, while most of his faculties retained their original vigor, others, either through the effect of age or long-continued application, appear to have been somewhat weakened."

In what way did this weakening appear? The biographer says: "He was induced to attend one of the exhibitions of what is called a medium; and having received, as he thought, correct replies to questions of which no one knew the answer but himself, he became a believer in spiritual manifestations, and with his characteristic fearlessness in advocating what he considered to be truth, he lectured and published on the subject."

Because he was not afraid to believe and avow what was proved to be true on such a subject, his biographer was biased to say that some of the strong man's faculties appeared to be weakened. We deem it more fair and just to say that "his characteristic fearlessness in advocating what he considered to be truth" was still possessed by him in its full vigor, and that it was this trait which nerved him to push investigation, fearless of consequences, and to proclaim the results openly and boldly. The time will come when his fancied weakness will prove to be his greatest strength—will be seen to have pushed science into a realm where his fellow-scientists were too feeble—morally, at least—to accompany him."

During his last illness he was cheered by the presence of his spirit friends. He retained all his intellectual vigor to the last moment, when his physical body yielded to the approach of age and disease, and his noble spirit was released to go forth into the fields of science and philosophy unfettered by mortal conditions on the 15th of May, 1858.

(To be Continued.)

PRIESTLY ARROGANCE.

Washington, the Capital, has a bishop of the Episcopal church. His name is Satterlee, or, as he is called, the Right Reverend Doctor Satterlee. Being a bishop at the Capital, and his province the surrounding country, he exalts his position as the Pope of the American Episcopal Church, by taking on airs and arraying himself in a manner unheard of in that high stepping church. His robes and vestments and priestly toggery do not satisfy him, and he has invented for himself a coat of arms. He has quartered a shield, with gold, red, white and blue. On the right half he has the coat of arms of George Washington; on the other half the arms of the Protestant Episcopal Church. Above the shield is a mitre and a crown, below is a Latin sentence. He has this coat of arms emblazoned on the regal chariot in which he airs his highness, on the chair in which he sits at church, and on the paper on which he writes. He designs to erect at the Capital one of the most gorgeous cathedrals and keep pace with the magnificence of the Catholics.

If Christ should come to Washington, followed by the outcasts, the tramps and beggars, with the magdalenes of the town surrounding him, what a snubbing he would get from Right Reverend Doctor Satterlee's servants? He would be arrested for "getting on the grass," and lodged in prison.

Almost nineteen centuries since the reform against selfishness, avarice and heartless pride, and the culmination is in the bishops and priests, in magnificent churches, robed in silk, with crowns on their heads, crosses sparkling with diamonds, sumptuously fed, while the people not only hunger and starve for bread, but spiritually starve for the truth, receiving only the husks of dead creeds.

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SAMUEL P. PUTN

A FEW THOUGHTS

In Reference to Samuel P. Putnam and His Death.

To the Editor:—Observing in your valuable paper the distorted statements of the Chicago Journal about the departure of Samuel P. Putnam, and Miss May Collins, and also noticing that the most of the daily papers, anxious for news, whether true or false, hastened to present the case as cooked up by the fertile imaginations of reporters, I take this opportunity to try, to in part at least, set the matter before your readers as nearly correct as possible. The newspapers working so hard to make a scandal out of the case remind one of the donkey that picked up the courage to kick a lion. The lion was dead. If Mr. Putnam was here in the flesh I think no paper would dare to make some of the charges which have been made.

I became personally acquainted with Mr. Putnam in the seventies, and have never lost sight of him or his work. He was not the man to commit suicide. He was full of life, happy, good natured, jovial almost to a fault.

The last several hours he spent on earth before he accompanied Miss Collins to her room, he spent in my room and the room adjoining me. In fact I carved the meat at the last meal this couple ever ate. Mr. Putnam partook very heartily of roast beef "blood rare," as he called it; Miss Collins ate a hearty supper, but did not taste the meat. Meat was for other people, but not for her to eat, so, she said. Mr. Putnam was what might be called a thoroughly healthy man except that he had lost the sense of smell; this may in part, account for his asphyxiation. He could not smell the escaping gas.

I said I carved the meat. I also passed the food around, but did not eat; I had been to supper. When I refused to partake of the good supper prepared by Miss Louise Minchen, Mr. Putnam took up a bottle of Claret saying, "well, if you won't eat you must drink a toast; this is fine, pure, California Claret." I permitted him to pour out a very little of it and gave him a toast, which did not seem very funny to me, but it made him laugh more heartily than I ever laugh. The toast was:

"Samuel P. Putnam, may every hair of your head turn to a candle to light you through purgatory."

Mr. Putnam had not been out to a meeting, as the papers stated. He had been at our residence, in Stoneham. He and Miss Collins and a young lady from New York, took the 6:15 train to Boston, and I understood that it was their intention to go to the theatre that night. They undoubtedly reached her room not long after seven o'clock. He had not even taken his overcoat off; she had partly changed her wraps, I believe.

There were two gas jets; one for a light and the other for a gas stove. These jets were so close together that one was liable to turn the lower one in turning the upper one. This was done.

Mr. Putnam, being deficient in the sense of smell perhaps never knew what was the matter. Miss Collins evidently discovered the situation, and tried to get to the gas but she was too late; she was overcome and fell on the floor bruising her head. There is evidence that she moved around considerably. Mr. Putnam seems not to have moved until he fell on the floor.

Mr. Washburn, once editor of the Boston Investigator, delivered a fine and very just eulogeum on Mr. Putnam, on the occasion of his funeral. The body was cremated.

I am sorry to record that Mr. Watts and Mr. Foot, of England, refused to accompany the New York friends to the funeral, mainly on the ground that it would compromise them. Such illiberal Liberalism as that will do to accompany some of our unspiritual Spiritualists. I am glad that I have no respectability to lose in paying a farewell tribute to those who have spent their lives in trying to elevate the world out of its superstition and ignorance. The newspapers, under the influence of church power, supposed they had found an opportunity to hit Liberalism a blow, and undertook it; it seemed to me the especial duty for every lover of liberty to be there, and, at least, by their presence try to stamp out any false scandal the enemies of Liberalism might seek to circulate. At the moment when these great Liberals, whom Mr. Putnam had been instrumental in getting to come here to work for liberalism should have placed themselves in the breech they joined forces with the enemy. The more such Liberals as that we have in the country the worse for the cause. This judgment may seem harsh, but it is just.

I was only a little acquainted with Miss Collins. I had often read and heard of her, but I never saw her until a little more than a week before her death. I talked some with her, and I acknowledge she impressed me as an honest, noble, intelligent, modest, sweet Kentucky girl.

I was well acquainted with Mr. Putnam. I have held many meetings with him. While he may not have been what the world calls a saint, he was an honest man; and in my estimation that is better. He hated cant and hypocrisy. He loved his work and did it well. Not six hours before his death he told me his plans for the immediate future.

He was not a Spiritualist, nor was he opposed to Spiritualism. He was what the world calls an Agnostic. He said: "If there is another world, I am glad of it, and shall be there." He attended the Spiritualists' National convention in Washington. There he said to me: "I have really no time to investigate Spiritualism. The church has taken many of the people's liberties from us and will take more unless we fight for them. There is so much to be done here and now, that I have no time to attend to the things of another life until a few more of the wrongs of this life have been righted."

In San Francisco, I held a discussion with Mr. Putnam. We had a very large and greatly delighted audience. In that debate he was, as he was everywhere, a perfect gentleman. In the debate he did not deny Spiritualism. He only claimed that the evidence was not sufficient to prove it to him.

Brother Editor, this letter seems rather long but it seemed my duty to enter my protest against defaming those who can not defend themselves.

Stoneham, Mass. MOSES HULL.

SOME SAD REFLECTIONS.

To the Editor:—I have just returned from the grave where the remains of my one friend and sweet companion was laid to rest last May. As I sat there plucking dead leaves from the geranium vine, with the brightest of all bright skies above me, it was a time for pleasing thought and memories to be in the ascendancy, but such was not altogether the case.

When one has passed through an experience which deprives him, one by one, of all his former friends, and hardship almost unparalleled, made harder by repeated sieges of sickness, running repeated sieges of sickness, running through a course of years, seems to prevent the making of new friends; then it is that the fangs of fate seem fastened into the very vitals of body, soul and spirit, and all our being partakes of the virus in some degree. Even Hope, that bright messenger of promise, flies with languid wing across the threshold, and her messages become few and far between.

Having made up my mind many years ago, that the one abiding consolation when all else failed on earth, should be the purpose to benefit the race of man as best I can, by doing all the good I can, I struggled desperately to key my courage to the proper pitch, about the time that health and friends and all were gone, and my darling angel wife slipping away from me day by day! Of course such an experience knit us all the more closely together, and made us more absolutely indispensable to one another, and the more emphatically this became true, the more dreaded became the inevitable. All these thoughts have passed through my mind many times each day since her second birth has left me so completely alone.

It is my purpose at some future time, to mention a number of events in the unwritten history of her life, particularly incidents of her mediumship which has never been excelled since modern Spiritualism first became known to the world. Her full name is Eliza R. Cotton.

As I sat by her grave, this morning these words came to me, which I placed on the little wooden board which still marks the spot where her body lies:

Your wealth of sweet, unselfish love,
Which found no perfect home on earth,
Triumphant in the second birth,
In dazzling brightness dwells above.
Your blessing with your latest breath,
A radiance shed on all around you,
And from your home where love has crowned you,
Your message comes: "There is no death."

THOMAS H. B. COTTON.
Ventura, Cal.

ABOUT DOLLS.

The National Museum at Washington, D. C., has now practically completed a collection of the dolls of the world.

Dolls in all countries are faithful counterfeits of living human beings.

The little daughter of the hunting Indian will have a boy doll, who is sent off with bow and arrows to get something for the girl doll to eat.

Esquimau girls have dolls carved from the ivory teeth of the walrus.

New Mexican children are taught religion through the medium of dolls—there being no books.

The most elaborately carved dolls are those of the Haida Indians, of the Northwest Coast. These Indians carve whales out of wood. The body of each whale is hollow, and inside of it is a wooden man. The man is Jonah, and the whale is the Scriptural cetacean. It is presumed that the Haidas got the story of Jonah from missionaries. The puzzle is to imagine how the carving was accomplished so as to leave the man inside of the whale without cutting the latter open. Jonah is plainly visible through slits in the sides of the whale.—New York Herald.

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HARMONY.

And Its Beneficial Results.

AN ADDRESS DELIVERED BY MRS. NORIE LEE CLAMAN, UNDER THR INSPIRATION OF BROTHER JOHN.

There are a great many subjects that we might take up at this time and deliberate upon, but there is one special subject upon which I wish to speak tonight, given in by a dear soul who yet lives in the tabernacle of clay, but who is not present. The subject is "harmony."

"Except a man be born of the spirit, he cannot enter the kingdom of God." To me this a beautiful subject. To me this has a great bearing.

First of all, in order to become acquainted with the spiritual part of man, let us search well ourselves and find there a solid place and build upon a great foundation, so that as time rolls on the structure built by you of to-day will not crumble to dust. In every age there have been advanced ideas brought forth. There have been schooled theologians; there have been diviner teachers, allow me to say, than the ordinary mind was competent to understand, who have come along, little by little, the great evolutionary plan with you in thought, and brought you to where you stand at the present time.

We go back to the time of Martin Luther. At the time Martin Luther lived here the world was in a disorderly chaos. His work was brought to the front for the betterment of the race, for the education of mankind, and he has left footprints upon the sands of time that will not be wiped out. So with the Jesus of Nazareth. He was born under good conditions on this material plane, and he had a wonderful work to perform. He did not do as human beings of to-day do. He put into practice the principles of harmony for the betterment of the human race. And if the human race upon the material plane is benefited, is helped, what will the condition in the next sphere be? Nature teaches you to-day that all is progression, all is evolution. Nature tells you that everything that moves, that is, is a part of this great divine whole. Nature shows to you the crude condition, and so does it show to you the beautiful, the bright, the lasting. It shows to you all sides of all things, if you only will but seek and pay attention.

Let us see for a moment. There never has been a time when there was so much need of spiritual freedom as at the present time. What has done this? There are various reasons, says one great divine of to-day. The air is full to overflowing with lies. The breath that you breathe is full of licentiousness, is full of injustice. What is the result? The human family has put it into practice. It has made out of this great safety-valve, the human body, an abusive habitation, instead of the helpmeet which should work together with the ego and the soul. Ego, soul and body—three in one—one in three.

The great minds of yesterday are not dead. Shakspeare lives to-day. On all hand is life. The man of to-day and the soul of yesterday, cannot put under foot or trample out of sight the light incarnate in every thing that is. Take the grass from the ground. The hot rays of the sun dry it and wither it up. Trample it under foot, and it turns to chaff. The winds carry it about as dust. "It is gone," you say. "That is all." Ah! no. Every little particle of that crumpled and dried grass which seems to you dead, brings forth new life again. Nothing is lost, all is life.

The condition under which the human family has been laboring for the past ten or twelve years has been a tremendous one. Ignorance has been brought out. Abuse has been distributed abroad. Children of lust have been born, and children of love have been forgotten. In space, just a little step away, only a thin veil intervenes; it has been well said, just a little piece off are the spheres toward which each of you are traveling. Every act, every word that is delivered, every expression of thought given here, pertains to the spiritual part of man just beyond this thin veil. Because of unfoldment, because of education, the intelligences just beyond the veil are bringing to old mother earth that beautiful spiritual light which said: "Let there be light, and there was light." They are displacing the gloom of ages gone by, instituting in the souls of the human family freedom of thought, and placing them at-one-ment with self; driving out skepticism, that foul disease of infidelity; and skepticism is making a great background for the picture of truth that is being unfolded from time to time from this altar to you.

All over this land are those who have been striving in orthodoxy for light, not being satisfied with the conditions of the church, and yet because of popularity, because of a foolish name, because of position, have kept silent. But the windows of truth have been flung open. No longer must the human family be satisfied with theories. Facts which can be proven are all that to-day can bring restfulness to the tired brain of the orthodox mind.

In every one of you is a spiritual understanding. As children the growth began in you of the incarnated conditions given you by the mother before birth, and they creep out and show themselves from day to day. The little children to-day understand that all is joy and happiness. They see no wrong in anything because of being in harmony with self. Man in his great avariciousness, by his planning and drawing to himself individual ownership of property, has trampled under foot the laws of God; has set himself up as master of all things, turning a deaf ear to reason. The air which you breathe is rent with the cries of dissatisfied souls who have passed into spirit life. Some of them are your spirit friends, perhaps, who are breathing back into your nostrils their disappointments. The air is full of anguish because they did not do unto others as they would have them do unto them. Because of individualism, because of selfishness, they have made for themselves a bed of thorns. And yet learned men, after having studied for years in this or that great college and taken out long diplomas, will stand with hands folded so, and say to you: "Live as you will, the blood of Jesus will make you white as snow."

Oh! friends, listen a minute. Pay heed to what I have to say. The murder of any one will never make your sins as white as snow. You are your own savior. You are your own punisher. No blood spilt on Calvary, nor any where else, will wash your sins and make them white as snow.

Two children sit side by side in school. One child places his mind upon his lessons, and the other one whiles away the precious time in idleness. Recitation time comes. They go to class. One child recites, enjoys the lesson, passes his examination and goes on to higher work, while the other child, who has wasted the golden opportunities given by the higher power—not by man—sits in blank stupidity and astonishment. The teacher is not to blame. But I will tell you who is to blame for something very nearly related to the illustration which I have just made. We cannot speak the truth too plainly to each other. It is this: The mother of to-day who has it in her power to bring forth good seed, and idles away her time, incarnates in to the unborn child idleness. I fear that when her times comes in the spheres of immortal life, she will be called upon to account for the stitches she has dropped in the days gone by.

This is one reason for the condition of the human family to-day. Fashion licentiousness, and many other things, too numerous to mention have come uppermost. For because of these things, children have been born of the flesh into the flesh without seeing anything of the spiritual. "As thou hast sown, so shalt thou reap."

Dear friends, you cannot afford to abuse the Christ-like principle living within each one of you. You cannot afford to turn a deaf ear to truth any longer. I hear, I can see, I know that the time is near when through the processes of evolution, through education, souls who have passed to the immortal life will have been redeemed from lower conditions, and they will come bringing peace, love and harmony, as many are already doing to-day, impressing laws of truth upon your brains which you are putting into practice. You cannot stand any longer in the thoughts of the past. You cannot depend any longer upon the creeds made by man to satisfy you. You must wash yourself in truth, and you will be white as snow. You must be of the spirit spiritual. You must seek first the kingdom of heaven. Look within for the light which shall shine. Allow the windows of your soul to be hoisted. Remember all is life in this great boundless universe, and man is the great magnet of the whole. Man is a part and parcel of the whole, working in this to-and-fro current of evolution for his own advancement, for his own upbuilding, for his own enlightenment.

To-day comes the voice from the sphere where the dear little children are playing, living as one family in truth and love, saying: "Become acquainted with the inner man. Put yourselves in harmony, in vibration with the law which the great life eternal has incarnated in you; for the great power which has been, is now and ever will be, the law of attraction, is God over all of you." It brings peace, and the vibrations of harmony and love and freedom of thought are already beginning to be felt all over this material plane. And I want to say that it behooves you who are searching after the truth to become as little children in truthfulness to self. Put yourself in that condition of harmony that as you go upon the street or about in your home, those who meet you may feel the vibrations extended by you to be those of peace and love. You may be unconscious of it, my dear friends, but every minute of your life you are throwing off vibrations. Some one is being either benefited or destroyed by the elements you possess. Can you not see where you are your brother's keeper? Can you not see how necessary it is to be spiritual, to allow the God within you to speak, to allow the vibrations of love to be extended from within you. Let peace, let harmony, let love be your watchword. Get ready for this great change that has already made its appearance.

Well enough it has been said that one educated mind in truth is worth more to a country than an army. The army destroys, but education builds up. The putting of a soul out of the body, the sending of a spirit into space by a rope around the neck to pay a penalty—oh! friends, it does not pay it! It only sends another soul in a cramped undeveloped condition into space for those who have passed into the other life to deal with, to work with, to educate.

You who are mothers to-day see well to it that the seed which is sown is good seed, that it grow not tares, but that the harvest be a golden one. For as you sow, so also shall you reap. Let there be light. This is the light of truth. This is the knowledge of immortal life I come to proclaim to you. And as time rolls on the curtains will be pushed back, and light will displace ignorance, and man will no longer seek to take the reins in his own selfish hands. He will have freedom, he will have love in his soul.

Pray for that light; live for that harmony; put yourselves in tune with self; and ere the 1900 year comes, the education which has already been begun will be put into practice by you. Be you of the spirit spiritual; then so shall it be.

REPORT OF N. S. A. CONVENTION.

To the Editor:—Permit me to state through the columns of your valuable journal, that the report of the National Spiritualists' Convention, October 20, 21 and 22, 1896, S. E. 49, will be out of press about January 10, 1897. Single copies will be sold as heretofore, at twenty-five cents each.

Of all the convention reports thus far issued, that of 1896 is by far the most valuable. It contains the reports of the president, secretary, treasurer, and all of the standing and special committees, communications from friends at home and abroad, as well as a series of valuable reports as to the standing of Spiritualism in foreign countries.

Orders will now be received for one or more of these reports. Societies are urged to purchase them in large quantities for sale or distribution at their meetings. All friends of the cause are respectfully requested to purchase these valuable reports. They will make valuable New Year's presents to your friends, and the small sum they cost you will be of great service to the N. S. A.

Readers do not forget the needs of the N. S. A. in your Christmas and New Year's gifts. Purchase these books, help the N. S. A. to scatter the truths of Spiritualism over the land, and ask your neighbors to join you in the good work. Now is the time to send in your subscription, not only for 1896, but for 1893, 1894 and 1895; all for sale at the same price. Address all orders to Hon. Francis B. Woodbury, Secretary N. S. A., 600 Pennsylvania avenue, S. E., Washington, D. C.

Very truly yours,
H. D. BARRETT.

How is your liver? If torpid, drink Golden Laxattve Coffee. 50 cents by mail. Golden Laxative Coffee Co., Ayer, Mass. 373

"Principles of Light and Color." By E. D. Babbitt, M. D., LL.D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here garnered and made amenable to the well-being of humanity. Medical men especially and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, $5. It is a wonderful work and you will be delighted with it.

GENERAL SURVEY

The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Communications must always be accompanied by the full name and address of the writer, or no attention will be paid to them.

Geo. F. Perkins writes: "Would it be a good idea to suggest to the Spiritualists of Chicago and elsewhere, that we are altogether too conservative and unmindful of each other's needs, desires and welfare in general? For an illustration, let us consider that Father Williams, a good, faithful, kind-hearted and loyal Spiritualist, lately passed on, and not forty Spiritualists, among the leading ones we mean, knew of it until after his body had been disposed of, and then only through The Progressive Thinker the following week. I should have been glad to have tendered my services at either his sick-bed or at the last rites of the departed brother. And I suppose there are a thousand more Spiritualists in Chicago of the same opinion. We are settling down into an alarming condition of don't-care-a-tiveness; becoming like the pig which grunts, if disturbed in his sleep. We are ready to grunt out our displeasure, but not willing or thoughtful enough to search for opportunities of bestowing kindly thoughts and deeds upon our fellow-man."

The Truth Seeker of New York, says: "The death of Samuel P. Putnam, president of the American Secular Union and Freethought Federation, removes from organized Freethought in this country its central figure. Almost twenty years of strenuous, faithful labor fitted him for the position he held, placed him in it, and made him secure in its occupancy. Therefore, whatever may be the depth of personal grief due to his untimely removal from among the friends who prized his comradeship so highly, the cause of Freethought suffers still more deeply. There were two Putnams in one—our companion and associate, and our redoubtable champion. Who, in the latter capacity, shall join executive ability with such devotion and intellectual powers as his? All the plans for organized effort of a national character among Freethinkers were Putnam's plans, and he has been looked to as the one to carry them into execution. His death leaves an almost irreparable breach. Still the Liberal ranks are filled with able men; occasions which call for leaders proverbially prove competent to produce them, and it is too soon to be cast down or to doubt that another Putnam may arise to head the forward column. Could the now closed lips of our champion break the voiceless silence which hangs upon them, they would bid us only let his death 'augment the deep and sweeping thoughts' that lead the world to freedom. Let the buoyancy and hope that were his be ours."

The Lincoln (Neb.) New Republic says: "Along the line of spiritual phenomena which has reached Lincoln, the most startling and pleasing phase to believers in psychic research, is the independent voice manifestation as presented through the medium of aluminum trumpets by Mr. Amae Wheeler. These voices, often four and five talking at the same time, are heard as plainly and in as distinct tones as employed by mortals in usual conversations."

We are informed that Mrs. Frances Ruddick is lying very sick with typhoid fever, at her home in Franklin, Ind.

L. M. B. writes that she was not interested in Spiritualism; but when her only child and daughter possed away, she felt as though she must know. She has since seen her daughter and sister, and heard their voices; also her father came to her.

Bishop A. Beals writes from Summerland, Cal.: "Mrs. Lillie speaks here and at Santa Barbara the last two Sundays of this month. The town is growing and the oil industry is on the increase, and Spiritualism here just now has a boom—so we are progressing."

W. W. Hawkins writes from Lima, O.: "Our work in this field is steadily gaining strength. With the efficient aid of good lecturers we are beginning to appreciate the necessity of encouraging only the very best. Doctor Adah Sheehan has been helping us during the month to reflect the light from higher sources into dark places of ignorance, credulity, and their offspring, superstition, and we feel satisfied that her ardent efforts will not only swell our numbers and contributions, but that her advocacy of your valuable paper will swell the representation of our Lima contingent upon your subscription list. Long may she live to stamp out ignorance and let in the light of truth, is the hope of her well-wishers here."

Samuel Slisbee, M. D., writes: "Your notice, mislaid, has delayed my reply, which I hasten to rectify, as there is nothing I would so unwillingly dispense with as The Progressive Thinker. It not only constitutes our most palatable and savory spiritual food but is a source of weekly wonder and admiration at your marvelous ability to collate such an amount of thought and good sense as you do."

Will C. Hodge, who is now occupying the platform of the First Spiritualist Society of Rochester, Ind., is open for engagements with local societies and for the camping season of 1897. As he is contemplating a trip eastward, he solicits correspondence from localities along the line between here and Central New York. Address him at Rochester, Ind., care of Major Bitters.

Virginia Barrett writes from Elmira, N. Y.: "I wish to inform friends interested in missionary work, that this State is a large and hard one in which to labor. After leaving Cortland I labored in Bath, N. Y., then returned to this city, where I found the Spiritualists with no society nor meeting. I made known my intention to the friends—to hold public meetings. The result was that they started one, renting their hall for the winter. Some home mediums will officiate. I go from here to Bath, N. Y. Address me at 12 Purdy street, Bath, N. Y., or 499 7th street, Indianapolis, Ind., for engagements. Let the people keep in mind that the N. S. A. need their help."

Geo. F. Perkins, 587 N. Clark street, Chicago, writes: "My spiritual advisors have requested me to state that the New Year of '97 will be one of 'test' conditions in more ways than one, for Spiritualism and for the individual medium. Therefore we are to set the ball rolling by setting aside the usual lectures previous to the tests at our services, and give through my mediumship 'tests' entirely at each service—2:30 and 7:30—Sunday, at our hall, 617 N. Clark street. The Ladies' Auxiliary also invite all ladies to join them in their successful ladies' meetings, each Wednesday afternoon at appointed residences. 'Circles' are always formed."

Mrs. Francis Ruddick, the medium, is down with typhoid fever, at Franklin, Ind.

Dr. P. S. George, of Lincoln, Neb., writes: "In your issue bearing date of December 19th, our friend and brother, James R. Little, of Oakland, Cal., gave your readers some idea of the struggles I am making at this place to hold the banner of Spiritualism aloft. Now, with a little assistance, I am willing to do more. I would like to do a little work among the poverty stricken of this place. I find that many children are kept from school on account of a lack of clothing to hide their nakedness. Any of the friends who would like to help me do a little missionary work, can do so by gathering a few garments in their neighborhood, putting them in bags and sending to me by freight. Should this meet the approval of any of the friends, please let me hear from you. Remember that I am the secretary of the State Spiritualist Association of Nebraska; also the State Agent of the National Spiritualists' Association."

F. Corden White has returned from a month's very successful work at Milwaukee, Wis., and can be found at 3058 Calumet avenue, flat 9, this city.

Dr. Adah Sheehan is having excellent success in her ministrations at Lima, O. During January she will lecture in Toledo, O., and March in Kansas City, Mo.

Mrs. F. B. Karn writes from S. Berlin, N. Y.: "My thanks are due for the good I have received in The Progressive Thinker. From a child I always said that if I ever became a professor of Christianity, that I should be a Spiritualist. I have a class of Sunday-school scholars. They come to my house to learn that God is a spirit and they who worship him must worship him in spirit and in truth."

James F. Meagher writes from Milwaukee, Wis.: "No better lecture or tests were ever given in Milwaukee than were delivered last night at 216 Grand avenue. Mrs. Carrie Fuller Weatherford lectured upon the subject, 'Spiritualism and Its Message to Humanity.' The guides first gave a brief historical sketch of the great religions of the day, and the real and apparent import of their teachings, followed by an eloquent exposition of the phenomena and philosophy of Spiritualism and the messages which these truths bring to mortals. Edward M. Gilman then followed with his spirit tests, and I must say that better tests I have never heard given."

Sallie B. Higgins writes: "While the wheels of progress are rolling at such a rapid rate, and the sublime purity of spiritual works are scattered throughout the world, let us hope that the ending of another half-century will find us in a still more promising condition, when every human heart will be able to comprehend the grand and noble truths distributed through the columns of your valuable paper, and able to live up to the noble lessons taught by every fresh copy that has come like a ray of sunshine into many hearts as well as homes of this great country. With greetings and many well wishes for prosperity in the grand work before you."

Since the advent of Mr. Geo. W. Walrond, the well known trance speaker and test medium, at the meetings of the Colorado State Association of Spiritualists at Denver, Col., Spiritualism has had a decided boom and the membership and attendance are increasing. His tests of spirit presence are clear-cut and to the point, with names and family details. Professor Gray and Mrs. Wagner are also good test mediums.

Dwight E. Young writes: "Since the organization of our society at Union City, Mich., we have progressed some. Meetings were held for a few weeks each Sunday at the rooms of some member of the society; then a hall was rented for a year, which has been painted, papered and seats for 220 put in. November 15 we occupied it for the first time. An address was read from a copy of The Progressive Thinker, this plan being adopted soon after the society was organized, and followed until the present, except Sunday, December 13th, when Mrs. Emily D. King, of Butler, Mich., entertained us morning and evening with two inspirational lectures, followed by readings, some five or six after each lecture, all of them without exception being recognized as correct. Mrs. King has been engaged in the work a number of years, lecturing and speaking at funerals. She is an earnest speaker, and an ardent advocate of the cause of Spiritualism. Collections were taken up, all of which she gave for the benefit of the society, of which she is a member, although living twelve miles distant."

G. G. W. Van Horn writes: "Wednesday evening, December 23, the rehearsal of the grand prize and surprise party was given at Washington Hall, 490 Washington boulevard. The first act has ended. Two more acts will appear in due time. The entertainment, social and spirit art gallery surprised all the friends of the author of the drama. They were donated by C. H. Horine, the Bangs Sisters and Mrs. Jackman. Photographic views, six in number, size 11x14, reproductions of interior and exterior of art collection, are for sale as souvenirs. Price $1 each; our agents will call on you. We must meet our bills by January 1. We depend upon all our true friends. We thank all friends of the spiritual movement as volunteers. The whole was a grand success."

Wade M. Smith, of Austin, Texas, writes flatteringly of the lectures given there by Miss Lydia Allen, of Summerland, Cal. He cordially recommends her. She can be addressed for engagements at 319 East Sixth street, Austin, Texas.

J. C. F. Grumbine writes as follows to the Spiritualists of Chicago: "I wish personally to request all those who wish to form a society on the South Side in the interest of Spiritualism, in Englewood, to write me their names and address. It is my intent to open or establish a society in Englewood and Auburn Park as soon as I can return to Chicago or find time late in the spring of 1897. Those who are familiar with the work and teachings of the guides, will know that the platform will stand for Spiritualism pure and simple, in its highest, purest and best sense. We hope to begin an organization at once. Address me at Station P., Chicago, Ill."

Geo. H. Brooks writes from Wheaton, Ill.: "I closed my meetings in Ottawa, Ill., last Sunday. I found the work needed my presence there, so I remained longer than I expected. The meetings were well attended, and I trust good was done. I found the people were becoming very much interested, and a good-will grew out of the meetings. I shall remain home for the holidays; the first time I have been able to be at home Christmas and New Year's in a long time."

A. C. Dunn writes: "The light of Spiritualism is shining upon the people of Winnebago City, Minn., through the mediumship of Mrs. Steelman Mitchell of Newport, Ky. We have no organization, but a few of us concluded that we must have some spiritual food for ourselves and neighbors. The result was an invitation to Mrs. Mitchell. She came on the 14th ult. and has lectured and given tests to crowded houses. Her tests (reading photographs) is a new phase to most of us, but her guides are clear, positive and true. Her readings give absolute satisfaction. We regret that she can stay but for two more lectures, being called to other fields of labor. Mrs. Mitchell's work seems eminently fitted to succeed in communities where little is known of the philosophy of Spiritualism, such as is this. She seems to explain our religion so clearly through her guides, and makes it so clear, that it is a religion of reason that the church people go away delighted. They begin to think, and then, when added to that, her tests come to clinch the arguments, spirit communion becomes an established fact where hope and doubts formerly held sway. This community will feel the beneficent effects of her visit for all time, and the doors of the dwellings will swing outward at the approach of mediums hereafter."

E. C. Gray writes: "All of you who accepted our invitation to the Xmas-eve entertainment at Rev. G. V. Cordingley's hall know that expectations were more than realized; but for the benefit of those who were not able to be present, I write just a few lines. Tickets were issued to the lyceum children, and cordial invitation given and taken advantage of to the First Society which holds its meetings at 3120 Forest avenue to join with us, in our hall at Thirty-first street and Indiana avenue, along with their parents, many of whom came and enjoyed the successful efforts of their own former pastor, Mr. Cordingley, who is doing so well on his own responsibility now. The entertainment began with a poem, followed by recitations and gifts to the lyceum children; a ballet dance by six of the little tots, and a beautiful dance by a little girl attired like a Cupid, with bow and arrow. Miss Blossom Chambers, skirt dance, and Mr. Beaton, vocal solo, were well received. Mr. Cordingley gave a few appropriate remarks, and a most interesting Christmas poem in the course of the programme. After the entertainment there was a supper and a dance for a couple of hours, the children going home tired and laden with gifts, but, oh! so contented to be alive. Mr. Cordingley and Mr. Miller received many valuable gifts and sent them home under guard of two strong men before the dance, and after the whole thing was over Mr. Cordingley shouldered the entire pack of curtains himself and was stopped by a policeman on the way who asked him if that was his Christmas pack, but understood the joke and let him go unmolested. At the request of many Mr. Cordingley will give a 25 cent entertainment, consisting of tests, etc., and a social time, at his rooms, 3300 Wabash avenue, New Year's Eve, as last year's appearance was heralded by many of us at his rooms the same way, and we all want to repeat the delightful time then enjoyed."

ITEMS FROM "LIGHT," LONDON, ENGLAND.

The president of The National Spiritualists' Association, U. S., has just sent out his annual report. It occupies nineteen enormous columns in The Progressive Thinker, and seems to cover the whole ground, from half-fares for mediums to the ordination of ministers or platform workers. It is, of course, richly suggestive and highly instructive.

The section with the trumpet-call in it is that which refers to the Jubilee in 1898. After referring to the International Conference to be held in London this year, the president says that as Modern Spiritualism began in America, the Jubilee ought to be adequately celebrated there. He and others have suggested a ten days' celebration at Rochester, N. Y., including a one day's celebration at Hydesville. He anticipates that "thousands upon thousands will be in attendance," and urges the immediate appointment of a competent man of business, with an office and suitable assistants at Rochester, for the purpose of working up and working out the matter on a grand scale.

The following extract will give an idea of the tone of the whole:

"In order to insure success in this movement, the work should be commenced at once. Standing advertisements should be placed in all the Spiritualist papers, circular letters sent to all societies on both continents, inviting them to participate, letters of explanation sent to all workers, and the impression given out that it was to be a meeting for the masses of Spiritualists throughout the world. An interesting feature could be arranged by having all of the old Spiritualists, the survivors among the converts to Spiritualism in the years of '48, '49, '50 and '51, among the many attractions of the hour. This would be rendering honor to whom honor is due, by giving a just recognition to the noble workers of early days. An attractive programme should be made out, with a range of topics for discussion, and all our leading workers invited to take part. Papers upon the live topics of the day should be asked of such of our workers as cannot attend the meeting, and presented in due form to the people in attendance.

"If such a meeting is planned, gigantic as the undertaking seems, it will be a success from the start. Such an undertaking as this would require a large amount of money, but if the right person was selected as a leader, necessary funds could be secured, and the Jubilee made the one great feature in the history of Spiritualism. The Spiritualists from all quarters of the globe will then visit America, become acquainted with us, and help to strengthen the bonds of fellowship amongst the nations of the earth."

This looks like business, and we wish every success to the people who lay hold.

ITEMS FROM TWO WORLDS, LONDON, ENGLAND.

Judge Remy once boasted that he himself had been the means of putting to death in sixteen years 800 witches. Luther states that 7,000 witches were burned at Treves; 600 by a single bishop of Bamburg; 800 in a single year in the bishopric of Wartzburg; 1,000 in the province of Como; 400 at Toulouse at a single execution; 500 at Geneva in three months, and 48 in Sweden.

The following is an interview with a noted medium, W. J. Leeder:

What kind of mediumship is yours?

Well, I must call it trance. I used to hear all that was said when under spirit control, but I hear very little now, sometimes not a word. I have also psychometric and clairvoyant powers.

How do you feel when going under control?

The spirit who controls stands in front and looks into me; his eyes appear to grow into two golden lights, then after a little while these two balls merge into one, which grows larger and larger until it seems to become part of myself; then I feel as if I was six or seven feet in the air, resting on air and inclined backwards. When the speaking is going on, a line of yellow flashes, like telegraphic dots and dashes, goes from me, in the air, down to where my material body is standing. I am sometimes conscious of all this, yet cannot hear a word.

Are your psychometric and clairvoyant powers natural?

Yes. I can see and sense psychically at any time when in good physical condition.

Can you always see or sense with the same amount of success?

O, no. It all depends upon conditions and the ratio of rapport which takes place between myself and client; the aura, temperament, in fact the whole organization has a remarkable effect upon the results obtained. I don't think any medium is infallible—they all depend upon physical, mental and psychological influences.

You believe in auras, then?

Yes, I am compelled to do so, because I see them. I judge the standard of persons mentally, morally and physically, by the color and density of their magnetic aura.

What are the most distinctive colors?

To me they are ruby, golden yellow and green. The shades and combinations are of course very varied.

What kind of person would you judge one with a green aura?

Well, if it was emerald green, and emanated from the head, I should judge him to have a happy combination of intellectual and spiritual powers. In a general way, green, when about the body, is an indication of sorrow or sickness, and the darker and more dense the green the worse the sickness or sorrow. When the brain emanations show a predominance of red the individual is very passionate; if blue, intellectual; yellow, spiritual; varying according to the combinations and grades of color.

You diagnose diseases clairvoyantly, I believe?

Yes; I diagnose nearly every case I get by that power.

Is the diagnosis always correct?

I do not claim to be infallible; and there are some cases that one cannot get at, but I should say ninety per cent. are correct. No person is infallible in these matters.

Do you get prescriptions for patients from your spirit guides?

Well, I have a guide—a North American Indian—who has given me some remarkable remedies; but I usually rely upon my own practical knowledge and experience, but allow my guides to help me when they desire. I cannot cure everybody—I wish I could. I fear the man who is going to cure every ailment has not yet been born.

Have you any testimonials?

Yes; you see here is a big bundle; but I seldom publish any, because the general public are apt to think they are "faked," and very few persons care to have their names published. I try to make every client a living testimonial.

Do you like public work?

Yes; I like it immensely, especially lecturing, and I have lectured more or less for twelve years.

Does the exercise of your mediumship affect your health?

Not in the least. I have grown stronger, both mentally and physically, all the time I have been a Spiritualist. I am sometimes tired out with overwork, but a night's rest always sets me right. I consider Spiritualism teaches knowledge of self, which is the keystone of the arch of a higher manhood.

You must value Spiritualism, then?

I think it the most sacred, glorious, humanizing, spiritualizing power on the face of the earth. And when used and not abused, it carries man to possibilities of spiritual unfoldment he had never dreamed of.

ITEMS FROM THE MYSTICAL WORLD, LONDON, ENG.

It is a remarkable fact that there never was a living saint. Good people have got to die and new generations spring up to discover the good deeds of good people.

Absolute peace exists only within thine own soul, and to this fortress must thou retire from every form of pleasure, dealing with the world in faith, hope and charity.

The true occultist is gentle always because he possesses invincible power. Tyranny is the action of cowardice.

Occult knowledge cannot be exhibited, for the would-be beholder cannot see it.

The possession of knowledge (God) is the proof of its possession. It cannot be found; it must find itself in us.

As a rule, a woman thinks her knowledge consists in what she thinks she knows and is able to tell someone else. What the wise man keeps is not knowledge to her.

Show me the stature of the man, his face, his walk, and let me watch his life, and I will tell you what the man is.

Not by his miracles, teaching, or death, but by living over again the life of the man Christ, must we find our heaven, not only hereafter but here on earth.

When we find a pleasure in remaining silent while others are talking, it is evidence of coming wisdom. Only the ignorant tell what they do not know to those who are curious.

The curse of the present age is in parents educating their children to live on a plane above themselves; thus the parents starve themselves that the child may appear well.

Men whose chief aim in life is the acquisition of money, have no power to judge between the just and the unjust.

The sun symbolizes to the outer senses the divine power of God, only recognized by the spirit or the occult life.

He who can be a curse to another, has not the power to bless. A good man cannot curse another, and a bad man cannot bless.

He who is wrapped up in admiration of his own physical body would be likely to step under an express train or be cheated out of his earnings before he would know it.

I am as nothing; but am like the fiddle, which without the fiddler would give no tune.

If anything unpleasant has happened to you, do not repeat its history to another, for it is enough for one to bear a burden of sorrow.

In your desire to tell others what you have been taught in occult things, you give the external only—the shell—and forget or do not have the spirit of the teaching.

A man may be the worst scoundrel that ever lived in the country, and yet in every act be legal and be a churchman.

A wise man will only talk principles; hence, there can be but little talk. Thus "Silence is Golden" in comparison.

A curious phenomenon was witnessed in the village of Bargad, in the Pilibhit district. There was no rain, no clouds, no storm, and yet the forest house was struck by lightning and reduced to ashes. Such an event has not happened before within living memory.—Arya.

"The Religion of the Future." By S. Weil. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, $1.25; paper, 50 cents.

CHURCH PROPERTY.

Should Be Taxed the Same as Other Property.

A Minister's Presentation of the Subject.

The general theory of all just taxation is reciprocal service. Judge Cooley says: "The protection of the Government being the consideration for which taxes are demanded, all parties who receive, or are entitled to, that protection may be called upon to render the equivalent." It costs the community something to enjoy the use of property. If the church paid taxes it would pay its fair and honest share to secure its enjoyment of the use of property.

Church property is not exempt from taxation. The taxes have to be paid, and the property that is exempt, or rather omitted from the tax roll, is simply spread upon the other property. Everybody's tax goes up at least one-tenth. The American people would rise up in rebellion against direct taxation for church support, but what is exemption from taxation but an indirect State support of the church, a virtual subsidy for its support, and at the expense of the general public? The State avoids a deficiency in its revenues by transferring to other property increased taxation, not by the voluntary action of the tax-payers, but by the compulsion of law, all of which is out of consonance with our republican institutions. The founders of our Republic wisely separated church and State. But if we are taxed for the support of churches it can not justly be said that church and State are separated. Benjamin Franklin said: "When a religion is good, I conceive that it will support itself, and when it cannot support itself, and God does not take care to support it, so its professors are obliged to call for help from the civil power, it is a sign, I apprehend, of its being a bad one." The churches enjoy no immunity from the operations of the laws of God. They place roofs upon their buildings to keep out the rain, and put up lightning rods to prevent lightning striking them. If God does not vary his laws for the benefit of churches, why should the State be expected to do so?

It is argued that many churches are not self-sustaining at present, and that to tax them would render them still less so. Thousands are less able to provide for their children because of the tax-collector. Why should the laborer pay taxes upon his humble home, and the religious corporation be exempted?

Make all property bear its just and equal share of taxation and you lessen the laboring man's burden. When the workingman feels that his burden is heavier, because the magnificent possessions of the church are omitted from the tax-roll, do you wonder that the church loses its power over him? Tax churches and only those able to bear taxes will dare to be extravagant. Tax churches and modest buildings will be erected where they are most needed, instead of a few imposing structures in the fashionable quarter.

Every tax-payer in the city, the county, and the State has his percentage of State tax correspondingly increased because of the needlessly expensive church properties of the cities, churches which he may never enter. The church yields no income to the incorporators; neither do many other kinds of property. But the State cannot regulate its action by rule of income. The State may and does tax for local benefits; then why not also for general benefits? The saloon-keeper by force of law is compelled to help pay the taxes on my church, in the use of which I denounce his infernal traffic. If the saloon-keeper is taxed to support my church, in all fairness he ought to have something to say in its management. "No taxation without representation."

In 1850, the church property of the United States, which paid no tax, municipal or State, amounted to $87,000,000. In 1860 the amount had doubled. In 1870 it was $365,483,587. The census of 1890 reported the alleged value of church edifices, the lots on which they stand, and their furnishings, at $680,687,106. This does not include parsonages, lots, monasteries, convents, schools, colleges, etc. A conservative estimate of the value of the church property of all sects in this country is $2,000,000,000. In 1875, President Grant, in his message to Congress on the subject of a total separation of church and State, and the taxation of church property, said:

"In 1900, without a check, it is safe to say that this church property which pays no tax will reach a sum exceeding $3,000,000,000. So vast a sum receiving all the protection of the Government without bearing its proportion of the burdens and expenses of the same, will not be looked upon acquiescently by those who have to pay taxes. In a growing country, where real estate enhances so rapidly with time as in the United States, there is scarcely a limit to the wealth that may be acquired by corporations, religious or otherwise, if allowed to retain real estate without taxation."

History is said to repeat itself, and the United States are on a fair way of reaching a condition which took place in England at one time, and in France, Italy, Spain, South Germany, Mexico, and some of the South and Central American republics. In these countries corporated religious wealth became so great that it crippled their resources, paralyzed industry, and produced political and social ambitions which were only alleviated by wholesale confiscation. The taxation of church property is in the interest of American principles and in harmony with the experience of nations. Exemption is a relic of the principle of church and State, inherited from the Old World, and not yet eliminated from our political system.—Rev. Madison C. Peters, in North American Review.

SAYS B. F. UNDERWOOD.

Thinking in herds means a minimum of thought and a maximum of automatism. Individuality is essential to spontaniety, mental flexibility, originality and independence. Its decline is always marked by a tendency to uniformity; its growth to quote from Humbolt by 'human development in its richest diversity. The danger of getting into ruts of thought is an ever present one. Intellectual rigidity is the sin against the Holy Ghost. It makes the assimilation of new thought impossible and is, therefore, a bar to progress. As Emerson observes ceasing from fixed ideas is a great part of civilization. Change is essential to advancement without which higher conditions cannot be reached.

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Passed to Spirit-Life.

Passed to spirit life, November 26, 1896, Mrs. Katherine Tipple, wife of Ezra S. Tipple, of Preston, Kas., aged 53 years. She was one of the best of women, and was loved and respected by all that knew her. She leaves a husband, three daughters and four sons to mourn for a kind wife and mother.

W. E.

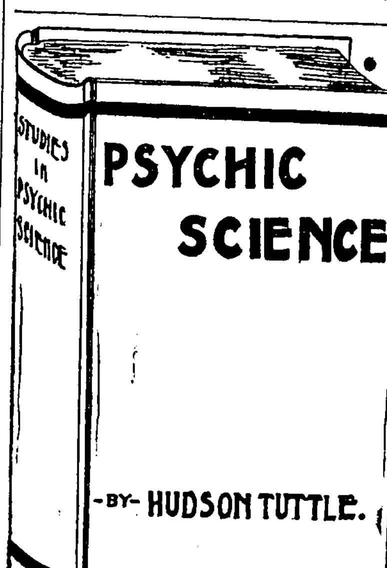
Mrs. Mary A. Sheldon, of Mt. Eden, Alameda county, Cal., passed away October 24, 1896, after an illness of several years. She was a helpless invalid from locomotor ataxia. She was a woman of brilliant intellect, noble and kind-hearted, and was especially forbearing and gentle with those in sickness and trouble. She was 70 years of age and leaves two brothers and three sisters to mourn her loss. She was a native of Oxford, Chenango county, N. Y., and her father was Henry Balcom, one of its foremost citizens.

R. DENNIS.

Lillie May Daniels passed to spirit life, at the age of 13, through the accidental kicking of a family horse. She was the daughter of one of the leading Spiritualist families of Gage county, Nebraska. Her death was almost a crushing blow to the fond parents and family. The funeral services were performed by Amae Wheeler, who gave an inspirational discourse full of words of peace and comfort.

Born into the higher life, Bernard F. S. Thordenberg, on November 19th, in the town of Wallace, Ore., at the home of his wife and her people. The young man came into this section of the country some eighteen months ago and stopped here for a day's rest, on account of stormy weather and certain inducements caused him to remain. We found him to be quite industrious and quite ingenious. He was a good reader and The Progressive Thinker was among our literature. He became interested in it and through it and other circumstances he learned that death did not end all. In December of '95 he took a severe cold but seemingly got over it; but failed gradually until he required more attention, and he came to the conclusion that a wife was equal to a mother in care and necessity, so he became connected with the family by marriage. We procured the best of medical skill, but to no avail—the messenger of death had called and he soon became aware of it. He showed no signs of fear, but he got tired, and kissed his wife, and said he would be turned over on his side, and take a good rest—and sleep he did—in ten minutes he was across the river of peace.

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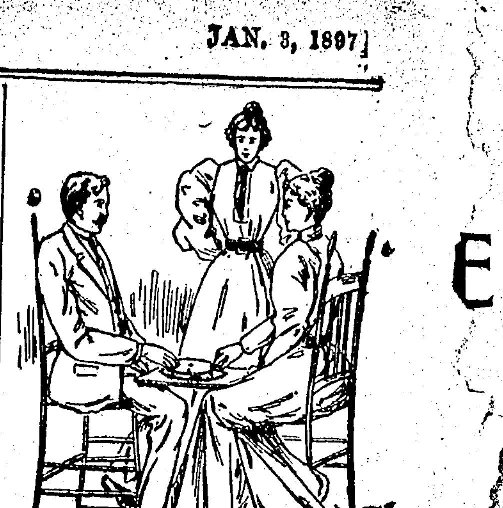
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QUESTIONS AND ANSWERS.

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A. O. Brown: Q. (1) The molecular theory of life teaches that man's organization is built up of living individualities, or molecules. If so, do they not constitute the individual life of man, and when his body dissolves and the molecules separate, would not that be the end of his individuality? A machine constructed of thousands of different parts, when the parts are separated—would not that be the end of the machine?

(2) Minot J. Savage, in a sermon preached some two years ago in Boston, said that if there were no ears to hear, there would be no sound. This is equivalent to saying that if there were no ears there would be no vibrations, and if no vibrations, no life. Hence, life depends on the ear, and all vibrations the result of life. Would not the vibrations go on if there was no ear to hear?

A. (1) There are zooplytes which are colonies of individuals, uniting into one common life. These are among the lowest forms of living organisms. It would appear that these suggested the theory that the human body was similarly built up of distinct forms, whose blending gave rise to the life of the individual. Before, however, we draw conclusions, and blot out a spiritual future by accepting this theory, we should determine if it be a correct statement of facts. It is true that growth takes place by the formation of cells, and secretion is by means of cell growth and destruction. These processes imitate the reproduction and life of the lowest cellular beings, which must be because the line of evolution is the same. There is but two ways for a cell to multiply—one by division, the other by the growth within of a germ and its expulsion, and one of these takes place in the growth of a single cell, which constitutes the lowest organism, and in the multitude of aggregated cells constituting the complex organism of the highest animal. The red corpuscles of the blood imitate bacillian forms, and the white corpuscles "amoeba," but beyond similarity there is no relation, except in the imagination of the microscopist.

When it is said that the body of man is formed of a colony of molecules, and that his life and intelligence is the result of their combined life, however glossed with the appearance of science, or couched in technical terms, it is only a fancy, without a single fact in its support. To say that the body is formed of elements which, through ages of evolution, have evolved into such living form, is, far more scientific and admissible, for it is a plain statement of the process. Yet, when this, as it usually is, is taken as an ultimate explanation, it stops short of the cause and does not give the final result. It is a new statement of well known facts.

Th embryonic cell that is the beginning of the human body, carries with it a spiritual energy, by which body and spirit carry forward the process of mutual growth to the perfection of the physical, and when that is useless, the spirit evolved retains individuality, and possibilities for a superior existence.

(2) It has been a favorite pastime for philosophers who enjoy intellectual combat and acrobatic performance on a trapeze of words, by the hocus-pocus of stilted phrases and legerdemain of logic to rule the external universe out of existence and leave only consciousness. Hence the conclusion—no ear, no sound; no eye, no light. The absurdity of all this is apparent if nature is directly appealed to.

For countless ages before man came on this earth; before even there were sentient beings, the light and heat of the sun bathed its surface. The remains of plants testify to this. It was because of light that the eye was created. Light was its creating force. When the light is withdrawn the visual organs disappear—as in cave fishes. It would be as pertinent to assert that the presence or absence of light depends on the fishes inhabiting such caves having eyes or being destitute of those organs, as to say that the existence of light in the world depends on men having eyes. The same may be said of the ear and sound.

If every form of life were dead and the earth turned as barren a sphere to the sun as the moon presents, yet would the sun shine and the air would pulsate with sound. Niagara would not cease its roar because there was no one to listen.

R.: Q. I often see newspaper stories relating to fire tests in which the clothing is unharmed—can mind control matter to that extent?

A. If R. means if it be possible by the mere force of the will to prevent fire from burning the clothing or the flesh, the answer is an unequivocal and unqualified no.

Subscriber, Sterling, Ill.: Q. (1) It is said that the coffin of Mohammed was drawn up and held in mid-air by a magnet, placed so as to deceive his followers. Has this ever been proved by experiment?

(2) Does Spiritualism teach life everlasting?

(3) Does any other system outside of Judaism and Christianity teach that there is a God?

A. (1) If reliance can be placed in the most authentic records of history, Mohammed died, surrounded by his family and friends in a manner becoming to his high prophetic character. His last words were: "O, God! Pardon my sins—yes—I come among my fellow citizens on high." He was interred by those who loved him best on the very spot where he expired in the city of Medina.

Greek and Latin writers, filled with hatred and bigotry, invented the story that his iron coffin was suspended in the air by a powerful londstone or magnet, in the city of Mecca.

Millions have visited the tomb of the great prophet at Medina, and testify to the stupidity of his defamers.

So far from proving or disproving by "experiment," any one having the least knowledge of the power of the magnet, so far from considering it necessary, would laugh at the absurdity of the statement. Yet it passes in religious literature without comment, as one of the evidences of the rascality of the "false prophet!"

(2) The existence of man after the death of the body does not absolutely prove immortality. It proves the continuity of the individualized life into the next higher stage of being, but eternity is an expanse no finite mind can compass—yet, by mathematics, we are taught that lines reaching out across space with the slightest inclination to each other, will, however remote the distance, meet, but if they are parallel they will cross the widest abyss the mind can conceive, and go on and on forever. In like manner we know that the bodily organism must perish because it is constructed on converging lines, and the time comes when the forces of decay master those of renovation, yet we discern in the spiritual being an individualization of force connected with a higher order of elements, in which these antagonistic energies are balanced in perfect harmony, and under such conditions that they extend into the eternities. Aside from this reasoning, the highest spirit cannot know from direct knowledge, for the longest life yet lived by the most aged dwellers in the spheres, is only as a single swing of the pendulum of the chronometer of the universe. Such spirits know from experience that during the centuries of their lives, they have grown more and more individualized, and lost in no direction. In other words—the lines which on either side are projected into the future, at least parallel, perchance diverge, and hence can never meet, which would mean extinguishment.

(3) All religious systems have a God. All the races of mankind have gods of their own.

Aside from utterly barbarious peoples the Jewish God, Jehovah, is the most degraded and terrible, and the Godhead of the Christians the most mysterious and utterly incomprehensible.

Ormuzd of the Persians, Brahm of the Hindu, Jupiter of the Grecians, Allah of the Moslems, Jehovah of the Jews, God of the Christians, are only different words to express the God-idea, which dawned when man was yet a savage and has grown through the ages to at last to be absorbed into the divine in man.

All that man knows about God he must evolve out of his own mind, and hence every individual has his or her own God, distinct from all others. The African negro believes that God is a negro, bigger, blacker and stronger than himself, and he knocks out a tooth or cuts off a finger as a sacrifice to gain his good will. The Christian of the nineteenth century builds houses for his God and offers incense and prayer.

Laura C. Ansley: Q. (1) Do the elements—as storms, snow, heat, cold—effect spirits?

(2) How are we to know friends we meet in the spirit home, of whom we have forgotten the looks?

A. (1) Spiritual beings are not directly effected by the material elements. In communicating with us, they may be by our condition, produced by such elementary changes.

(2) How do friends who pass from each others memory by long separation know each other when they meet? It is through mutual communication of thought.

G. A., Conoqunessing: Q. Mediums have told me that I could write automatically. I have been sitting almost two years, with no result but the constant writing of such pages as I send with this. What shall I do to advance?

A. The specimen of writing is identical with hundreds of others from different sources, and which is often mistaken as being a written language. It really is only a somewhat set form of curves and loops, etc., easiest for the hand to make. Beyond this point, there is some obstruction and the medium remains without further advance. To continue seances which only repeat themselves is useless and a waste of time. Organize a circle and make a complete change.

THE CAUSE AT LIMA, OHIO.

The cause of Spiritualism in Lima, Ohio, is growing steadily. Last Spring I filled an engagement in this pretty little city, and found a wide-awake society seeking to place Spiritualism before the people in its proper light.

The best talent has been placed on their rostrum, and many have found the proof of life eternal. There are numerous private circles in the city, and many have been rewarded by securing at their own fireside, and through members of their own families most startling manifestations.

I began the present engagement with the first Sunday in December. Two Sundays have passed and our audiences were not only the largest of the season, but the class of people who attend, are among the very best intellectually and socially.

The Philosophical Society, composed of lawyers, physicians, ministers and representative business men of this community, had for discussion on last Tuesday evening, the subject: "Has Spiritualism a Rational Basis?" The affirmative, taken by Mr. C. H. Taylor, brought forth a very able and carefully prepared paper.

Mr. Adgate prepared a paper on the negative side of the question, in which he asserted that many people were perfectly sane on every subject but one, etc., etc. Of course argument was out of the question so far as he was concerned.

The best paper by far of the evening was written and read by Judge Richie of Lima, and elicited the greatest applause. It was at once logical, philosophical, and beautiful. His conclusion was that Spiritualism had a rational basis. The Berean Baptist minister told of numerous phenomena in his own experience. Several other ministers talked a good deal and said nothing, and two of them took this occasion to exhort a little and implore the audience assembled to let Spiritualism alone, and attend the services of the divinely appointed ministers of Lima.

Your humble servant closed the debate, and modesty forbids that I relate more than this. I received the hearty applause of all present (except the two preachers aforementioned), and the congratulations of any number of the parties present. The debate was held in parties present. The debate was held in the Circuit Court room, which was filled to overflowing.

On the following Sunday our meetings were doubled in attendance. This week we have an expose of Spiritualism by Rev. E. H. Caylor, of Columbus, and I accordingly expect our house to be full on next Sunday.

I must not forget to mention the splendid work of the Ladies' Aid Society, they have a splendid president in Mrs. Martin, and as they have taken hold of the music for the regular services, I for one feel that success is ours in the field.

I shall serve this society all of December. Will be in Toledo, Ohio for January. February is still open. For March, I go to Kansas City. April is still open, also the first three Sundays in June, which I should like to engage in Michigan. The last Sunday of that month I will serve the Old South-West Michigan Society at their annual meeting to be held at Lake Cora.

Correspondence solicited for open dates, week night engagements, also camp-meetings of 1897. Wishing all the readers of The Progressive Thinker a Merry Christmas and a Happy New Year, I am, faithfully yours.

DR. ADAH SHEEHAN.

There are many ways of being frivolous; only one way of being intellectually great; that is honest labor.—Sydney Smith.

EARNEST WORDS.

Many Items of Interest from Philadelphia.

Food for Reflection, Furnished by a Worker.

The historic city of Philidelphia is in the midst of a religious revival. Frantic efforts are being made by the leaders of the various Christian churches to obtain new recruits for the "Army of the Lord." Churches of different denominations have combined for the time and revival meetings are held every evening. On special occasions all-day services are held. A house-to-house visitation has been made for the purpose of ascertaining why people are not regular attendants at some church, and it has been discovered that only one in four attend any.

Not content with this, neighborhood prayer-meetings are held. The writer was the recipient of a card of invitation to join with the immediate neighbors and pray for thirty minutes. For the time the city is in a state of superficial holiness, owing to the presence of these evangelists. Over thirty-five hundred people were present at one meeting yesterday.

A parade under the auspices of the revivalists was one of the features of a locality where the people are starving for the necessities of life. Three thousand men and women tramped through the streets in the name of Jesus, under the influence of a hypnotic spell which made them think that the world was well lost for the sake of Christ. Under the circumstances we think that the money collected for the purpose of defraying the expenses of these meetings could have been better expended to help those in need. In one of the smaller churches, a member proudly boasted that at one session they had collected five hundred dollars towards revival expenses. This was in one of the poorer sections of the city. Nearly all the Protestant churches are in the combine.

While the revivalists are preaching the Golden Rule and salvation through the blood of Christ, an attempt is being made to precipitate another attack upon the mediums here. The boast has been made that Philadelphia shall be cleared from all taint of Spiritualism, and the revivalists threaten to help do away with the unholy thing. At the same time one of the prominent leaders of the evangelistic work delivered an eloquent sermon on "Ministering Angels" and illustrated it by referring to the accounts of how in ancient times angels were permitted to hold converse with mortals. It never occurred to his listeners that "ministering angels" still seek to bless mankind through the mediums of to-day, though in these modern times we simply call them the spirits of those who have left the mortal form.

PETITION TO THE LEGISLATURE.

The petition to the Legislature asking for the amendment of the law under which our mediums were arrested, is being quietly circulated for signatures. It is to be hoped that every true Spiritualist will do something to help swell the number of signatures, by sending to the writer for a copy of the petition and securing signers thereto.

The time is drawing near when it ought to be presented, and it should carry the force of numbers with it Every citizen of Pennsylvania, in fact every citizen of the United States who is a true Spiritualist, should be proud to help in this battle for the rights of mediums.

SPIRITUALISM OR CHRISTIAN SPIRITUALISM, WHICH?

The controversy in The Progressive Thinker concerning Christian Spiritualism is worthy of reprinting in pamphlet form. As one reads, it is apparent that there is a vast difference of opinion concerning the question. We can readily understand how those who have been dominated by the mind-enslaving creeds of Christianity, and have not grown away from them entirely, should seek to attach the word Christian to Spiritualism, but how can anyone who reflects upon the past history of Spiritualism, as well as upon the persecution of the Spiritualists by the advocates of the Christian church, seek to limit Spiritualism by attaching to it any qualification whatever?

Surely Spiritualism embraces everything which is needful, without any appendage, especially such an incongruous one. Before we know it, if this tendency continues we shall be discussing the question of Episcopal Spiritualism, Methodist Spiritualism, Presbyterian Spiritualism, etc., etc.

The discussion referred to brings forcibly to mind the anxious investigation which preceded the acceptance of Spiritualism by the writer. First came the doubt of the necessity of Christianity for salvation, as claimed by its teachers. Afterwards came the questions asked the clergy, and their refusal to discuss the matter. Then came the writer's resolution to examine the evidences for herself, and determination to stand by the result, cost what it might.

The result of impartial investigation was first, Materialism, with the dreary thought of an endless sleep as a termination of the struggles of human life. Then Spiritualism came like a ray of light piercing the gloom, since which time there has been no looking back. In all the years since the writer accepted Spiritualism, though at times the way seemed dark, there has never been a moment when it was possible to take a backward step, which would be done should the attempt be made to tincture Spiritualism with the teachings of Christianity.

The important question was, which should be accepted, Spiritualism, Materialism or Christianity? Every instinct of the soul loudly proclaimed Spiritualism, and earnest investigation proved that it needed no qualification whatever, and to attach the word Christian was to stultify reason by attempting to amalgamate truth and error.

CONGRESS OF SPIRITUALIST LECTURERS.

In The Progressive Thinker of October 24, the writer made a suggestion as follows:

"Would it not be well to have a Congress of lecturers and workers in the cause of Spiritualism? I believe in an honest difference of opinion, but feel sure that if the suggestion was carried out in the right spirit great good would be the result of such a Conference. Such a Congress might come in connection with the National Spiritualists' Association Convention. In a measure the Convention is such a Congress. Let some one take up this thought, and express an opinion on it. If the representatives of the world's religions could come together and be benefited, surely a Congress composed of those who are the instruments of the spirit-world might accomplish much more."

The above has found response in the appeal of Mr. G. W. Kates for the formation of an association of lecturers on Spiritualism for their mutual benefit. This is a step in the right direction. Such an association would materially aid in building up the Spiritualistic societies generally. Those who labor in the field view with regret the condition of things. The report of the societies made to the last Convention of the N. S. A. was such as to make one wonder what the Spiritualists are doing. As chairman of the Committee on Delegates' Reports at the last National Convention, the writer was astounded to learn of the apathy which existed in the matter of supporting the local societies. Out of one hundred and fifty chartered societies, about forty reported, and in some instances claimed a membership of seven, and in four instances reported that only two meetings had been held each year. Twenty-three societies reported a membership of from seven to fifty, and but very few of the societies gave encouraging reports. In several instances the society was reported as being practically disbanded, and in some cases had given up in discouragement. The above statement must appeal to the thinker, who will see that the most important work to be done is to plan and carry out some effective measures for changing this state of things.

With the chartered societies in this condition, no wonder the officials of the N. S. A. have to bend every energy to secure money to meet necessary expenses. The fact is that the societies have all they can do, under the present state of affairs, to meet their own expenses, and consequently feel the burden of extra collections for outside purposes. One prominent society through its secretary said that "charity begins at home," though where the charity comes in we fail to see. The N. S. A. must have money if it continues to exist. Last year the expense of running the N. S. A. was five thousand six hundred dollars, and the president said that this year it would require over seven thousand dollars to carry on the work. The chartered societies cannot bear this burden unaided.

The president surely earns his salary, and rent, printing, postage and clerical expenses must be met. The laborer is worthy of his hire, and Spiritualists should be willing to not only give to the N. S. A. but to support the local work as well.

Twenty-five thousand dollars are asked for the purpose of holding a jubilee of Spiritualism, and each society is asked to take up a special collection for this purpose. A Temple fund of 100,000 is being gathered for the purpose of having a temple in Washington. No wonder the officers of the societies complain, and say that the duty of the Spiritualists is to support the local work first, the special work afterwards.

THE SPIRITUALIST PRESS.

Do the Spiritualists do their duty in this direction? How many of them feel called upon to subscribe for at least one paper each year? Those who can afford it ought to subscribe for a friend as a New Year's gift. In this way the light perhaps will be brought to some who otherwise would never know of it. It would be a good plan for the officers of the societies to call attention to this matter at their Sunday meetings, and endeavor to secure subscribers.

THE FIRST ASSOCIATION OF SPIRITUALISTS

of Philadelphia is flourishing, one of the best halls in the city has been secured, and it is the intention of the members to establish the society on a more solid foundation. The speakers have been Mr. A. E. Tisdale, Mr. Mac Elrey, Oscar A. Edgerly, Mrs. Minnie A. Brown, the well known resident medium, and the writer. The hall is Warner Music Hall, and is located at Broad and Wallace streets. The people show their appreciation of our efforts by subscribing liberally to meet the expenses. This month W. J. Colville is the speaker and is attracting large audiences. J. W. Fletcher comes in January, followed by Mrs. A. M. Glading in February. The music is in charge of Mrs. E. Haslam, assisted by a choir, with Prof. J. W. Caume as organist. The seating capacity of the hall is one thousand persons. An orchestrion costing two thousand dollars adorns the rostrum, and is used upon special occasions.

A Helping Hand Society has been organized in connection with the Association. Under its auspices Mr. Colville is giving a course of lessons in Spiritual Science on Monday afternoon and evening of each week. In conclusion the writer appeals to the Spiritualists of Pennsylvania to aid in obtaining signatures to the petition to the Legislature. Only by persistent effort can we succeed in wiping out the obnoxious law, or amending it so that our mediums can be protected. It is well enough to appeal for help from the spirit-world, but Spiritualists have their duty to do. Please send for a petition and help the good cause along.

Always for the defense of genuine mediumship, and unadulterated Spiritualism. M. E. CADWALLADER.

Philadelphia, Pa. Dec. 12, 1896.

THE HOME CIRCLE.

To the Editor:—Permit me to say a few words through your interesting paper. My husband, who is a medium, but has never been under control, is not one to make a show of what he sees and hears from the next world. He is not one of the kind, who imagines a thing, and then tells it for the truth. We held a circle at our home with our little family, an aunt, uncle and neighbor. While we were all sitting around the table, and the room was light enough so that we could see each other, my husband saw a most beautiful bouquet of flowers. A few evenings after, and when he was not holding a circle, he saw a school of about fifteen or twenty young men and ladies, and a teacher explaining something to them, but he could not understand what it was. So, let us bear in mind that when our loved ones leave this earth, they have teachers to guide and instruct them, and to show them a better way to live. He has been told by those from the spirit-land to spread the truth, and he does so whenever he has an opportunity.

We both take great pleasure in reading the grand thoughts brought out in your paper. We are like a good many others. We do not believe in putting the name Christian, to our grand truths which we receive through Spiritualism. We believe in being either one or the other. MRS. ALFRED BAILY.

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PSYCHIC SURPRISES.

Remarkable Tests Given by Senor de Ovies.

THE X-RAYS OF THE SOUL—LECTURE BEFORE THE SOCIETY OF PSYCHICAL RESEARCH — WHERE THE SOUL IS PLACED—ACTION OF ETHER WAVES ON THE SPIRITUAL EYE.

The Buffalo (N. Y.) Psychical Research Society met on Sunday, December 6th, at Dr. Sarah Morris's home on Franklin Street, to listen to Senor Julian deOvies on "The X-Rays of Psychology a Known Quantity."

Senor de Ovies spoke for over an hour on the fundamental principles of psychology, pointing out the mistake participated in quite generally even by savants, that psychology was the science of the mind as it affected the properties of the five senses, and as their functions are known and observed. It is not in this way that the lecturer treated his subject. He went further than this.

With the physical eye man can see objects. His range of vision can pierce a limited distance in space. All this his mental eye can do, and much more. The mental eye is restricted by no distance limitations. Senor de Ovies taught that the blind man whose sightless orbs stare into vacancy in a physical sense, can yet see by means of his mental eye. He dispelled the terrors of blindness. Not by word of mouth did he prove his assertion, but he essayed to give practical demonstrations of its truth. The audience, which filled all the available space in the parlors, listened with rapt attention to the truly wonderful doctrines voiced by the lecturer, and when it came to demonstrating his beliefs, and expositions of the powers of the mental eye were given, the audience was spell-bound. It is hard to believe that a blind man can read a book. Yet he did it. He gave answers blindfold to written questions which he had never seen. He distinguished colors by the sense of feeling alone. More than this, he distinguished colors without so much as touching them.

But before making these demonstrations he explained the reasons why they were made possible. He said that he was not possessed of any occult gifts peculiar to himself. Any person, excepting a fool or an imbecile, had within him this mind's eye which could be brought under control if a proper knowledge of the workings and possibilities were understood. The student in psychical research educates the god within him, while the physical man only educates the animal within him. The X-Ray can only please that sense called sight, while the X-Ray of the soul is that which sees because it feels. When we see objects with our soul's eye, we need no sense of touch; we need no physical eyes to see, nor ears to hear.

He cited the case of the famous Miss Rellar, who is blind, deaf and dumb, yet reads, and writes on subjects which a person with a physical sight would think were absolutely imperative to see in order to describe. She is enabled to do this by the X-Ray of the soul which every man and woman possesses.

"Jesus Christ never came on earth to mystify us," said Senor de Ovies. "The development of psychical power belongs to every one of us, and can be assisted by proper diet, proper mode of living, charity, love to all, and other aids to a more rapid development. The soul is the real 'us,' the ego. When we speak of the mind of man in the generally accepted sense, we make a mistake. It has nothing to do with the soul, whatsoever. There is an enveloping something which surrounds and is attached to the body of every being by a cord. This is called the ora. This ora may go far from the body, may cross lands and seas, but it is still connected with the body by this inseparable cord which acts as an agent of communication between the two.

"A gland is situated at the base and back part of the brain which is known to psychics as the pineal eye," said the speaker. "I defy any anatomist to explain any physical function for this gland. It is the seat of the soul."

Senor de Ovies then gave very interesting demonstrations of the science. He exhibited several pieces of different colored cloths, and said he would show that a person carefully blindfolded can tell the different colors by sense of touch. Three subjects in the audience volunteered their services. One was blindfolded so as to preclude any possibility of seeing. A disinterested person then gave the subject one of the pieces of cloth to touch with the fingers. Promptly the subject would tell the color. This demonstration was several times repeated. Last of all the lecturer himself showed the remarkable capabilities of the mental eye.

First his eyes were closed and sealed with adhesive plasters. Two napkins were folded over his eyes, and bound on with a black handkerchief. An assistant volunteered to wave the cloths before his face, and he told each seperate color. Members of the audience passed handkerchiefs and different colored articles to test the lecturer. This exhibition was explained as the results of ether waves acting on the soul's eye.

But most surprising was the concluding exhibition. Several notes were written on paper and passed to Senor de Ovies, blindfolded as before. By touching the writing his "soul's eye" read the contents, and he readily wrote correct answers to the notes. Books were given him. He would place his hand over the printing and tell the title of the book.

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Or, the Inspired Heroine of Orleans. Spiritualism as a Leader of Armies. By MOSES HULL. This is at once the most truthful history of Joan of Arc, and one of the most convincing arguments on Spiritualism ever written. No novel was ever more thrillingly interesting; no history more true. Price in cloth, 40 cents; paper cover, 25 cents. For sale at this office.

SPIRITS IN A PLAY—WRITTEN BY VICTORIEN SARDOU AND TO BE PLAYED BY SARA BERNHART—SOMETHING BRAND NEW.

Theatre goers, says the New York Herald, will be interested to know that M. Victorien Sardou, the eminent French playwright, is writing a play on Spiritualism. The title of the play is "Spiritisme," and it will be performed at the Renaissance Theatre, with Mme. Sara Bernhart as the leading figure. There are three acts in the piece and twelve characters—seven men and five women. The scene during the first two acts is laid at Saint-Jean-de-Luz, and during the third act at Quiberon. A rehearsal has already been held, during which Mme. Bernhart became so affected at one or two pathetic passages that, the story goes, she wept copiously.

The characters are of distinct individuality and full of vigor. Valentin Clavieres, one of the leading characters, is a good fellow, a man of the world, and a general favorite. Robert d'Aubenas is a brave, honest man, and the loyal husband of Simone d'Aubenas. Manoel Clavajal, of Havana, is the Don Juan of the play, a good for nothing fellow, the lover of Simone.

Next comes Dr. Parisot, who represents materialistic science. He is one of those ultra conservative physicians who believe in nothing that they cannot see, and who keep their ears obstinately closed to what they consider new fangled theories. Matter is everything to him, and spirit nothing. The intangible, impalpable, does not exist for him. Spiritualism he does not believe in, and clairvoyance he considers a mere trick, or, perhaps, a malady like somnambulism. Quite a different character is Dr. James Douglas. He is a hard headed, shrewd Scotchman. Very impressionable and an indefatigable investigator, he is a modern scientist in the best sense of the word. He tests all theories and condemns nothing that he cannot prove to be false.

In a word, he is the exact antithesis of Dr. Parisot.

BERNHART'S NEW ROLE.

Among the women characters the principal is Simone, the wife of Robert d'Aubenas. Mme. Bernhart is to play this part, which was written for her. Those who ought to know say that she will make a great success of it. They base their opinion on the fact that Simone is just such a character as the great French actress excels in depicting. No ordinary domestic woman is Simone, but a passionate, high strung creature, whose influence is dominant from beginning to end of this strange play.

In regard to the plot, very little is known. M. Sardou, being questioned on the subject, said he did not care to divulge it.

"The play will not be performed for some time yet," he explained, "and it would be foolish to publish anything about the plot now."

Being questioned further, however, he admitted that Spiritualism would be the keynote of the play. "Spirits," he continued, "will play a leading part in the performance, and there will be a regular Spiritualistic seance, at which, among other things, tables will be turned and messages will be received from dwellers in the unseen world."

Admirers of Mme. Bernhart will be glad to learn that in this play she does not die, but—an unusual experience for her—retires from the stage at the close of the last scene in full life and happiness.

"I have made Mme. Bernhart die in several plays," said M. Sardou, "but in this one her fate is more fortunate. There is only one death in the play, that of the Countess Thecla Wasilevitch, a rather subordinate character. She dies at the close of the first act, but the audience does not know it; she simply disappears from the stage."

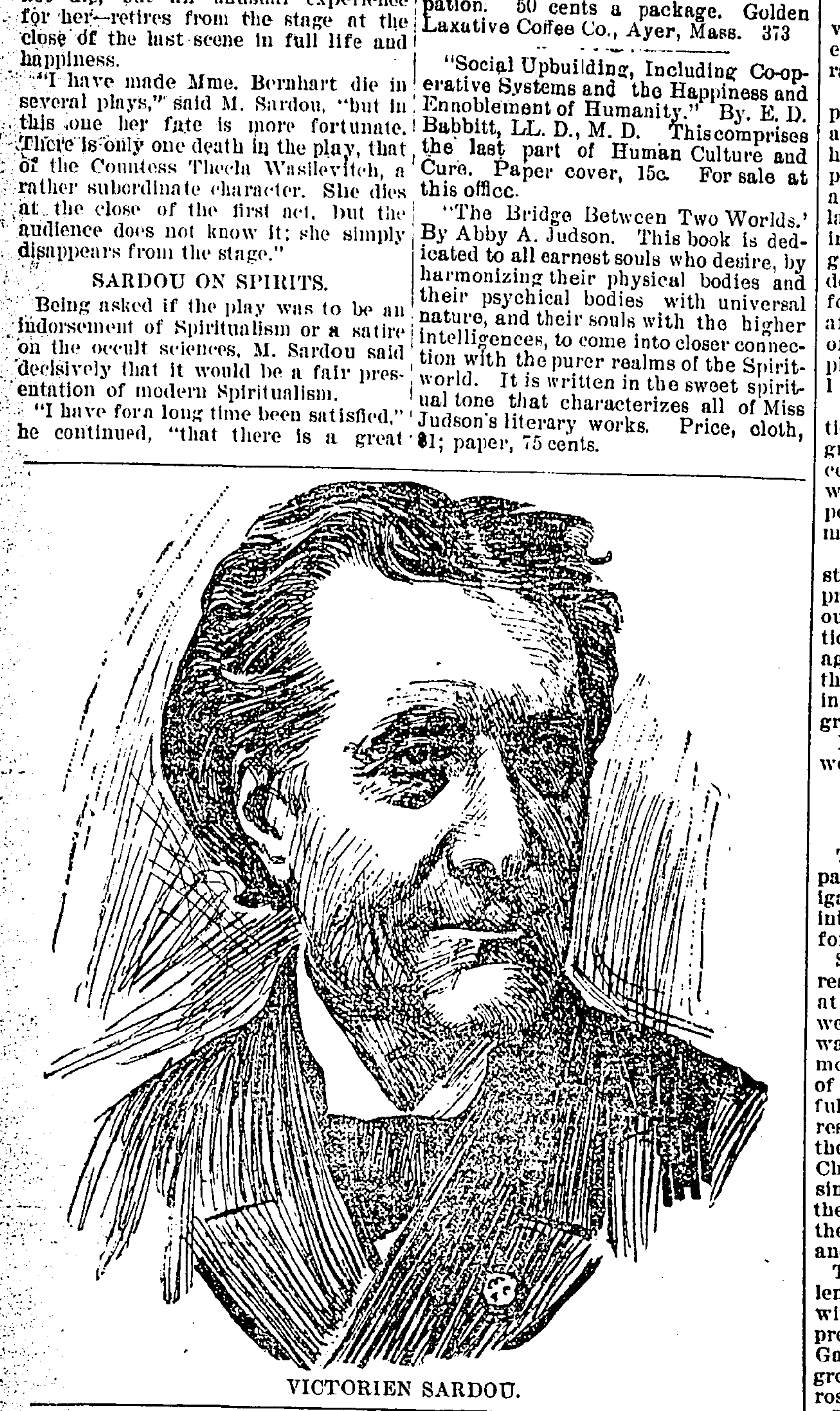
SARDOU ON SPIRITS.

Being asked if the play was to be an indorsement of Spiritualism or a satire on the occult sciences, M. Sardou said decisively that it would be a fair presentation of modern Spiritualism.

"I have for a long time been satisfied," he continued, "that there is a great deal in Spiritualism. For forty years I have been studying the subject, and the result is that there is no phase of Spiritualism which I have not thoroughly investigated. Moreover, I myself am a surprising medium, and I have written some astonishing things on slates. Oh, I could tell you some strange stories! And now, after so many years' study, when I see the greatest scientists in the world, among them the most renowned geologists, chemists and physicians of England, interesting themselves in these inexplicable phenomena for the simple reason that they have seen them, I flatter myself that I am entitled to be considered a forerunner of modern Spiritualists."

A few changes have been made in the dramatis personae of "Spiritisme" within the last few days. M. Guitry, who was scheduled to play the role of Valentin Clavieres, has been obliged to make room for M. Deval. M. Guitry was charmed with the part assigned to him, and the only reason why he withdrew is because he has not been of late in robust health. M. Clerget will play the part of M. Mnoel Clavajal and Darmont will impersonate Dr. James Douglas.

M. Sardou has written many original plays, but it is doubtful if he has ever written anything more original and striking than "Spiritisme."



VICTORIEN SARDOU.

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"The Dead Man's Message," an occult romance by Florence Marryat. The author's wide experience in Spiritualism and her study of occult science have prepared her to write this romance, which will be found laden with gems picked up in the course of her investigation and studies. Cloth $1. For sale at this office.

"History of the Inquisition." Every citizen of our country should read this concise history of that Romish churchly institution known as the Inquisition. The animus of Romanism against all institutions, beliefs and parties not in conformity with the ruling powers of the Romish hierarchy is plainly shown in these statements of veritable history. The devilishness and murderous malignity of the "Holy Inquisition" is scarcely paralleled in all the world's records of inhuman atrocities. It is for sale at this office, and will be mailed postpaid for 25c.

"The Great Roman Anaconda." By Prof. Geo. P. Rudolph, Ph.D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Horstmann. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15c. For sale at this office.

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NOTES OF TRAVEL AND WORK.

To the Editor:—Since jotting my last lines to you, time has kept me busy in Buffalo, N. Y., for a fortnight, in Rochester until after Thanksgiving period. In that prosperous town, so energetic an example of early and of modern thrift, a town of all towns in which to enjoy that festive holiday, families throughout the town gather round the laden boards in circles of three and four generations, and tell, mid delights of turkey, cranberry and wine, the thrilling tales of the early settlement privations of ancestors whose graves grow green when rude landmarks were still outlain upon the site of the imposing buildings of to-day, and babbling falls and tumbling waters flowed over the rocky bed of a river which, later, was to become the servant of man's cunning brain, to help amass the wealth and power of that proud and busy center, whose electric cars daily dash busily past that whirling junction primitively known as the Four Corners.

Rchester is necessarily a town of associations, and one enjoys the enjoyment in the air (if one may use the term) afloat, on occasions of time-honored anniversary. No ragamuffin, however friendless, but is feted, feasted, and made to "count one," (generally his stomach may count for three or four) on that great feast-day of the year. Never were city's poor so amply fed, so kindly remembered as in Rochester in the spirit of the hour.

I had great pleasure while there in visiting that grand medium and earnest worker, Mrs. W. H. Gibbs. She is rarely gifted in the clairvoyant power.

A reception was given ere my departure, in Pythian Temple, and pleasant friends and kindly wishes made hours pass quickly, to be lived over in pleasing memories. Mr G. W. Kates and wife, who have been recently laboring bravely and with great success in Rochester, and who will leave legion friends behind reluctant at their departure, were just preparing to leave for other platform duties elsewhere, after stimulating among the large class of unorganized Spiritualists a healthy plan of action for organization, which I hope will bear good fruit.

And right here, speaking of organization, from observation let me say I am greatly enthused over the growing success of the Illinois State Organization which is growing so rapidly in its power and influence in the advancement of our cause.

It is with pride that we bear the standard of State Organizers for so promising a child of progression within our field, as the Illinois State Organization. I would remind those interested, again, that all information concerning the above may be obtained by addressing G. L. S. Jennifer, at No. 358 Congress street, Chicago, Ill.

Doctor and I are at present, busily at work in Indianapolis.

ELLA GIBSON MAGOON.

AN IMPRESSIVE FUNERAL.

The last sad rites, which marked the passing of Walter Offley Leeds at Michigan City, Ind., from earthly existence into the realm of the Infinite, were performed this afternoon.

Services were held at the family residence, on Spring street, beginning at 2 o'clock, which although simple, were very impresive. The address was delivered by Miss Cora L. V. Richmond, of Chicago, pastor of the Church of the Soul. Her remarks were beautiful and very well chosen. The spacious residence was crowded with friends of the deceased and family. A trio from Chicago furnished the music and their singing was especially appropriate to the sad occasion. Those who composed the trio were Mesdames Fallis, Clayson, and Jewell.

The floral offerings were choice and lent a solemn beauty to the sad scene within the home. The Citizens' bank presented a piece emblematic of the Gates Ajar and besides there were a great many smaller pieces, bouquets of roses, etc.

The funeral cortege was one of the largest ever seen in this city. At the grave, a few words were spoken and then the habitation of the spirit of the late Walter O. Leeds was lowered into the bosom of the earth. All unite in a solemn benediction: May his ashes rest in peace!

The following served as pallbearers:

A. S. Nichols	U. Culbert
B. H. Eddy	G. S. VanDusen
J. C. Pitch	W. H. Davis.

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You will find poetry nowhere unless you bring some with you.—Joubert

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of all diseases that flesh is heir to, and will give you proof of her powers, by sending requirements as per small advertisement for diagnosis of your case. Here is one of her many cures:

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MY DEAR MRS. DOBSON:—I herewith enclose $1.15 for another month's remedies for my sister, Emma. I can't tell you how much good these medicines do her and how thankful and grateful we are for having applied for them. When she began taking this last medicine, she had considerable distress in the bowels and stomach, but after a week she was relieved and we are convinced if she had not the medicine she would have had a serious sick spell as liver, stomach and bowels were in a bad condition. Now everything seems in good order; still we feel as if more medicine will eventually cure all her ailments. We thank you sincerely for prompt reply, and wish you all the success you so well merit.

With affectionate regards, very truly,
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A MUSICAL PRODIGY.

He Is Undoubtedly a Marvelous Medium,

And Will Some Day Startle the World.

The New York special correspondent of the Chicago Chronicle states that Mrs. George Gould has discovered a musical prodigy, who will some day probably startle the world. He is only seven years old, yet can play on thirteen different instruments, and play them well. His favorite one is the piano, with the violin and guitar as second best. He is so small, that when he perches himself on a piano stool or on a bench in front of the organ, his feet do not touch the pedals. Both of the child's parents are musically inclined, and the lad demonstrated when four years old that he had talent in the same direction. A caller had been to his home and played some pieces of an ordinary character on the piano, which interested him greatly.

He insisted on being lifted on the piano stool, and when placed there proceeded to pick out the notes of several airs that had just been played. At first he only used one hand, but as soon as he had mastered an air with his right hand the fingers of his left hand would go wandering about the bass notes as if in search of the chords. When he struck a false note his little forehead would pucker itself into a frown, but when he found the proper harmony a smile would replace the frown and he would evince every indication of delight.

Since that occasion he has been allowed free sway at the piano. He sits there for an hour at a time, playing pieces he has heard others play, and then will improvise beautiful harmonies that are simply marvelous for a child of his age. Of course, his ability to strike all the chords is limited by the fact that his fingers are chubby and short. He was given a guitar a short time ago and surprised everyone in the room by picking out the notes of an air that had just been played. Of course, the scale had to be shown to him and explained at first.

His most remarkable work was done on the violin. He had never seen one until a friend of the family brought one to the house and it was decided to play it in his presence and observe the effect on him. He watched the player very carefully and examined the instrument critically. Then the musician showed him the notes. He took the bow in his hands and holding the violin in the proper position played the scale on one string. He became greatly excited at once and then asked the gentleman to tune it for him. This was done, but the length of time seemed to annoy him.

"Now let me have it! Let me have it!" he exclaimed.

The instrument was handed to him and he at once began to reproduce the air the caller had played. He has been encouraged greatly in all sorts of trick playing, and his parents are proud of the fact that he can play the piano blindfolded when the keyboard is covered with a cloth. He has never been allowed to try a wind instrument, for fear it might affect his lungs. The little fellow's name is Walter Billings, and his parents reside on Central avenue.

Mrs. George Gould, who is herself a talented musician, has decided that the boy shall have a thorough musical education if his parents will permit it. She is very enthusiastic over the lad's abilities and has characterized him as the wonder of the age.

Everything indicates unmistakably that this child is a medium whose finely attuned organization is operated upon by invisible spirit forces, without whose influences he would be unable to perform the marvelous musical feats recorded of him. SPIRITUS.

Constipation cured by that pleasant drink, Golden Laxative Coffee. 50 cents by mail. Golden Laxative Coffee Co., Ayer, Mass. 373

"Mahomet, the Illustrious." By Godfrey Higgins, Esq. (Library of Liberal Classics.) No author was better qualified to write an impartial and honest life of Mahomet than Godfrey Higgins, and this volume is intensely interesting. It should be readin conjunction with Gibbon's work. For sale at this office. Price, 25 cents.

"The Woman's Bible. Part I. The Pentateuch. Comments on Genesis, Exodus, Leviticus, Numbers and Deuteronomy." The contrast between the thoughts of these brave women and the thoughts of the orthodox world during all time past, is very striking. Keen analysis, ripe scholarship and fearless adherence to the right, characterize this very interesting effort of some of the brightest minds of to-day. For sale at this office. Price 50 cents.

"Old Testament Stories Comically Illustrated." Church people are cautioned not to open this book, as its comical pictures, based on Bible texts, tend to induce uncontrollable levity. It is a book for the freethinker who wishes to rest from busy cares, and drive away ennui. Price, in strong board covers, $1: cloth $1.50. For sale at this office.

A new edition of "Three Sevens," by the Phelon's, is just issued. The May Arena says: "The gist of such books as Dr. Phelon's "Three Sevens," and other works descriptive of or alluding to the various occult societies, which seem to have existed for ages, has never, until recently, been said so openly and plainly that 'he who runs may read.'" Cloth $1.25, postpaid. For sale at this office.

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The Church of the Soul, at Schiller Theater, Mrs. Cora L. V. Richmond, pastor. Services at 10:45 a. m.

The First Spiritual Society of the South Side, New Masonic Temple, 3120 Forest avenue. Services at 2:30 and 7:30. Mrs. Ada Foye lectures and gives tests.

Beacon Light Church 617 North Clark street, near Burton Place. Services at 2:30 and 7:45 p. m., conducted by Mr. and Mrs. Geo. F. Perkins.

German Spiritualist Society, Gartelman's Hall, 13th street and Ashland avenue, Services at 3 and 8 p. m.

The Spiritual Endeavor Society meets at 1 South Hoyne avenue, 7:45 p. m. Mrs. Sarah E. Bromwell, pastor.

Spiritual Gospel Temple, Hygeia Hall, Washington boulevard and Paulina St. Services at 2:30 and 7:30 p. m.

Home Spiritualist Society, 11 Ada street, at 3 and 8. p. m.

The Church of the Spirit, Willis Edwards, pastor, meets at 620 North Clark street, at 3 and 8p. m. Lyceum at 2 p. m.

People's Home Association, Bricklayer's Hall, 93 South Peoria street. Services at 7:30 p. m.

South Side Christian Spiritual Society, Kenwood Hall, 4308 and 4310 Cottage Grove avenue. Conference meeting at 3 p. m. Lecture at 8 p. m.

The Spiritualists Church of the Students of Nature meets every Sunday evening at 7 p. m., at Monsen's Hall, 1052, Milwaukee avenue, corner Lincoln street. Mrs. M. Summers, pastor.

Spiritual Advancement Society, 794 West Van Buren street. Services at 7:45 p. m. Dr. Hasenclever will lecture and give spirit messages, assisted by other prominent mediums.

Brown's Hall, Forty-seventh and State streets. Services at 8 p. m. Lecture and tests by Dr. Harry Abbott of California.

Society of Spiritual Truth, 887 West Monroe street. Services at 8 p. m.

The First Society of Spiritual Unity will meet Sundays at 11 a. m., 3 and 7:30 p. m., in Washington Hall, 490 Washington boulevard, corner of Ogden avenue. Mrs. Mary C. Lyman, speaker.

South Side Christian Spiritualist Society, 4308 Cottage Grove avenue. Services at 3 and 7:30 p. m. Mrs. Lee Norie Claman, pastor.

The Progressive Spiritual Church, Lakeside Hall, southeast corner Indiana avenue and Thirty-first street, G. V. Cordingley, pastor. Services at 3 and 7:30 p. m. Harry W. Miller, soloist. Children's lyceum at 1:30; Bible class at 2:30.

German Spiritual Society, Hanshman's Hall, 384 W. Division street. Services 2:30 p. m. Mrs. Caroline Drews, medium.

Mrs. Caroline Drews, German trance medium, holds services at 2:30 p. m. in Hanschmann's Hall, 384 W. Division street.

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Spiritual meetings at 77 Thirty-first street, South Side, every Sunday at 2:30 and 7:30 p. m. Lecture and tests by Mrs. Edith E. R. Nickless.

Spiritual Church of Love, Faskin's Hall, 3012 Archer avenue. Mrs. E. J. Hanson. Children's lyceum, 2 p. m., followed by developing circle. Spiritual science at 7:30 p. m. Tests at all meetings.

Divine services in Mystic Temple, 1910 Washington boulevard near W. 40th street, at 10:45 a. m. and 7:45 p. m. Sunday-school of Love at 2 o'clock. Georgina McIntyre.

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We have on hand a limited number of copies of the various writings and lectures of Mrs. Maria M. King, whose name ranks high in the list of Spiritualist authors, for profundity in philosophic thought. Her elucidations of various questions pertaining to the science and philosophy of Spiritualism, as well as the related field of natural science, are truly remarkable for their depth and clearness. These books and pamphlets constitute of themselves a noble Spiritual library, of sufficient intrinsic value to worthily engage the study and thought of the wisest students in spiritual science.

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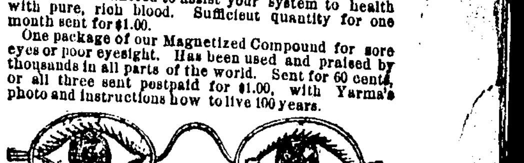
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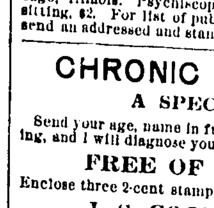
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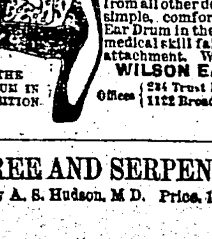
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TALE OF THE PHILIPPINES

BY M'D ALEXANDER R. WEBB,

Formerly United States Consul at Manila.

One morning in June, before the rainy season of the tropics had set in and the sun had reached a point where its heat was uncomfortable, a native girl sat, half reclining on a pile of bamboo poles that had been drawn up on the smooth beach of Manila Bay near Cavite, the naval station of the Philippine Islands. Eight miles across the bay the dim, hazy outline of Manila, the capital city of the archipelago, could be seen when there was no fog. There was little or no breeze, the air was sultry and the water lazily lapped the smooth sand in tiny wavelets. The girl was a fair specimen of the native of to-day in whose blood there runs a strain of the Latin or Anglo-Saxon, turning the skin to a light, glossy brown and producing more symmetrical curves and outlines than are seen in the forms of the pure-blooded descendants of the aborigines. She was decidedly pretty, as she posed upon the bamboos, her long, jet-black hair carelessly draped over her right arm, completely covering the hand which was spread out gracefully to support the arm and bust. In the contour of her features there was a suggestion of her English maternal grandfather; her face was a delicate oval, her cheeks well rounded and tinged with a healthy glow, and her dark eyes were full of life and expression. Her feet and lower limbs bare to the knees, were well-shaped and the former might have been perfect had their owner worn shoes during the seventeen years of her life, instead of the hard, wooden chinelas and suecos which she wore when not barefoot. Her arms and hands were faultless in shape and looked as if they might have been molded by a sculptor. Her only clothing was a short, brightly-colored calico skirt and a low-necked muslin camisetta.

She was almost as wild and free as the sea-gulls that careened gracefully over the bay and, apparently, had no more care; nor was she less pure and innocent in thought than they. Reared from infancy among people to whom the almost nude form was a commonplace and gave no suggestion of sensuality; her mind had developed an interest in nature and her religion, rather than curious thoughts of the sexual relations.

The birds and fishes, plants and fruits were her companions and, as she could not read, they were her worldly teachers. For spiritual instruction she went to the church and the parish priest, for, like all her relatives, she was a devout Roman Catholic and a regular attendent at mass. Her remote Malay-Tagaloc ancestors had followed a system of religion which possessed characteristics of the Islamic and Buddhist, but this had been abolished when the Spaniards took possession of the islands and the Catholic missionaries began an active energetic propaganda there.

Naturally religious, the natives were attracted by the impressive ceremonial and gaudy picture and images of the church and were awed, too, by the manifestations of superior learning and intelligence on the part of their proud conquerers. Thus, in a comparatively short time the Romish church aquired complete control of the minds of this simple people and swept away the last vestige of their equally simple religious worship.

The girl's father was a fisherman who passed the night in his boat out on the bay, returning to the beach about sunrise to dispose of his catch to the market-women. His hours of sleep, therefore, were when the sun was high and his wife was attending to her little lunchstand near the market. Then the little nipa hut was closed to secure coolness and quiet, and the daughter, an only child, was at liberty to amuse herself as she pleased, provided she remained away from the hut until her father awoke.

This morning she had been scampering up and down the beach, chasing the spider-crabs or splattering the little wavelets with her bare feet and scattering them over the smooth sand until the lower hem of her skirt was quite wet. So she sat down on the bamboos to allow it to dry and take breath after her lively run.

It was the golden time of her life and all was freedom and sunshine. And yet she fell into a reverie that was not all unalloyed peace of mind and listless ease, for she began to speculate upon and make a kind of effort to analyze the conditions by which she was surrounded. Among other things it seemed to her strange and incongruous that the beautiful country which God had given to her paternal ancestors should have been boldly taken complete possession of and ruled with an iron hand by white men whose own native land was said to be hundreds of miles away beyond the China Sea. Why did they not return to their own homes and leave her and her people to enjoy their just and rightful inheritance; to fish, hunt, dress and amuse themselves as did the Tagolo of the olden times? There was plenty of food placed by God in the earth, the rivers and bay, and on the trees, and the latter furnished ample material for their huts and all the clothing they required in that hot climate. Then, too there was plenty of clay from which their dishes and cooking utensils were made. God had provided liberally for their simple needs and had made it possible for them to live happily and contentedly in peace and harmony. But the Spaniards came and placed their heels upon the necks of her ancestors and their influence had spread over the archipelago like a dark cloud—a disease-breeding miasma. They brought with them strange and extravagant customs and taught them to her people who were compelled to labor constantly and wearily to obtain the means with which to gratify them and to pay tribute to the invaders, so that the latter might live luxuriously without working. In the olden time freedom and gladness were universal; the present was dull and wearisome with labor, sorrow and oppression; the future—to her the future was a blank and she saw no reason why she should dream of it. At best it could only give her a humble nipa home and a husband who would be compelled to toil and suffer as did her father.

Just then the solemn echoes of the Santa Iglesia cathedral chimes came floating softly and musically across the bay. Camilla, taking up the little crucifix that hung by a hempen cord about her neck, kissed it reverently and whispered an Ave Maria and a prayer to St. Joseph, the patron saint of her family. Then she wondered if she had been faithful enough to the church to merit a place at the feet of Santa Maria when she died. She knew that people died, and she had been taught that their souls passed on to a place of perfect bliss, if they had been very good, had been properly baptized and had been loyal and liberal in support of the church. That was all she thought or believed of the future beyond the grave.

"Ah, Dios!" she exclaimed starting up suddenly as if to throw off the burden of these solemn thoughts, "Life is all a riddle, and it is useless to bother about it."

Then she clasped her hands over one of her knees while she hummed a Spanish air, keeping time with one of her bare feet on the sand. She presented a very pretty picture indeed with her glossy black hair now divided behind and flowing over either shoulder as a frame for her expressive face. Her voice was clear, resonant and musical and the harmony seemed to inspire her as she sang:

"En la calle Magallanes
Alli rive una Senora
Y un Senor valiente
Como—"

Here she paused suddenly, for, in lifting her eyes they met those of a young Spanish officer who was standing within a few feet of her, contemplating her with undisguised admiration. For an instant her heart ceased to pulsate and then it throbbed so violently as to threaten to leap into her throat. She was thoroughly frightened, for she had been taught by her relatives and friends that the Spaniards were cruel, heartless and treacherous; that they had robbed her people of their country and kept them in a condition little better than abject slavery; that they were relentless enemies of the peace and happiness of all who were subject to their rule. Her first impulse was to leap to her feet and fly down the beach to her home, where, she felt, she would be safe from harm; but terror paralyzed her limbs and they refused to serve her

"Buenos dias, pajarita!" said the young officer when he had satisfied himself that she was not going to run away.

His voice was soft and tender, and a pleasant, winning smile illumined his handsome face.

"Don't be afraid, Senorita," he continued persuasively as he advanced a step nearer to her. "I am not going to hurt you. I wouldn't harm you for all the world. You are too beautiful to fear me; it is I who should fear you for you have already captured my heart and hold it enchained by the light that gleams from your eyes and the delicious melody of your voice."

Still she shrank from him and stared at him as if he were a fearful monster threatening to devour her. She had never been flattered, even by her most intimate friends nor had she ever heard a voice that seemed so impressive and yet soothing in its tones. And then, too, his graceful, suppliant manner was something new and not altogether unpleasant to her. This and his words somewhat reassured her, and she dropped her eyes to the sand, blushing deeply.

The intruder repeated his declarations of friendship and admiration, and begged to be permitted to sit near her on the bamboos and talk with her. She did not reply but continued to gaze at the sand while she nervously pulled at her fingers.

He apparently interpreted this as an affirmative reply, and sat down within two or three feet of her. For a time both were silent; she too much embarrassed to speak and he, evidently, giving her what he considered ample time in which to protest against his presumption. Then he told her that he was a Spanish gentleman and soldier—a lieutenant in His Majesty's service; that he had recently come out to the Philippines to serve his country for three years, and that he desired to learn as much as possible concerning the islands and people. But he was free to confess that he had never even dreamed that there could be among the latter, one so beautiful as she Then he fervently petitioned her to forgive him for having startled her and to bless him with a friendly smile.

All this was so new to her, so utterly in contrast with what she had been accustomed to in her sphere of life and, withal, so captivating that she soon began to feel quite at ease. It was not in her simple trusting nature to doubt the truth of what he said; besides, what motive could he have in deceiving such a humble, helpless, unimportant creature as she. As he continued to talk to her, her cheeks flushed with pleasure and her timidity seemed to ooze out at her finger ends. And when he asked her to tell him her name and where she lived, she had regained control of her organs of speech and replied with considerable confidence that she had been christened Camilla Cervantes and that she lived with her father and mother in yonder nipa hut. She also added that this was the first time in all her life that she had ever spoken to a Spaniard.

He, in return, expressed the hope that now, the ice being broken, she would speak with him many times before he left the islands.

Camilla never remembered all that was said to her that day, by the handsome young officer, but for some time she recalled, with a thrill of pleasure, the fact that when they parted he pressed one of her hands tenderly between both his own and begged for the privilege of seeing her again.

As she walked slowly toward her home all her joyous exuberance of manner seemed to have left her, but, in its stead, she felt herself possessed of a kind of happiness she had never before experienced. She did not try to analyze the feeling, nor could she have done so even if the thought had suggested itself; she only knew that she was happy, but how or why she could not tell.

There were other meetings at the pile of bamboos, while Camilla's father was sleeping, and finally there were passionate vows of mutual love and a promise of marriage. Then she communicated to her parents the secret of her heart, and a scene followed which, for the time, seemed to deprive her of all hope and filled her mind with gloomy doubts and forebodings. They told her how many innocent native girls had been lured from their homes by the flattery and blandishments of the wily Europeans; how they had trusted these heartless strangers with all the faithfulness of their pure souls, and how, after a few months, or, perhaps, years, of ease and comfort they had been cruelly deserted by the treacherous betrayers who sailed away to their native lands never to return. They adjured her in the name of everything good and true to avoid her lover and pray for strength to withstand his flattering tongue.

For the first time in her life she doubted the judgment and wisdom of her parents and pursued a course contrary to their direct advice and commands. Surely she thought, they were mistaken in their estimate of her Miguel's character and wronged him cruelly. Other Spaniards might be cruel and heartless, but he could not be; he was too good and gentle and noble to commit a dishonorable act. No, no; a thousand times no; he loved her dearly, for he had told her so, and therefore he would never deceive her.

At their next meeting she told him all her parents had said, and how eloquently he repudiated their unjust suspicions and accusations! He was a personification of virtuous indignation and passionately vowed that so long as Camilla lived and loved him he would be loyal to her and would take her with him, as his wife, wherever he went. His only regret at this time was that he could not go to church with her at once and have their union blessed by the priest so that her mother and father might be assured that they were mistaken; but there were certain reasons why this could not be—certain vague reasons involving family affairs in Spain. But when these were settled the marriage would be properly solemnized and she would go with him to Spain where she would occupy the social position to which her beauty and intelligence entitled her. And, poor, unsophisticated soul, she believed him.

When Lieut. Miguel Terreno's regiment was ordered to active service in the Caroline Islands, for "thirty days, or until they succeeded in subduing (or exterminating) the rebellious natives," and Camilla saw him step on board the steamer that was to carry him thither, it seemed as if the light of her life had gone out. Oh, that she might accompany him and be at his side constantly; yes, even in battle! She felt sure that she could die willingly and happily if it would but bring safety and happiness to him for she was blind to all things save that she loved him with her whole heart.

Three months later Miguel returned to Manila and again the sun shone for Camilla. They took a small house in the suburbs of the city, furnished it plainly and settled down to the comforts of housekeeping, much to the chagrin and bitter disappointment of her parents, who dared not interfere, however, to prevent this unlawful alliance. They knew but too well the unlimited power and influence of the Spaniards and the punishment that would follow either an appeal to the courts or an attempt to take their daughter home by force. Therefore they accepted the situation in silence and remained in the humble home at Cavite awaiting the inevitable result.

As for Camilla, her heart overflowed with joy and thankfulness; for her little home—her's and Miguel's—was a paradise where love reigned supreme. He was kind, generous and affectionate, and all that she had ever believed him to be. What more could she desire in this world? At times she looked forward to her prospective home in Spain, but she was too happy now to devote much thought to that. It would all come in good time, she said, and with it the marriage ceremony which, however, could not bind them any more securely than they were already bound.

When her child was born she felt that her union with Miguel was perfect and complete. If she had had any doubts before as to this fact, they were at rest now, for he took the babe in his arms, kissed it tenderly and called it his precious heir. When she proposed that it should be baptized by the parish priest his face flushed for an instant, it is true, and he hesitated before replying; but did he not consent quite enthusiastically afterward?

However when the day of the baptism came he was stricken with regret because he could not go to church with her, but he had been ordered somewhere on special service and Camilla would have to get some one to go in his stead. This was a grievous disappointment to her, but his excuse appeared valid and she induced one of her cousins to act for him.

The priest who performed the ceremony at the Sampoloc church did not deem it worth while, in cases where only natives were concerned, to ask any more questions than were absolutly necessary, nor to make the service quite as elaborate as it was when Spaniards were the interested parties. This was quite in keeping with all customs and ceremonies in Manila. The child was, therefore, christened Ignacio Terreno, son of Miguel and Camilla Terreno, without the worthy father knowing that the native who stood at Camilla's side was not the child's paternal parent. The fee was paid and Camilla, feeling that it was sufficient that the record showed the babe's name and parentage, returned home full of joy and hope for the little one's future.

The days, weeks and months flew by on wings of love and nothing occurred to disturb the joy and harmony in Camilla's elysium. One day when little Ignacio was not quite a year old, Miguel entered the house wearing an expression of countenance suggestive of the most profound despair. Camilla ran to welcome him, as usual, but he returned her embrace so coldly and mechanically that she was startled and looking at him in alarm she asked:

"What has happened, Miguel, are you ill?"

"No, cara mia;" he replied "not ill, but I have bad news for you."

"What is it? Tell me!" she cried eagerly taking both his hands and drawing one arm around her waist.

"Sit here and I will tell you."

After they were seated on the rattan sofa he continued: "You know I told you, some months ago, that there were certain family affairs that must be settled before we could be married?"

"Yes."

"Well, I have obtained leave to return to Spain, for six months, to attend to this matter and I shall sail by the next steamer."

"Gracias a' Dios! And I shall go with you." cried Camilla joyfully throwing her arms about Miguel's neck and kissing him passionately.

"No, Camilla; not yet," he replied as he gently released himself from her embrace.

Startled beyond measure by this rejoinder, a horrible suspicion began to force itself upon her.

"No?" she moaned, clasping her hands rigidly and gazing eagerly into his eyes. "Not go to Spain with you, my husband! My own love! You are jesting. Surely you will not go and leave me and our child here?"

"Listen, Camilla;" he replied as he took her hands and pressed them with a show of fervor, "You are a brave little woman and you must listen to reason. It would be impossible for me to take you to Spain. It is quite as well that you should know the truth at once; it would ruin me and make you very unhappy."

"But, my darling," she cried eagerly, "I cannot understand you; your words are mysterious. It has not ruined you to live with me here; and how could I be unhappy if you were with me?"

"But, pajarita mia, society is quite differently constituted in Spain from what it is here. There all the people are white and those with whom I associate would not recognize you as my wife nor would they continue to associate with me if they knew I had brought you to Madrid. In fact my father and mother would not allow me to enter their house."

While Miguel was speaking Camilla sat staring at the floor, her hands clasped and her fingers moving nervously. Without raising her eyes she asked with forced calmness:

"And why did you not tell me this before?"

"Because I knew it would make you unhappy; and, besides, it was not necessary."

"Because you knew it would make me unhappy!" she repeated as she rose to her feet and stood looking at him with flashing eyes and clinched hands. All the Malay blood in her veins seemed to rush madly to her cheeks, tinging them with crimson which contrasted most attractively with the rich brown of her complexion. If ever she was beautiful she was so now—grandly beautiful in her righteous indignation. All the fierce passion of her nature was aroused. It was clearly an effort for her to control herself and her voice was cold and rancorous as she asked:

"Your father and mother know you are my husband?"

"Yes," he replied, hesitatingly.

"You lie!"

This was said as if it were an admitted fact and did not call for discussion. Miguel sprang to his feet livid with sudden rage and approached Camilla clinching his fists as if he intended to throttle her. But she stood as motionless as a statue and returned his glarring look without flinching in the slightest degree. Quailing before her aspect of desperate calmness, he paused when within arm's length of her, smiled disdainfully and walked back to the sofa, seating himself with his elbows resting on his knees while he snapped his fingers nervously. Without changing her position or taking her eyes from him she continued:

"Your friends and comrades here know it, and yet are still your friends and cordially welcome you to their house?"

"Yes;" he replied, rising and walking up and down the room, "that is all true enough. But, as I said before, you must remember that Manila and Spain are far apart and we Spaniards may do things here that we may not do at home. There we are required to conform to social laws and prejudices, while here—well, here we are not expected to live strictly within the social code. Now, Camilla, you are a sensible girl; be reasonable and patient and you will not lose anything."

Camilla sank into a chair and rested her forehead on her hand, for a few minutes, while Miguel walked to the window and stood looking out into the street. Suddenly she raised her head and said:

"Miguel."

"Well," he responded quietly, turning toward her and leaning against the window sill.

"Your father and mother are Christians?"

"Why, yes; of course."

"You are a Christian and so are all your friends."

"I hope so."

"And I am a Christian too."

"Yes; and I'll frankly admit that you are a better one than I."

"Why, then, should your parents and friends turn their backs upon you in Spain, and not in Manila, simply because I am your wife and your manmade social rules discriminate against me on account of the accident of my birth? If I am a faithful, devout Christian here I can be a faithful, devout Christian there, and no Spanish wife has ever loved her husband more truly or devotedly than I love you; my life! my soul! my Miguel!"

She had lost all her rigidity of manner and gliding across the room she threw her arms about his neck and nestled her head upon his shoulder as if it was her natural resting place.

"Did the blessed Jesus ever teach that there was a difference in Christians because of color of their skin? Did he not speak, and promise salvation, to people who were no whiter than I? Is there anything in our religion which justifies the belief that the white-faced Christian will occupy a better position in heaven than the Christian of the Orient? Oh, Miguel; you certainly cannot intend to desert me now for the poor reason that you are required to comply with social rules so directly opposed to the spirit of our religion! When you asked me to love you I was a pure and innocent girl with not an evil thought in my mind. I freely gave to you my love, my soul and all that woman holds dear in this world. I have been loyal to you in every thought, in every throb of my heart. Take me with you to Spain and I will not go to your father's house; your parents, your friends shall never know that I am your wife; I will be your faithful slave if you will only let me see you every day. Think of our little Ignacio! Say, Miguel was evidently much affected by her words, and he drew her close to him as his conscience succeeded in impressing him with a passing spasm of honor and justice. He held her thus for several minutes while trying to devise a way out of the difficulty that confronted him. To take her to Spain was absolutely beyond the question; the problem was to get away from her without breaking her heart at once. Such a catastrophe would have comparatively little interest for him when on the steamer and out at sea; but he actually had enough genuine humanity in his heart to shrink from causing her to suffer—while he was present. Or was it merely moral cowardice? He fully realized that the situation was exceedingly unpleasant and he heartily wished he was well out of it. Finally what seemed a solution dawned upon him. His countenance suddenly brightened and, holding her off at arms' length he gazed smilingly into her eyes.

"Pajarita," he said, "do you think I would leave you and Ignacio and never come back to you? Por Dios, no! Come; let us sit down and I will tell you all about my plans."

He led her to the sofa and, holding one of her hands in his, gently stroked it as he said:

"To begin, I must go to Spain."

She sighed resignedly and put her head on his shoulders.

"But I am coming back to you again. You are not to get rid of me so easily as you may think," he continued, making an effort to smile. "Now you must be a dear, patient, confiding little philosopher and trust me fully, as you have always done. I will leave with you fifty pesos; that sum will maintain you and Ignacio nicely for two or three months and then you will receive fifty more from Spain. I will continue to send you money until I return, a year hence. Never fear, pajorita, you will be well taken care of and when I do come back, we will be happy again."

"Yes, I will be well taken care of," she repeated absently staring at the floor, "but I will not have you. For a whole year I will be left alone; alone; alone." She buried her face in her handkerchief and wept and moaned in a manner that really touched Miguel's heart. Suddenly raising her head and hastily drying her eyes she said:

"But suppose you should never return? Suppose I should be left here to starve, as so many poor girls have been left when their Spanish husbands have gone home never to return? What would become of me and little Ignacio?"

"I swear by all I love," he returned earnestly, "that I will return to you if I live; and if I die you will inherit all that I am heir to. You will never want for anything. I will arrange all that before I leave you by writing to my father and telling him of our love and of my obligations to you."

Camilla's countenance changed almost instantly and the look of fierce determination returned to her flashing eyes. She rose and walked quickly to a small table which stood near the window. Taking from it a cheap album she turned the leaves hurriedly until she came to Miguel's photograph which she slipped out and began to tear in pieces while she stared at him wildly as she had done a few minutes previously.

"What are you doing?" he gasped, seizing an arm of the sofa and turning pale.

"I am tearing your portrait as I would tear my love for you from my heart. You have lied to me again and for the last time. I see it all now. You know that you never, intend to return to Manila You know that your father would never give your mistress even one peseta! You know that you never intended to make me your lawful wife! My father and mother told the truth when they warned me to shun you and said that you sought only to make me your plaything to amuse yourself while you were here away from your Spanish sweethearts. Ah, Dios! why did I not listen to them? You coward!" she screamed as she fiercely threw the fragments of the photograph at his feet. Then stepping quickly to the door she drew it open and pointed imperiously to it as she almost hissed the command:

"Go!"

Her face was flushed, her eyes blazed with vindictive fire, and she stood as rigid as a figure of bronze—the personification of an outraged, womanly soul rendered wildly desperate under the burden of its wrongs.

Miguel with pallid feature, stared at her aghast, apparently unable to speak or move. Then, with a manifest effort, he rose to his feet and, in a tremulous, entreating tone, exclaimed:

"Camilla!"

"Go, I say!" she repeated, without changing her position.

He hesitated; but seeing that she manifested no signs of relenting he took up his helmet from the center table, placed it upon his head and walked rapidly out of the house, closing the door behind him. He had walked half the length of the Ull-Ull roadway before he recovered himself sufficiently to say, with a sigh of relief:

"Well, thank God, that is over! But what a fierce temper the creature has!"

Camilla remained motionless for a few seconds and then sank to the floor in a dead faint.

* * * * *

Three months later Camilla, with little Ignacio in her arms, walked slowly and wearily up the lane that led from one of the busy streets of Cavite to her father's hut near the beach. Sad-eyed, care-worn and heart-broken and hardly able to put one foot before the other, she was strikingly unlike the vivacious, happy girl who had walked down that lane, but little more than two years before, to give herself an eager, willing victim to a selfish libertine.

Approaching the hut she pushed open the bamboo door and stood on the threshold gazing with flooded eys at her father and mother as they sat at their evening meal. Her father paused in the act of raising a mouthful of rice to his lips, slowly replaced it on his plate and snapped the fragments of food from his fingers.

"Gracias a' Dios!" he exclaimed fervently, "the end has come at last!"

Her mother sprang to her feet, rushed to the door and clasped the young mother and child passionately in her arms while the tears flowed down her furrowed cheeks.

"My child!" she cried, "Santa Maria, madre de Dios! Thanks to thee, she has come home again."

A mat of woven grass and a pillow were hastily arranged on the floor for Camilla and her babe and when they had been laid upon it, the mother buried her face in the pillow sobbing bitterly.

The father, unable to control his emotion, walked out of the hut and paced up and down the beach. He did not go out that night in his boat to fish, but sat with his chin in his hands and his elbows resting on the rude table, while he gazed out of the window at the rippling bay and the long line of shimmering moonlight that danced and frolicked with the wavelets.

"Jose;" whispered his wife as she seated herself opposite to him, after she had assured herself that Camilla was sleeping. "She will be with us always now; pobre pajarita!"

"Yes," he responded bitterly, "for although there are still many robbers about, there is nothing left in the palace for them to steal."

"Ah, Jose, our Spanish masters will have to account to God for their cruelty to the Tagalo."

"And it is not only the Spaniards, good wife; are the English, Germans and French, who come here, any better? Do not many of them also despoil our homes of all that is good and pure in youth? The white Christians preach to us of 'the fatherhood of God, and the brotherhood of man,' and of the necessity of being just and generous and moral, and then debauch our daughters and pour strong drink down the throats of our sons to stimulate the devils of vice and crime within them. And we dare not ask for justice, for experience has taught us that our petition would be ignored and we might be punished for our impertinence. And yet they proudly call themselves Christians, go to mass and pay for the building of magnificent churches. It cannot be that God looks kindly and lovingly upon them and despises us whom they so cruelly wrong. May He have mercy on them for it is in my heart to hate them though I dare not say so in public."

"Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself!" murmured his wife devoutly.

While this scene was being enacted a wedding ceremony was in progress in the Santa Iglesia Cathedral of Madrid. The officiating priest spoke the final words that made two souls as one, and the happy couple, and their attendants marched slowly down the aisle, thrilled by their mutual love and the inspiring strains of the Mendelssohn wedding march; she a pure young girl, reared amid refinement and luxury and he a handsome lieutenant in the service of the King. She fondly believed that his soul was as pure and spotless as her own and when they were seated in their carriage rolling rapidly to her father's home she felt that now had commenced a long dream of unalloyed happiness.

But as he clasped her gloved hand and pressed it to his lips a depressing suspicion flashed into her mind.

"Miguel," she said sweetly, "have you never loved a woman in you whole life?"

"Never in my whole life."

"Gracias, a' Dios; And I am your wife."

SHORTER CATECHISM.

Sunday School Teacher—Johnnie, what is Spiritualism?

Johnnie—It's the Devil. Ma says it is all the work of the Devil, and our preacher says so too.

Teacher—That's right, Johnnie. Spiritualism is all the work of the Devil and we shouldn't have anything to do with it. Our pastor will not even notice the subject if he can avoid it, but treats it with silent contempt.

Johnnie—Please teacher, isn't it the duty of the preacher to do all he can to destroy the work of the Devil?

Teacher—Certainly, Johnnie. That is the mission of the pulpit in the world.

Johnnie—How then can our pastor destroy Spiritualism by avoiding it and treating it with silent contempt? Why does not the pulpit and the pew join in as great an effort to put down Spiritualism as it does in putting down intemperance and all other work of the Devil?

Teacher (Looking at her watch) Our time is nearly up now and we will select our next Sunday's lesson. H. V. S.

A pale cobbler is better than a sick king.—Bickerstaff.

Honest error is to be pitied, not ridiculed.—Chesterfield.

An ounce of mother is worth a pound of clergy.—Spanish proverb.

SUN-LAND ECHOES.

California's Wonders and Great Blessings.

A Trip to the Great Ocean.

To the Editor:—Is it possible that I am in this great sun-land of California? How many years I have experimented with sun-light, longing for some land where I could get my fill of the precious article, and now at last, in these far Western States my desire has been granted.

An English traveler tells the story of an American who declared that if he was in London he would be afraid to go out at night for fear he might run off into the sea. By the time one goes 900 miles on the Pennsylvania road to reach Chicago, and 2601 miles on the immense Santa Fe road via Kansas City and Los Angeles, to reach San Francisco, one sometimes feels that our country is boundless. A single luxurious sleeping car carries us all the way on this road to the Pacific Ocean, and aided by excellent company within, sublime scenery without, and all facilities for comfort, the journey is not wearisome or unpleasant.

This beautiful Los Angeles to which I have transferred my College of Fine Forces, gives us many conceptions of Paradise as we pass through its spacious avenues, and its exquisite parks and witness its many fine mansions surrounded by the gorgeous semi-tropical foliage and flowers which can never be equaled in our Eastern cities. The city has now over a hundred thousand people, has 130 miles of street railroads, an abundance of fine schools, a fine public library, and so many bookstores and news stands that only a highly intelligent reading public could sustain them. The people are remarkable for their hospitality and kindness, and think of all kinds of things to make their patrons happy or comfortable. My shoe black gives me a luxurious chair and has several pictorial papers to occupy my attention while he is working; barbers will sometimes have reading-rooms; eating-houses will often give you a paper and a glass of distilled water to start with, and will furnish a meal in good style at not much more than half of what it would cost in New York, Boston or Philadelphia. My office in the Byrne Building has a great plate glass windows which flood the room with light, a closet with a marble wash bowl and a mirror, a closet for clothing, three electric lights, besides which I am allowed all the space I want in the store-room, and my room is swept gratis every night by the janitor.

What ever imperfections the people may have, they strike one as being above the average grade of people of most other large cities in both morals and intelligence. So far I have not met a drunken man nor heard an intoxicated person profaning the streets with his senseless yell. I have seen no fighting or noisy brawls. The orchards of oranges or other fruits are often free of all fences, the people not seeming to fear the depredations of unruly boys. The people, though not rich, are sometimes so generous that we have to protest against them and remind them of their own rights.

The people are unusually well versed in the art of life. I have not seen an eating-house or bakery in which Graham bread or entire wheat bread could not be got. Advertisements of rooms or for rooms are constantly speaking of sunny rooms as a great card. Meals are of all prices from 5 cents as furnished by some of the Japanese, upward. A great number of groceries, bakeries or places of delicacies furnish foods already prepared at very low prices, to the great advantage of those who do light house-keeping.

Dr. Sivartha who lives here, thinks the climate is unequaled in the world excepting in Palestine and he is a thorough cosmopolite. It is considered absurd for people to speak of its being a fine day here when they meet, for every day in the year almost is fine. There are no cyclones, no thunder-storms, no blizzards, and generally speaking almost no mosquitoes, poisonous reptiles, malaria or sunstrokes. Even at Yuma, one of the hottest places in the country, there are no sun-strokes, thus showing that sun-strokes are not sun-strokes at all but rather heat-strokes in times of humidity.

Among the many invalids and delicate people who come here, it is quite common to find them taking cold, caused perhaps by the transition from the powerful mid-day sun to the coolness of the nights and early mornings. This could be prevented by taking some sun baths on the bare body, leaving the head in the shadow. A Mr. Robert Clarke, of Cincinnati after taking a series of sun-baths became cured of his feeble, dyspeptic condition and became so hardy that he says he could go nude in a snow storm without taking cold. A bed or lounge before a window would answer if a person is not able to purchase a solar apparatus. I do not make this remark as applicable to California merely but to our Eastern and Northern States. The States east of the Mississippi are more sunny than most of the countries of Europe, while the States west of the Mississippi are quite generally regular sun-lands. Southern California has a thousand miles of mountain desert to the east of it, which sends its dry pure air seaward every night and renders the climate so much more equable and delightful than the States of the Atlantic seaboard. The mountains and the sea stand guard and command the tornado and the over-heated blast to hold off and allow the struggling people that come from so many climes, to build up happy an peaceful homes.

California as a State has adopted the despotic medical code so common in other States, which forbids everybody who has not graduated in certain schools of medicine from practicing the healing art. But Los Angeles, which term means the angels, has adopted a course a little more in harmony with its

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A NEEDED SERMON.

A Timely Exhortation and Appeal.

Addressed to Recipients of the New Dispensation.

Dear Brothers and Sisters:—As recipients of the new dispensation of the gospel of peace on earth—good will to men, known as Modern Spiritualism, as brothers and sisters with you in the one great family we term humanity, we ask you with us to consider our obligations and responsibilities which certainly are and must be in proportion to the light we have received.

The shadow of death has been lifted for us by this knowledge, that our loved ones live—are ministering angels to us. By ministering to others they progress. In like manner must we, if we would occupy with them the spheres to which they are daily growing.

On the other side are our spirit friends, banded together to more effectually serve the great world of spirit, excarnate and incarnate. So should we.

Our philosophy teaches us that a man has got to meet his own soul; and therein lies happiness or misery. What are we preparing for? Condemnation or approval at the bar of our own soul?

Undoubtedly one of the most poignant regrets we will have to suffer, as from a higher and clearer point of view we behold the needs and opportunities we had for uplifting our brothers and sisters, will be the fact that we regarded them not. And in great degradation, under great disadvantages, we will have to make reparation for deeds undone, as well as done in the body.

Our philosophy teaches us that in the present—from day to day we are building our future mansions. What are we expending on our future homes?

Shall we move from our material houses, on which we have expended everything—time, labor, money, to one on which we have expended nothing? The law of cause and effect is inexorable.

The widow casting in her two mites will secure a better home, perhaps, than the rich who have cast in of their abundance. Our philosophy convinces us that the story of "Dives and Lazarus" is no fable.

We unite, we organize, we try to sustain meetings, that we may present our philosophy to the multitude. We see before us weekly, hundreds eagerly drinking in the inspiring truth from our inspired speakers.

We hear their testimony from their own lips, that their burdens have been lifted from their souls, that a light has gleamed in, which can never be put out. In perhaps a month they are gone with their light. We know it is beaming and shedding its light somewhere, but we cannot but ask: Have you no responsibility in helping to sustain the candlestick which held the light for you, that it may light others? Have you no responsibility in sustaining the frail, sensitive caskets of clay who are the mediums of conveying the blessed waters of life to you?

Four thousand years ago the seers were kept in the temples, cared for tenderly, and kept free from material environments or burdens. Less than two thousand years ago the great seer-leader of the Christian dispensation had not where to lay his head. How often have we said, had we been the Jews we would not have crucified the man.

We criticise the Christian churches in that they do not practice all the gospel they preach. They do maintain a place to set forth their principles in, and support the men who devote their time to it.

A dime or a quarter from such as choose to recognize their duty to themselves as they occasionally drop into a meeting when most convenient or agreeable, will not support the rent, heating and light of any hall and common law (or corporations) compels payment.

The law of spirit return demands a place set apart and consecrated to that purpose, for concentration of power.

When your heart is heavy and clouds lower, would you know where you can come near the invisible world, and they to you with their blessed influences? Keep a place open and sacred to angel visitants.

The Angel of Death may snatch your dearest any moment. Would you find a ladder placed on which your loved might ascend and descend to you? Provide it now and sustain it.

Would you be in touch with the needs of humanity, to do your whole duty while you may?

Unite as a society where needs may be presented.

Is there aught in the government or management of the society you disprove?

Examine your own methods, see that they are true, honest, pure and just, then most assuredly your co-operation is needed to make it what it should be—honest, just and true. Join it—stick to it—work in and for it. It is your opportunity to do your duty to yourself. It will enlarge, develop you to work for others in a broadened field.

Do you dislike persons connected with a society?

Remember tastes differ. Were you pleased, others would not be. Of necessity you also must be distasteful to some, no matter where you may go. Exercise the same patience and forbearance you would have granted yourself. You can lose sight of all personalities in devotion to the cause.

Have you money?

"Bring your tithes into the storehouse and prove me now herewith, saith the Lord, and see if I do not open the windows of heaven and pour you out a blessing that there will not be room to receive it."

This is a Scripture declaration based on purely scientific, philosophical principles, which can be illustrated and proven.

It is but a tribute you pay yourself—but a recognition of your own highest needs, and a small one at that.

Just think of it! Nine-tenths of your income or possessions spent on your perishable body which turns to corruption in a day, or kept for somebody else to use in a worse manner than you did yourself, and only one-tenth expended on the education and development of yourself; on that spirit which is the man, which lives forever, and must struggle and suffer, or enjoy, according to conditions we make. Nine-tenths on that which turns to corruption, and one on yourself which survives to suffer results of neglect or self-abuse!! Small enough is it not?

But what of us who refuse the tribute of even one-tenth to the recognition of our immortal self?

Dives in torments—modern spirit testimony from some of our merchant princes answers. Alex. Stewart, Jay Gould are pictured as starved skeletons, feebly crying as infants in cold attic or cellar, groping in darkness, begging for light, food, raiment.

The Mormon gives his weekly tithing without solicitation; also the Jew—both trained from birth to responsibility to themselves. The Roman Catholic, as well, either with or without coercion. Their lamps do not lack for oil.

Does our spiritual philosophy teach or allow us neglect in the education of our immortal souls? If so, it is not in advance. Does it teach or allow us to take the exhaustive labor of our sensitives without full compensation or regard for their material necessities?

Does it teach or allow us to receive aught without adequate return? If so, it transgresses a law of Nature.

St. Paul said to the people to whom he ministered: "Let every one of you lay by on the first of the week as God hath prospered you, that there be no gatherings when I come."

Let he or she who has earned but one dollar contribute the dime, and those who earned or obtained the ten dollars through the week, contribute the dollar; those who are not earners of money feel it their duty and privilege to make some effort to bear their share in the provision for their own and others' unfoldment, and he who has neglected this tribute to himself for years, and accumulated a store, contribute while he may the one-tenth of his capital to the recognition of his immortal self, and our struggles for means to pay the expenses of merely the building we occupy—occupy occasionally at our pleasure—perhaps will cease.

Our hearts and hands acting in unison, Spiritualists will occupy their own temples, consecrated to the habitation of angels, and our own soul, by our own voluntary acts, will be fitted to the reception of their loving ministrations; our blessed instruments who bear their loving messages will not as now languish for material support.

At present where free seats are held, collections amounting to not two cents a head represent to a greater degree by far than we could wish the unfoldment and value each may put upon himself and the actual measurement of his soul.

May the ministry of angels and the exercise of our reason open broader paths for our feet.

"If we have sown unto you spiritual things, is it a great matter if we reap your worldly things?" says St. Paul.

Surely human nature was the same in the time of the earlier dispensation, to have needed these injunctions.

Share your success in business enterprises with those who have been largely instrumental in conducting you to it. In strictly material matters your broker is not refused his percentage. Devote at least one-tenth to the acknowledgment of the possession of a soul—recognize your duty and privilege to hold a beacon light to the shipwrecked on every hand, and receive the thanks and blessing of your own soul from day to day; and when you stand on the immortal shore, the "well done" which comes from consciousness of faithfulness in that which was least.

We have audiences of three hundred on an average at our spiritual meetings here and in many places where open doors are held and meetings maintained by contributions. At one nickel each the sum raised would defray the expense of the hall and accessories in many places, but when it amounts to half that sum and even less, what may we think of ourselves? A per capita is never a just tax, for one penny is more for one to raise than ten dollars for another, and it is the recognition of your ability and your devotion to the cause, and your own responsibility to yourself to do all which lies in your power, which should determine the amount of your effort every way—whether in personal effort or money.

A door fee is not just, only so far as it compels those to give a certain amount who are able to but would not, only under compulsion. One who would contribute more voluntarily, under the door fee system, shrinks his contribution to the sum required—and many are kept away, unable to meet even a small sum.

To recognize our duty to do all that lies within our power to maintain a place consecrated and devoted to spirit communion and to compensate those who devote their time and powers to promote our spiritual unfoldment is the one only thing to do—no matter if you yourself never are able to attend a meeting. If you have been unfolded to recognize the light of spirit-life, it is your duty to do all you can to sustain a light for others. It will certainly be yours to do on the spirit side, with regret if not begun before.

Oh, if one-tenth of all our substance—if one-tenth of our weekly incomes were devoted to our work, our temples would arise on every hand, our mediums would be sustained with no anxious care for sustenance, and enthused and encouraged by the zeal and interest manifested would be able to convey such rich dews of blessings as mortals never yet have conceived of. How the spirit-world will rejoice when mortals with unanimous consent and harmony, provide for their reception.

"Bring your tithes into the storehouse and prove me now herewith, saith the Lord, and see if I will not open the windows of heaven and pour you out a blessing till there be not room to receive it." SARA L. HARD, M. D.
Secretary First Spiritual Church, Denver, Colo.

ANGELL'S PRIZE-CONTEST RECITATIONS.

A noted English Lyceum worker, Alfred Kitson, speaks as follows of the Angell Prize Contest Recitations by Mrs. Emma Rood Tuttle:

Mrs. Emma Rood Tuttle, my dear and esteemed sister: I write to thank you for the copy of your excellent, "Angell Prize-Contest Recitations," which you so kindly favored me with. It is exactly in line with the teachings of our Lyceum system, and such entertainments as it recommends, and outlines cannot fail to bring out justice, mercy, and that spirit of true kindness which is well calculated to tone down and soften the animal propensities and direct their energies in protecting the weak and helpless.

No one can read the touching, and pathetic incident of "My Horse Mary" without feeling his inner being stirred with indignation at the heartless cruelty practised in the vivisection room.

I hope the work will have a great and extended sale so that its beautiful teachings of kindness, gentleness, and love to all defenceless animals may permeate the hearts of the young, and thereby lay the foundation for the manifestation of that love which teaches of the Fatherhood of God, and the Brotherhood of Man.

Mr. Geo. T. Angell, is an Angel by nature as well as by name, for he proclaims the message of "Peace on earth, good will to all children, and animals," and so seeks to effect the redemption of mankind by working at the very roots of society.

May the Father of All bless your efforts is the prayer of yours fraternally,
ALFRED KITSON.
Yorkshire, England.

The Austrians were originally the Oester-Reichers or inhabitants of the Eastern Empire.

I CURE FITS

When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a lifelong study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Postoffice address.

Prof. W. H. PEEKE, F. B., 4 Cedar St., New York

WHAT IS HYPNOTISM?

Relation of Hypnotism to Spiritualism.

Existence of a Spiritual Faculty of the Mind.

To the Editor:—In an article published the 12th inst., I said that if the persons whom we essay to instruct in the spiritual philosophy knew what mediumship was, and were hypnotism understood, the light would break out from the rift in the wintery cloud of spiritual doubts, etc. Since the publication of the article in which this language was used, I have received inquiries as to what hypnotism is. In answer to these, I desire to give the following elucidation.

Hypnotism is the dream state. It is the lighting of the taper of the divinity of man, that is to be fed by all the inward and outward life. It is the excitation of one faculty with a tendency to the silencing of all the rest. It is the genius of eternity that comes and looks through the bars of the prison house of clay and whispers to the inmate there, telling him he shall be free. It may be accidental or superinduced. When all the rest of the machinery of the mind are put in subjection to the spiritual principle, then there is established the hypnotic state.

Admitting this to be true, it might be asserted that hypnotism converts from crime to morality; but such could not be the case unless all spirits were pure. The spiritual department of the human brain is located between hope and veneration, and used to be termed marvelousness by the phenologists. The evolutionary forces of nature do not lie. These three expressions of the divine in the soul of man never could have occurred accidently. As they are grouped together, it is positive evidence that there is an all-source to reverence, an all-spirit to inspire and all things to hope for, beyond the visible, chattels. This that is called the weird is the immortal principle that determines the eternal progress of the human species; the automatic lamp that explores the recesses of the unknown labyrinths where the feet of mortals have never trodden, and where angelic wings poise for mightier strength. The susceptibility to become hypnotized may be possessed by one who is neither good nor intelligent. The unusual development of the spiritual faculty may be found as an accidental gift in a person of obscurity. Such a person may have little if any idea of its use. The power to psychologize such a person may consist more in skill of manipulation than in any peculiar hypnotic gift. It is more the aptness to find subjects than the possession of, great magnetic power, that sometimes characterizes the hypnotist.

There are a great many persons who cannot think nor conceive, spiritually. This is because they have but poor development in that department of the mind, as indicated by the narrowness of the brain in a certain region. If you will draw a line, straight from the tip of the middle finger through the hand to the tip of the thumb of the same hand, then place the hand with this finger and thumb extended as widely as possible over the top of the head, directly at the middle, between the crown and the edge of the hair, the length of that line will determine the amount of spiritual capacity, as a general rule, remembering that the points where the line drops over the lateral curves of the head must be the limit of the measure. If these tips in the hand of a man with ordinary size barely drop over the sides of the head, of a given person, that one is possessed of large spirituality. If we have a number of such persons formed into an investigator's club they will all become believers from the phenomena they will witness on their own account, provided they "wait" for the "spirit" for a reasonable length of time, say a few months, sitting regularly, once or twice a week whilst an equal number with an inch less breadth on the top of the head might have the same exercise without the least phenomenon. The case of the first group is hypnotism, as much so as that of the direct, personal effect, where there is a single operator and a single subject. We have not time to elaborate this idea, but the logical mind can at once catch the fact that a so-called hypnotist is only a representative of the great universal mind, to which the willful passive becomes subject. In the establishment of the partial or complete spiritual state. The announcement of this law of human life ought to be a decided comfort to the skeptical investigator of occult science. One who is not able to recognize an unvarying law is in poor shape to declare himself a patron of learning.

No student of human nature will dare deny that there is a law of reproduction that decides the size, quality, and power of susceptibility of the brain, the same determining the character of the individual in all his or her existence. If the mind of the maternal ancestor be vigorously employed in spiritual pursuits, prior to the birth of the offspring, the descendant will, necessarily, be a psyche, a medium. The same would be true of any other faculty of the mind. This fact accounts for the springing up of mediums in the churches. The church's Bible condemns witches, but the witches' tryst, the God of nature, according to the magna charter of the universe, condemns both Bible and church. This Mousike was the charmed myth that bent over the cradle of infant man and wove her breathing notes with the warm zephers of love, as she pointed to the skies and sang of the verdure of an eternal springtime. If the law declared of the spiritual is true, the same may be said of any other division of the mind.

If, then, this spiritual prehension belongs, unvaryingly, to the human character, it is necessarily presupposes that there are spiritual entities to see, hear, feel and know, as that there are stars to count, worlds to weigh, the cattle on a thousand hills to enumerate and multitudes of living things to number by the use of the calculating department of the brain. This is proof positive of spirit life, without an appeal to phenomena, but absolutely presupposes all the phenomena that has been claimed to have been produced in the history of Spiritualism. Many intelligent persons seem to waive the knowledge of what we have stated, the existence of a spiritual faculty of the mind, and whip themselves into a denial of the genuineness of any and all phenomena, claiming that mediums are self deluded, or that they are led and swayed by cupidity, or other selfish motives. When the Wandering Jew went out to enjoy a ride on the famed and placid waters of the sweet Galilee, and, to his astonishment, was asked for five dollars by the boatman, he remarked that he could very easily account for Jesus walking on those waters.

Prima facie evidence cannot be answered by simple denials; it must be rebutted with contradictory facts, proven so as to destroy the former facts presented. This the hyperlogical Ingersoll and the hyper-rhetorical ministers will not do. I don't wonder at nor blame these two kinds of Thomases for their ignorance nor for their tempers. A person often needs help that he never gets until it is too late; but when he won't help himself nor try to, it is hard for any one else to assist him.

When I was a child I was always hearing strange sounds and seeing some kind of wonders, but was afraid of them and also dreaded to speak of the matter to my parents. When I learned to read I fancied I could discern a spiritual meaning to the passages of "scripture" that the preachers did not notice. I remember once getting a rebuke for speaking of something in a particular sentence, to a minister. He took occasion to refer to me as a commentator. But my spiritual gift did not save me from painful doubts. When my mother would tell me that the home of the departed good was up above us, in heaven, I would go out in the cold air and stand and gaze up into the field of the marching stars and wonder how it could be? Then when I found that the stars were millions of miles away, and that the space beyond those, I could catch the twinkling of was as cold and as dark as this, I trembled with fear that I should never reach that heaven.

I experience a sympathy for those who cannot feel a spirit's touch, nor hear the whisperings of loved ones departed who return. I am glad and happy that I do not have to believe without being able to approach the boundaries of the unseen to mark the footfalls of acquaintances formed from the other side, as well as of the ones who left me here, too stunned and shocked by their exit for tears or weeping.

The hypnotist is the bab of the Mohammedan and the Baptist of the Christ. His wand is the touch of a hand that binds for a while, yet cannot hold the awakened soul, except by sinister design. That hand has unrolled a map of a new world, and from the spark of the altar fires of the eternal has, as is the imponderable element materialized in the insulated bulb, set the taper beside it, and the grottos and castles and terraces and spires, the lawns and streams, invite the soul to a continual feast. Let not your hearts be troubled; ye believe in God [spirit], believe also in me, for I teach a spirit existence. In my father's house are many mansions, as if he had said: In the spirit world there are spirit homes for all. Twenty-three years ago they wrote me from Kentucky the words my loved and loving sister sang as she passed through the amber gates, seeing, as I now suppose, the faces and the forms of some who had come to bear her to her spirit home:

"I know I am nearing the holy ranks
Of friends and kindred dear,
I brush the dew from Jordan's banks,
The crossing must be near."

SAMUEL JOSEPH DAILY, M. D.
Joplin, Mo.

UNFORTUNATE.

THE INDEPENDENT PULPIT.

To the friends of "The Independent Pulpit:"—By the fire that destroyed the Ed. S. Stone Printing House last night, my office, with all its contents, including a good miscellaneous library, was totally destroyed. Also, the December issue of The Independent Pulpit, which was late, but nearly completed.

Aside from the loss I have to sustain, there will be a vexatious delay in bringing out The Pulpit, which I hope its friends will be kind enough to excuse.

Considering the fact that I was already greatly embarrassed by reason of the hard times that are upon us, this unexpected freak of fortune is, to say the least, very disheartening; but I will meet it as best I can, and do all in my power to save the dear old Pulpit.

Many to whom this notice will be sent are now in arrears on their subscriptions, and, in such an emergency as I now have to meet, I hope they will make extra efforts to settle up at once.

The amount now overdue is considerable, and if collected at once, will tide me over the breakers that are running high and that threaten my financial ruin.

Those now behind with me have already been notified of their indebtedness, and I will esteem it a great favor if they will settle at once.

This month closes the second year of the Emergency Fund also, and any contributions thereto will be thankfully received. For long, the enemies of the Pulpit have wished to see it go down, but I am determined to stand by it as long as the Liberals will stand by me.

I cannot say now just how long it will take me to bring out the December issue, but sooner or later it will appear, and there will be no issue lost.

Fully determined to remain at my post and hold up the banner of Liberalism as best I can, I ask a continuance of your support in any way you see fit to render it. This is an opportune time of the year for obtaining new recruits, and it will be a great source of pleasure, as well as help, to me if each person to whom this is sent will procure at least one new subscriber between now and the first day of January. What a New Year's gift that would be! Will you not endeavor to do it, friends? I sincerely hope you will. J. D. SHAW.
Waco, Texas.

GOOD WORK IN THE COUNTRY.

To the Editor:—We feel it our duty, to add our little mite, in the spreading of the grand truths of Spiritualism. We received our first copy of The Progressive Thinker three weeks ago, and now wonder how we did without it so long, for we find it such a help and consolation in our spiritual work. We have organized a society and lyceum out here in the country, twelve miles from the city of Fort Wayne, and being five miles from any village where a hall could be obtained to hold our meetings in, we meet at our private houses. We find that the blessings that Spiritualism brings to us, are not confined to large cities or gilded palaces alone, but are showered upon us in our humble homes just the same.

We were timid about organizing, knowing that our number was small, but remembering the scriptural promise that where two or three meet together in the right spirit a blessing would be obtained, we put forth the effort, and to our astonishment our number has reached the magnitude of thirty-three, and still there is more to follow. Next summer we expect to prepare a grove where we can invite our city friends to meet and participate with us. We hope to build up a temple here that shall stand. We do not wish to build it, nor any part of it, from the fragments of another, that we might be accused of tearing down; for we feel that Spiritualism, the grandest truth of all truths, will stand upon its own foundation. We accord to all others any rights and privileges that we would reserve for ourselves. We are very much interested in the articles published in The Progressive Thinker, from the pen of Dr. H. V. Sweringen, for our long acquaintance with that gentleman and scholar, has but added to our appreciation of him. S. A. HEATH.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By. E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15c. For sale at this office.

GANDHI ASKS FOR AID.

Lecturer Appeals for Food for the Starving Hindoos.

They Are Suffering the Horrors of Famine and Plague.

MILLIONS ARE IN WANT—THEIR REPRESENTATIVE THINKS AMERICANS SHOULD AT LEAST SEND ONE SHIPLOAD OF CORN.

To the Editor:—Through the medium of your widely circulated paper I beg to address a personal appeal to my brothers and sisters of America in behalf of the famine and plague-stricken millions of my starving countrymen of India.

I have found in the Americans the capacity to comprehend the real meaning of the brotherhood of man, and this prompts me to make this appeal. I am receiving every week letters and papers from personal friends and others who tell me of the terrible sufferings of the poor. The immediate cause of this condition is, I think, generally understood all over the world to be a failure of crops, due to lack of rain. Failure of crops might occur in any country, but such failure in India is fraught with greater distress than is possible in any other country on the globe.

A country of only 1,500,000 square miles, with a population of 300,000,000 of people, many millions of which number even in the most prosperous times are never able to secure but one meal a day during their entire life, from the birth of the body to its death, and where thousands of the very poor have to subsist habitually on wild flowers, plants, and other vegetation of spontaneous growth in the forests. The suffering in time of famine must of necessity be great and widespreading, and dire results follow in form of disease, plague, and death. These extreme poor have no homes or permanent shelter, and I may say less clothing. The dress of both men and women of this class is usually only a small piece of cloth tied around the waist in the form of an apron. The farmer never owns a foot of ground; he always rents from a quarter of an acre up, according to his ability, etc. He borrows the money to purchase the seeds.

VICTIMS OF TAX GRABBERS AND USURERS.

The small man earns 20 rupees from his crops in the year, 16 of which goes for taxes, the balance to the land-owner and money-lender. The same thing goes on year after year; hence these poor people simply exist on their one scant meal a day. He has to pay 200 per cent even for his salt. In a native state he pays one cent for a bag of salt, but in the British territory he pays 6 cents for the same bag of salt. This rule applies to many other articles of necessary use. Under such conditions what can be the state of these poor people in case of crop failure? During the year of 1877, when £11,000,000 was spent in great pomp proclaiming to the oppressed and downtrodden people that her majesty Queen Victoria was then Empress of India, no less than 5,000,000 people died from starvation. Should any one doubt this statement he may find it recorded in Sir W. W. Hunter's "Brief History of Indian People," page 233. The same fate seems in store again for the millions of poor.

The question may naturally arise in the minds of many why this condition exists in a country whose people claim to have reached a higher civilization in the past than now exists on earth, and whose scholars have evolved some of the grandest and deepest philosophies the world has known. The answer comes to him who has thought and studied on this subject in just two words—foreign rule. For 3,000 years India has attracted by her natural resources men and nations whose only object was to seek wealth. For 3,000 years we have been under foreign rule, and the people, once learned, happy, and prosperous in their non-conventional life, have gone down and down and down.

EDUCATION THE ONLY PANACEA.

Nothing will or can ever elevate these descendants of the noble Aryans, from which you have all sprung, except education—free, non-sectarian education—education based on the grandest system in the world, the American common-school system; and this is my object for coming a second time to America, but for that I shall appear later.

What I desire to accomplish now is to secure immediate help for 10,000,000 suffering poor, who are dying of actual hunger. I beg, therefore, Mr. Editor, that you will assist, and, through the power of the press, which is all powerful, reach the hearts of this justly acknowledged great, good, and generously inclined American people, who are not only great in their generosity, but who are even sympathetic, and who have shown themselves ready to lend a helping hand to all just causes. Can there not be a committee appointed of gentlemen or ladies who have the time to attend to such matters, who may receive gifts of money from donors with which one ship at least, loaded with grain, may be sent from an American port? This would help to save hundreds of perishing poor, and give them an opportunity for better development. I have learned that there is a surplus of corn on the American market which may be bought cheaply, and, as the people of my country (excepting the Mohammedans) are principally non-flesh-eaters, grains, therefore, would be the only food product suitable for their use.

This matter of assisting the famine sufferers of my country is one of deep concern, and lies heavy on my heart. I sincerely hope that some method for immediate and successful action in the matter may be suggested at once.

VIRCHAND R. GANDHI.

PUFFING THE UNWORTHY.

I am informed that Spiritualists in New England—and perhaps also in the west—are expressing the opinion that I have been "hired to write" misleading puffs for unworthy persons and schemes!

For the benefit of all doubters I write now to say that I was never in my life "hired to write" any puff for any body; much less to advocate any scheme that I did not know or believe to be all that I represented. Moreover there is not money enough in all New England, and old England combined, to hire me to advocate a known fraud.

I may be deceived by the testimony of others whom I deem reliable, and they in turn may have been misled by those in whom they trusted. But I endeavor to weigh evidence, and speak within reasonable bounds, when I report any fact, or experience, or the doings of any medium. What may have been in the past life of any man or woman is not for me to judge. The only question is, are they doing a good work now? If so, it is the duty of all who know the facts, to help them in worthy efforts to cover the follies of the past with the virtues and good deeds of the present and future. No man ever did, or ever can, hire me to advocate any swindling scheme, or unworthy enterprise, if I know it. LYMAN C. HOWE.

IMPORTANT MATTERS.

The N. S. A. Becoming Aggressive.

Spiritualists Everywhere Should Awaken

And Contribute Freely to Aid in the Work.

HALF-RATES ON RAILROADS—A TEST CASE—THE SEYBERT COMMISSION—HON. A. B. RICHMOND AND OTHER EMINENT JURISTS TO THE FRONT—LET THE FIGHT FOR OUR RIGHTS GO ON, AND LET YOUR POCKET-BOOKS OPEN WITHOUT DELAY, TO ASSIST IN THE STRUGGLE.

To the Editor:—The recent convention of the National Spiritualists' Association left many important measures to be carried into effect by the Board of Trustees. In reading over the convention report, one cannot fail to be impressed with the fact that these very measures are vital to the best interests of Spiritualism everywhere. Some of them involve individual rights, while others affect the rights and privileges of the Spiritualists as a body. In order that these rights and privileges may be obtained, it is necessary that the N. S. A. should have the hearty support of every Spiritualist in America.

Some of the questions under consideration involve possible law-suits, hence will require cash to enable the Spiritualists through the N. S. A., to ascertain from the courts of the land what their standing really is. All railroads east of Pittsburg decline to grant the courtesy of half-rates to the Spiritualist speakers, on the ground that Spiritualism is not a religion, hence its speakers are not religious teachers, and therefore do not come under the rules granting half-rates to ministers of the gospel. The N. S. A. now is, and always has been, opposed to half-rates for anybody, priest, layman, or legislator, but it holds that while Catholic priests, Presbyterian clergymen, Y. M. C. A. presidents, etc., receive rates, our Spiritualist speakers are entitled to the same courtesy at the hands of the railroad officials.

An opportunity is now offered the N. S. A. to take a test case to the highest court in the land for a final decision in regard to the matter. One of the settled speakers in the East, a resident of the city where her society is located for more than thirty years, a settled speaker for that same length of time, has been refused an annual permit by one of the great trunk roads, on the ground that Spiritualism is not a religion.

The N. S. A. Trustees have been directed to take this case into court as soon as possible. Its officers are anxious to do so, and will carry the will of the delegates into effect as soon as means are at hand with which to do the work. If the Spiritualists of the country, and especially the friends of the N. S. A., wish this matter tested; if they desire to ascertain their rights as a people, now is the time to do it. The N. S. A., has already established a precedent before the Inter-State Commerce Commission, and will receive a fair hearing, and impartial decision from that body in the case at issue. It is principle for which the N. S. A. is working, and a splendid opportunity is now afforded the Spiritualists to assist in the defense of their principle. Spiritualists of the nation, will you not respond to this call? Will you not awaken to your duty and each one give his or her mite that this case may be settled, and the rights of our speakers determined henceforth?

When the railroad officials do away with half rates for all clergymen, then the N. S. A. will applaud the decision. Until then, it stands for the defence of the rights of Spiritualists against every form of oppression, and religious bigotry.

Another matter of great importance was also left to the discretion of the Trustees. It is well known to all classes of people that the conditions of the will of the late Henry Seybert of Philadelphia, who gave $60,000 to the University of Pennsylvania, have been flagrantly violated. Every Spiritualist on the globe has been injured thereby, for under the provisions of that will, every Spiritualist was a Seybert legatee. Had the Pennsylvania University done its duty, the claims of Spiritualism would have had a fair hearing before the world, and each individual Spiritualist would have benefited thereby in the change of public sentiment in regard to his religion.

It is well understood that the Spiritualists of the land have a good case against the University, but it will take cash to secure a decision. The writer has consulted several eminent lawyers, and the general opinion is that the contesting of the case would result favorably to Spiritualism. Several prominent Spiritualists have said they would subscribe to a fund to carry the Seybert will to the Supreme Court also. Now is the time to do so. Time is passing rapidly, and the University is enjoying the Seybert legacy to which it has no legal title. Why cannot this outrage be stopped? It can be, if the Spiritualists will only contribute funds enough to enable the N. S. A. to take the matter up. Let Hon. A. B. Richmond, Judge Thompson, J. H. Wilson and other eminent lawyers who are true Spiritualists, be employed by the N. S. A., and a decision that will be of great value to all Spiritualists will be the result. Then, friends, let us fill the N. S. A. treasury that the good work may be done. Let us stay the hands of its officials with substantial props, and bid them go ahead.

The writer has offered to start a ten dollar subscription to the general fund of the N. S. A. Will not one thousand others do likewise. Let the word "Yes" be spoken in unison by a thousand, or ten thousand throats, and cash sent to the N. S. A. with that "Yes," which will enable its officers to act promptly in these important cases. Treasurer Clendaniel awaits your offerings, and secretary Woodbury is anxious to receipt for the same. Let action be the watchword of every reader of these lines. Send all contributions to Hon. F. B. Woodbury, secretary, N. S. A., 600 Pennsylvania avenue, S. F., Washington, D. C.

H. D. BARRETT, Pres. N. S. A.

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—IN THE—

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As set forth by the Cincinnati Enquirer:—"The most astonishing things I have seen," said Dr. Harding, "are comprised in two cases of double consciousness which I attempted to treat and in some measure modify. The subjects of both were young women, and the peculiarities which I am about to describe first showed themselves when they were yet girls. At the beginning of the trouble they were not treated by me, but the peculiarities of inception in both were described in my hearing by intelligent observers, and I have adopted their version for the facts not within my own knowledge.

"At the age of 14 Miss C. R. M. was as wide-awake and full of life as the average girl of her years. Intelligent, alert and fun-loving, she was a favorite with friends and acquaintances and gave promise of a happy future. On her return from school one day she complained of a distracting headache, and threw herself upon a bed. At once she became unconscious, but in half an hour she awoke to consciousness of the present. The past had become a blank. She knew not who she was, nor was she able to recognize father, mother, sisters, brothers or friends. Language had gone from her, and the entire results of early education were obliterated from her mind. She made the unmeaning sound by which young babes indicate their presence and wants, and had no more judgment than a mere infant. In a word, it became necessary to give her the same care and attention as would be required for the youngest child.

"It can scarcely be realized that years of painstaking instruction may be expunged from the mind at a single wave of a magic baton, but here was the demonstration, and, more than this, the whole nature of the girl seemed to have been changed in that brief half have been changed in that brief half hour. Sprightly and vivacious before, she was now stupid and dull; where before apt to learn, she was now slow; where once eager for instruction, she now loathed it and destroyed her books as she would rid herself of the enemies of peace. In everything she had to be re-educated, but the training was poor on account of the inaptitude of the pupil. She lived her dull life, conned her tedious lessons and passed through various duties perfunctorily until she again became familiar with old friends and formed some new acquaintances, when —that old headache returned, and once more

SHE FELL INTO A DEEP SLUMBER.

"She awakened to the old original conditions—to her former self! The former disposition, sweet and genial, was her's of old; the previous education yielded its fruits to her apt mind; the tastes and ideas of happy girlhood returned their truant offices, and her heart once more went out to the select associates in school with all its pristine fervor. The events of the intermediate period were as if they had never been, and friends made in that interval were as essentially strangers as if she had not met them at all, to their measureless surprise and chagrin.

"Affairs were especially prosperous with her till that old headache returned once more and she was prostrated as on the previous occasions, when again she awoke in her second state—practically another person. At the very line where her studies had been interrupted when she passed from this condition she resumed her education as if nothing unusual had intervened and went back to the associates she had cultivated when these branches were previously pursued. Through school and in all the following years she lived this double life, now one individuality, now another, each condition a continuation of the previous corresponding state and partaking of no other feature.

"Shortly after her school days were finished I was called into the case under a remarkable state of facts. The girl was very attractive, fond of society and a favorite in her circle, there it was not strange that she had suitors. The embarrassment arose from the incident that she had engaged herself to marry two of them, the promise having been made to one when in her normal condition and the other in her secondary state. Both young men were much in earnest and determined to stand on their rights, but half the time each was unmercifully snubbed and the other half raised to the seventh heaven of bliss. It was a curious problem to submit to the solution of a professional man, and I tried to decline its consideration, but the parents showed much anxiety and I undertook the case with small hope of success.

"The girl was called Carrie by her intimates, and I can give no names but George and William to her lovers, for all these people are yet on earth and would naturally object to being placed on public exhibition. After acquainting myself with all the facts as above related I called the parties and their parents in serious consultation and talked to them freely. I represented that the girl's moral responsibility could not extend beyond those acts which belonged exclusively to her normal state and then pointed out the means for discrimination between that and the abnormal condition, at the same time dwelling upon the undesirability of holding her to a promise which at any time her friends and the law would justify her in repudiating, because made under extraneous influences. Still the matter involved a serious difficulty in the fact that the abnormal state was liable to recur at intervals more or less remote, and this I proposed to ameliorate by returning the lady to her parents' care during its reign. With these points thoroughly agreed upon the marriage might be celebrated whenever the parties were ready.

"This decision ruled William out of the contest, and he submitted as if science had a perfect right to issue and enforce any kind of ukase. Carrie was in her normal state, and therefore rejoicing in her freedom to wed her normal choice, and George was radiant with happiness. The parents were satisfied, but I did not feel easy. Science had nothing to do with my decision, which was merely the result of ordinary judgment, and might end in disaster. It was an opinion which might either end or increase the embarrassment, but I thought the normal state of the lady the only basis for judgment, and trusted that the end would justify the means. It did. Carrie lived with her parents more than a year after marriage, in which time she developed into her secondary state but once. In due time a sweet baby came to arouse a dormant element in her nature, and, although some 15 years have elapsed since that event, she has remained permanently herself from the time the crown of motherhood rested upon her brow. Please note that I do not offer the result of this case in elucidation of a principle, but simply as a statement of fact, which different conditions might have terminated otherwise.

AN INSCRUTABLE OBSESSION.

"The second case which came to my observation, was of a character so different from that of Carrie, and in some features so repulsive to pure minded people, that I recur to it with reluctance. The parents of Miss Elsie Brahmer requested me to treat her for epilepsy, to which she had been a victim for several months. I found her a very patient sufferer, amiable and ready to follow directions in their utmost minutiae, and extremely anxious to recover her health. Her confiding trust in my ministrations aroused all my sympathy and caused me to employ every faculty for the relief of the girl, at which she was unsparing in expressions of gratitude. There was a system of curious periodicity in her fits that has no precedent in any reports on epilepsy I have read, resulting in seven moderate attacks and then a fit of great violence, merging finally into a comatose state lasting 30 or 40 minutes, and then exhaustion. After the first of these most dreadful attacks witnessed by me, I noticed that Elsie did not seem to recover, that she was fractious and threatened to become unmanageable; really, that she did not seem like herself. These peculiarities I mentioned to her mother.

"'Oh, doctor!' exclaimed the tearful parent, "surely she is not herself now, but another person altogether. In a little time she will curse horribly and call you, her father and myself the dirtiest and most insulting names. And she will do things to shame us all. I should have told you before, but I hadn't the heart to say these things about our daughter till the need came, and now it may be too late. What can you do for her?'

"When we returned to the girl she was indulging in language impossible of repetition, in which she imputed to me the vilest motives for my professional visits, accused her mother of nameless crimes against chastity, and her father of atrocities, for which, fortunately, our language supplies few descriptive words. It was the unreasoning and irresponsible outpouring of madness through a means uncontrolled by Elsie Brahmer, and at once I decided that an evil spirit was in possession. Never could there be a more abrupt and puzzling contrast between two individuals than that now manifest between my patient as I have formerly known her and the characteristics at present exhibited. Before she had been all courtesy, gratitude, modesty, complaisance; now her tongue was that of the veriest harlot, all her words from the vocabulary of accusation and her manner the negation of everything seemly. Language was used of which the girl in her normal state would have had no conception, and she was guilty of acts that even long-experienced wickedness might shrink from.

"'Don't you, doctor, please, believe it is her doing these bad things and saying those awful words,' begged the poor mother, and she was grateful, indeed, when I said I did not so believe. But I had a sorrowful message for the woman. Elsie must be taken to a sanitarium, and against this the mother's heart rebelled. It was the only course, however, for no physician in ordinary practice can do justice to a case so complicated, requiring such constant attention. She entered the retreat when about 17, and was discharged as 'cured' in fifteen months, but the remedy was too severe, for she only went home to die. The foul fiend that came in and possessed her at will worked her physical ruin, and to my mind she is one of the most terrible examples on record of a victim of unconscious tragedy."

"There are many tragedies in which the victims are unconscious of the parts they are playing' was remarked.

POWERLESS VICTIMS.

"'True,' replied the doctor, 'and the majority of these victims are powerless to avoid their fate.' What "free agency" had Elsie Brahmer? As little as would be possessed by an infant in the coils of a boa. The records of crime are filled with instances of irresponsible agency, which the majesty of law holds to a strict and unbending accountability, for the law has no regard for psychic phenomena. I have no charity for those parents who profess to obey a command from God in offering up a sacrifice of their children, for God never required such shedding of blood by any parent, not even in the days of Abraham, but parents have killed their children in innocency of heart, as witness the case of Andrew Yellowlees at Edinburgh. He was indicted and tried for the murder of his daughter, yet it came out in proof that he was a model of kindness.

"It also developed that he was the subject of remarkable somnambulistic paroxysms, which had afflicted him from childhood, and that in these early years, when he was living at home with his father on the borders of a stream in the Black Forest, often at night he would rush out of the house screaming the name of a sister to whom he was much attached, go down the bank into the raging torrent groping for his sister, and then with a yell of triumph return to the shore. Sometimes he would stand at the edge of the stream crying for help. All the time he was perfectly unconscious; and even immersion in the cold water failed to awaken him. He would go back to his bed and in the morning remember nothing about it, but was lost in wonder as to the means by which he came so wet.

"He grew up to manhood, was married and had a family, and then the attacks assumed a different form. To his sleeping senses there would come a great light streaming through an opening in the floor. Immediately following there was a vision of the most terrible wild beasts rushing in flocks upon his sleeping family. He would jump out of bed and attempt to drive these beasts away, and it was in such somnambulistic and unconscious condition that he had seized one of his children to drag her away from a fiery dragon, and had hurled her with such force against the opposite wall that she dropped a limp and lifeless mass! When he was awakened and realized what he had done his agony was pitiful enough, but the law saw nothing but crime in the deed, and it was with difficulty and much expenditure of legal talent that Andrew Yellowlees escaped with his life. He suffered four years' imprisonment for an unconscious and wholly irresponsible act.

"As interesting phenomena are developed by children as visit the most intelligent minds. A lady of my acquaintance was greatly astounded one morning by this question from her four-year-old son:

"'Why didn't you go to grandma's funeral?'

"'What do you mean, Frankie? Grandma isn't dead.'

"'I say she is,' responded the boy, 'and I went to the funeral with papa. Ever so many folks asked for you.'

"The lady's mother lived in an Eastern city, and in the afternoon of the day when this conversation occurred, a telegram was received announcing her sudden decease, and it was subsequently learned that her sickness was of only two or three hours' duration. So, in mind, Frank had attended her funeral before she was taken sick. His mother was unable to make the journey to attend the burial, and therefore it was as he pictured it is a vision.

"This was only the beginning of trouble with that boy. As often as twice a week he knew about something of which nobody else was apprised, and, no matter how calamitous its character, it was sure to happen in a few hours subsequent to Frank's revelation. In his relation it was always something he had witnessed, but soon it came to be understood that these visions were prophetic. He had seen a neighbor's house utterly consumed by fire, and in the morning was annoyed to see it standing intact; but in this instance he kept his own counsel until after the event. The handsome residence went up in flames at 4 o'clock p. m., and then the youngster told his story. 'And,' said he, 'the big dog was tied up in the cellar, and burned to death,' a fact which subsequent investigation established.

"When Frank was six years old his father was nominated for a local office, and on the morning of the election the boy said he had been at the polls, and his father had 117 votes. As Frank was but then out of bed, they understood what his visit to the polls meant, and were greatly depressed, as the number of votes reported would do but little toward an election. At night, however, it was found that the father had a majority of 117, and then the riddle was read aright.

"Some people who heard of this boy feared and avoided him, while others took the deepest interest in his phenomenal manifestations. The time came when a pestilence visited his neighborhood. He was then eight years old and the pride of his parents. One morning he said to his mother:

"'I saw a funeral of five persons, and I was in one of the coffins.' On the third day thereafter the obsequies of himself and four schoolmates were held —all victims of scarlet fever."

I am aware that the manifestations above set forth are unusual, and that professional men hold that they are simply exceptional and have nothing to do with extra-natural conditions. What do clergymen, doctors, lawyers or editors know about them? Who can pass judgment upon phenomena they refuse to investigate? And even when we come down to the tribunal of last resort, what investigators can explain the incidents therein without the aid of something superior to mortal intelligence? T. P.

JOSEPH ESTABLISHED A CORNER

Joseph, Pharaoh's Prime Minister, was the first to establish a corner. He secured all the grain (gold) and during a famine scooped all the money, and then the cattle; and then the land of the Nile, and finally the people as slaves. The lesson of Bible history applies to the corner Rothschild holds on gold at this day:

The Bible states that "the rich rule over the poor and that the borrower is servant to the lender," and so oblivious is the lender of every interest except his own, and so reckless is the cornered borrower, that civilization begins when the State curtails the right of the borrower to destroy himself.

There is a strangely instructive tale related in Genesis xlvii. One Joseph, without even a dream of his own, but only a God-given gift of interpretation, forsaw that there were to be seven years of plenty, followed by seven years of famine.

He at once concocted a scheme to run a gigantic corner in grain, and so alluring was it that he was given full charge of the details.

He did not invest his own or the King's money in grain when it was cheap. Not he! He made the people turn over without price or equivalent one-fifth of all they raised, and this he stored away.

When famine came the people struggled along for several years on their own savings, but finally Joseph gathered in all their money, and when the money failed, he said: "Give your cattle;" and after he had taken all their cattle, the famine still lasting, the next year the people came and offered to sell themselves and their lands for bread, and Joseph bought them and their land, paying them with their own grain, which he in the years of plenty had confiscated.

It took fourteen years to run the deal, but when it was ended, all the people except the priests were slaves, without land, without cattle, without money, and then Joseph arranged that forever they should turn over to the King one-fifth part of all they raised. This amounted to more than half of their real profits.

It was probably a keen realization of the possibility of this trick being repeated on themselves that made the Hebrews establish the year of Jubilee, which was instituted to prevent the growth of the few and the impoverishment of the many.

All modern states, according to the degree of their civilization, prohibit pecuniary contracts that will overwhelm the debtor. He may not mortgage his liberty, he may not agree to pay usury, he is given an exemption of personal and real property, his debts outlaw, and it is part and parcel of the same humane and profound policy that makes modern states reserve to themselves the right to determine what shall be legal tender for debt.

We often now have corners engineered by private greed in all the necessaries of life, and they are run that the few may profit by the loss of the many. Without legal tender laws the modern Josephs, far-seeing and astute, would load the creditor with mountains of debt, with an apparently flush currency, and corner it on him when the time came to repay.

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THE NEW YEAR

Round and rosy, running lightly,
Comes the long-expected son;
Comes from some long-mystic region,
And from whence (their name is legion),
There has come many a one,
And smiling just as brightly!

Soon, to the right, running fleetly,
Meets a figure, grim and gaunt;
In the breeze his locks are streaming—
Tatters, rags—to outward seeming,
'Tis an effigy of Want,
Passing on, singing sweetly:

"Hold! Pass me not little stranger,
Drop I by the wayside here!
Take the glass—my sands are numbered;
Take the scythe—the flowers that slumbered,
From its glance, will reappear,
Again to bloom in danger."

Took he, then, scythe and hour-glass—
(On them dropped a falling tear),
"Pass, little one, bells are ringing,
And to greet thee, is the singing,
Beautiful and glad New Year!
Leave Old Time, and onward pass!"

—Selected.

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SAMUEL P. PUTNAM.

HONOR THE DEAD.

Washburn's Address at the Funeral of Putnam.

Secular Services Held in Boston.

THE SOLDIER, AUTHOR, POET AND BELOVED LEADER IN FREETHOUGHT ATTENDED BY STANCH COMRADES TO HIS FINAL PLACE OF REST—A SONG, A POEM AND A TRIBUTE—THE REMAINS OF MAY L. COLLINS BORNE TO HER CHILDHOOD'S HOME FOR BURIAL —DISCOURSE BY MOSES KAUFMAN OF LEXINGTON.

It appears from the New York Truth Seeker that the services at the funeral of Samuel P. Putnam, held in Boston, on Tuesday, December 15, were of the simplest character. "No pomp or ceremony, no bell, or book, or candle," as the Boston papers were surprised to observe. It was by his friends and among his friends, and the curious public was rigidly excluded, else they would have made an exhibition of it; such is the morbid streak running through the average thoughtless human being. There was no intention on the part of the Liberals to pander to this feeling.

But the little chapel where the services were held was crowded with his friends—Boston's stanchest Freethinkers, who had come to pay the last honors to the dead. The body lay in a massive casket, draped in black. The features were composed, and he appeared to be asleep, the friends said, when they took the last farewell view. The hall was darkened, and in the corners shadows fell, but one gleam of light was cast upon the coffined face. After a solemn hush a quartette, composed of Mr. Hull, Mrs. Johnson, his daughter, her daughter, and Miss Minchen sang a hymn appropriate to the belief of the dead, and then Mr. Washburn read the short tribute which follows. The whole service was most impressive, though simple, and was in accord, we know, with Mr. Putnam's own sentiments. He wanted no ostentatious display, but desired to be remembered by his friends and the world for the work he attempted.

Mr. Washburn's address was prefaced with the poem, "When I Am Gone," written by Susan H. Wixon:

When I am gone! It seems so strange
That I shall go
Beyond scenes of my vision's range,
And no more know.

I, who, seeming so much a part
Of all in life,
Will cease to feel this beating heart
In joy or strife.

Others will take the work I leave
And bear it on;
In various ways the threads will weave
When I am gone.

Seasons the same will come and go,
With storms and sun;
And rivers, with increasing flow,
Onward will run.

The busy world, with all its care,
Will still speed on;
And flowers will bloom as gay and fair
When I am gone.

But perfect peace and sweetest sleep
I shall have won;
Naught shall disturb my slumber deep
When I am gone.

No fitful change, no voices rude,
No night or dawn,
Upon my rest will e'er intrude
When I am gone.

THE ADDRESS.

My Friends:—We have met together here to pay the last tribute of respect and affection to a friend and brother; to perform the last rites for the dead and to take leave with sad thoughts and tender recollections of what is mortal of Samuel P. Putnam.

It is hard to speak of our friend as dead. It is hard to realize that the bright star has set. There was about him so much life, so much health, so much vigor. His whole being was the foe of every friend of death. He had passed the meridian, but life was a song, and not a dirge, in his heart. The years had been kind to him—they did not bring him the storms of age, but the sunshine of youth. His buoyant nature was not overcome by living, but strengthened and intensified. Experiences that to weaker minds would have brought discouragement, to his acted as incentives to greater effort. His capacity for work was marvelous, and seemed to increase with every added burden. He possessed the happy gift of hope. Through the darkest clouds he could discern its shining light. In his presence doubt disappeared and confidence was born. His enthusiasm was a part of the man. It was not a bonfire, kindled for some special occasion, but a flame lighted by conviction and fed by reflection. And so he made, wherever he went, an atmosphere of cheerfulness, of warmth and glow, of sunshine and flowers, of song and cheer.

Born in New England, Mr. Putnam inherited the varied enchantments of her hills and valleys. His mind had mountain heights and running streams. He could unbind Prometheus—release mankind from suffering and misery—and take from Flora's hands her beauteous gifts for man. He had love of liberty and love of beauty. He was reformer and poet. While he hated with undisguised hatred every enemy of liberty, he loved with generous feeling the friends of man.

Mr. Putnam received from his father the literary instinct. He was a bright pupil in the schools. He entered Dartmouth College in 1858, but, before the time came for him to graduate, the nation called for soldiers to defend her flag, and the name of Samuel P. Putnam was enrolled as a private in the army. For four years he served his country, until the stars on our national banner shone peacefully in their blue sky, and the stains on its crimson ground were fading away. He entered the military service carrying a rifle, but he won a sword, and for two years he was Captain Putnam.

His father was a Congregational clergyman, and he was trained to preach as his father had preached, but his nature was not in harmony with orthodox theology. His thoughts could not be imprisoned by dogma and creed, and his heart would have starved on the husk and straw of Calvinism.

For a few years he found congenial associations among the Unitarians, but no religious denomination gives man his natural liberty. What one has found has been used to bind others, and sect and party merely indicate where progress was arrested and where man was forbidden to think. No religion has allowed freedom, and no priest has encouraged investigation. The soul that would search for the truth must leave the church. Mr. Putnam learned that the experience of others must be his own, and if he would be free he must cut the chains that bound him. To be a free man he must be a free thinker, and so he threw off all allegiance to tradition, and accepted as right and true only that which satisfied his own reason.

In 1884 he commenced his great work for Freethought, and no warrior ever fought more valiantly than has Samuel P. Putnam during the twelve years that he has opposed theological tyranny and ecclesiastical aggrandizement. With voice and pen this tireless man has worked. As lecturer, editor and author he has assailed the wrongs of church and state, and defended the rights of man against the cupidity of priests. His heart and soul were put into his words, and his sentences glowed with a fire that revealed the earnestness of his purpose. He tore down what was in the way of progress, he denounced what hindered human advancement, and threw his whole strength and power with splendid energy against the entrenchments of religious bigotry. With perfect faith in man to govern himself, he resisted the encroachments of priestcraft. He has painted the liberty he loved in all the colors of language. His mind could expand only where the intellectual air was free.

Samuel P. Putnam was honest—honest to himself and to the world. He did not cover his face. Hypocrisy was detestable to him. He was willing the world should know him for what he was. He loved life and enjoyed it. He did not pose for a saint and did not set himself up as a model. Life will bear the noblest men and women when all are true to the truth in their own souls.

The lesson of history warns us against the church. Theology has always murdered the minds of men. The heart cannot bear its sweetest flowers when imprisoned in the cell of a creed. Man is not to be condemned for thinking differently from others. He is rather to be condemned for not thinking at all.

Mr. Putnam did not falter because he had the crowd against him. He only struggled harder. He knew that where thousands assented to a statement there were so many slaves to be freed. Authority is opinion accepted without question. Where men are seeking for the right and true, statute and dogma are not helps, but hindrances. Mr. Putnam gave his thought to the world for what it was worth in itself. He appealed to men to think for themselves, to trust their reason and common sense. He admired manliness, independence, and always respected mental integrity. They who listened to his fervid speech were impressed with the earnestness of the man. His heart, his soul, his whole being spoke through his lips. The blood of conviction colored his words. The wealth of his mind he gave to the world and asked in return only that men and women be honest and true to themselves.

As a friend he was loyal and steadfast. His heart beat warmly for those who stood with him and by him.

But his sun has gone down, and the shadows have closed around him. He has passed into the silent realm where all have gone who have lived and where all must go who are alive.

The loved brother, the true friend, the genial companion, and the brave, earnest worker has gone from mortal eyes. Farewell!

At the conclusion of the service the body was conveyed to Forest Hill crematory. Some fifty or more of the friends accompanied it. There were no services at this place other than the final parting. The casket was placed upon the bier in the lobby, and the people gathered walked in reverent silence around it. It was then committed to the flames, passing from sight. The necessary papers were signed, and the mortal career of Samuel P. Putnam was closed. But his memory will live in the hearts of all who love liberty, of all who are true to their honest convictions, of all who admire independence of life, and earnest work for their highest ideals. He was a brave, true man, a loving comrade, a noble friend, a genial gentleman, large-hearted, magnanimous, without jealousy and without fear. He did the best he could, always and everywhere, and never looked at a dark spot on the horizon when there was a glimpse of sunlight to be had. If the world were peopled with Samuel Putnams we could do without law. Our courts and prisons would be empty, but our temples filled. Injustice and tyranny would be unknown, but liberty would be enthroned everywhere. Good-fellowship would be the universal rule, and truth would never have to struggle to maintain herself among men. He was for all, a real Liberal.

THE FUNERAL OF MISS MAY L. COLLINS.

Concerning the last honors to Miss Collins we have received no direct communication from those who conducted the services. The funeral was held in Lexington, Ky., December 16. Press dispatches of the 17th say:

"Lexington, Ky., Dec. 16.—The burial of Miss May Collins took place here this afternoon. Dr. T. C. Collins, her venerable father, was so prostrated with grief that he could not attend, but her mother, brother, and sister were present. The services were held in the chapel of the cemetery and were conducted by Moses Kaufman, a Freethinker of Lexington, who was a friend of Miss Collins. He said in part:

"'A brighter genius than May Collins never stirred men's souls. She was unlike anybody else. She patterned after none. She was a genius, and put her soul into all she did and wrote. Through all her young years she found pleasure only in storing her mind with useful knowledge, so that she might become of use and benefit to her kind. In this casket are the remains of one who, unlike other great workers in the field of Freethought, passed when her life-work was incomplete; whose career had but begun, but whose genius was felt on two continents. The place of May Collins will never be filled in the sphere she had chosen, nor in the hearts of those who knew her best.'"

Charles C. Moore, editor of the "Blue Grass Blade," says:

"I have just returned from the funeral ceremonies of Miss Collins. They were in every detail exceedingly beautiful, and perfectly fitting and appropriate for the marvelous character and wonderful career of this brilliant young woman who had laid her genius and life as an offering upon the altar of human elevation.

"There was a beautiful funeral address delivered by Hon. Moses Kaufman. The universal expression of regret at the untimely and tragic death of Miss Collins, who was just in the midst of a gathering of the fruits of her hopes, is Lexington's grand tribute to the memory of the greatest thinker for her age that Kentucky, if not the world, has produced. The beautiful chapel of the most beautiful cemetery was comfortably filled with representatives of our best society."

Mr. Moore says that steps will be taken at once to rear a monument to the memory of this gifted young woman.

MUSIC AND MUSIC BOOKS.

To the Editor:—I have carefully read Brother Boozer's criticism of a portion of my article on "Music and Music Books." As yet, I am of the same opinion as I was before I read it. Not only that, but letters that I have received since writing my original article prove to me that I am in the ranks with the best class of workers in our cause.

The criticism of the use of the words "song" and "tune" are scarcely worth consideration, as it is simply a distinction without a difference.

The quotation from Meyerbeer is not apropos. All agree upon the generality of music. It carries its own expression. The question between Brother Boozer and myself is whether songs that have been habitually in use on the boards of variety theatres and dime museums are the proper ones to use on the Spiritual rostrum or not. This simmers itself down to a simple matter or personal opinion and in the end the public will decide it as they have before this.

I do not and never did say that I "thought that the best results of man's musical genius should be shunned if it had previously been used for a not the best purpose," but I do say that the majority of those songs are not suitable for Spiritualistic meetings. Even with the change of words, the same hold good.

But it is not my intention to start a personal controversy. I am interested in getting suitable music books for our use. Up to the present time they have not been produced at a price that the people can afford to pay.

There are two reasons why we should have original music of our own: first, we should have music with the proper ring in it, and that has not been worn threadbare by others. Second, we can not use the tunes now in use without paying the owners of the copyright for the privilege of reproducing the music. The cost of doing this will vary from $10 to $50 for each tune, while intensely popular ones will require from two to three times the last amount. Then take any of these books and see what the cost of securing copyright privileges is and it will be readily seen that words only can be given while the demand of the people is for words and music both.

Since writing my previous article on this subject, I have received a number of letters from people in our ranks who are interested in music and desirous of seeing a truly Spiritualistic book published and contained orders for books and tenders of assistance. Five such orders arrived yesterday. I will say to all these friends that I have no intention of publishing a song book. I am not in a position financially to carry it through, and do not think I have the technical knowledge of music necessary to properly arrange such a work.

A couple of years ago I had an idea of doing it, and with Mr. C. P. Longley made an investigation with the result that we learned that it would cost $1,500 to get an edition of fifteen hundred copies of the work published, without allowing any remuneration for compilation. This included the cost of copyright privileges for a number of desirable songs by James G. Clark and other like writers.

I have no quarrel with any song-book publisher, no interest in any publication of the kind. But I have an interest in placing Spiritualists in a position where they need not be ashamed of the matter placed before the public. I must say that I would be ashamed to sit before an intelligent audience and announce "Sweet Marie" or "After the Ball" even if the words were changed. Others feel exactly the same. Let's have something original.

WM. H. BACH.

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SATURDAY, JAN. 9, 1897.

A GRAND DISCOVERY.

Elder A. W. Bartlett, of the Seventh Day Adventist Church, of this city, took for the subject of his Sunday discourse the other day, "Spiritualism—Is It of God, Man, or the Devil?"

The pulpiteer announced at the outset that he was convinced of the truth of the phenomena of Modern Spiritualism; that man is a passive agent, often ignorant of the source of his controlling power. Then he told his auditors that there were but two supernatural powers—God and the Devil—that spirits could not return to the earth as ministering spirits to instruct and comfort the living, because:

"The Bible expressly assures us that the dead are wholly inactive and unconscious. They sleep until the resurrection."

And, then, mournful to relate:

"The claim of these spirits to be the shades of our departed friends, in face of incontrovertible proof from Scripture, reason and common sense that 'the dead know not anything,' brands the whole system as a lie."

The soul-sleeper finally reaches his last postulate with the assertion:

"If Spiritualism be not of human imposture, or of God, whence is it? Its nature and fruits prove it to be wholly of the Devil."

The pious divine next tells how it is done:

"Through legions of miracle-working evil angels, which kept not their first estate in heaven, Satan brings before men the appearance of their departed friends. The counterpart is perfect; the familiar looks, words and tone of voice are reproduced with such accuracy as to deceive the very elect, if it were possible. These spirits appeal to our tenderest sympathies by personating our loved dead, and they work astonishing miracles before us to sustain their pretensions. Then, as confidence is gained, they present doctrines of Devils which directly undermine faith in the Scriptures, and lead to violation of the commandments of God and the faith of Jesus.'"

Now that is bad! Poor Devil! Naughty spirits! How can the church get along without them? Hell, the Devil, his ministering servants and an offended God, constitute the capital on which the church built its faith. Neither of these can be surrendered. The Jaspers and Talmages have the hold of maniacs on them, and so long as there is a shred to cling to, backed by Bible authority, they will flutter the tatters to the breeze. While the fetich remains the dunces will flourish.

CHURCH.

The best and fullest definition of the word church which has come under our observation, is found in the Encyclopaedic Dictionary, and is thus given:

"A body of Christian believers, worshiping together in one place, under the same minister, and with the same form of worship."

It is difficult to understand how the name can be correctly applied to a body who are not distinctive Christians, and who have no formal method of worship. Like the term, reverend, would it not be better to allow the opponents of Spiritualism to monopolize it?

THE IRASCIBLE GEORGE.

What had George Washington done to incur divine displeasure? The monument erected to the memory of the "Father of His Country," on South Mountain, Maryland, was struck by lightning on the night of the 19th ult., and was badly shattered. "Our loved General was said to be very irascible at times," reported an old-time author. Possibly some display of his temper was passing in review, when that "bolt of Jove" was sent out on its mission. The preachers can tell how it was.

WANTS NATIONS TO DISARM.

Paris, Dec. 21.—M. de Jeante, in the chamber of deputies Saturday, offered a motion that the government summon an international conference of the powers, with the view of a general disarmament, and demanded urgency for it.

What event in the history of the world, next to the general arbitrament of national disputes, is more desirable than disarmament—the reduction of military and naval forces to a peace-footing?

ANOTHER GREAT REFORM.

Now the religious world propose to close the habit of Sunday evening courting. At Bridgeport, Conn., the club opposed to such abnormal wooing lately visited suspected houses, and abducted the tender swains. God in the Constitution is the thing to break up such wicked habits as courting. The young should get acquainted while at class-meeting, or on the mourner's bench.

THE VOICE OF WISDOM.

It would be well for humanity if every passage in the Bible was as worthy of observance as that often-quoted text—Prov. 23:31—

"Look not upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder."

The quotation gains no additional strength because it is in the Bible, nor because it is claimed to be inspired. It is the voice of wisdom, creditable to any age, or any people, and applicable alike to all forms of intoxicants. Experience and observation teach that drunkenness paralyzes the brain, and makes the victim unconscious of his acts. They teach that the inebriate is a dangerous member of society; that there is no safety while the artificially insane is roaming abroad, or is sleeping off his stupor at home. Person and property are ever hazarded by his presence. He is unfitted for social, domestic, or business life. He is an incubus on the body politic, a wreck on the great sea of life. He cannot appreciate the joys of friendship, the endearments of family, or the felicity of domestic bliss.

He who indulges in the immoderate use of intoxicants is conscious he is an object of distrust to his dearest friends. In his sober moments he deprecates his condition and would gladly break away from it; but he is a slave to appetite; the victim of a debasing habit; an imbecile; like a ship at sea without chart or compass, and the port he would enter is hidden from sight. He would reform, but his craving and depraved thirst ever leads him to greater depths of wretchedness.

Talk about Keely Cures! It is idle to look for hope in that direction. It is a device for money-getting, frequently ending in disappointment, despair and suicide. If a person has lost his manhood and self-respect, can he hope to regain them by the use of drugs?

When the question of returning to specie payment after the war, was agitating Congress and the country, the good Horace Greeley said, "The way to do it is to resume." Is not the way to reformation of the intemperate embraced in that one word, Reform? The slave who broke away from his thralldom, took the North star for his guide, and though suffering the pangs of hunger, the inclemency of the weather, unknown dangers ever before him, and yet with bruised feet, aching limbs, and often a fevered body, he traveled on by night, hiding himself by day, finally gaining his freedom, the world called him brave, and the philanthropist gladly gave him a friendly hand. If a spark of nobility remains in the bosom of the fallen he should fan it into a flame, then bursting the bonds that bind him he should assert his manhood and make himself free. He, too, will find true hearts to cheer him on his way to reformation. Let him eschew his companions of the social glass, keep away from the saloons, look not on the poisoned cup, and if tempted flee from danger as from a poisonous reptile whose sting is death!

If The Progressive Thinker has a single reader who uses any form of intoxicants to excess, these words are for his private ear, in strictest confidence; and we pray him to heed them; and if a Spiritualist or a Liberal we press them on him with the earnestness of a brother.

CULTIVATE THE BREED.

The French novelist and poet, Victor Hugo, who churchmen class with infidels, in his confession of faith, said:

"I am conscious within myself of the certainty of a future life. The nearer I approach my end the clearer do I hear the immortal symphonies of worlds that call me to themselves. For half a century I have been outpouring my volumes of thought in prose and in verse, in history, philosophy, drama, romance, ode and ballad, yet I appear to myself not to have said a thousandth part of what is within me. When I am laid in the tomb I shall not reckon that my life is finished. The grave is not a cul-de-sac; it is an avenue. Death is the sublime promulgation of life, not its dreary finish. It closes in the twilight, it opens in the dawn. My work is only begun. I yearn for it to become brighter and nobler, and this craving for the infinite demonstrates that there is an infinity."

Hugo was not a believer in a virgin-born God; he repudiated the eternity of punishment; vicarious suffering formed no part of his creed; man is not fallen but has ever been rising in the scale of being, and this ascent will go on forever; hence his infidelity. The breed should be cultivated, for the more numerous the better it will be for the race.

A BACKWARD MOVEMENT.

There are fourteen hundred convicts in the penitentiaries of New York. By late act of the Legislature of that State convict labor ceased in all the different shops on the first day of January, 1897. The statement comes that the prisoners are petitioning the warden for employment, and express fear that they will go insane if left confined in their cells.

The labor system in the penitentiaries was a devise, some fifty or more years ago by philanthropists, to give occupation to the hands and brain of convicts, and qualify them to gain an honest support when released from penal servitude. Labor agitators could only see their own side of the story, hence this pretended reform. But is it not a retrograde movement, which will increase crime instead of abridging it? Certainly it looks that way.

A NEW DEPARTURE.

The evangelistic meetings in Philadelphia now imitate the advertising claptrap of the circus, and form large processions of the professedly pious, followed by young people and benevolent societies, who march with banners and music through the streets, singing gospel hymns, to attract the attention of those they would regenerate. Paul said, I. Cor., 9:22, "I am made all things to all men that I might by all means save some." And the Philadelphia Christians are copying his example.

SILENT ON RELIGION.

One of the professors in Harvard University has been studying Shakspeare, with the view of learning the religious opinions of the writer. Strange as it may seem he came to the conclusion that those consulting that monument of learning would hardly understand that man has a religion.

ASHAMED OF HIS TITLE.

Our contemporary that has traveled from Chicago to San Diego, Cal., and found, like all pioneers, "hard sledding," now proposes to help itself down hill by starting a Lyceum monthly. But as its proprietor was ashamed to keep the title of his paper so it would even hint of Spiritualism, he is so ashamed of the lyceum cause, the newspaper is to represent that he calls it The Star of Hope, or expects to so name it should it live to be born. That is a milk-sop name, good for a paper of any persuasion. It tells nothing, and one can advocate the lyceum cause behind it, however ashamed he may be of it.

This same editor has introduced "Lyceum Lessons" in his paper. He is one who thinks the present lyceum books insufficient, and wants something new. He gives the children a lesson in physiology, and among other questions asks them:

"Are there more kinds of blood in the body than one?"

To this the astonishing answer is given:

"Yes; two—Venus and Asterial—one dark, the other red."

Some Mahatma, or Chile must have inspired this answer, which is highly occult as being entirely beyond understanding. Venus blood, and Asterea are unknown to the ordinary physiologist. If this a specimen of the stuff the Star of Hope will give the children of the lyceums, its coming into being will be regretted by every Spiritualist who does not wish to see the cause made the butt of ridicule by those who expect something more than such crass ignorance.

A REFORM DEMANDED.

"There are fifty-two penitentiaries and over 17,000 jails in the United States. They cost $500,000,000 to build them. Over 900,000 persons were incarcerated in the year 1892. The criminal expense of the country is not less than $100,000,000 annually."

Churchmen claim this is a Christian nation, and are very zealous to make it more so. They are expending their wealth and energies to indoctrinate infidels and heretics; while statistics prove that they who have been educated in Sunday-schools, or were members of churches—the preachers forming no inconsiderable part—constitute almost wholly the occupants of such prisons. Verily, there is some radical defect in the religious education of the people, which ought to be reformed.

TWITTING ON FACTS.

During an animated discussion in Congress quite recently, a member waved a letter he held in his hand, and asked it be read in confirmation of a statement he had made. "Do you call that evidence?" inquired a member from Virginia. "I do," was the response. And then: "Yes, it is the kind of evidence on which you used to burn witches in Massachusetts!"

A SURVIVAL.

The oldest university in the world is El Azhar, meaning "the splendid," situated at Cairo, Egypt. It is the greatest Mohammedan school, and has clear records dating back to 975.—News Item.

At that date, outside the provinces situated on the Mediterranean, the entire population of Europe was but slightly removed from barbarism.

PRESIDENT BARRETT.

Thanks, President Barrett for your timely article on our second page. We send you $5 to aid in this matter. Every Spiritualist should respond at once. Send what you can. If every one who reads will "chip" in five cents, $2,000 will be raised at once.

ITEMS FROM BUFFALO, N. Y.

I desire to speak briefly of the cause here. The meetings in the Temple have been well-attended during December—sometimes over-crowded. The labors of Mrs. Kates and self seem to have been effective and appreciated. There are large numbers of Spiritualists in Buffalo—but only a few can be depended upon to do active work. The time for passive Spiritualists should pass away. Surely all can afford to do a little for the cause. Too many wait for others to achieve—saying that when so and so is done, we will help; and others say when the workers are more in harmony and are more representative of the culture and wealth of our city, we will attend and help. How can they better achieve the influential and successful modes than by personally helping now. We cannot wait for anyone. To do now and all the time is the great necessity. The wealthy cannot be depended upon so much as can the poorer classes.

Spiritualism is essentially the religion of all classes. It shall never be taken from the masses.

The "Woman's Union," and the Church officials at the Spiritual Temple in Buffalo, are all active and wholesouled. Their many kindnesses have endeared us to their interests. We hope to be helpers in their progress, and know good spirits will ever bless them for devoted labors. We desire to give public thanks for most excellent home receptions tendered us by Mrs. Atcheson, Mrs. J. H. R. Matterson and Mrs. E. Nugent. These are each working mediums here; and their cordiality has tenderly touched us.

Mrs. Atcheson is devoted to the Temple work and helps there both as an officer and medium. Mrs. Nugent is a good healer and is also an active official at the Temple. Upon Mrs. Matterson the public work largely hinges. She is its main supporter. The spirits have done much for her, and she feels the debt cannot be paid. Through her able guides she has developed a wonderfully successful practice as a physician.

We will be busy in Ohio during January. For February and March, we will return to our duties in Rochester, N. Y., and will hold there last of March an anniversary meeting to be, we hope, preparatory for a great Jubilee in 1898.

It is also suggested that a New York State association be organized this year in ample time to help the Jubilee. Mail at any time will reach us is addressed 55 Comfort street, Rochester, N. Y.

G. W. KATES AND WIFE.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Babbitt, M. D., LL.D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price, 75 cents.

"The Philosophy of Spirit, and the Spirit-World." By Hudson Tuttle. A most able and interesting presentation of a most important subject. Every Spiritualist and every inquirer into the proofs and philosophy of Spiritualism should have this excellent book. Cloth, $1. For sale at this office.

"Angel Whisperings for the Searcher After Truth." By Hattie J. Ray. A volume of genuine poems, of such fine moral and spiritual tone that all will be pleased and benefited by it. For sale at this office. Price $1

PROF. BARRETT'S ADDRESS.

Other Subjects Treated of Especial Interest.

The Progressive Thinker is to be sent three months for 15 cents to all New subscribers.

Spiritualists, keep posted in current Spiritual events. Tell

Why remain in ignorance? Why don't you keep posted in regard to the great Spiritualistic movement? Prof. Barrett delivered an address before the National Association of Spiritualists. It was an important one, and should be read by every Spiritualist in this broad land. We have had his address (which covers three pages of The Progressive Thinker) and five other important lectures and articles embodied in one paper, which we propose to send forth to illuminate the minds of those who have not had an opportunity to read them.

The first page of this paper contains he lecture by Col. Ingersoll, given in a Chicago pulpit. It scintillates throughout.

The second page contains a highly interesting lecture by Mrs. Cora L. V. Richmond, on the "Dwellings of the Dead."

The third page has a splendid article on "Science versus Theology," in review of Andrew D. White's two superb volumes.

The fourth page has another excellent lecture by Mrs. Cora L. V. Richmond, on "Spiritual Unfoldment."

The fifth page is very suggestive throughout, and is devoted to the "Hindoo Teachers—They Will Try to Capture the United States."

On the sixth page commences Prof. Barrett's admirable address, occupying three pages. In order that all whom this notice may reach, can secure this address, as well as the other lectures and articles, we have made arrangements to have 10,000 copies printed to be sent out free to new-trial or new yearly subscribers. This paper is well worth 25 cents. Every Spiritualist who wishes to know what has been going on should carefully read it. Our regular subscribers have, of course, had the contents thereof.

We will also, in connection with this paper, send out another equally as valuable. The first page contains an excellent lecture by Virchand R. Gandhi, a learned Hindoo. The remaining seven pages contain the wonderfully thrilling narrative (founded on facts) entitled, "The Night the Light Went Out," exhibiting many of the inside workings of the Catholic Church. Besides the address by Mr. Ghandi and the remarkable narrative, "The Night the Light Went Out," the first page has an excellent communication, obtained through Ouija. The second page has a startling statement in reference to the "Romish Octopus—It Is Winding Its Poisonous Coils Around Washington." The poem on the same page, "The Sad Picture of a Wrecked Human Life," is wonderfully suggestive. The third page has a striking illustration showing how the Romish Church treats heretics. This page and the fourth also have a continuation of the "Romish Octopus." The fifth page has that remarkable poem, "St. Peter At the Gate." Every freethinker should read it. It is full of excellent "points." It also contains interesting facts in reference to the Romish Church and offices. The sixth, seventh and eighth pages have the following: "Monasteries and Convents—Where Those Alive Are Entombed." "Rider Haggard and the Immuring of Nuns." This paper alone is well worth the price of a year's subscription.

Every Spiritualist in this broad land should have these two papers. Our regular subscribers have already read their contents. For Fifteen cents we will send the Progressive Thinker for three months to all New trial subscribers and also send these two valuable papers.

Bear in mind that by New subscriber we mean one who has not been on our list for six months. Those who wish to buy these two papers can have them for five cents each—both for Ten cents.

Send The Progressive Thinker three months to some friend, and thus get him interested in the cause. Stamps taken on small orders.

VERILY, WHAT NEXT?

Under the head of "A New Programme," we announced a radical new departure from the general routine of work assumed by the average Spiritualist paper. We do not follow old established usages unless we are thoroughly convinced that they are the best, which is very rarely the case. We established the original dollar Spiritualist paper, and introduced a new era in the line of Spiritualistic journalism. Others have followed after us, but in all candor the only thing in which they have equalled us, is in the price of the paper—one dollar.

We now have three books which we send out at a nominal cost to our subscribers: The two volumes of the Encyclopaedia of Death, and Life in the Spirit-World, and The Next World Interviewed. The three volumes will be sent out to those who remit a year's subscription to The Progressive Thinker on the following terms:

The Encyclopaedia of Death and Life in the Spirit-World, when ordered singly, will be sold at 50 cents per copy. The Next World Interviewed at 35 cts. Those who order the three books at one time will get them as follows:

Vol. I. of the Encyclopaedia	$ .45
Vol. II. of the Encyclopaedia	.45
The Next World Interviewed	.35
Total	$1.25

NO. OF PAGES IN EACH BOOK.

Vol. I. of the Encyclopaedia	400
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The Hollanders are descended from the Batavi, whom Caesar tried to conquer, but with whom he afterward made an alliance.

SOLON AND MARY.

A SEQUEL TO

"Mary Anne Carew," Wife, Mother, Spirit, Angel.

BY CARLYLE PETERSILEA,

AUTHOR OF "THE DISCOVERED COUNTRY," "MARY ANNE CAREW," "PHILIP CARLISLIE," "OCEANIDES," ETC.

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CHAPTER III.

LIONS ON GUARD.

SOLON AND MARY VISIT DANIEL THE PROPHET, WITHIN THE HEAVENLY SPHERES.

We now desired to visit some great prophet who had lived on earth in the years long gone by.

We hesitated, for some time, as to whom it should be, but, at last decided, it should be Daniel, of Biblical lore.

After refreshing ourselves with rest, and the wine of love, we again went forth on our quest for wisdom, and to find the prophet Daniel. We inquired our way, of those whom we thought must know where he might be found; and were told, that we could not miss our way, for it was a broad, shining high-road, with thousands of beautiful dwellings on either side, and was called, Prophetic Avenue.

As it was one of the principal roads, leading out of this beautiful city, we had no difficulty in finding it, and were soon on our way.

We were informed that our journey would be quite a long one, as the avenue led into remote regions; but time was of no consequence to us, for eternity lay wide, and broad before us; wisdom and truth were the all-important things to be attained.

We were surprised at the thousands of grand, and beautiful dwellings which we passed, as we swiftly made our way onward, and God, or Soul Will Power, was the means by which we proceeded. We observed that the occupants of every house, had been prophets when in earth life, and we determined, on our return, to visit many of them. At length, after what in earth life would be many days journey, although we travelled with the speed of light, we came in sight of a great city, the splendor of which awed even our etherealized vision, and if the brightness had not been somewhat subdued by stately palm trees, and giant tropical ferns, we could not have endured it.

Beyond the city lay a great sea, aflame with amber light. On an eminence, near this sea, stood a most beautiful edifice, whose dome appeared to be in the form of a crown of shining gold, set with blazing jewels; this, we were told, by those whom we asked, was the residence of Daniel the prophet. As we passed through the streets of this city, we saw hundreds of enormous elephants—great stately creatures—most of them equipped gorgeously; loved and petted by the shining angels who often poised on their backs as of old; not from necessity, as then, but because they enjoyed the ancient habit and companionship of the creatures; just as the Indians still have their spirit horses and ponies, children their pet dogs, cats, and birds. Luxuriant vines were twining around everthing available; great roses, of all colors, were blooming profusely; stately lilies, and gorgeous flowers of tropical hue, were everywhere; and the inhabitants of this stately, ancient, angelic city, smiled dazzlingly upon us, as we glided on our way toward the abode of Daniel the prophet.

We at length paused before the entrance, and were surprised to find four great lions barring our further progress. Of course, we knew that these lions could not hurt us, still, they would not allow us to pass by them and enter the lofty way. We could not rise above, and glide over them, for they were spiritualized beings, and could rise at will, barring our entrance above or below. For a short time we were in quite a dilemma; for, entrance we could not gain; the lions were resolution itself; swaying their lithe forms backward, and forward, alternately, before the entrance; their eyes fixed upon our own with an expression, which plainly said: "We have a will as well as you. Will power does not belong to mankind alone. Lo! our will is stronger than yours!"

"Yea," we said to each other: "those lions are right. Will power resides with beast and bird, fishes and reptiles; and will power belongs to the soul alone; therefore, all these creatures have souls like unto themselves, and God, soul, or will power, resides within them, or, as much of it as they are capable of comprehending. These lions comprehend our desire to enter this place, and set their will power against it. Now, what is to be done? These four lions have more will power than we have. Just as we were thinking thus, behold! there stood in the doorway a form which we knew at once to be that of Daniel the prophet. He stretched forth his hands. Immediately the great lions crouched at his feet, licking his hands fawningly.

Ah! the mystery was at once solved to us, for the soul power of this Angel was so great that the edifice, and all about us, shook as with an earthquake, and the great lions trembled with fear, for they were in contact with a will power greater than the will of the four combined.

"Be still! ye resolute beasts!" he commanded, in firm, concentrated tones, "and allow the strangers to pass! Enter," he said, with a commanding gesture: and we passed by the lions, their eyes being lowered, their resolute wills being conquered, and overcome, by a greater, more resolute will, than their own.

We entered; the door closed, and and we stood alone with Daniel the prophet. It may please many, in earth life, to know how Daniel looked on earth, and, how he looks here. First, we will describe his appearance, as he stood before us, in all his grandeur, and lofty holiness. He was fully six feet in height, large, and rounded into perfect symmetry: his flowing hair was burnished and tawny, his eyes just the color of a lion's, deeply burning with immense, and terrible, will power which, all understand, is soul power. His robe clung about his majestic figure like fleecy white clouds one sees on a beautiful summer day: a scarf of royal purple and gold was crossed from the left shoulder, around the loins, tied, and left hanging nearly to the feet, which were sandaled with gold. His appearance, here, was an angelized counterpart of the more gross, dense form, he wore on earth.

Let me here say, that all the olden cities, which have long since disappeared from off the face of the earth, are forever perpetuated within the heavens, together with all the souls that ever resided within them. Jerusalem, the ancient is here ever bright and shining, in all her spiritualized glory; so are the Red Sea and the Nile, the Mediterranean and all other seas, lakes, rivers, and oceans; their spiritualized counterparts are all here; but to continue:

Daniel the prophet, gazed on us with a dazzling smile of welcome, and extended his powerful hand:

"We knew you were coming," he said, with reverberating voice. "We received a telegraphic dispatch, to that effect, sometime since; yet, you will observe, there are no wires, nor poles, in this world; we have become wiser than those below, and our telegrams are dispatched on the photographic principle; the transit is as rapid as light; but, come in! My wife awaits us," and we paused a moment before some heavy, gorgeous, oriental drapery, on which were representations of lions, elephants, camels, ostriches, birds of paradise, orioles, apes, Egyptians, embowered temples, mosques, palm trees, luxuriant vines, and beautiful flowers.

The curtains seemed to represent an oriental world of themselves: Slowly they parted, without visible touch; but, we observed it was by the will power, alone, of Daniel, the prophet, and we stood within a large apartment in the presence of the counterpart of Daniel—the womanly half of the grand man. If he was grand, she was sumptious.

Her hair surrounded her like swirling waves of fire; her eyes glowed like the sun; her fleecy, white robe, trailed after her like the train of a comet; she extended one hand to Mary, the other to me, and after, with majestic grace, pointed toward some bright cushions, which were piled up like the gorgeous clouds of an earthly sunset sky; and, in a voice which sounded like the winds through forest trees, she said:

"You must be weary, dear friends; be pleased to rest there, and you shall soon be served with other refreshments."

We were somewhat weary after our long journey, and to lie among those cloudy cushions would be pleasant indeed; we sunk upon them; soft, shadowy veiling fell about us and we rested.

Yes; Angels rest when weary from prolonged research of any kind, either of will or volition.

The soft murmur of the amber sea, not far distant, lulled our repose. Ah! could it be possible that we were within the abode of Daniel, the prophet of olden time, about whom we desired to know so much?

At length the curtains slowly lifted, and we gazed upon a scene so glorious and resplendent, that words fail, and an adequate description cannot be given; but, in the midst of it all stood a table, loaded with the fruits of all nations. Then said Daniel:

"Solon and Mary, arise and eat."

Thereupon we arose and stood by the table, together with the ancient prophet and his wife. To partake of all these fruits, of course, would be impossible, but we tasted until refreshed:

"Come ye," said Daniel, "and sit here with us until your souls are satisfied. What knowledge is required of us? that we may impart it.

"Thou wert, when on earth, a Prophet!" we said, "and, even, when cast into a den of lions, they refused to devour thee. It is to hear from thine own lips, the secret of this power, that we have come. Know thou, O, Daniel! that we desire to write a book, that those in earth life may be benefited and instructed."

"The secret of my power, when on earth," he slowly replied, "was, that instead of living in the outward, I dwelt within, and held communion with my own soul, calling down to my aid the holy of the holies from out the heaven within me; and the more I lived thus, the larger and grander my heaven became, until future events lay spread out within is as well defined as outward objects were to my outward senses. I thus became aware that the outward man was of far less consequence than the inward man; that physical power, although ever so great, could not compare with spiritual power; or, that the interior man was by very many degrees stronger, and more powerful, than the exterior; and the more I execised the spiritual man, the stronger he grew. On discovering these facts, they greatly delighted me, and I commenced to experiment, by exerting this inner power on men and animals, as they came in my way, and I soon found that I could thus overpower man, or beast, whose inner being was weaker than mine; but, this power must be exercised from the inner being, upon the inner being of the one to be overcome.

"A man physically strong can overpower one who is physically weak, and the law holds good with the interior man. The exterior is of little consequence compared with the interior.

"Now, I had not power enough to overcome a body of soldiers, armed with spears and lances, obeying the commands of the King, to thrust my body within the den of lions; but, by soul power I was able to overcome the weaker soul power of the lions, and hold them subject to my will.

"Solon, many others have accomplished the same thing.

"Have there not been many lion tamers, on earth, besides myself, who, by will, or soul power alone, have held those ferocious beasts in subjection?

"If I had been as wise then, as I am now, I could have awed the King to my will—could have rendered powerless the body of soldiers. I was, at that time, but a child in the knowledge of this power. One man alone, if he have soul power enough, can change the destinies of a nation—can lead a multitude where he will; but let the inner man be weak, timid vacillating, not sure of himself, and he falls powerless before those who are stronger, within themselves, than he is. The inner man cannot fight with material weapons; his weapons must be of the soul, and if he allow another soul to overpower him, then is he weak indeed; or, if he turn and flee at the first onslaught, then is he a craven coward and deserves to be beaten.

"Solon," he continued, "men, on earth, called me a prophet. I am, there, still called the prophet Daniel, and as a prophet I will tell you, that it is in your destiny to write a book, which will be handed down to mankind through a medium; and, for your own good, and the enlightenment of men, I wish to tell you (and them) how to become a prophet; for, there is but one way: Become wise; drink in wisdom as thirsty soil drinks in water; let your mind penetrate to the remotest depths of time and space; most earnestly endeavor to understand the laws governing all things; penetrate to the very core and heart of each and every known law, and try to discover laws not known at the present time; for, there are as many laws not known at present as there are known laws; this, it is, which constitutes a prophet; for, if a soul once thoroughly understands any natural law he can tell the past, present, and future results of that law: for instance, a man on earth does not think himself very wise or prophetic when he says, 'I know that I shall die.' I know that all my friends will die.' He well understands that his prophecy will surely be fulfilled—that is, so far as regards his material body—but an animal knows not that it will die. Why? Because it hath not wisdom enough to be a prophet. It comprehends not that it liveth much less that its body will die. Man rises a step higher in wisdom. He comprehends that his body will die, and trembles on the confines of anothe great law, which, he as yet, does not fully understand; and, that law is, shall he live again, after the death of the body, together with his friends? Now, if he had wisdom enough to be a true prophet, he would as surely know that he would live again, as he now knows that his body will surely become disintegrated. When he can once comprehend, that, there is no death—as he understands it—of any kind; that what he now looks upon as death is merely the changing of the lower to the higher as one might climb a ladder, or a spiral stairway; then he will become a true prophet, indeed, for he will be wise.

"I said, that his wisdom stood trembling on the confines of this knowledge, for his mind dimly grasps at the truth, as forshadowed in all the regions of mankind, but in all his past, and even at present, his knowledge of his future estate is dim and uncertain; he often wavers between hope and despair, not really knowing which to choose. If the minds of mankind could once be forever settled on the point of life and death, and they could know as surely that they lived on forever as they know that their material forms will surely be disintegrated, then would they be prophets indeed.

"My dear Solon, we know that we live, for we are passed the change called death; even have we passed on beyond the spiritual state, and are already into angelhood, but man does not yet comprehend all this. Let us help him, that his soul may sing for joy, knowing that he can never die!

"Why does a man's body appear to grow old? Inert material substance cannot be either young or old, and if the substance composing his body is completely changed once in seven years, how can his body be either old or young?

"Ah! my Solon! it is not his body which grows old, but his spirit, or inner man which is becoming developed, or ripe, getting ready to shake off the husk which he no longer needs. An ear of corn gradually ripens, it bursts through its husk, the husk withers and drops away, and, lo! the golden grain appears! Thus it is with man. The eternal law holds good. It is the same. Man's material eye grows dim with age. Why? The oldest atom within its composition is but seven years old, or, at least, has not been a part of that eye but seven years, and, surely, seven years cannot render one old; the oldest atom within his body has not resided there but seven years, all the others are much younger; thus, you will perceive it is not his body which is old. What is it then? Let us tell him.

"When he finds his material eye dimmed with age, it is because his spiritual eye has developed, and ripened, holds fewer material atoms; that is, the husk is withering, getting ready to drop away, and, lo! the bright and beautiful spiritual eye appears, and is as much more useful as the golden grain is more useful than the husk. Naturally one throws a husk to the ground, but sheaves and garners the golden grain; by the same great law the souls of men are sheaved and garnered within the spiritual and angelic spheres, which are the storehouses of all forms, whatever their kind. The material husk has answered its purpose, that of protecting and shielding the spiritual form of man while yet ignorant, tender, and undeveloped; then the husk rots, or disintegrates, which is only the separating of the atoms composing it; its life, spirit, and soul, have left it, its mission in that direction is done, and it hastens on, obedient to other laws, which take up its separated atoms, as they have taken up the countless millions of atoms which the spirit of man has been throwing off since he entered the material sphere of life.

"Why should man grieve for the atoms composing a husk at one time more than another? He has been throwing off these atoms since he was born, without a thought of this comfort or grief; why, then, should he mourn when the residue is thrown down in one withered mass? He should be glad, rather, that he is at length able to do this, and make one grand escape instead of being obliged to remain until the last atom has at length been thrown off; this last grand escape is all that death means, for death of any kind there is none."

"But, man says," we interposed, "that he cannot see a spirit, therefore many think that death ends man's life."

(To be Continued.)

MRS. ADA FOYE'S GOOD WORK.

I arrived in Chicago December 24th. I am visiting friends on the beautiful South Side. Last Sunday evening I went to the Church of the First Spiritual Society of Chicago, 3120 Forrest ave, Mrs. Ada Foye, pastor. She has been before the Chicago public for over two years. I was both surprised and pleased with the tests she gave my friend from California, who had never heard of Mrs. Foye till Sunday when I proposed that she should accompany me there. She reluctantly did so, not being a believer in spiritual phenomena. She did not send up a name, but watched the fun (as she called it) until her father's name came in full, and then her mother's came through the medium's lips in pronounced accents. Then followed written messages of such a nature that so precluded all doubt of collusion, that my friend has begun to investigate. Mental questions were answered by raps, which came very close to her, it seemed. Her own name was called by her father in his advice on business and every day life. They were the most perfect public tests that has ever come under my notice.

There should be encouragement given to mediums and their guides who work so hard against prejudice and doubt when one heart is even reached and made glad and happy as my friend is to-day. Her words were to me: "O, my beloved parents, I can hardly think, I am so rejoiced to hear from you. O, what tests they gave me. It must be so. No one knew about what they told me. I am more than happy!"

ROSE L. BUSHNELL.

"Mahomet, the Illustrious." By Godfrey Higgins, Esq. (Library of Liberal Classics.) No author was better qualified to write an impartial and honest life of Mahomet than Godfrey Higgins, and this volume is intensely interesting. It should be read in conjunction with Gibbon's work. For sale at this office. Price, 25 cents.

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SPIRITUALISM SCIENTIFICALLY DEMONSTRATED.

BY PROF. ROBERT HARE.

His Remarkable Researches Made in the Early Years of Spiritualism.

Directly Edited and Revised by Him, Now in Spirit-Life.

NARRATIVE OF THE AUTHOR'S EXPERIMENTAL INVESTIGATION OF SPIRITUALISM.

The first fruit of my attention to the phenomena of table-turning, was the following letter. I trust I shall not be considered as self-complacent, when I allege it to be an exemplification of wise ignorance, which is about equivalent to folly. The wisest man who speaks in ignorance, speaks foolishly to the ears of those who perceive his ignorance. The great mass of men of science appear in this light to Spiritualists when they argue against Spiritualism. Men who are only nominally know-nothings have proved a formidable party in politics; unfortunately, Spiritualism has, in its most active opponents, real know-nothings, who will not admit any fact of a spiritual origin, unless such as they have been educated to believe. In that case, many have powers of intellectual deglutition rivaling those of the anaconda in the physical way.

LETTER IN REPLY TO AN INQUIRY RESPECTING THE INFLUENCE OF ELECTRICITY IN TABLE TURNING.

"Philadelphia, July 27, 1853.

"Dear Sir:—I am of opinion that it is utterly impossible for six or eight, or any number of persons, seated around a table, to produce an electric current. Moreover, I am confident that if by any adequate means an electrical current were created, however forcible, it could not be productive of table turning. A dry wooden table is almost a non-conductor, but if forming a link necessary to complete a circuit between the sky and earth, it might possibly be shattered by a stroke of lightning; but if the power of all the galvanic apparatus ever made was to be collected in one current, there would be no power to move or otherwise affect such a table.

"Frictional electricity, such as produced by electric machines, must first be accumulated and then discharged, in order to produce any striking effect. It is in transitu that its power is seen and felt.

"Insulated conductors, whether inanimate, or in the form of animals, may be electrified by the most powerful means, without being injured or seriously incommoded. Before a spark of lightning passes, every object on the terrestrial surface, for a great distance around, is subjected to a portion of the requisite previous accumulation. Yet it is only those objects which are made the medium of discharge that are sensibly affected.

"Powerful galvanic accumulation can only be produced by those appropriate arrangements which concentrate upon a comparatively small filament of particles their peculiar polarizing power; but nothing seems to me more inconsistent with experience than to suppose a table moved by any possible form or mode of galvanic reaction. It was ascertained by Gaziot that one of the most powerful galvanic batteries ever made could not given spark before contact to a conductor presented to it, at the smallest distance which could be made by a delicate micrometer. If there is any law which is pre-eminent for its invariability, it is, that inanimate matter cannot, per se, change its state as respects motion or rest. Were this law liable to any variation, we should be proportionably liable to perish; since in that case the revolutions and rotations of our planet and its satellite might undergo perturbations by which the ocean might inundate the land, or the too great proximity or remoteness of the sun cause us to be scorched or frozen. If the globe did not carry the Pacific more steadily than the most competent person could carry a basin of water, we should be drowned by the overflow of the land. I recommend to your attention, and that of others interested in this hallucination, Faraday's observations and experiments, recently published in some of our respectable newspapers. I entirely concur in the conclusions of that distinguished experimental expounder of Nature's riddles.

"ROBERT HARE."

This letter drew forth the following remonstrance in the subjoined letter, which does great credit to the correctness of the author's observation and sagacity. It contributed, together with a personal invitation from Dr. Comstock to attend a circle, to induce the investigation upon which I entered immediately afterward.

"Southwick, Mass., Nov. 17, 1853.

"Dear Sir:—I had the pleasure of a slight acquaintance with you, something less than twenty years ago, when I exhibited telescopes in Philadelphia. You will, I trust, excuse the liberty I take in writing to you now. I have seen your letter in the Philadelphia Inquirer upon table moving. I never believed it was caused by electricity or galvanism, but is it not as likely to be these, as muscular force? You agree with Professor Faraday that the table is moved by the hands that are on it. Now I know, as certainly as I know anything, that this is not true in general, if it is in any instance. There is as much evidence that tables sometimes move without any person near them, as that they sometimes move with hands on them. I cannot in this case doubt the evidence of my senses. I have seen tables move, and heard tunes beat on them, when no person was within several feet of them. This fact is proof positive that the force or power is not muscular.

"If any further evidence was necessary to set aside Professor Faraday's explanation, it is found in abundance in the great variety of other facts taking place through the country, such as musical instruments being played upon without any hands touching them, and a great variety of other heavy articles being moved without visible cause. If tables never moved except when hands were on them, the case would be different; but as they do move, both with and without hands, it is plain that the true cause remains yet to be discovered.

"I wish, sir, that you had leisure and opportunity to witness some other phases of this matter, which seem not yet to have fallen under your notice, and I think you would be satisfied that there is less 'hallucination' and 'self-deception' about it, than you have imagined. The intelligence connected with these movements has not been accounted for.

"If these things can be accounted for on scientific principles, would it not be a great acquisition to science, to discover what those principles are? If, however, science cannot discover them, the public are deeply interested in knowing the fact. It is certainly of great importance that these strange things that are taking place everywhere should be explained. It is affecting the churches seriously; whether for good or for evil is uncertain until the truth is known. No cause has yet been assigned that does not imply a greater absurdity than even to believe, as many do, that it is caused by spirits either good or bad, or both.

"I have examined this matter for the last three years with as much carefulness as possible, and am not satisfied. If the force is not muscular, as it is certain it is not, I wish science to try again. Yours, respectfully,

"AMASA HOLCOMBE."

It will be perceived that the letter alluded to by Mr. Holcombe, written in reply to some inquiries respecting my opinion of the cause of table turning, was published in the Philadelphia Inquirer, in July, 1853. This letter will show that I was at that time utterly incredulous of any cause of the phenomena excepting unconscious muscular action on the part of the persons with whom the phenomena were associated. The inferences of Faraday, tending to the same conclusion, I thoroughly sanctioned.

As no allusion to spirits as the cause had been made by this Herculean investigator in the letter which drew forth mine, they were not contemplated in my view of the subject. Had I ever heard spiritual agency assigned as a cause, so great was my disbelief of any such agency, that it would have made no impression on my memory.



Though present on several occasions when table turning was the subject of discussion, it was not, within my hearing, attributed to spiritual agency. In common with almost all educated persons of the nineteenth century, I had been brought up deaf to any testimony which claimed assistance from supernatural causes, such as ghosts, magic, or witchcraft.

Subsequently to my publication corroborating the inferences of Faraday, having, in obedience to solicitations already cited, consented to visit circles in which spiritual manifestations were alleged to be made, I was conducted to a private house at which meetings for spiritual inquiry were occasionally held.

Seated at a table with half a dozen persons, a hymn was sung with religious zeal and solemnity. Soon afterward tappings were distinctly heard as if made beneath and against the table, which, from the perfect stillness of every one of the party, could not be attributed to any one among them. Apparently, the sounds were such as could only be made with some hard instrument, or with the ends of fingers aided by the nails.

I learned that simple queries were answered by means of these manifestations; one tap being considered as equivalent to a negative; two, to doubtful; and three, to an affirmative. With the greatest apparent sincerity, questions were put and answers taken and recorded, as if all concerned considered them as coming from a rational though invisible agent.

Subsequently, two media sat down at a small table (drawer removed), which, upon careful examination, I found to present to my inspection nothing but the surface of a bare board, on the under side as well as upon the upper. Yet the taps were heard as before, seemingly against the table. Even assuming the people by whom I was surrounded, to be capable of deception, and the feat to be due to jugglery, it was still inexplicable. But manifestly I was in a company of worthy people, who were themselves under a deception if these sounds did not proceed from spiritual agency.

On a subsequent occasion, at the same house, I heard similar tapping on a partition between two parlors. I opened the door between the parlors, and passed to that adjoining the one in which I had been sitting. Nothing could be seen which could account for the sounds.

The medium to whose presence these manifestations were due, then held a flute against the panel of the door, and invited me to listen. On putting my ear near the flute, tapping was quite audible. On the ensuing evening, I carried with me a sealed glass tube, a hollow tube of the same material, and a brass rod. These being successively held against the door panel, similarly to the holding of the flute, the rapping was again heard.

I have much reason to confide in the disinterestedness of the medium through whose assistance these facts were observed. She would not allow me even to make a present to her child; and her sitting for me was deemed prejudicial to her comfort and health, so that by the advice of her physician it was finally discontinued. Her parents believed the manifestations obtained through her influence to be caused by spirits.

Sitting at another mansion, in company with an able lawyer (an unbeliever in Spiritualism), as well as an accomplished female medium and two other persons, sounds were heard like those above mentioned. The lawyer alluded to, though from his profession accustomed to distrust and to scrutinize evidence, admitted that he found it utterly impossible to account for these sounds by any visible agency.

In order to make my narrative of the evidence upon the subject of rapping continuous, I would state that during the evening of my first visit to the circle of Spiritualists, as above mentioned, while grasping with my utmost energy a table at which I was seated, two female media, by merely placing their hands upon the surface of the table on the opposite side, caused it to move to and fro, in despite of my utmost exertions.

Visiting another circle under the influence of another medium, I found that tilting a table was substituted for the sounds as a means of manifestation. As one rap signifies no; two, doubtful; and three, affirmative, so it is with the motions, or tippings, as they are usually called.

Passing the fingers over the letters upon an alphabetic pasteboard, like those to assist children in learning their letters, when it comes over the required letter, its selection is indicated, either by a tapping or tilting. By this process, when the medium's eyes were directed to the ceiling, as independently observed by the legal friend above mentioned, as well as myself, the following communication was given:

"Light is dawning on the mind of your friend; soon he will speak trumpet-tongued to the scientific world, and add a new link to that chain of evidence on which our hope of man's salvation is founded."

The lawyer declared that he was utterly unable to conceive how, by the human means apparently employed, such sentences could be elaborated. Legerdemain on the part of the person who took down the manifestation was the only way to get rid of this evidence without resorting to the agency of some invisible intelligent being, who, by operating upon the tables, at once exercised physical force and mental power.

But assigning the result to legerdemain was altogether opposed to my knowledge of his character. This gentleman, and the circle to which he belonged, spent about three hours, twice or thrice a week, in getting communications through the alphabet, by the process to which the lines above mentioned were due. This would not have taken place, had they not had implicit confidence that the information thus obtained proceeded from spirits.

Subsequently, I contrived an apparatus which, if spirits were actually concerned in the phenomena, would enable them to manifest their physical and intellectual power independently of control by any medium.

Upon a pasteboard disk, more than a foot in diameter, the letters cut out from an alphabet card were nailed around the circumference, as much as possible deranged from the usual alphabetic order. About the center a small pulley was secured of two and a half inches diameter, fitting on an axletree, which passed through the legs of the table, about six inches from the top. Two weights were provided—one of about eight pounds, the other about two pounds. These were attached, one to each end of a cord wound about the pulley, and placed upon the floor immediately under it. Upon the table a screen of sheet zinc was fastened, behind which the medium was to be seated, so that she could not see the letters on the disk. A stationary vertical wire, attached to the axle, served for an index.

On tilting the table, the cord would be unwound from the pulley on the side of the larger weight, being wound up simultaneously to an equivalent extent on the side of the small weight, causing the pulley and disk to rotate about the axle. Restoring the table to its normal position, the smaller weight being allowed to act unresisted upon the cord and pulley, the rotation would be reversed. Of course, any person actuating the table and seeing the letters, could cause the disk so to rotate as to bring any letter under the index; but should the letters be concealed from the operator, no letter required could be brought under the index at will.

It was so contrived that neither the medium seated at the table behind the screen, nor any other person so seated, could, by tilting the table, bring any letter of the alphabet under the index, nor spell out any word requested.

(To be Continued.)

CONFRONTED ON THE STREET BY A SPIRIT.

F. Corden White, the spiritualistic medium, describes as remarkable an experience he had last evening. When in this city he is a guest at the residence of Capt. Mason Jackson, Milwaukee street. He returned to the house last evening shortly before 9 o'clock, greatly agitated. He had had a great fright. He said:

"When within two blocks of the house I noticed a man walking toward me. By his manner he especially attracted my attention. He did not turn aside but came directly in front of me, so close that I jumped aside to avoid a collision. Then he entirely disappeared. He seemed simply to fade away. At first I was frightened, as I thought I was about to be sand-bagged. Then I was startled by the total disappearance of a man who had been so near me that I could have touched him. It was certainly extraordinary."

Then turning to Capt. Jackson, Mr. White explained that the mysterious man he had met was a gentleman he had seen in Capt. Jackson's parlor two or three weeks ago. He did not know this visitor or his name, but from the description Capt. Jackson concluded he referred to Mr. Bostwick, the lecturer of the Ethical society.

"Then he is no longer living" said Mr. White. "That is the only explanation possible. I have undoubtedly seen his materialized spirit to-night."

Capt. Jackson, who knew Mr Bostwick had been ill went to a telephone station near by to enquire at the hospital as to Mr. Bostwick's condition. He learned that he had died a few hours before. "Some people," he said, "would call Mr. White's experience to-night supernatural. Spiritualists know it was only natural."—Milwaukee Sentinel.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL.D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here garnered and made amenable to the well-being of humanity. Medical men especially and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, $5. It is a wonderful work and you will be delighted with it.

A NOTABLE ARTICLE.

Seventeen Centuries of Paganism,

Ending in the Triumph of Modern Spiritualism.

By Prof. J. R. BUCHANAN.

In the immortal words of Bryant, "Truth crushed to earth will rise again—the eternal years of God are her's." The grandest demonstration of this is the history of religion—or what has been called religion.

The truth is now coming forth, though it seems still to be unknown or overlooked in all our colleges, churches, periodicals and productions of our fashionable literature, that the religion which has ruled the world seventeen centuries under the name of Christianity is in its creeds, ceremonies, emblems and institutions, substantially the same old Pagan religion which ruled the world a thousand years before Christ, and which in the first century, when its existence was threatened by the Christian church, at Jerusalem, roused and reorganized itself as a lion at Rome, with political power, swallowed the innocent lamb of Jerusalem, the church of democratic brotherhood, and seizing the name and reputation of the murdered church, presented itself before the world as the church of Christianity.

All this is now so well established by historical research, that it is the duty of every Spiritualist to study the subject and make it known, for the pulpit would ignore it for centuries, and conceal it as far as possible, and I have done my duty by embodying sufficient evidence in "Primitive Christianity," to enable every Spiritualist to paralyze his orthodox opponents. The contest will probably be fierce, for it will be the life or death battle of the most calamitory superstition that has ever afflicted mankind.

DESTRUCTION OF CHRISTIANITY.

Every radical reformer knows that when he urges any radical reformation he is opposed by the entire power of society—by the colleges, the churches, the literati, the government, fashion and wealth.

Spiritualism is still struggling in this battle, but the Spiritualists of to-day do not realize the strength of the opposition which confronted the first introduction of religious Spiritualism in Palestine. That opposition resulted in the murder of Jesus and his apostles, for it was the unanimous opposition of the ancient world.

In the first century the entire world was unanimously Pagan, and no apostles of Christianity could encounter the Pagan opposition without loss of life, except by pursuing the very quiet and gentle methods adopted by St. John and St. Jude.

Rome was the headquarters of the world's Paganism, a city unequaled in its iniquities, where, as Tacitus said, "Everything vile and atrocious was welcomed, and where the slaughter of the best citizens was a familiar occurrence."

The pure democratic Christianity of Jesus was intolerable to that corrupt city, in which Nero and Caligula were worshiped as gods with their statues in the temples. Nevertheless Christianity, with its intense Spiritualism and active support from the spirit world, had gone widely through the Roman Empire, but only among the humbler classes. Wealth and power are never on the side of true religion.

There was no propagation of Christianity in Rome after the death of St. Paul and St. Peter. Rome was intensely Pagan, and its priesthood rallied to the defense of their ancient Paganism, but they saw in the moral warmth and spiritual earnestness of the religion of the apostles, a new element of strength, which they determined to incorporate with Paganism. The leaders in this plan professed to enter the infant Christian church and assumed its control. Their first step was to seize the Epistles of St. Paul and convert them by forgery into the basis of a Roman Church, with supreme power over all the world.

Paul's epistles expressed nothing but his earnest devotion to the principles of Jesus. These epistles were interpolated and three times as much added to them, making the basis of a Papal Church in which every essential principle of Christianity was destroyed and the foundation laid for a new Roman Church in harmony with all the principles of ancient Paganism. Every principle of primitive Christianity was crushed and merged into the doctrines of Paganism through the Pauline forgeries.

Though Jesus had often expressly disclaimed all pretensions to Divine power and presented himself as only a passive medium for the expression of heavenly doctrines that were conveyed to him, the Pauline epistles made him not only a God, but the Creator of the entire universe. Though he taught that God was the benevolent parent of humanity, the new doctrine gave to God the most demoniac and malignant character that had ever been created by the human imagination—a conception worthy of a lunatic asylum. This chimerical monster was determined to roast all mankind forever because the woman he had created had eaten an apple without permission, and the only way to appease his infinite wrath against unborn millions was for his companion God to come to earth and be put to death.

But, according to this puerile story, when his companion God came he was seized as an imposter, soundly thrashed and nailed up until he died. Could there be anything more disgusting to common sense? The Creator of the universe cowhided by a Jew as an imposter. If there be any such thing as blasphemy, surely this is a perfect specimen. But the foundation of the whole story is annihilated by modern research.

The whole ridiculous Garden of Eden fable, which in the first three centuries was universally regarded as an allegory, is nothing but a literary theft from Paganism, stolen by the Jews in their Babylonian captivity. The Garden of Eden, with the tree of knowledge, the four rivers running forth, the tempting Devil, the talking serpent, the seduced woman and the expulsion from Paradise, is an old Pagan myth current among the Persians, Chinese and Hindoos a thousand years before Christ.

This was made the foundation of the Roman Church, and every other feature of the church was, in the same manner, borrowed or stolen from the ancient Pagans. The sacred word, the only begotten son of God, the redeemer and savior of mankind, the crucified savior of the New Testament, is substantially the same doctrine (with the name Christ substituted for Pagan deities) as prevailed in Egypt, Persia, China and India. Sociasch and Horus were the models for the Roman Christ. The crucified saviors of the Pagans were all virgin-born deities. They had the same experience in coming to earth to redeem mankind—descending into hell three days and nights, resurrecting from death and coming back to judge all mankind, sending them to heaven or hell, after which the world was to be burned up.

The Roman theology is an exact copy of the essential theologies of India, Egypt, Persia and China. There is nothing in it but Paganism, but the hell of the Romans was the worst hell ever invented and the God of Roman theology was the most horrible monster ever conceived by man. If a human being of similar characteristics were caught on earth by the police, he would be sent to a lunatic asylum as quickly as possible. What strikes me as most remarkable in this review of ancient history is the facility with which this gigantic imposture has been consummated, and the passive credulity with which the white race has received this re-hash of ancient Paganism under the name of Christianity.

The plan was artfully laid, the Pauline Epistles pledged the Roman Church to the most invariable fidelity to every criminal tyrant in the world; and by that pledge it secured the support of one of the most infamous murderers on the Roman throne—the Emperor Constantine, by whom the Roman Church was established and armed with a sword to conquer mankind. Before this conspiracy the world had one peaceful Pagan church. It had several varieties in different countries as the church has to-day among its sects; but there was no warfare about their religion, and no attempt to enforce it upon mankind by the sword. The Pagan fables were amusing and harmless, having very little influence upon society, and Rome was the common center of the ancient forms of Paganism.

But the Roman conspiracy was a new and daring enterprise. Its plan was to concentrate all the popular doctrines of Paganism in a new church, incorporate into it a recognition of the Jewish religion and the teachings of the apostles of Christianity, distorted and crammed with forgeries to make them fit the heterogeneous mass of Paganism.

The new church claimed apostolic power to govern the world, derived from Christ as a God, and its purpose was to break up the ancient tranquillity of religion, conquer all other forms of Paganism, and by the aid of the Roman Emperors, subdue the entire world at the feet of the Pope, as the vicegerant of God—an official for whom there was no room in the harmless old forms of Paganism, and whose existence was a practical destruction of Christianity, which was the only democratic religion the world has ever known.

To accomplish this, it was necessary to enslave the human mind, to suppress all literature and science incompatible with this gigantic fraud, and though the age of printing had not arrived, more than a hundred thousand volumes of ancient manuscripts were destroyed, to obliterate histories that would expose the Apostate Church.

This warfare against knowledge produced what are called the Dark Ages, in which the empire of the church was far inferior to the Saracens in intelligence and literature. This warfare against liberty and science has never ceased from the time when it brought forth its fabricated Bible in the second century, and in burning alive the profound philosopher Bruno, and the inspired maiden, Joan of Arc, as in the earlier ages by the brutal murder of Hypatia, it proved itself the common enemy of mankind. It has never repented or apologized for its crime in the burning of Bruno, but manifested furious rage when, a few years ago, the statue of Bruno was erected in Rome.

In taking a firm stand against this enemy of mankind, The Progressive Thinker has earned the gratitude of the lovers of liberty. This gigantic crusade against humanity, by the Roman hierarchy, of which our Catholic fellow citizens are helpless dupes, committed its first great crime in the destruction of democratic Christianity, which was the pure religion of Spiritualism. Anyone who will read the descriptions of Christian meetings by St. Paul and St. Luke, will see that they were the meetings of earnest Spiritualists whose Spiritualism was practically carried out in fraternity with each other and with the spirit world.

The first and grandest materialization in the world was seen in the five materializations of Jesus, in which he spoke to his disciples with the same earnest impressiveness as in life.

His was the noblest inspiration mankind have ever known. He was the only man who ever taught a pure and rational religion in the midst of a hostile superstition without yielding a single footstep to the superstitions of his age, although he knew it was at the peril of his life.

All other great men have risen to power by yielding to the spirit of the age. But Jesus and Buddha, Moses and Mohammed, were exceptions to the rule. They impressed their own individuality upon the age; but the ages were coldly superstitious and have surrounded these four illustrious names with the fogs and rainbows of the Oriental imagination.

The other three were surrounded by rosy clouds, but Jesus was surrounded with fabrications so basely libelous and ridiculous that it became difficult for many to believe his real existence, not being able to see through the Roman forgeries which have deceived the world. But I know his real history as thoroughly as it can be known now, and I know he taught a spiritual religion, two thousand years in advance of his age, which cannot be surpassed by the ethical progress and the psychic science of the nineteenth century—a religion which Spiritualism and democratic socialism are restoring to the world. It was a religion of perfect simplicity, of perfect democracy, perfect motherhood and perfect Spiritualism, but it did not long survive his death.

This was the religion suppressed by the Papal church, and after the destruction of Jerusalem, there existed only a few feeble churches in Palestine which adhered to the primitive teachings of the apostles.

They never called Jesus a God; they believed in no trinity; they did not pretend to eat his flesh and drink his blood; they enforced no Sunday Sabbath; they knew nothing of purgatory and prayers for the dead; they believed in no eternal hell and raging devil nor did they expect Jesus to come to enforce a day of judgment and set the world on fire—hence they were denounced as wicked heretics.

The opposition of the Jews and the power of the Roman government, although the Roman Popery had not then fully attained the despotic power given it by Constantine, nearly exterminated Christianity in the second century, and by suppressing the Christian Gospels, it deprived those churches of their necessary literature; nevertheless, these poor and persecuted Christians, adhering to the teachings of the apostles as well as they could recollect them, preserved their religion for at least three centuries longer—their last surviving church being at the little city of Pella, on the Jordan, near where Jesus began his public career.

When these churches ceased to exist, Christianity was extinct, and though some attempts have been made to revive it in Europe, they were always crushed in blood. It may be said that for the last 1500 years Christianity has been entirely unknown, and there has not been a single Christian church in existence. That which is called the Christian Church to-day is only a survival of the world-wide Paganism coming down from barbarian ages of ignorance in the form in which it was reorganized at Rome, with an ambition and ferocity before unknown.

There is not a single doctrine to-day called Christian, from the Nicene and Apostles' creeds to the Westminster confession, which is not an expression of the ancient Paganism, which ruled the world a thousand years before the time of Christ. Modern Europe and America are as truly Pagan countries, though disguised by fragments of the Gospels, as ancient Asia, and if any clergyman is inclined to doubt this assertion, he can be supplied with ample proof, and it can be easily shown that the Roman church of to-day is baser by far than any ancient form of Paganism.

The Spiritualism of Jerusalem is one with Modern Spiritualism, and the Paganism of Asia is one with the modern Roman Church and its younger brother, which is called Protestant, but which never protested against the forged and fabricated Bible which made its clandestine appearance a hundred years after the apostles were dead. Spiritual and psychometric science enable us to hold close communion with the ancient Spiritualists of Jerusalem and "Primitive Christianity" will reveal their history; but I regret to say that it may not appear before February, for I have much additional interesting matter since I first proposed its publication, of which I would not deprive its readers.

In my present exhausted condition, unable to go out of the house, and with the limited facilities of this city, I cannot push the work as rapidly as I would some years ago. It is now about one third in type and progressing as fast as circumstances will permit.

The half-rate subscriptions received were not quite sufficient to meet the cost of edition, but it has been my fate to serve the world at my own expense, and so I expect to continue until I reach the happy land where all expenses cease. There I shall escape from that mighty tyranny—the mass of mankind—whose ancient habit of slaughtering his best teachers is so far changed that he impatiently tolerates their existence. If life had been prolonged a few years I would have established a revolutionary medical college; but now it is impossible. If the leaders in progress look to me, I will help them from the other side of life as my predecessors have assisted me.

A NIGHT WITH SPIRIT FRIENDS.

On Christmas night eighteen or twenty Spiritualists held a seance at the home of C. M. and Josie Folsom, in this city. They are the mediums that have been engaged by the Hovey Society of this city for six months.

The circle was formed at 8 o'clock and lasted two hours. The first that came was a little child that said in a low whisper, it wanted to go to its papa and mamma who were in the circle, but it could not gain strength enough to reach them.

Then the circle prepared for a trumpet seance and a control came announcing himself as Tom Varley, and in a very jolly mood gave all a Merry Christmas greeting, and recognized my wife and daughter who had never been in a circle before. After going around and greeting all in the circle, he came to my wife and said: "Your sister is here and wants to talk to you; so I will go, and let her come in." Her sister had been in spirit for years.

She came and said to my wife: "Sister Lizzie, I am so glad that you came tonight; I want to talk to you, and have a great deal to tell you, if I can get strength to do so. I am always with you. I want to talk to my niece," and turning to our daughter, said: "My dear niece, this is a truth; we do not die but live right on; I am always with you."

Then turning to me, she said: "Brother John, I thank you for bringing my sister and niece so I can talk to them," then said, "My strength is exhausted and I must say good night.

Then my wife's brother, who passed out when only eighteen months old, came and gave his name, and said he had been in spirit-life fifty four years, which is correct. Then another control came, and introduced himself as John Williams, and gave the circle a kindly greeting with a good word for all, then taking the guitar that was on a table in the center of the circle, played a tune and told us if we would sing he would play an accompaniment. We sang several pieces and he performed his part nicely. While the guitar was being played it was passing around the circle, sometimes up near the ceiling, then down again near the floor. And so it was a very pleasant ending of the Christmas day to all present. Mr. and Mrs. Folsom are the best mediums I ever sat in a circle with.

JOHN T. SHANK.

IS INTERESTED IN "CHURCH."

To the Editor:—It has often been said that if Spiritualism could have been killed, its friends would have killed it long ago; and the saying is a true one. So, in spite of the load put upon our society here, in putting the musty, dead old name of "church," upon it, it is in a moderately good condition.

Brother G. W. Kates, and his accomplished and lady-like wife, Mrs. Zadie Brown Kates, have made the situation much brighter and better in the past month that they have occupied the platform, and in a manner have raised the standard of the said "church" up a trifle higher in the estimation of the people. Brother Kates is an educated gentleman and is very entertaining upon the rostrum, and Mrs. Kates, is an excellent medium as well as a good and entertaining speaker. The two of them make a very good combination, and have drawn very full houses at all their meetings. More of such workers are needed in our ranks, and I would heartily recommend them to any society that needs good workers and true ones. May they live long to teach and demonstrate the truths, beauties, and the religion of Spiritualism to our earth-bound brethren. J. W. DENNIS.

Buffalo, N. Y.

LOOKING FOR TRUTH.

To the Editor:—Having been in communication with a relative of mine, living at Flint, Mich., I naturally asked if there was any Spiritualist Society there. In the next letter received from my Christian relative, I was hauled over the coals, and ridiculed without mercy. Among the many statements made, one pleased me; that was, that Flint, Mich., has a Spiritualist Society, and it holds a meeting every Sunday evening. But, says my informant, using her own language, "I should be ashamed to be counted in with such a society. We have lots of them here, a meeting every Sunday night, but we don't notice them."

I was not hurt at the above remark, but I would like to know the truth of the following: A Dr. Putman, Spiritualist, of Flint, being taken very ill, and when it was found his case was serious, sent for a minister of the gospel to come and talk with him—the same minister officiating at the funeral. Would be pleased if any of the readers of The Progressive Thinker could throw a little light on the subject.

Nanaimo, B. C. J. L. PRATT.

THE PROPHECY FULFILLED.

A short time ago we puplished the following in The Progressive Thinker:

"Cyntheena, the Celestial Messenger (an ancient Egyptian who lived in prehistoric times), to the people of Earth:

"As ye sow, so shall ye reap. The measure of your conduct has been taken. Greed, avarice and vanity sit in high places. Wickedness dominates the earth. Love, mercy and righteousness have been banished, while liberty and justice are trampled in the dust. The mother and her child cry for bread. The many are ruled by the few. Through ignorance and superstition have the masses been held in slavery. Your creeds and religions are false. Your Bibles are the works of men. You have insulted the spirit of divinity and put to death the lovers of truth.

"Spiritualism has been presented to you by the Messenger in charge of your planet. You have blasphemed and ridiculed its science and its philosophy. You have upheld evil and cursed the good. You have permitted Pharisees and hypocrites to degrade and debauch the gift of a loving mother. False media and prophets revel in the garb of Spiritualism and thereby degrade its holy mission.

"As ye have sown, so shall ye reap. In the year 1896, in the twelfth month, from the fifth to the twelfth thereof, the Messenger shall impign the ether currents upon those places were the evils were first propagated, and your earth will be shaken as a tent is shaken by the wind. Parts of Asia and Europe will first receive the outpouring of Justice, and great will be the earthquake in those parts.

"Woe unto the people of earth if they will not turn from evil and seek for truth. Natural law is the law of Divinity. Knock at the door of the library of Nature and it shall be opened unto you. Banish evil and enthrone righteousness, or this shall be but the beginning of the end. 'Whosoever is my disciple shall do the things that I do, and even greater things shall he do.'"

"Jesus Malathel."

I give the above as it was given to me by the good Doctor Miller. Yours for truth. CHARLES HOWELL.

Grand Rapids, Mich.

WHERE THE PROPHECY WAS REALIZED.

London, Dec. 17.—Great Britain is in the throes of a genuine and unprecedented sensation. An earthquake, the most violent ever experienced in this country, has shaken every spire from Durham to Surrey and from London to Welsh coast. Subterraneous disturbances were first noticed at about 5:30 o'clock this morning and lasted from four to thirty seconds. At many points two distinct shocks were experienced. More severe shocks were felt at Shelton, Leadbury and Dean Forest. The earthquake was accompanied by a loud rushing sound. Buildings were violently shaken, furniture shifted, doors thrown open and pictures and other ornaments upset. The inhabitants were panic stricken and fled from their homes. The earthquake also visited Birmingham and other various points in Shropshire and was very violent in Worcester and the country surrounding that city. Houses and furniture were overturned.

The shocks were followed by a tremor of the earth and were accompanied by a rumbling sound. The greatest alarm prevailed everywhere. Chimneys were overthrown and widows, etc., smashed. At some points, persons on country roads were thrown down and a number of people were thrown out of their beds. Hereford cathedral was injured.

There was a dull rumbling beneath the earth's surface followed by two loud crashes and a terrific lifting and rocking.

The panic at Hereford was so great that one woman died of fright. People rushed wildly into the streets. Many chimneys fell, crashing into thoroughfares and all pinnacles of St. Nicholas church toppled over and part of the pinnacle of the Cathedral fell to the ground.

At Liverpool the earthquake was preceded by heavy thunder and a fearful hail storm. In London the earthquake was only slightly felt. A singular phenomena occurred at Bridgen-north, near Shrewsbury, previous to the disturbance. The streets suddenly seemed to be on fire and there were violent reports accompanied by a shaking of the earth. The people who were going in that vicinity say they were for a time unable to walk owing to the vibrations.

Sarsaparilla Sense.

Any sarsaparilla is sarsaparilla. True. So any tea is tea. So any flour is flour. But grades differ. *You want the best.* It's so with sarsaparilla. There are grades. You want the best. If you understood sarsaparilla as well as you do tea and flour it would be easy to determine. But you don't. How should you? When you are going to buy a commodity whose value you don't know, you pick out an old established house to trade with, and trust their experience and reputation. Do so when buying sarsaparilla.

Ayer's Sarsaparilla has been on the market 50 years. Your grandfather used Ayer's. It is a reputable medicine. ***There are many Sarsaparillas—but only one Ayer's.*** It cures.

MARGUERITE HUNTER.

A Narrative Descriptive of Life in the Material and Spiritual Spheres,

Transcribed by a Co-operative Spirit Band, combined with chosen media of earth. It was given through independent slate-writing. The illustrations were given in oil paintings on porcelain plate by Spirit artists. It is not a fiction, but a narrative of real life, without a parallel in the literature of Spiritualism, being a clear and succinct exposition of the philosophy, religion and science of Spiritualism. The book contains 380 pages with six illustrations in half-tone, and twelve pages in original independent writing. It is beautifully bound in blue silk cloth, stamped in silver. Price, $1.25. For sale at this office.

GENERAL SURVEY

The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Communications must always be accompanied by the full name and address of the writer, or no attention will be paid to them.

Aus. M. Soukup writes: "I tried to form a Spiritualist society in the Bohemian settlement in this city, but all are in an uproar against me and the Bohemian newspapers ask why dare I introduce such a bad and despised thing as Spiritualism is. I will have to postpone it for some time. But I am doing good work in spite of all these obstacles. A Bohemian progressive weekly, 'Svit,' (Dawn) in Cedar Rapids, Ia., takes my articles on Spiritualism, about two columns every week. It has already published five such articles, and there will be about fifteen or twenty more of them. The editor of that weekly is a very intelligent and progressive man, and in an editorial last week he said that he was thankful for the opportunity—for which he had longed for such a long time—that he could learn what Spiritualism really was."

Addie R. Smith, corresponding secretary, writes from Portland, Ore.: "The First Spiritual Society held the third celebration of the National Association, December 20. The attendance was large. The programme was gotten up by the executive board, and was one of interest. The choir opened with song; invocation by Col. Reed, an old pioneer Spiritualist. Mr. G. C. Love then with a few well-chosen remarks explained the workings of the N. S. A., the objects and aims, showing the charter which had some time ago been presented to the society by Mr. Francis B. Woodbury, secretary of the N. S. A. Miss Campbell sang very sweetly, after which Mr. H. Addis made some few comparisons of the jubilee days of the world. At 2 p. m. the choir again entertained with song; Mr. Thomas read in interesting prose, Mr. S. Caukins and Albert Marshall made short addresses. The evening was devoted to recitation, lecture, music, etc."

Emma J. Huff, who is at Lake Helen, Fla., writes: "None should become so absorbed in the realm of spirit as to lose hold upon the practical things of life, nor vice versa, but unite spiritual thought and purpose with every day life. This is the 'happy medium' that the leaders in Spiritualistic movements are seeking."

The temple of the Spiritualists in Boston has been pronounced by the city assessors not to be a "house of worship," and they have therefore proceeded to set it in the assessment list. It is entered at $240,000. We can't understand this. The temple has been used for years as a place of worship.

Dr. T. A. Bland writes that at a seance given by Mrs. C. B. Bliss, in Boston, recently—the doors being locked—soon after the gas was turned off the air was filled with most delicious perfume, and each lady present received a magnificent pink or other flower, with stems and leaves all as fresh as if just cut from the parent stem.

Mrs. Wilton Rathbun, of New York, sends resolutions endorsing Mrs. Maggie Waite. We have only space for a brief abstract. The society expresses its deep regrets at parting with Mrs. Waite, and recommending her to all Spiritualist societies. "Her tests are accurate, pleasantly enunciated, and thrill her audiences with astonishment, wonder, joy, and emotion. In parting with Mrs. Waite, we say good-bye not only to an efficient, loyal co-worker, but to a friend who will carry with her our best wishes for continued success in her blessed life work."

Goff A. Hall, secretary, of Washington, D. C., writes approvingly of the good work done there by Mrs. Glading. Resolutions were unanimously passed by the society endorsing her in all respects, as follows: "While regretting her departure from among us, we yet wish her every success in her work wherever she goes, trusting that the richest of all blessings—good health—may be with her throughout the year and that she may return to us another season with yet higher teachings than any heretofore given by her. The thanks of this association be and the same hereby are tendered to Mrs. Glading for her instructive discourses, and to her guides who have endeavored to faithfully minister unto our spiritual needs during the present month."

C. H. H. writes from Port Huron, Mich.: "The Christmas entertainment was given on the afternoon of December 24, as that was the only time Santa Claus' services could be procured, and in order to fully accommodate him, a chimney with a large fire-place and mantel shelf was built at the back of the stage. This was in addition to the usual stage decorations, and it made a very pretty picture, with a bright fire in the grate, and rows of stockings, big and little, hanging from the mantel shelf, the shelf filled with appropriate ornaments, and the whole trimmed with holly and evergreens. Over a hundred children were promptly on hand at the appointed time, and an hour was devoted to songs and recitations. The opening song was 'Christmas Tide,' and all showed the careful training of their leader—Mrs. Robinson. With the closing song came the jingling of Santa Claus' sleigh-bells. The fire was extinguished and down the chimney he came with 'sugar plums' enough for every child in the hall. Then followed the distribution of books, china and toys. Soon trees, tables, harp and arch were empty, and children's arms full, and hearts happy."

P. H. McDonald writes from Red Key, Ind., of a seance held by Geo. White, medium. Two trumpets were used at the same time, in different languages; materialized forms and hands appeared, and many other manifestations enlivened the seance.

Amae Wheeler, materializing, trumpet, and independent slate-writing medium, will soon start for the Southern Cassadaga Camp at Lake Helen, Fla. He would like to negotiate with parties en route, in Iowa, Missouri, Arkansas, Tennessee and Alabama. Address with stamp at Brainerd, Minn., General Delivery.

Geo. Dawson writes: "I would gladly correspond with any medium or lecturer who would think of coming this way at any time in the near future. The harvest is ripe and the laborers are few; in fact, there is no one here at present doing anything at all in public work. There is a fine opening here now for a good lecturer or test medium who would not be too exacting as regards financial matters. A slate-writing medium, with well-developed powers, would also find Montreal a good field for the exercise of that phase of mediumship. Address Geo. Dawson, 265 W. Urban street, Montreal, Canada."

Herschel Henry writes from Hamilton, Ohio, that several mediums are being developed in home circles, and a number of good tests have been given. The cause of Spiritualism is agitating the minds of many people. The Third Branch of the People's Religious Spiritual Society recently enjoyed a week's visit from Mrs. Mary Garrett Sharon, organizer, who gave afternoon and evening seances and proved by many manifestations of spirit friends that spirit return is a fact. Mrs. Sharon is a good trumpet medium, also produces slate-writing and flowers.

Dr. Williams, of Southwest City, Mo., says that since his railroad invention he hears the loud hiss of the air-brake; and wishes to know if anyone knows if Mr. Westinghouse has passed over, and if so, to write him. He supposes if he has passed over, that he is attracted to him from the fact of his railroad invention. He says the hiss like the air-brake is very natural and loud, and anyone can hear it, and occurs in his presence in the evening, in the walls of the house.

Emma B. Fennimore writes: "The Society of Spiritual Truth, this city, held one of the most beautiful and impressive ceremonies on last Sunday night, December 27, ever held here. It was the ordination, installation and baptism of our beloved pastor, Mrs. Lee Norie Claman. The services were conducted by Mrs. Cora L. V. Richmond. Our society to-day stands as one of the foremost in the West. Our pastor has worked hard for the upbuilding of this great cause. Long may she live."

"Church of the Star of Truth," Wicker Park Building, 501 North avenue, near Milwaukee avenue, Sunday evening, January 10. Discourse at 7:30 by W. J. Blair. Subject: "The Power of Mind Over Matter." Max Hoffman, medium.

Goff A. Hall writes from Washington, D. C.: "Mrs. A. M. Glading, of Doylestown, Pa., has just closed her engagement with our society and goes to New York for January, February to Philadelphia, March to Brooklyn, having engagements to June, 1897. She can be addressed at her home in Doylestown for engagements from June on for season of 1897--8. Mrs. Glading is an eminent trance speaker, her lectures being followed by tests and psychometric readings."

Lyman C. Howe writes from Fredonia, N. Y.: "I go to Toronto, Canada, next week, to speak there during January. I am to officiate at a wedding at Nashville, N. Y., this week—Thursday. Merry Christmas and Happy New Year to you and yours."

W. W. Ball writes from Wallisville, Texas: "Spiritualism is new in this county, but it is making good progress. Every one that investigates becomes a believer sooner or later. I will do all I can for your valuable paper. Every Spiritualist should take it, for it is worth more than any other three papers that I have seen."

Mrs. J. W. Voorhees writes: "A seance will be given at 47 Campbell Park, on the evening of January 9, for the benefit of Mrs. A. White, late of California. The following mediums will be present and officiate: Mrs. Maud L. Gillett, Mrs. Judge Ivy, Mrs. Henry and Mrs. Celia B. Hughes. Admission 50 cents."

Albert DeGolier writes from Bradford, Pa.: "Time has rolled another year into eternity, and reminds me that the time has arrived to remember a few of my relatives and friends with my yearly New Year's gift of a year's subscription to your most valuable paper, The Progressive Thinker. Herewith please find New York draft for five dollars, for which you will please send five copies of The Progressive Thinker to the enclosed addresses for one year from January 1, 1897. I have been a subscriber for your paper nearly from its first inception, and now it has become a fixture in our household, and as necessary for spiritual food, as the food on our table is for our temporal wants. May you and The Progressive Thinker live long to promulgate the beautiful and eternal truths of Spiritualism, is my earnest desire, and wishing you a very happy New Year."

Joseph E. Baldwin writes from Topeka, Kansas: "The First Society of Spiritualists here has just been favored by the work of Dr. and Mrs. Noyes, of California. The Doctor delivers some very fine lectures, and Mrs. Noyes gives true psychometric readings. They were well received by our people, and we hope they will stop here again sometime. They have gone to Lawrence, and will probably keep on to Michigan and New York."

G. H. Walser writes from Lincoln, Neb.: "In all my experience in the great and glorious cause of Spiritualism have I never witnessed such an interest as there is in this city at this time among the people. I came here a short time ago and found a most excellent lady and test medium, Mrs. Johns, holding Sunday evening meetings in the G. A. R. hall. Three weeks ago I joined my forces with her's in the great work, by preceding her tests with a lecture, and now the hall is entirely too small to accommodate the anxious souls who are earnestly seeking light from realms unseen and tidings from the loved and gone. We have secured the Conservatory of Music hall, with a larger seating capacity, where we will hold our future meetings. I find that the people are without spiritual papers here as a rule, and as The Progressive Thinker is the only 'spiritual' paper that is accessible to the thousands of longing hearts of the West, I will be glad to extend its circulation whenever and wherever I can do so; and besides, I know if a person pays in advance for the paper the money will not be fobbed and the paper not sent."

Mary Kazeska writes, that she had the pleasure of attending a Christmas seance given by Mrs. Hasenclever, 684 Madison street, this city. Before the medium went into the cabinet, the little control, "Pearl," came out and took a look at the Christmas tree. Other forms came and spoke to their friends. A pair of slates, laid on the floor, in sight of everybody, in five minutes had a portrait and a number of messages in different languages.

Cynthia Bullock, guardian of the Lyceum of the Spiritual Church of Love, Faskins' hall, 3012 Archer avenue, this city, writes that a special Christmas entertainment was held on Sunday, December 27. They had a wigwam instead of a Christmas tree. After a good literary entertainment, with concert singing, declamations, etc., the wigwam was opened and presents were distributed, also a lunch and apples to each one. The children and older people as well, enjoyed the occasion greatly.

Dr. Albert Sawin, the magnetic healer, is located for the present at Hotel Metropole, Chicago, Room 534.

L. W. Banks writes: "I read in The Progressive Thinker a few months ago an account of the exact location of the lost ship Chicora, which was located by a medium through a spirit guide. I have since read each issue of the paper carefully but have never see this statement verified. Will you please state in the next issue of your paper the facts bearing on the case." The whole story, which was taken from one of the daily papers, was undoubtedly a fake.

Wm. B. Morrison, secretary, writes from Grand Rapids, Mich.: "The Band of Harmony holds services every Sunday at Lincoln hall, Pearl street. Our lecturer for the past month has been Mr. Samuel Smith, of 87 North avenue, Grand Rapids. He is a veteran trance medium, and his addresses were very much appreciated. An interesting phase of his mediumship is that at times he finds spirit faces printed on his handkerchiefs and collars: A short time ago he received the picture of his sister who had been over to the spirit-side twenty-five years. Some few years ago he often received direct spirit writing, but was obliged to discontinue the sittings on account of his health. Among his guides are two Anglo-Saxons, a German, a Spaniard and an African. The music is furnished by a quartette of male voices, and the selections sung are from 'Old Melodies Spiritualized.' The old familiar tunes are very much appreciated by the audience. Next Sunday the lecturer will be our president, Mrs. W. C. Coffman, of this city, and at the close of the discourse clairvoyant tests will be furnished by Mrs. F. V. Jackson, of Grand Rapids, the noted test medium."

Mrs. H. Harper writes of a seance with Dr. W. A. Mansfield, in Cleveland, O.: "No sooner were the lights out, than spirit lights were seen in different places, voices distinctly heard, raps plainly heard on the chairs, and raps as plainly felt on the head, by the trumpet; each one felt the presence of at least something more than could be accounted for."

J. Kelly writes: "On the evening of December 14, members of the Church of the Spirit had a most enjoyable time. An immense tree loaded with presents for the little ones (there were seventy-five children present) gave a most festive appearance to the hall, which was profusely decorated with Chinese lanterns. After the gifts were distributed by Santa Claus, and the children made exceedingly happy, the older members whiled away the time to the strains of sweet music furnished by Elchrodt's celebrated orchestra. Dr. and Mrs. Willis Edwards were presented with a beautiful silver tea service, given by the ladies of the congregation. After the Doctor had thanked the donors for the pleasant surprise, all adjourned for refreshments, which were served by the well-known caterer, Mr. Dan Clemens."

H. A. Bradbury, of Vermont, writes: "The Progressive Thinker grows more and more interesting. I think every number is the best one yet. Every week it is full of food for thought and spiritual enlightenment. The amount of labor that you are putting into it is a marvel."

In one of his lectures B. F. Underwood says: "Let us by all means encourage every movement that will remove obstacles to progress, but we must not delude ourselves with the thought that there can be any permanent reform of the people without reform of the individuals that constitute the people. It would be an amusing, were it not a melancholy sight, to see a man under the influence of whiskey exhorting an audience to support temperance and prohibition, or to hear one who is given to habitual deceitfulness and lying talking about love of truth and honor. One is reminded of the lines:

"'He drank, chewed, an' smoked, an' was likewise profane;
He got angry on small provocation;
So he gave up the job of reformin' hisself,
And went in for reformin' the nation.'"

Ella Gibson Magoon writes from Louisville, Ky.: "Dr. Magoon and myself arrived in this hospitable city at the gate of the great South last week, and are meeting many pleasant friends. The Doctor delivered his first lecture here in Music Hall, Sunday evening, to a crowded house. Conditions were good, the audience being an intelligent and attentive one, and the flowing inspiration directed toward a strong and subtle question, as suggested by one in the audience, for the subject held the listeners in rapt and eager spell. After the lecture came others of the band, who gave convincing psychometric test work through the instrumentality of the Doctor. We think there is a field for a great work among the liberal minded class of the city of Louisville, and to that end we are combining forces in the hope that great can be the work outwrought."

W. F. Palmer, secretary, writes from Brooklyn, N. Y.: "It gives me great pleasure to write you that we have organized a new spiritual society in Brooklyn for mutual help and the extension of the cause. Mr. E. W. Barber, our president, conducted meetings at Fraternity Hall, with the assistance of the 'Star' medium of Brooklyn—Mrs. L. A. Olmstead—their united work dating from February 16th last. A few weeks ago interested friends united with them and formed what we call the 'Fraternal Society of Spiritualists,' and hold our meetings every Sunday evening at Fraternity Hall, 869 Bedford avenue. We have not only the best and most comfortable hall in the city, but also the best medium, and a better place to pass a Sunday evening cannot be found. Mrs. L. A. Olmstead is engaged for the month of January, 1897. We have opened a Sunday-school, which is constantly enlarging and promises large results. An entertainment and social was held last Monday evening at the hall, and was very much enjoyed by a large number. It concluded with refreshments and a dance, and is to be repeated once a month. We have a Sunday-school in operation whose membership is steadily increasing. The children were remembered by 'Santa Claus.'"

Geo. H. Brooks writes from Wheaton, Ill.: "I closed my meetings in Ottawa, Ill., last Sunday. I found the work needed my presence there, so remained longer than I expected. The meetings were well attended, and I trust good was done. I found the people were becoming very much interested, and a good will grew out of the meetings. I shall remain home for the holidays; the first time I have been able to be at home Christmas and New Year's in a long time."

Wm. E. Hurst writes a queer account of happenings to his friend, Dr. Williams, with whom, on invitation, he went for a half-day's recreation in Hanover Park, Meriden, Ct. On their way to the park the Doctor received in change from the conductor, 50 cents, 25 cents, 10 cents, and 5 cents. After a time, wishing to use some change, he found it had disappeared from his pocket. Later he again received in change, 50 cents, 25 cents, 10 cents, and 5 cents. Walking to a retired spot, he emptied all his pockets, without finding the first 50 cents, etc. Soon afterward Mr. Hurst himself searched the Doctor's pockets—with the same results. Still later, wishing to pay for some ice-cream, the Doctor on putting his hand into his pocket was surprised to find two 50 cents, two 25 cents, two 10 cents, and two 5 cent pieces. It would seem that some tricky spirit friends had been having a little recreation too, on the side.

Dr. S. C. Burland is now located at Ludington, Mich. His wife is an excellent speaker and medium, and they will be able to do an excellent work there.

Mrs. J. Storfer, speaking of the Encyclopaedia of Death, "It is priceless. Every time you pick it up there is a lesson, some new instruction, and will be for a lifetime. It can never grow old." Mrs. Louise Mahan says: "To the Spiritualist, between every line there is even more than the type expresses. I would not be without it."

Mrs. Mary Lindsay writes from Grand Rapids, Mich.: "I am enjoying my work at home. We have a very interesting meeting every Sunday afternoon, and a circle in the evening. Both services are well attended. Besides giving my services to these, I am doing missionary work in other parts of our city, and I am pleased to say all my meetings are well attended."

Orin Merritt writes from Genoa, Ill.: "There are but a few outspoken Spiritualists in Genoa, but they are alive and in earnest. We had Mrs. N. S. Aspinwall with us three days on her return from Washington, D. C. She gave us one lecture, to nearly two hundred people. All were delighted. I will say that we expect the Doctor and Mrs. Aspinwall here some time in January."

Lyman C. Howe has an engagement at Toronto, Canada, for a month.

The following executive officers have been elected by the First Spiritualists' Church of Rochester, N. Y.: President, A. K. Sisson; first vice-president, Mrs. M. H. Joslyn; second vice-president, Mr. Dustin; secretary, J. L. Hall; treasurer, J. W. Moore; trustees—H. W. Annis, H. L. Suydam, Geo. U. Pringle, Dr. R. E. Phillips, and Mrs. Farnsworth. The following committee, with G. W. Kates as president, has also been elected to take charge of the arrangements for the semi-centennial celebration to be held in Rochester, in 1898—J. W. Moore, R. D. Jones, Dr. F. H. Willis, A. K. Sisson, N. H. Eddy, Mrs. G. W. Kates, Mrs. Joslyn, Mrs. Flemming, Mrs. Farnsworth, Messrs. Clackner, Tubbs, Aldridge and Galusha, Mr. and Mrs. Hammond, and Mr. and Mrs. Hall. Arrangements have also been made by the above committee for a celebration in honor of the forty-ninth anniversary of Modern Spiritualism to be held next March.

Mrs. Minnie Clark writes: "The lovers of truth in Sterling, Kas., have reason to rejoice and be glad and bless the world of thought for having sent us such a person as Mrs. Emma F. Jay Bullene, of Denver, Col. She certainly is one of the shining lights of the age. We do feel so thankful for having her in our midst. We have been aided by the visits of several mediums, among them the noble worker, M. Theresa Allen. We have organized a Psychical Research Society, and expect to go forward in the study of truth, gleaning knowledge here and there by the help of the noble workers we may call to our aid as they pass through on our line of road."

Dr. Adah Sheehan, of Cincinnati, O., was in the city last week. She has only lately resumed her labors in the reform field, but is getting calls to lecture from various quarters. During January she will be at Toledo, Ohio, and during the month will lecture twice at Lima. During March she will be in Kansas City, Mo. April and May are open. Address her at Elsinore Gate and Russell streets, Cincinnati, O.

Mrs. Steelman-Mitchell, inspirational speaker and test medium, had good audiences at Winnebago City, Minn., during December. She can be engaged for January or February. Address for January, 2027 Hartval street, North Evanston, Chicago, Ill.

Dr. R. Greer has returned from his trip to the Gulf of Mexico. While there he visited many of the most delightful winter and summer resorts along the Mexican Gulf Coast, known as the Mississippi Sound, inhaling the refreshing and vitalizing air which comes in the soft, balmy breezes over the beautiful blue waters of the great Gulf. With its salubrious climate, its dense forests, its tropical plants and flowers, its feathered warblers, as well as other beauties of nature in sea and land, the Gulf Coast of Mexico, the Doctor says, is a veritable paradise, for here in this land of sunshine is an ideal resort for recreation in fishing, hunting, boating and bathing. Many come here in winter, as coming to a great sanitarium seeking health and warmth which the severe cold of a northern winter would deny. Malaria is unknown here. Along the sunny beach are many popular hotels, most notably the beautiful time-honored Montross at Biloxi, and the charming, home-like Anniston, at Mississippi City. Along the sunny beach, too, are many pronounced Spiritualists, and readers of The Progressive Thinker. The doctor adds that along the beach there are a great many lovely building sites, waiting for purchasers, and which can now be had cheap, but when the new electric railroad as contemplated, runs through, these unimproved properties will double in value. Now would be the time to buy.

ITEMS FROM LIGHT, LONDON, ENGLAND.

A committee, comprising M. Sully Prudhomme, of the Academie Francaise; M. Desbaux, Director of the Odeon; Professor Richet; M. de Rochas and Dr. Dariex, invited Eusapia Paladino to Paris to hold some further experimental sittings.

The committee, decided to take the phenomena as presented, and to concentrate their attention upon the observation of the process by which movements of objects at a distance were effected without contact.

While both of Eusapia's hands were held by M. de Rochas, his face was held and squeezed with considerable force by an 'astral' hand. Hands were inserted under his arms, and he was lifted up off his chair, it being placed over his head, upon his shoulders. Other members of the committee were touched in a similar way, one of them seeing the fingers that were held over his face and eyes.

As to whether the hands thus materialized and projected to a distance from the medium were those of Eusapia's own 'astral' form or not, M. de Rochas could express no opinion.

It is most improbable that the astral or psychical vitality pertaining to Eusapia's hands could be extracted from their physical molecular cells and externalised. Such a procedure would imply the disintegration of her physical hands, as occurred in the case of Madame d'Esperance, described by M. Aksakow, when the lower part of her organism was apparently dissolved.

We may conclude, therefore, that the astral hands which were projected to a distance from the medium were those of the invisible operator, temporarily materialized by the use of the exteriorised vitality of the subject.

The possibility remains, however, that such hands may perhaps be constituted by the invisible operator's thought-determination acting through and by means of the subject's exteriorised vitality; in other words, that they may be the objectivised and materialized thoughts of hands, carrying motive energy through the medium of the subject's exteriorised vitality.

It is now recognized that hypnotic suggestion may entail the objectivisation of the suggested idea in the subject's mind; the visualised idea becoming more vivid and real to the subject's perception than his normal surroundings.

It is well known that Occultists claim to effect the projection of thought-forms, which are constituted of their auric emanation or vital radiation.

Eusapia, at the request of M. de Rochas, held her hands some inches above the table, which was then levitated. While so suspended in the air, M. de Rochas pinched the intervening space between the table and the medium's hands. The sensation of the pinch repercated to Eusapia, who uttered a cry of pain; showing thereby that an invisible connecting medium passed from her hands to the table, carrying sensation and dynamic energy.

It is, therefore, possible that these astral hands are materialized thought-forms, projected through the medium by means of an invisible vital circuit which is known to carry dynamic energy and sensation.

This, it is admitted, comes in support of the claim previously made that 'materializations' are not the original spirits themselves, but materialized doubles, representing them; i. e., doubles clothed with matter by a process of coagulation.

There remains the further question as to whether these 'astral' hands are produced by auto-suggestion on the part of the medium, as most mediumistic phenomena are supposed by Ochorowics and Professor Richet and other psychical researchers to be produced, or by the suggestion of an invisible determining operator.

The presence of an operator external to Eusapia was, indeed, verified several times during these experiments, when his face and beard were partly seen.

One of the committee entered the cabinet behind the medium on one occasion, and was "handled" to a very palpable degree. This intra-normal operator assumed the name of "John King," and informed the investigators, through his subject, that he was an ex-Egyptian.

M. de Rochas pursued further his researches into the identity of process existing between electricity and the vital emanation radiated from the medium. It was found that the passing of an electric current from a Wimhorst machine by means of a chain, one end of which was fastened to the subject's shoulder and the other to the table, gave considerable additional strength to the phenomena. Eusapia in her normal state objected to the use of electricity, but when in intra-normal or "secondary" state, her control asked that it should be used.

M. de Rochas also produced the phenomenon of the "exteriorization of sensibility" with her, which formed into a column at her right side. He was, however, unable to proceed through the process of developing this into the "double," because the invisible operator seized upon this vital emanation and used it for his own purposes in the production of the phenomena already referred to.

Eusapia was as susceptible to "suggestion" when entranced by her invisible operator as when mesmerically induced by M. de Rochas. Suggestions made to her by M. de Rochas, when entranced, were evidently executed with entire conviction, as much so as were the "suggestions" from her invisible operator, which fact in itself constitutes strong evidence as to the identity of process in the production of mesmeric and mediumistic phenomena.

If a considerable number of experimenters in different places form the reality of certain phenomena they have observed, while a few others fail to obtain them, the probability is that the latter did not know how to establish the conditions necessary to obtain the phenomena in question.

ITEMS FROM THE TWO WORLDS, LONDON, ENG.

"Under all circumstances keep an even mind" is the magic staff of the Harmonical Philosopher.

Happiness comes alone from conscious rectitude—pure purpose, wise endeavor, and loving helpfulness.

Then let us be happy, wish each other to be happy, and do our best to make one another happy, and, if we all do that, happiness will reign supreme.

Surely, since "brief life is here our portion," and the "life that knows no ending" follows immediately we emerge through the dark of death into the sunlight of life beyond the tomb, to find ourselves welcomed by and giving greetings to the loved ones gone before, we may well be happy.

What a glorious patrimony is ours! What a prospect of progress; possession and unfoldment of powers, and expression of divine possibilities in services of love and sympathy and growth in understanding of, and unison with, the Divine purposes of the All-wise and All-loving!

To us there are no dead.

Good-bye, comrades. You are only lost to us in the mists. We know you are there. Sometimes there are rifts in the shadows and your faces gleam through. Sometimes your whispers touch our poor dull ears, and your outpoured love warms our hearts. We dry our tears. You are happy; You stand in the light of love, and for you and with you, we rejoice and are glad; though sometimes our hearts fail us, when the shadows close around and we are prisoners once more in the house of mourning and the cell of sense.

Let us be happy; turn we our faces towards the coming day.

We know the spring will come, and the summer's gladness and autumn's bounty, ere, once again, the darkness envelopes the earth, and winter's chill creeps like a poison upon us; so do we know that we cannot work in vain.

Our dreams of a perfect social order, of a perfected humanity, of human brotherhood and divine loveliness, cannot move us only to taunt us—they must, they will be realized, though we have to pass over the rainbow bridge of glory into real life. There we shall meet them all—the world's mothers, heroes, martyrs, teachers, and spiritual leaders.

Earth is a beautiful place.

This is God's world as much as any other. We are his. His life is ours. We the children of His Love and Goodness move and have our being in Him! Think of it, and then dare to be unhappy!

Dare we repine or be rebellious? Only want of knowledge, only want of trust, can make us that. Those to whom the spiritual light has been revealed, who have gone up into oneness with the Infinite, can move calm and serene through life "without haste and without rest," "without complaint and without pride," conscious that within the Life and Love Divine are perfect freedom and perfect power.

Life is too short for hatred, bitterness, envyings, and uncharity; for self-seekings or scornings; for strifes, feuds, but weeds in the garden of the mind; reptiles in the thought-realms; jarring notes in the oratories of life; irritants in the spheres of consciousness and poison-blights in the spiritual states where otherwise beauty might reign?

It is not death that makes us unhappy so much as the fear of it.

It is not life that is to be dreaded so much as the misuse of it.

Let us learn of the Spirit gentleness, compassion, sobriety, wisdom, fidelity, service, helpfulness, forgiveness, and sweet loving kindness, and then self-centered, spiritually-illumined, harmonial, and faithful to the best, purest, and highest, we shall be happy in administering happiness.

Why should we call Death cruel? rather say
Good Death and kind, who comes to take away
The load we cannot bear,
Who leads the wounded from the battle fray
With tender, loving care.
Magical Death, who claims the wildest heart,
Who calls the mourner from his bitter part,
And gives the toiler rest;
We must await his hand in patience, and not start
When it invades our breast.
Wonderful Death; strong arm to bear us on,
Far beyond planet and glad shining sun,
Where soft white clouds are riven,
Whither our loved ones are already gone
To the fair Courts of Heaven.
Pitiful Death; more pitiful than life,
Who leads us into paths where thorns are rife
To tear tender feet;
Thou guid'st us from the tumult and the strife
To peace and rest complete.
And if we rise not—to a solemn sleep,
Unutterably motionless and deep,
Which nought can ever break,
From which if wild storms rave, or soft winds sweep,
We shall no more awake.
Full many pass, in all their early prime,
In youth's glad spring to that fair clime,
Released from earthly woes,
Whilst others must grow grey and sere with time,
Ere they may find repose.
Strange mystery; yet still the round world rolls,
Guarded and guided, it is God controls,
Who gives us life and breath;
May we so live that we may yield pure souls
To the strong arms of Death.
Parted asunder, we shall meet again
Suffering, yet shall we live untouched by pain
On yonder love lit shore,
Where Death comes not, but perfect life will reign
For aye and evermore.

ITEMS FROM THE MYSTICAL WORLD, LONDON, ENG.

On the eve of the Christian Era, some twenty-seven years, B. C. one of the Great Colossi, still to be seen amongst the ruins on the plain at Thebes, and known as the Vocal Memnon, began to give out at the dawn or at sun-rise a prolonged musical sound.

This sound, deemed so inexplicable and mysterious, which scientific theorists have in vain tried to account for on material grounds, may be more satisfactorily accounted for by all persons conversant with the facts and phenomena of Modern Spiritualism.

To the Spiritualist now, and even then to those who could understand such modes of "revelation," it was none other than a wonderful and appropriate intimation from the Spirit-World, that the old Osirian religion, then in its decadence, was about to be superseded, or, rather, reformulated on a new basis and on a wider scale as regarded the extent of its influence.

Horus, the Son of Isis and Osiris, the Christ of Egypt, is about to go forth into the world, embodied anew as the Nazerene—thus called out of Egypt in a double sense—with the old message of love and immortality restated for the nations at large.

We need hardly pause to enquire what was the immediate object, say of Shufu or Cheops, in erecting the greatest of these monuments.

It is the same to us, whether in exposition of his religion and "belief," he labored to build himself a tomb in the great pyramid, to hold his mummied remains with, as in all cases, the accompanying scrolls for the enlightenment of the world in later times; or, as has been argued by the distinguished astronomer for Scotland, that he wished to leave a system of measurement for all time to the Anglo-Saxon race, his great successors, that were to be in after ages.

It is at least conceivable that the great King, knowing or divining that the sarcophagus placed in the so-called King's Chamber would, in all likelihood, be prematurely discovered, may have had the empty, inscriptionless one placed there as a blind to prevent further search for his remains, while he had another receptable constructed for himself in the rock far under the foundations of the mighty mass, where he may yet undisturbed lie in state; while in the meantime we may look upon the pyramid and its chambers as a standard of measure, a measure of time to note the great cycle, a place for initiation into the "mysteries," or a tomb, or all these combined if it please us.

But whatever the secondary objects, if any, in the construction of the pyramids, their first primary one is at least clear.

As tombs they are the embodiment of the ancient Osirian religion; and in this capacity, combined with their magnitude, as the mightiest monuments of the same, overawing as they do the mind, they have never ceased to preach to the world the old "creed" of man's immortality during the ages that have elapsed since their construction.

Herein lies the secret of the pyramids and their chief use and importance to the world.

Further, their enormous masses add to and emphasize more than aught else could the "thought" and "feeling" compelling sermons of the piled-up stones, halls, palaces and temples of the Nile valley, as a whole from those of Philae to the Great Sphinx at their base.

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QUESTIONS AND ANSWERS.

This department is under the management of the distinguished author, speaker and medium,

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

Esmeralda, New York: Q. How shall We account for the controls of many public mediums, who act and talk like little children and yet claim to have been many years in the spirit world? The "Quina" of Mrs. Richmond is a notable example. She is identically the same as many years ago when she began communicating, and has made no advance. Does not this disprove the idea that there is growth in the spirit world? How else can we account for the childish prattle of those who claim to have been in the spirit world long enough to have reached maturity had they remained here?

A. "Esmeralda" voices queries which have arisen in the minds of many, and been made the groundwork of arguments against Spiritualism. It is said in explanation that a spirit coming in contact with earth through a medium, takes on more or less of the conditions of that life before it left it. Possibly this may be so to a slight degree, but it is contrary to my own observation. Again it is explained: Such spirits are acting a part. That may be true. That a spirit of three score years' experience in the beatitudes of the spirit world returns to play little child, yet it is scarcely credible. I confess to the difficulty of satisfactory explanation, and refer the subject to those mediums who have such controls. That a child just entered the spirit life should on its return speak as a child is exactly what we should expect, but surely it is a mystery why they should continue for long years to speak in a childish prattle, and although growing older by all these years, change not in the least. It would seem that if the coming into the earth-sphere so retards advancement, the spirit is unjust to itself by such sacrifice, which so greatly exceeds the benefit conferred.

U. G. Figley: Q. What is the difference between ativism and heredity?

A. Heredity is the impress which impresses the germ with the character of all its ancestors. Thus the child blends the characters of its ancestors to remotest generations, and not only that, but begins its life when life began on the earth, countless millions of years ago, and rapidly passes through every ascending grade, from the plasmic cell to man. It sets out to become a mollusk, then a fish, with gill arches, and its two-chambered heart divides into three, like the reptiles, and at last takes the fourth, which raises it from a cold-blooded reptile to a warm-blooded mammal. This is heredity. It is a force which accumulates and by such accumulation urges forward.

Ativism means reversion, or taking back. It is the sudden and strong development of heredity opposed to the modifications wrought by surroundings. Thus the single wild rose, by cultivation, sports countless forms, departing widely from their ancestor. The seeds of these rose will not breed true, but a majority of the seedlings will be reversions to the wild rose. This is ativism, again. Breeders of blooded stock may exercise the greatest care in selection, and for generations the points they strive for will be true, and the strain appears fixed; yet, perhaps the next generation will take back to the original stock, as the horse, after thousands of years, will take the black stripe along the back, of the quagga, or similar species from which it descended.

In the best educated and upright families one child will appear with the instincts of a savage, the avarice of a great-grandfather, the pride of a great-great-grandmother, or the love of drink of a still remoter grandsire. There is a "black sheep" in the family. This is ativism. It is most apparent in domesticated animals, which are comparatively of recent origin, and direct results of man's selective agency.

In the wild species the steady pressure of environment for vast durations of time, has so fixed the type, that all the individuals are alike, and if there was reversion to many generations back, it would be indistinguishable, for all these ancestors were so alike as to be indistinguishable.

H. E. B.: Q. Is the Romish Church an outgrowth of the Apostolic Church? If so, was it the only one at the beginning of the sixteenth century?

A. The Roman Catholic Church claims an unbroken succession from St. Peter to the present; yet, if a choice of the main line of descent were chosen, the Greek Church must be given the preference. For the first five centuries the glories of the Christian faith was in the East, among people who spoke the Greek language, as the apostles themselves, and the books that went to form the New Testament were written in Greek. The most celebrated of the early fathers, claimed by the Catholics, were Greeks, as Origen, Eusebius, Athanasius, Chrysostom, etc.

Constantine the Great belonged to the Greek Church, and it was this church that formulated the Trinity. The Roman Church was a branch—the final separation of which from the parent stem occurred when the Roman Empire, torn and distracted by the contentions of these religious factions, was divided into the East and the West—Constantinople being the capital of the former and also the seat of the spiritual ruler, and Rome of the latter and the temporal seat of the ruler of the Catholic.

The Greek Church has never had a reformation or awakened from the lethargy into which it fell under the influence of dogmatic creeds.

Roman Catholicism allied itself with the progressive nations, and has been carried forward by their advance. These two great churches at the beginning of the sixteenth century held very much the relation to each other that they do at present. Gibbon's "Decline and Fall of the Roman Empire" exhaustively presents the crimes, follies and wars, which led to the ruin of the Roman world. The Northern barbarians would not have conquered had not the wealth and strength of the people been wasted in contention over the vagaries of religious beliefs. To the devotee, the belief in the unity or trinity; the conversion of bread into the flesh of God, by the muttering of a priest, was of more consequence than the honor of the Empire. Philosophy died in that blighting atmosphere; poetry died; honor, integrity, patriotism died; learning gave place to superstition, the desire for knowledge to bigoted zeal; the statesman to the ignorant priest, and the barbarians of the North possessed themselves of an Empire from which manhood had perished.

L. J. C.: Q. I am always troubled with the thought that it may be imagination or the sub-conscious self—some say it is—or the entities Theosophists say could simulate the presence of friends, I am, or have been, a Unitarian. Through a great number of mediums I have had more or less satisfactory communications. By myself am able to converse at times by means of Ouija, and the psychograph, and, following Mr. Stead's directions, am able to write by what claims to be spirit control. By difficulty I have gotten a good deal of information. My sister tells me that she and my husband are with me most of the time on account of the danger from evil spirits. It is wearing on me, it is so intensely interesting. I am surrounded by those who are prejudiced. What I desire to know is whether I had best go on?

A. This correspondent apprehends danger to herself and regrets, if it be true, that her two dearest ones are forced to be constantly with her when perhaps they may wish to be elsewhere. When the flood of light of the spiritual breaks on the mind that has been clouded with doubts, and the grand assurance of the future life; the beautiful, loving presence of those mourned as dead are realized, it is not strange that there is intense interest. The old heaven and the old earth pass away, and a new heaven, beyond words to describe, fills the joyful soul. There is danger, but the danger is in stopping, not in going on.

There is no danger in full development of the powers of the spirit, the full sensitiveness which receives perfect control. The danger is with the half-way, partial capability, which misconstrues, misunderstands and mingles itself with the communications it receives. This correspondent has not reached the great and resistless current. Her mind is yet disturbed by doubts, conjecturing and the disbelief of those around her. She has devoted a great deal of time to her mediumship, yet has missed the best methods of its cultivation, which have been constantly stated and restated in these columns. She has held her seances at any and all times when convenient or the fancy has moved her. Hence those watchful spirits, desirous of protecting her, have constantly held her in their presence. If she will appoint a time for her seances, and strictly keep the engagement, not oftener than twice a week, and during the intervals keep the subject out of mind, she will find that she will not be "worn" by the subject, and the results will be more satisfactory in every way. She will then realize that spiritual communications constitute the one great fact, which overwhelms all theories and conjectures. The sub-conscious-self; the shells, astral bodies and entities of the Theosophists, are as baseless fancies as the fairy tales of childhood.

R. Hunt: Q. We have a circle and hold regular sittings, but have been troubled by the violence with which the medium is treated. In early life she readily conversed with spirits, but her people told her she was crazy and that the Devil was after her, and she prayed for them not to come. One night in her room a hand reached out to her, and as it shook her hand she heard a voice say, "Good bye," and since that night they have never come to her as before. Now she desires to have them and we wish to know how she can induce them to restore her gift?

A. If the medium really desires the return of her spirit friends, with the earnestness she prayed for their departure, they will come. They understand her thoughts better than she does herself.

J. G.: Q. While at Grand Ledge camp I was advised by two spirit friends to sit alone in my room, and that I would not be long before having manifestations. I have done so, but with no marked results. My sittings have not been under good conditions, but the best I could do. Were they mistaken, knowing the inharmonious conditions which would surround me?

A. There is no advantage in sitting surrounded by inharmonious conditions which often open the way for the approach of those inharmonious; and if there are manifestations they are often of a disagreeable character.

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WHAT HAS IT DONE?

Carpenter Spiritualism and Genuine Spiritualism.

The Old Idea of Death Has Been Banished.

To the Editor:—In dramatic parlance there is what is called "a carpenter's scene." By means of this "scene" audiences are transported from New York to Paris without leaving their seats. The dying father curses his erring, absent son in the parlor, falls back dead, and the stage carpenter slides in front of this parlor a scene representing "a dark and lonely wood" wherein the dead father, having risen hurriedly from his deathbed, having pulled off his white wig and beard and substituted a black wig beard, frockcoat, and a rakish air, comes on as the son with the "forged check" and meets his "sneaky pal." While they are trying to explain something that the audience never clearly comprehend, the carpenter sets up the "ruined grange," which the erring son is to rob, at back. The "sneaky pal" sees the sheriff approaching, and the son rushes off while the "pal" is monologueing and dons a pair of horse pistols, top boots, overcoat and slouch hat, and when the "dark wood" is drawn off, shows himself as the bold sheriff in persuit of himself, as it were. A "fill in" scene which has usually little bearing on the play is called "a carpenter's scene."

There are lots of "carpenter's scenes" in the daily press, where too much space, or too little news, is filled up by the funny paragraphist.

The song that, by its noise, enables the spirit to come up through the trap in the floor or through the folding doors at the back, or permits the medium (?) to put on a semblance of King Solomon or Marie Antoinette and show him or herself to the circle as a materialization from (?) is a "carpenter's song." This last is not a dig at the genuine, but at the fraudulent manifestation. I know of no "carpenter's scenes" in The Progressive Thinker, for all it contains, (save possibly when I have the honor to appear in it, an honor I appreciate, as one must be careful when one talks to forty thousand critical listeners,) bears directly on the play "Spiritualism."

I use the stage as a simile, as the stage will do an immense deal for Spiritualism in the near future.

Victorien Sardou, the eminent French dramatist, is at work on a play for the "divine" Sarah Bernhart, the plot of which will revolve around Spiritisme. He will be followed by other capable writers, and the subject in which we are so deeply interested will receive an impetus, otherwise impossible. You that know Bartley Campbell was alleged to have tried to voice a play through the instrumentality of an inexperienced medium, which died a natural death in a most natural manner. This was a proof of what I have asserted time and again, that the instrument must be fit for the player. When a medium is a master of the technique of the drama; master of emotion and knows what the people as well as the spirits want, then, and not till then can Bartley Campbell or any other dramatist from the clearer side of life use that medium through which to write a successful play.

Well, as I was saying, Mr. Editor, when we write to forty thousand people we ought to avoid "carpenter's scenes." It was mentioned in the paper the other day as "a splendid charity" that Grover Cleveland had given an old man whose hut had been burned, permission to build another on his land at Buzzard's Bay. It also mentioned that Mr. Cleveland, moved to pity by the misfortune of a poor widow in Buffalo, had bought a bit of land from her at a slight advance in price. I don't suppose that Mr. Cleveland thought he was performing an act before high heaven to make the angels weep in either case; but it was mentioned by one of our papers as a marvelous evidence of a sublimely charitable man. How little we know of charity, Mr. Editor, and how we abuse the word. If my brother is hungry and I feed him, I am not charitable—I am just. If I give him food, shelter and help, I am only just. Mark me, the time will come when any man that does not minister to a suffering and needy fellow will be execrated! Charity is an attribute of Divinity, and belongs to the soul, not to the body—if I have means and to spare, and I keep back food from a hungry, deserving fellow, one of God's poor, I ought to be put in jail!

Charity? to feed the hungry, clothe the naked, nurse the sick? Bah! its justice. Right! not charity. When it was said of old that "the greatest of all is charity," the sayer did not think it would take us more than two thousand years to find out the meaning of the word.

As Spiritualists, who are supposed to be nearer the throne than orthodox humanity, why do we do what we do? Why do we advertise something we cannot produce? The circus man advertises: "Come one, come all and see the amphibious, amthropoid bicephalous." We go, but we don't expect to see it: we know the tricks. "Come one, come all!" advertises the Spiritual meeting manager, backed up of course by the medium who is to preside. "Come and hear from your spirit friends. Full names and particulars given." We go and pay our money at the door. After a lecture we hear the medium, upon being introduced to her audience say. "I don't know if I can get anything tonight or not. I'll do the best I can, I can't always count on tests, etc."

Then why do they advertise to do what they usually fall utterly in doing? What would that same medium think of a merchant who beguiled her to his store to buy rose buds at ten cents a dozen and when she got there the cupboard was bare and he tried to satisfy her demand with turnips? Wherein lies the difference? Its not the money, its the principle involved! We expect truth, not equivocation, from Spiritualists. "I see so many things of a private nature, come to my house," etc.—You know it, and so do I. These things do not mislead us, they mislead and disgust those that attend who are not of us but who long to be. These things may be incurable, like the bite of a mad dog.

There are too few Mrs. Whitneys and too many Mrs. So-an-sos. To mislead in an advertisement is fraud, just as much as bogus materialization—which is a paradox—is fraud: both are obtaining money and expectation under false pretence.

A great thought can never be an impure thought. Great deeds can never be deeds of injustice. An infinitisimal lie can never be a gigantic truth. We cannot become perfect in a moment; it takes time. The eternity that is to come is not longer than the eternity that is past.

No doubt there are spirits that passed on from some remote mortality millions of ages before the nebulous gases which finally became the solids and fluids of earth were thrown from their center, and who have not yet become perfect. Let us not despair. Let us grasp all the truth we can while here; for its Great Source lies far beyond the constellation of the Hunting Dogs.

When we become perfect; when we have outgrown self, when we have passed beyond greed and creed, we shall not be annihilated, we shall be absorbed. We shall become infinity and occupy immensity.

There are persecuted and prosecuted mediums who deserve pity materialized: while those who, through misleading advertisements, etc., deserve persecution and prosecution and bring us into disrepute should be held up as examples, not of Spiritualism, but of fraud. We encourage what we should condemn.

Spiritualism should be dear and sacred to us. We are brought to seek it out in many devious ways. Some out of idle curiosity, some as scoffers, some as skeptics, some as unbelievers, some as investigators; but all, consciously or unconsciously, because somewhere in the great invisible Republic of Immortality there is some dear one we hope to hear from; as one that waits at the shore for tidings of some vessel reported lost, while something, they know not what, whispers, "she reached port in safety."

There are few of us who have not through blinding tears that welled up from the flood-gates of our affection, looked down upon some dear one on whose lips the cold fingers of death had set the seal of silence which we feared might be eternal—which orthodoxy had not proved was not eternal.

How we have knelt over the very coffin of our hopes till love seemed wedded only to a memory. Then Spiritualism came to us, and, soft as the footfall of an angel on the tufted fields of paradise we felt the loved approach: we heard a voice that said, "I am he that was dead, and lo, I am alive forevermore.

I have passed through all gradations Mr. Editor, necesary to make a Spiritualist; from hope, fear, doubt and distrust, to hope, fear, doubt and conviction. If there are any backsliders in the faith, they are those that have reached "conviction" at one great stride. He who goes round the mountain to reach its summit is used to the height by the time he reaches it; while he that climbs direct, is apt to be dizzy at the top.

I am often asked, "What has Spiritualism done for humanity?" I answer: "So many things I cannot enumerate them." Some say it has driven Hell out of the churches. It has done so many things aside from that, that we can afford to give the credit of that to the Devil.

By-the-way, there is a person who has stood a lot of abuse patiently; and somehow I have more respect for the orthodox Devil than for the orthodox Jehovah. Without Satan the whole plan of salvation would fall flat. Think of it! Satan, a glorious angel, when he wanted to tempt that still more glorious evidence of God's handiwork, Eve, turning himself into a hideous snake to do it. Eve's first act at sight of him would have been to scream, pick up her skirts and faint. I give Satan credit for more sense.

Calling him Satan and Beelzebub does not alter his personality. Names do not make people.

"Underneath these crumbling stones,
Lies the body of 'Manda Jones.
Her name was Smith, we've called her Jones,
As Smith would never rhyme with stones."—

reads the old epitaph. And God? God is too far off; too enigmatical as understood by orthodoxy.

"What is God?" asked a little child not long since. "A spirit that you can't see, nor feel nor hear, yet is near you always," was the answer. "I don't want my God to have skin on its face."

Spiritualism, by a wonderful metamorphosis has transformed the grinning figure of rattling bones and clanking scythe, into a beautiful angel of light; his poison dart into a golden wand of peace; the horrid grin into a bewitching smile; the bony hands into fingers as soft and delicate as the lips we love; the fearful skull into the glorious head of a woman, whose eyes bear such a look of tenderness and hope, that children, who were wont to be frightened at a shadow, go into her open arms as trustingly as they ever sank to sleep on the bosom of a mother.

Spiritualism has banished that grim boatman Charon that set with inexorable visage by the sultry Styx and sent a band of angels with a flowered transport to bear the released soul to the confines of Elysium.

"Yes," they ask, "what has Spiritualism done of practical benefit? What has it done to advance art or further science?" I answer thus: If spirits told us all there was to be known of astronomy we'd break our telescopes; if they painted our pictures we'd throw away our brushes; if they taught us all that was to be known of the arts and sciences we'd throw away our brains and become as complete a race of nonentities as ever disgraced humanity.

Spiritualism has taught, has demonstrated to us that we shall live, and live and live! Shall live when those twin luminaries of the heavens, Procyon and Sirius, shall be a memory—shall live when the great constelation of Orion shall have been scattered to the uttermost parts of the universe; and when the earth, robbed of its light and heat, swings "blind and blackening in the moonless air," and on her lofty mountain peaks solitude shall sit.

Spiritualism has done away with faith and put knowledge in its stead. It has healed the wounds of broken hearts with the balm of peace. Those that longed for

"the touch of a vanished hand,
The sound of a voice that was still,"

have had that longing satisfied by the touch of angel fingers; the sound of a voice that was still.

Spiritualism has brought to us with potent force the full meaning of those words: "I am he that was dead; and lo, I am alive forevermore."

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A NEW TEMPLE.

The Modern College of Old Occultism To Be Built on Ancient Ruins.

TO TEACH MYSTERIES — TIME AND SPACE TO BE ELIMINATED AND ALL KNOWLEDGE ACQUIRED—POWER OF INNER CIRCLE.

Now that the crusade of the theosophists is about to come to an end by their return to America in the near future, the fact that the College of Occult Science is to be erected in California on the site of an ancient temple has been announced, and it is expected that work on the edifice will begin within a few weeks, says the New York Herald. The building will at first be an unpretentious tower, in which a light will be kept continually burning, but around this will soon cluster an imposing group of fine structures, which will be befitting the dignity of the creed to which they are dedicated. It will be without doubt the most interesting and unique spot on the American continent.

Amid the balmy groves of the Golden State, in the vine clad hills which listen alike to the soft wash of the waves of the Pacific and the shrill whistle of the locomotive, there will be taught a science which is not on the catalogue of our modern colleges, but which was learned by men before the days of Confucius, before Christ came on earth or the earth had dreamed of the new creeds which distract our globe to-day.

WHAT WILL BE TAUGHT.

The students at this school for the revival of ancient mysteries will be instructed in the wisdom religion of old, initiated in the secrets which have come down through countless ages locked in the breasts of sages who were loath to impart their knowledge to an unappreciative world. The student's minds will be trained in the hidden wonders of the inner consciousness and in the psychic force with which every being is endowed. The knowledge of the occult truths of nature which were known to the priests in the ancient temples will be brought before their minds, and they will become acquainted with the science of the Magi of old, with the white magic of the Egyptians, while the gorgeous ceremonials which delighted the people of the Nile in the time of the beautiful Cleopatra, in which the Greeks revelled in the time of the imperial Pericles, will be performed before their eyes.

The secrets which the learned Brahmins have kept, which have been hidden in the secret caves of mountainous Thibet, which are but faintly outlined to material minds, will be but the A, B, C of their alphabet, for they will progress into an infinite field of psychic phenomena which will lift the soul into another plane of existence.

FOR THE INNER CIRCLE.

In theosophy there are two circles, or what we may term grades, of knowledge, the largest class being formed of those who are merely believers in the tenets, while the inner circle is composed of those who desire to dive deeply into mysteries of truth and to become adepts, or wielders of psychic forces. It is the latter which will be trained at the new occult school. There will be no expense attendant on studying at this institution, and any who desire honestly to perfect themselves in the study of theosophy will be welcomed. But the initiates, or those who have entered the college, are bound by the strictest vow of secrecy, and one violating this solemn pledge would likely meet with some uncomfortable experiences. The reason for this is that an adept in occult knowledge possesses so many wonderful powers which may be used for ill that these powers are restricted to those only whose rectitude of character renders them worthy to be trusted with such secrets.

Among the many powers which will be developed in these occult students will be that of thought transference, or the art of projecting the mind's ideas through space into the mind of another. Between the mind of man and his body there must be a connecting link, and this link is solved by theosophy as the astral body, which is the seat of most of the power of the soul. As the mind acts on a body through the intervention of the electricity of the astral body, so it can act on another mind in the same manner. With this power one may send messages to friends at any distance, for space is annihilated and two minds can communicate in any part of the world with perfect ease.

SOME STRANGE POWERS.

Another remarkable attribute of the psychologically developed soul will be the art of acquiring knowledge by what might be termed interior penetration; that is, the nature of the thing resolves itself into one's inner consciousness without any apparent effort of the mind. Thus a letter may be held unopened in the hand or laid on the breast and yet read with perfect clearness by the mental vision of an adept.

Even more strange is the art of transferring the body, yet it is asserted that those who have delved deeply into the secrets of nature can and do project their astral bodies to any point they wish. A person in Madrid wishing to communicate with a friend in New York can thus throw not only his mind, but his astral body, which can be seen as one would perceive a magnetic aura. This, it is said, is done by the adepts of the East at any time, and from the interior of Thibet—a land in which no white man has penetrated—there come wonderful stories of the science of the Mahatmas, or men learned in Brahminical lore.

CONTROL OF MIND.

Perhaps the most dangerous attribute which will be developed will be the strengnth of will power, which will enable one to so direct the mind that its force will be enlarged to a stupendous degree. Thought is a force, a vibration, as are all forms of energy, and it sets in motion currents of ethereal matter of which the grosser senses have no ken.

A strongly developed will can, even in ordinary persons, control the mind and will of another, and in the adepts the exertion of the will is so vastly improved upon that it is a force which can shatter material objects even at a distance. This power can be carried to such an extent that death can be brought by a simple act of the will, and this most dangerous knowledge becomes a weapon in the hands of the unscupulous.

The depth to which the mind may descend or the height to which it may climb in occult mysteries is almost limitless. A fragment of stone will have about it a magnetic atmosphere pregnant with the history through which it has passed, and a chip from a prostrate column in the ruined Colosseum would tell to the adept mind the story of ancient Rome in its pictures of the past.

Let the good work go on, from whatever source, the only object being to elevate the world to a higher plane.

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The "Good Book" calls me Mother Eve,
And says I caused you all to grieve;
But I contend it is not true—
I won't bear all the blame; would you?

The apples did look awful nice,
And all but one were without price;
Of course, that was the best there were—
Or so the serpent told me, sir.

And then I had a generous heart,
So to my husband gave a part,
And he did eat and grew so wise,
So like the Father in the skies,
That God came down to fix things right,
And found us in an awful plight.
No dainty ribbons tied my hair,
My hands, and—yes, my feet were bare.
I'm modest, so I'll not relate
The horrors of my awful state.

My husband, he was quite as bad,
But he was all the one I had,
And I'd no chance to get another,
For you see he hadn't any mother!
We hid ourselves behind a tree,
Hoping there God could not see,
But he raised his voice and called aloud.
We kept quite still, for we were proud.
Again he called out: "Where art thou?"
We thrust our heads from out the bough,
And told him we were afraid,
For our garments had been mislaid;
But we found that God knew what we'd
done,
And that 'twould be no use to run:
So I told him what the serpent said,
And heaped the blame all on his head.
The serpent he'd been strutting around,
But God then felled him to the ground,
And straightway drove us from the
place—
He sent us forth in deep disgrace.

'Tis said for man a pardon came;
But we have suffered just the same,
And ever since that time, you see,
The blame has rested on us three;
But I have had the most to bear,
More a great deal than my share.
How did I know? How could I guess
That men would make a cider press,
And use the juice of that fine fruit,
Their share in crime to contribute,
Then trace the whole thing back to me,
Because I got fruit off the tree?

This simple tale, for centuries told,
I think a lesson may unfold:
We are controlled by Nature's laws,
And that without a saving clause:
And if a law by Nature made
Is ever by us disobeyed,
We have to suffer to atone—
We pay the debt, and we alone.

FRANTZ.

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The First Spiritualist Church of Rochester is still living and the friends of free thought and Spiritualism are more than holding their own against the combined influences of ignorance and superstition and the depressing influences caused by the times. By persistent effort on the part of the faithful, our philosophy is bearing fruit, as witnessed by the uniformly good audiences and the number of new faces which are to be seen in Temple Hall on any Sunday evening.

As this is my fifth annual engagement here, I am in a position to know whereof I speak concerning the progress made.

Spiritualism is no longer an experiment, but a recognized fact, and as evidence I will state that in a call for a union meeting of all the Churches, the First Spiritualist Church was recognized and respectfully invited to be one of the number.

What has been done in Rochester can be done in other places, if the friends will organize with a determination to carry on the work.

The problem of singing seems to have been solved by this society, for in no place that I have been, not even at our camp-meetings, is there such singing, and this of itself furnishes a genuine inspiration. Here as elsewhere the friends keenly feel the financial stringency, and it is necessary for the workers to be quite largely imbued with a missionary spirit to insure success. My time expired with the last Sunday of December, but I have been re-engaged for January, and all correspondence will reach me here until the first of February. Am open for engagements, and realizing the effect of the present depression in all kinds of business, will arrange compensation to suit the times. WILL C. HODGE.

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Boston, Mass. JOHN STRONG.

SUN-LAND ECHOES.

CONTINUED ON PAGE 1.

name than that which San Francisco and some cities farther east practice upon, namely, it has given liberty to the people. Here the masseur and the masseuse, the electrician, the mental curist, the hydropath and other followers of nature's methods, are represented in numbers and work in peace and safety, curing numerous cases which other methods cannot reach. Two of my graduates of whom I am quite proud, greeted me here, one of whom, Dr. Doble, is treating with an admirable success, and the other, Wm. C. Bowman is an eloquent speaker and a grand worker for every humanitarian cause. Several other excellent workers are carrying out our methods, and we hope to make this a center of luminous and refined forces.

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But what interests more especially the suffering public is the results of their work, and this is what they point to with pride, for every mail brings letters like the following:

When I sat for psychic treatment on Thursday evening I had great pains in my side and back. After sitting a while my whole body trembled and the pains all left me and I felt like a new person.
EMMA A. BARRON.
San Miguel, Cal., Dec. 6, 1896.

I have taken your medicines one week. I feel better. Will say that it has helped me more than all the other doctors I have tried.
ALHANAN PERRY.
West Bolton, Vermont, Dec. 13, 1896.

And now I will just state that Charles is just getting along splendidly, 'Tis perfectly wonderful what you have done for him. He has been sick for years, almost an invalid, and now after three weeks' treatment with you he feels as though he had a new lease on life.
MRS. L. BRYANT.
McKeesport, Pa., Dec. 10, 1896.

I am much pleased at the result of your treatment and wish to express my gratitude for your close attention and care. Although my case may not seem as wonderful as some, yet I do not think it a very common thing for rheumatism to be cured, especially for one of my age; indeed, one of our most popular physicians is quite lame with the disease, and so is evidently unable to rid himself of it. M. F. WYMAN.
34 Walter street, Salem, Mass., Dec. 14, 1896.

I am feeling better than I have felt for years. Your treatment has done wonders for me. I am surprised at the great change that has taken place in me in the short time under your treatment. I am doing all my house work now and feel well and happy; in fact my whole body seems to have new strength and vigor. I think you will remember that I wrote you that I did not have strength to walk around or do anything.
MRS. ANNIE F. SMITH.
East Rochester, N. H., Dec. 6, 1896.

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THE LADY.

'Twas in a cheerless street-car, on a
cheerless, cheerless night.
The biting wind held on behind with
bitter sort o' might.
'Twas rain, and sleet and snow that fell,
and each was mean and chill,
A mother sat and held her child—the
little one was ill.

Her clothes were only patched up rags;
she had a sieve-like shawl,
Which she had thrown about her babe,
that clothes had scarce at all.
One of the poor! Her face was pinched,
her bosom nearly bared;
Her eyes were sunken in her head, and
from them famine stared.

And as each person left the car, in
rushed the eager blast
To greet the shivering mother as she
held her baby fast.
The very tears she shed were cold, and
froze them as they fell.
How live they thus from day to day?
But God and they can tell.

A lady watched the shivering form, a
lady clad in furs;
Her glance was one of haughtiness—I
wished the child were hers.
For she was haughty, she was warm, she
had no need to think,
While she had plenty, of the poor that
had scarce food nor drink.

This lady bore an extra wrap—'twas
thrown across her arm;
And held in readiness to don when she
should face the storm.
A mass of furs from head to heel—could
defy the blast, the rain;
Could feel some satisfaction at the moth-
er's look of pain.

She glanced across, as 'twere with scorn
to where the mother sat;
Then turned away her haughty face,
this proud aristocrat.
Then rose, and with a haughty air, she
reached and pulled the bell.
I looked around to see where so much
haughtiness did dwell.

The light from her most sumptuous
home streamed forth from every
pane;
"I thought as much," and then I turned
to look at her again.
If what I saw was accident, it was a
strange mishap!
Her well-filled purse I saw her drop
right in the mother's lap.

The wrap she held, she placed it 'bout
the mother and her child.
Her face, I thought so haughty, had
grown wond'rous sweet and mild;
Her voice was like an angel's as she said:
"You keep it all,"
Then left the car, but I could see her
tears of pity fall.

And God could see, and angels saw, and
paused them in their flight
And wept for very gladness at the deed
was done that night.
So, blessed be the merciful! and may
the poor be blessed,
And may such haughty beings be by an-
gel hands caressed.

CHAS. NEVINS.

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Passed to spirit life from Providence, R. I., November 28, 1896, Mr. Charles M. Jones, aged 51 years, leaving a widow and brother. He was a very genial and even-tempered man in his nature, and gained many friends and always kept them. He was an earnest and outspoken Spiritualist, and always ready to give a reason for the hope within, and he exemplified his faith in his daily life. He was a member of several fraternal orders, many members being present at the funeral.

At the same home, on Friday, November 27, Mrs. Jennett Mooney, aged 76 years, mother-in-law of Mr. Jones, was taken ill and passed on the following Monday, leaving a son and daughter. Here came a double loss to the home, as they had lived together many years. Mother Mooney, as everybody called her, was one of the oldest Spiritualists in the county, having accepted the faith in the days of the Rochester knockings, and has been a faithful worker all her life. Everyone had a loving word for her, as she was always doing something to make someone's life happy.

The writer was called to officiate, as it was the wish of the departed, and voiced what comfort mortal could under the trying hour. The dear wife and daughter was sustained in her great affliction by the faith that there was a future life. The home was filled to overflowing by loving friends.

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The First Spiritual Society of the South Side, New Masonic Temple, 3120 Forest avenue. Services at 2:30 and 7:30. Mrs. Ada Foye lectures and gives tests.

Beacon Light Church 617 North Clark street, near Burton Place. Services at 2:30 and 7:45 p. m., conducted by Mr. and Mrs. Geo. F. Perkins.

German Spiritualist Society, Gartelman's Hall, 13th street and Ashland avenue. Services at 3 and 8 p. m.

The Spiritual Endeavor Society meets at 1 South Hoyne avenue, 7:45 p. m. Mrs. Sarah E. Bromwell, pastor.

Spiritual Gospel Temple, Hygeia Hall, Washington boulevard and Paulina St. Services at 2:30 and 7:30 p. m.

Home Spiritualist Society, 11 Ada street, at 3 and 8. p. m.

The Church of the Spirit, Willis Edwards, pastor, meets at 620 North Clark street, at 3 and 8p. m. Lyceum at 2 p. m.

People's Home Association, Bricklayer's Hall, 93 South Peoria street. Services at 7:30 p. m.

South Side Christian Spiritual Society, Kenwood Hall, 4308 and 4310 Cottage Grove avenue. Conference meeting at 3 p. m. Lecture at 8 p. m.

The Spiritualists Church of the Students of Nature meets every Sunday evening at 7 p. m., at Monsen's Hall, 1052, Milwaukee avenue, corner Lincoln street. Mrs. M. Summers, pastor.

Spiritual Advancement Society, 794 West Van Buren street. Services at 7:45 p. m. Dr. Hasenclever will lecture and give spirit messages, assisted by other prominent mediums.

Brown's Hall, Forty-seventh and State streets. Services at 8 p. m. Lecture and tests by Dr. Harry Abbott of California.

Society of Spiritual Truth, 887 West Monroe street. Services at 8 p. m.

The First Society of Spiritual Unity will meet Sundays at 11 a. m., 3 and 7:30 p. m., in Washington Hall, 400 Washington boulevard, corner of Ogden avenue. Mrs. Mary C. Lyman, speaker.

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The Progressive Spiritual Church, Lakeside Hall, southeast corner Indiana avenue and Thirty-first street, G. V. Cordingley, pastor. Services at 3 and 7:30 p. m. Harry W. Miller, soloist. Children's lyceum at 1:30; Bible class at 2:30.

German Spiritual Society, Hanshman's Hall, 384 W. Division street. Services 2:30 p. m. Mrs. Caroline Drews, medium.

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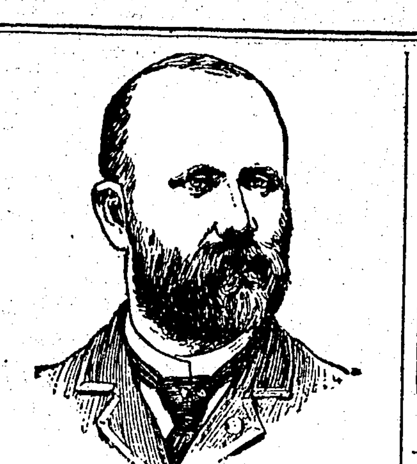
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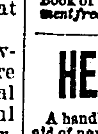
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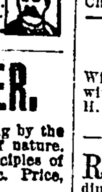
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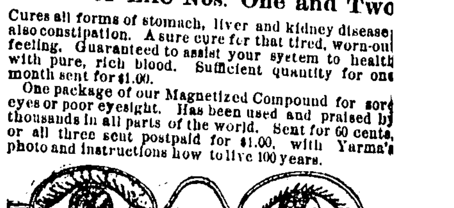
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VOL. 15. CHICAGO, ILL., SATURDAY, JANUARY 16, 1897, NO. 373.

THE CHRIST SPIRIT.

A Lesson in Spiritual Experience.

What One Soul Has Suffered and Enjoyed.

"And a new name shall be given unto you," yes, but I was not looking for it in this manner; still here it is, and I am pleased to add it to a string of them, as long as the name of a Spanish Princess. Since I embraced Spiritualism, forty-three years the coming spring, I have been called Atheist, Deist, Infidel, Skeptic, besides all sorts of denominational names, a Spiritualist, a fanatic, fool and crazy, a Christian, and a theosophist.

Enter on, when I had become interested in electricity and spirit, I was called a crank. I then felt that I had reached the great center of all things. However, I was willing to share the honors with all humanity, since every individual standing out by himself, and looking around him may well exclaim, "I am the center of the universe." "Hence all are cranks."

I began to think that I had reached the very acme of names, when, lo! a new name is thrust upon me:

"Idocrat." Thanks, Dr. Hudson, I return to you, for it.

Let me show you how ably I wear it—how greatly I deserve it, and how proud I am to own it.

If I begin to defend my new name, with my experience in Spiritualism, some one more highly enlightened may say, "Oh, yes, she is controlled by some orthodox, or perhaps Catholic, ancestors." But, dear friend, I never had any, that I ever heard of, and I have a geneology of many generations back.

I remember reading, some few years ago, a remark of Gen. Neal Dow, in which he says that, "He descended from a long line of liberal Quakers." Well, friends, I am pleased to say that his ancestors, were my ancestors; we are not far distantly related. My grandfather, of the line, passed away before reaching the age of forty; my grandmother, his wife, was a friend and advocate of all liberalism at that time; she was a staunch friend of Thos. Paine. I think she told me, some sixty years ago, that his book was secreted in her house, a few miles from Portland, Me. Certain am I that she said "Her house would have gone down had it been known that it was a hiding-place for one other manuscript before taking it to England for publication." She was very radical for the day in which she lived and a Liberal reasoner. My father was as liberal, drawing his higher Man," which was familiar to him, from beginning to end.

On my mother's side, she, as well as her parents before her, were pronounced Universalists—she lived, and died, strong in the faith of Universal Salvation.

Now let me speak a word of myself. My memory extends back to my cradle days. The old, and then familiar hymn of Dr. Watts:

"Hush, my dear, lie still in slumber:
Holy Angels guard thy bed;"

sang to me then in my infancy, has been a welcome song from spirit life in my mature years when in a tornado I was awakened, in terror at the raging elements without. My mother's voice was just as real to me as in the days of my childhood and I was quieted from all fear. I have heard her many and many a time, and know that she has never left me alone, for any length of time—she tells me so; and though 'tis long past a half century since she passed over the river called death, her last words are in my ears today as forceful as when she uttered them shortly before her last breath. They remain my guiding star.

In her strong faith, she longer for "rest with Jesus"—I think of her great suffering and have no wonder to express at her wish. I only know now that He in spirit had been beside her all those months of pain.

I became a liberal reascher at a very early age, but pass over the many experiences that are certainly interesting to me.

In the early spring of 1855, I went one evening, to witness, for the first time, a manifestation of the phenomena of Spiritualism. What I saw convinced me that it was something past the power of mortals to do. It might seem simple to enquirers of the present day, but to me it was effective indeed.

Perhaps it would not be out of place to tell you how simple it was, yet the seed fell on ground especially prepared for it.

The medium was a girl of some fifteen years of age, and very mirthful. She for the first time was promised a message in writing. She took her pencil in hand holding it on the paper until in about forty minutes her hand was magnetized. She then began to scrawl on the paper, soon with a rapidity that seemed impossible to be anything legible. Her head at this time was nearly on my shoulder, while she was laughing as if in convulsions. When finished, I picked up the paper and found written in a very pretty hand these words: "Be a good girl; your father is a good man, and so is your mother."

I said, 'And so is your mother a good man.' The paper was quickly taken from me by the invisible and placed again under the pencil, and rewritten. "Your mother is a good woman." I felt the words, rather than heard them say. "My child, you have much to learn."

That was the only circle or seance I attended for more than twenty-five years.

The seed was sown, and immediately began to germinate; the very "Kingdom of Heaven," I found was, "at hand."

After a few days, in the fullness of my soul, I cried aloud, "oh, what is this power that fills my whole being with such a 'weight of Glory?' When for the first time a strong voice said audibly "Spiritualism."

I then and there embraced the wonderful stranger "Spiritualism," forever. Of Spiritualists I know but little. "Primitive Christianity" and "Modern Spiritualism" are one and the same, in my experience of forty-three years.

The Christ Principle, or spirit, came with the "Holy Angels," in the clouds of Heaven, as was already promised. He came unto his own, but, his own received him not, and why? I have asked numbers of persons if they would have accepted Spiritualism if it had been first accepted by those who professed to worship Him. They have invariably said "no." Then I reply, 'tis a wise provision in God's economy, in order to bring them all into the one fold of universal harmony. There is no limit to spirit, more than to the sunshine, the air or the dew. "He that will not come, shall come."

Let me use a little comparison right here. My husband witnessed the same phenomena that I did, but the seed fell on other ground. He received it favorably for three days, he heard it ridiculed, and rejected it. Not only for himself, but he forbade me ever to speak, or even think of it. I was living under the law, and did in no manner intrude it upon him, for all those twenty-five years, and more; but to think, or not to think, was not his to control. My brain was never idle. (Sometime I hope to give you the benefit of a few of the thoughts, and experiences of those years, at present I have another object in view.)

My only child that lived, married. His wife, my daughter-in-law was more opposed to Spiritualism, if possible. Hence I know what Jesus meant when he said "I came not to bring peace, but a sword, and a man's foes shall be they of his own household." (When I say man, I regard my first lesson, that all are, "man," at maturity.)

My "daughter-in-law" worked me all the injury possible, even to prejudice my son falsely against me (when in ill health). He died with heart-failure, and I said, "now he will know that his mother was never untruthful in word, thought, or deed. It reconciled me, even to the loss of my only child. But did it end there? Nay. When some years later I went to visit my grandchildren, I asked no questions, but was voluntarily told of trouble, and hardships that the daughter-in-law had been made to endure. I saw the causes of it all, my son had avenged me to the fullest extent. I gave no word of reproach, but in the silent hours of night, I pleaded with my spirit son to forgive her as sincerely as I had, and bring peace and prosperity to the troubled household, (which has been wonderfully verified).

Last August, during a seance held by Mrs. Maud Freitag, my son came, and with the most exciting impetuosity, related the whole circumstance, or causes of his happiness, as due to my sincere love, my forgiveness, for the great wrong done me and him and my begging him to ris higher. Oh, what a blessing he showered upon me; not him alone, but my husband in spirit life says the scales have at last fallen from his eyes, and that he was ascending the steep pathway that leads ever upward toward a clearer conception of higher things. He tells me that my good thoughts help him rise, (I confess 'tis hard for me to forget the many phases of mediumship suppressed, on his account, or rather, his command—oh, those were bitter days, now past, with many a lesson, well laid to heart.

Now let me say with the "Nazarene:" "Love your enemies, bless them that curse you, do good to them, that hate you, and pray for blessings on them who despitefully use you, and persecute you."

I blame no man for his ignorance, or egotism, though it be, as mountains high, but I do blame him for reveling in it, as so many do. It is not my Spiritualism.

Here is one thing more I have proven: "Give not that which is holy unto dogs, neither cast ye your pearls before swine, least they trample them under their feet, and turn again and rend you." These are my pearls.

"Take no thought for the morrow" was never intended to promote idleness, or tramps, as so many suppose.

Jesus nowhere encourages wastefulness, but enjoins upon us to "gather up the fragments, let nothing be lost."

Fragments of time, of opportunities, of thought, of everything pertaining to the use, or benefit of man to-day and be assured, "to-morrow will take care of the things of itself."

Now, is all we have. This endless "to-morrow," on our shoulders, is what is most conducive to the tramp system as it is fast becoming.

I have made a long letter, with but lightly touching upon that which is nearest my heart, "Christian Spiritualism." But I purpose to come again, and trust you to give me a little space, at least, in your paper. There comes a time when it seems a shame to remain silent.

I have never sought notoriety, having become almost aged before I felt at liberty. But when I, with millions of others are called, "Idiotes," for our faith for having, "eyes to see, ears to hear, and hearts to understand." I want to know why?

I say millions; I believe it. I know from what I have myself witnessed, that great numbers are ready and waiting for a better rendering of the Philosophy of Spiritualism, something for a platform, and what is better than the "Rock of Ages." The Gospel of "Truth," or "Christ," which is the same thing.

MRS. HARRIET PARKER.
Summerland, Cal.

There is no real elevation of mind in a contempt of little things. It is, on the contrary, from the narrow views that we consider those things of little importance, which have, in fact, such extensive consequences.—Fenelon.

Philosophers have done wisely when they have told us to cultivate our reason rather than our feelings, for reason reconciles us to the daily things of existence; our feelings teach us to yearn after the far, the difficult, the unseen.—Bulwer.

The first mention of the Siamese is by Portuguese travelers in 1511.

OBSESSING INFLUENCES.

The Causes of Trouble, and the Remedy.

I have read Brother Bett's appeal in your paper of December 19, and find that the readiest and most effectual way, is to send through these columns my words of sympathy and helpfulness. Admitting all to be true, that the brother has stated, we find ignorance of the laws of life covers the whole ground, and there is only one way out, and knowledge, covers that ground, and lights up the way for relief. I send these thoughts willingly and cheerfully, gained by intuition and experience.

These intelligences come by an immutable law of life which all are subject to but few understand. That is, like attracts like—and in all cases that I have treated I find the afflicted ones vibrating in a negation that they themselves must help to help themselves out of; and just as soon as they begin to realize their own power and right, these inharmonies will disappear.

These influences come on the thought-currents of life, and all must remember that thought makes our atmospheres—and here I will quote from that gifted and inspired writer, Ralph Waldo Trine. He says in regard to this law of like attracts like: Whether one is conscious of it or not, the law operating here is one with that great law of the Universe that one continually attracts forces and influences most akin to his own life. We can by virtue of our ignorance of these powers of the mind forces and the prevailing mental states, take the passive, negative, fearing, drifting attitude, and thus constantly attract to us like influences and conditions from the seen and unseen side of life; or by knowledge we can take the positive, the active attitude, that of mastery, and so attract the higher and more valuable influences, exactly as we will to."

I hope all afflicted ones that read this will commit it to memory and not lose sight of the principles it involves for their benefit.

I do not approve of opening the doorway for those obsessing spirits to go from one mortal to another, thinking that is the only way out of this dilemma; but I do approve of letting the Wisdom spirits take them and educate them as they can and do without making a sluice way of any physical form here, leaving evidences of their having been there, as they always do, after their departure. There are not media enough in this mundane sphere to educate them all and bring them to a consciousness of right; on the contrary there are innumerable hosts of them selfishly waiting to encompass mortals with their unwelcome presence. You might as well try to count the stars in heaven, or number the sands of the seashore, as to try to educate all that surround you when you are in their element, and the experience of many that have corresponded with me, testifying to the truth coming from sufferers that unselfishly entered this work and now are reaping the effects of committing the grave error of tampering with a law they did not fully understand, and my experience in treating them, tells me I have been taught right by the Guides who have this work in charge.

We have an example in the ages past of the more correct method of dealing with these unwelcome guests; they were not allowed to control another but were cast out entirely—entered the swine and the swine got rid of them by going into the sea. That was an education for those spirits.

No case is cured until the soul becomes conscious of its own power. The healer must awaken such persons to a realization of what they can do for themselves; unless this is done, there is no sure foundation upon which to rest the cure. When the soul is thus awakened, it rises out of all these negations, into the sunshine of positiveness that builds an impenetrable wall and none can do this but yourself, my brother or sister that is suffering) against all intruders and leaves them in command of the situation.

Healers can awaken a soul, but they cannot grow for it. All the help in the Universe does not benefit us unless we appropriate the good to ourselves; and did all sufferers realize how much good there is for each one of us, you would lift up your heads and rejoice and join in the glad anthem of praise that nature is ever singing in recognition of it.

I do not believe in this sacrifice of self, but I do believe in the ennobling of one's nature; and I catch glimpses of a wisdom beyond all finite sense, that is speaking to each soul in the grandeur of the silence, telling of heights yet to be attained; and the only way of their attainment is a growing consciousness of our duty to ourselves, and others, and that by recognizing our own possibilities we become true to ourselves and in so doing are true to all the world. Take no offense at the quotation (brothers or sisters) of "like attracts like," for it is your thoughts at that time, and in the changing vibration caused by thought you remove yourself from your unwelcome visitors—you are all good, strong, well and harmonious, and when you all more fully realize it you will enjoy the sunshine in its full fruition, which is your rightful heritage, here and hereafter.

MRS. AMANDA A. COTE.

The Wends, of Northeastern Germany, were a branch of the Slavonians, who settled along the sea in the sixth century.

The Roumanians are descendants of the Romans who conquered and occupied a portion of the territory now called Roumania.

The Saracens were descended from the first followers of Mohammed, who were so called from the Arabic word, Sharg, the East.

The reason why so few people are agreeable in conversation is that each is thinking more of what he is intending to say than of what others are saying; and we never listen when we are planning to speak.—Rochefoucauld.

JESUIT CONTROL.

How They Managed Affairs in Ecuador.

An Object Lesson for the American People.

A very fair and striking object lesson for Americans is afforded by the situation of affairs in Ecuador, South America, as set forth by the well-informed correspondent of the Chicago Record, Mr. William E. Curtis, who writes that an exciting controversy is now going on in the republic of Ecuador between President Eloy Alfaro, who recently obtained control of the government by a revolution, and the Catholic church, which has dominated politics and public affairs. With the exception of Colombia, Ecuador has been the only country in South America in which the church has maintained its supremacy. The archbishop has been ex-officio a member of the cabinet; a crucifix always stands upon the official desk of the president, and the presiding officer of the two houses of congress; public officials when they are sworn into office take an oath to support the holy Catholic church as well as the constitution of the republic; the president is inaugurated in the cathedral with a high mass, and the oath of office is administered to him by the archbishop; the customs inspectors for years have been priests, and no books are allowed to be imported into the country that do not meet with their approval. In fact, the constitution of Ecuador declares that the government exists to promote the cause of the church.

Alfaro has for years been the leader of the anti-church or liberal party, and has inaugurated several revolutions, the last of which was successful. During the previous administration of Camanno and Flores he was banished, and has been living an exile in Peru, where he organized a movement of the liberals against the government in 1895, crossed the frontier and took command himself. He captured Guayaquil, and then Quito, and finally the entire country recognized his supremacy, and has since elected him president.

Shortly after Alfaro obtained control he issued a decree for the expulsion of the Jesuits and members of other orders of seclusion, and the priests who had supported the government against his invasion. It is claimed that many of them actually took up arms against him, and that Archbishop Schumacher, the head of the Catholic hierarchy, commanded a division of the regular army and led them in battle. But this has been denied. Large numbers of priests, fearing the vengeance of Alfaro, have fled from the country, and many of them have arrived in New York, where they have been telling horrible stories of his cruelty.

In November a convention assembled at Guayaquil to revise the constitution, and Alfaro's ideas prevailed. The new constitution, which was there adopted and is now organic law of the republic, separates church and State as in other Latin-American countries. It limits the power and the functions of the priests, divests the church of much of its income, and restrains its control of its own property. There is also a provision prohibiting the existence of religious orders of seclusion, which have heretofore had charge of the schools, on the ground that they are the enemies of the public welfare. The next step will be to tax church property and confiscate it.

For years there has been a rapid growth of liberal sentiment in Ecuador, but it has been confined mostly to the seacoast cities, and has not been shared by the people of the interior who have no books or newspapers, and no means of communication with the outer world except by mule trains over the Andes, and it is believed that when Alfaro attempts to enforce these new constitutional provisions he will provoke an uprising that will overthrow his government. The priests will not permit the civil authorities to strip them of the power and perquisites that they have been enjoying ever since the conquest of the country, and their influence over the people is almost complete.

The people of the interior are not very particular who runs them provided they are let alone, but they are very sensitive concerning any interference with their home life and customs, and particularly their religion.

This gives a clear and correct idea of the sort of republican (?) government that Romanism—that is to say, the controlling Jesuits of that church—desire to establish everywhere. A republic in which the Romish church shall dominate politics and public affairs, the archbishop shall be "ex-officio a member of the cabinet;" a crucifix shall always stand upon the official desk of the president and of the presiding officers of the two houses of congress; public officials when they are sworn into office shall take an oath to support the "Holy Catholic church;" the president shall be inaugurated in the cathedral with high mass; the oath of office to be administered by the archbishop; the customs inspectors shall be priests, and no books shall be allowed to be imported into the country that do not meet their approval. In fact, the government shall exist solely to promote the cause of the church.

Such is the sort of government the wily, slimy Jesuits that control the Romish church would establish in the United States.

Ecuador has revolted against their rule, and the Jesuits of Ecuador are flocking to our country to carry on their nefarious work here. Wherever they go they leave the trail of the serpent. Always and ever they are the friends of Rome—and the deadly, dark and damnable enemies of true liberty.

The motto of Voltaire, "Encrasez l'Infame"—"Crush the Infamous," should be the motto of every government and every friend of liberty in the world.

X-RAY.

Brittany is inhabited by the descendants of the original Britons or Bretons.

PUZZLING SCIENTISTS.

Italy's Peasant Medium Continues to Increase in Power.

EUSUPIA PALADINO, POSSESSED OF A STRANGE ELECTRIC PERSONALITY, WHICH EXERTS A WONDERFUL INFLUENCE OVER INANIMATE OBJECTS —TRAGEDY OF HER LIFE.

Pretty nearly the whole of the scientific world has heard of Eusapia Paladino by this time, says the Washington "Post." To those interested in the phenomena of psychology the fat, dumpy, Italian peasant woman has been a veritable gold mine of surprises. Unbelievers in the supernatural would almost be willing to change their minds could they see her perform the marvelous doings which within the past year have convulsed cold, clear-headed men of science in all the great centers of Europe. She has been studied and analyzed over and over, but not one of these men of brains has been able to logically account for her mysterious powers. If she had lived a hundred years ago she would probably have been condemned to the stake as a witch. As it is she is the greatest living puzzle before the eyes of the world to-day.

Her strange powers are easily described, but no explanation of their source can be offered. She possesses some peculiar force in her body which is potent enough to move weighty objects standing at some distance from her. It is described as a species of electrical current, emanating from her body and taking hold of the desired object, and moving the latter about as she wills. Her force is not confined to a single object at the same time. She can move a dozen things from different parts of a large room, causing them to fly through the air at the same instant. This has been demonstrated, and it adds a new chapter to the already long list which the scientists are trying to puzzle out.

HER WONDERFUL POWERS.

Some time ago Eusapia was taken to England, and she gave a number of exhibitions in the presence of a number of English, French and German scientists, who adopted a variety of precautions to detect her in any fraud. No fraud was discovered, but her doings were so remarkable and unnatural that some of the scientists, after vainly attempting to trace the causes of the phenomena, decided that there must have been fraud, and so stamped her as a vulgar trickster. But these accusations were so groundless of fact that little attention was paid to them, and the fame of the Italian woman to-day is greater than ever.

In Paris she has just given an example of her powers which is regarded as more remarkable than any of the others, because it shows the surprising energy of the force she exerts. Heretofore she has only attempted to move small things, like causing a letter weighing machine to move up or down, and thumping the keys of a piano placed at some distance from her.

In this last exhibition there were a number of scientific men present, and they adopted many precautions against the exercise of fraud or the introduction of any outside agency. The wife of one of the scientists had dressed the peasant woman in a tight-fitting gymnasium suit to guard against the possibility of her using any concealed mechanism in performing her wonders.

MOVES ARTICLES AT WILL.

In the drawing room where the tests were made Eusapia was seated in a light bamboo chair, entirely devoid of anything which would conceal the smallest thing. The peasant woman always falls into a trance when giving her exhibitions, and when she had reached this stage one of the scientists got down on his knees on the floor and held her legs firmly in his hands. Another caught hold of her hands and held them in a tight grip, while another stood immediately at the back of the chair to watch for any suspicious movement. A fourth stood right in front of her for the same purpose, and others were grouped around, eager to catch her in any deception.

Then the excitement began. The trance like sleep deepened. The first thing to feel the force of the woman was a heavy armchair, placed in a recess of the window. It began to move about in spasmodic jumps, and then a toy piano, standing near, began to play. The heavy window curtain swelled out into the middle of the room, and twined itself about the head of one of the watchers. The leg of a distant table pounded three times on the floor, and the heavy armchair moved up and down. One of the watchers felt something like a sharp blow in the small of his back, and another, a bald-headed man, cried out that something had hit him on the top of the head like the five fingers of a hand. Another was pinched on the right arm.

EFFECTS PRODUCED BY TRANCE.

All this time the toy piano was clattering away, the table leg was pounding on the floor and the armchair was moving up and down. The sleep of the woman seemed to grow deeper and the noise greater. Then came the strangest part of the test. The window-curtains broke loose from the pole and came on a table near Eusapia. Then the toy piano sailed through the air, striking one of the watchers on the head and landing near the curtains. While the piano was still in the air Eusapia got up from the chair and it started on a flight through the air, first backward and upward, and eventually landing in the lap of a man who had been sitting right in front of her.

This is regarded as the most remarkable of the many examples which the woman has given of her powers. Her history, aside from the strange force she possesses, is simply told. She was born in Naples forty-one years ago, of poor parents. When eight years old her father was killed by brigands, and this tragedy had a strange effect upon her nerves, which, in a measure, may account for her powers. She became hysterical and was often the victim of hallucinations, seeing strange faces staring at her from the walls and ceilings. Then she began to fall into trances, and Spiritualists who heard of her induced her to take part in seances when she was but thirteen years of age. She tired of this after a while, but when twenty-two years old she again became under the influence of a Spiritualist.

Now she has little or nothing to do with Spiritualism. Her strange powers first attracted attention about seven years ago, and since then she has been in every large city of Europe at the invitation of scientists, who have found in her a most interesting study.

Here is a grand medium, having little or nothing to do with Spiritualism. Well, so be it; she is filling her mission well.

LUCRETIUS.

New York.

RIPENESS ESSENTIAL.

Suicide from the Standpoint of Another Life.

A Nessus Shirt of Burning Torment.

Spirits are constantly endeavoring to reach the living with this message that the suicide, the prematurely born into spiritual life, the murdered, suffer keenly from their close connection with the old life here, and the poor decaying frame belonging there unto. Children are sometimes "carried" by the mother "over-time." It is an injury. So with the death of the physical body, "ripeness is all," as Shakspeare tells us.

The savage kills his grandmother for his and the tribe's convenience. She was past work, and the civilized man adds that life was a burden to her. The doctor watches the agony of a hospital case and exclaims "I'll shorten that!" Who among us all dares judge his deed as being advisable or expedient? How shall we know! Take, the case of the engineer slowly scalding to death beneath his overturned locomotive. "Oh! Some of you fellows knock me on the head!" A blow to end his misery seems like the touch of the mid-wife's slender fingers on the head of the unborn; relief unspeakable, an aid to the process of birth.

To those who imagine that "death ends all" the philosophy of Euthanasia presents a phase of its own. It is different from what it is to the Spiritualist. "I prefer to be annihilated if I don't regret it afterward" is after all a popular idea! Suppose that a nurse or physician accepts the responsibility of "mercifully" assassinating a suffering patient. Who can say that the life in spiritual planes is freed from suffering? What of the painlessly killed who awakens in the spiritual life to find himself half in the body, half out? Whose new existence is a physical torture? What does he think of those who "aided" his transition, who bungled it, who gave him chloroform that he might awaken to a pain that knows no earthly parallel? A woman once upon a time, brought to a distinguished specialist, her youthful son. She announced that he was ready for an exceedingly delicate and dangerous operation previously recommended by physicians. "That's all right" remarked the surgeon gruffly, "but he must take chloroform."

"Oh, I gave him laudanum two days ago and I thought he'd never wake up. He's all right. Go ahead and cut. He'll never know it."

It took some time to convince this lady that patients were usually operated on, while under the influence of anaesthetics, not some time after such influence was dissipated and gone. The spirits say that the trains of "assisted emigrants" from "our earth" are loaded with the victims of blunders. That the wardens at the Celestial "Castle Gardens," have cares and perplexities beyond our knowledge in all these cases. That the worst trials and dangers which confront them and their charges, spring from the finespun theories and the romantic, wild assumptions of the earth-born, and aspiring, the dwarfs and weaklings of the universe.

With the difficulties that beset us in the attempts to communicate with the other worlds; with our conditions of ignorance and prejudice standing in the way of investigation, it is dangerous to take much for granted, as to spiritual life. We see a mortal undergoing great affliction; one whose needs and sufferings awaken our regret and sympathy. It is an easy matter to jump to the conclusion that death ends conditions of ill-health, loneliness, poverty, persecution. We assume that it is a kindness to the poor wretch to aid in bringing to a close this earthly existence, which to him or her, is worth 'so little.' We assert that it would be best, all things considered, to "mercifully" terminate a wretched human life, just as kindly and in the business-like manner characteristic of the police official or the agent of the local humane society, who "disposes of" the crippled or hopelessly injured animal. We theorize and maintain that "it would be better," but how many of us have the nerve or the "courage of our convictions" to administer the "merciful" stroke or deal out the "advisable" dose of poison to a fellow-creature, even though we know his sufferings are great, are productive of no good, and must apparently last for a weary time sapping the strength of the individual concerned and grieving to the heart any one who loves him, wearing out the patience of the hireling nurse, and the unsympathetic attendant. We turn with a shudder from the struggles of the cataleptic, the bitter torture of the leper, the writhing in pain and the wasting away by slow degrees of the cancerous and consumptive. Better to hasten death! So we assert, but we do not know! The sufferers plead for relief, but who is like to so relieve them? The soldier on the field of battle vainly asks his comrades for the "boon of death. The blessed privilege of rest." He shows them that he is mortally wounded. One quick stroke and all his pain is past! But who will give that stroke? The chances are that his comrades leave him in his misery.

The average man or woman has an instinctive horror of being in any way accessory to the death of any human creature. The soldier slaying his first man in battle feels himself to be a Cain with the mark of the accursed and outcast, on his forehead. The humanely inclined sheriff, called upon to put an end to the earthly career of a notorious criminal, shrinks from what he knows to be his duty. The instinctive refraining from participating in another's taking off like the instinct of self-preservation, a part of our inmost natures. Motives of duty as in the case of the sheriff, the soldier in the ranks of battle, the justice who pronounces sentence on the erring or in other cases the heat of passion, a righteous indignation, a desire to remove from our midst the sinner whose hands are red with the blood of the innocent, or that one who has shocked common decency by his offenses; there is much to be met on this plane of strife and conflict that overrules this instinct, this voice of nature crying "spare thy brother!"

Spirits tell us that the prematurely born "soul" is like the prematurely born child of our earth-life, which cannot "help itself." An infant "carried" its full time is active as to its muscular system. All its environments are full of life, energy, activity, charged with muscular vitality and power. The nurses say that "everything gives," and the baby's entrance to the living world is comparatively easy and rapid. The child loosened from foetal imprisonment, before due expiration of the sentence has practically no muscular development or power. It is a "dead-weight." All that should be relaxed and pliable, is rigid and unyielding. The breathing world receives a tiny corpse, and object scarcely human, so there comes into the plane of spiritual life, the one whose death was premature. All conditions accompanying that death militate for a thing against a happy spiritual existence. We are told of the agony of having a "spiritual body thrust suddenly upon the naked soul." It is described as being a Nessus shirt of burning torment. The soul so prematurely clothed seems like one of old condemned to the embrace of the "iron maiden" in the torture chamber, enveloped and scorched in every member by red-hot metal.

The process of "Euthanasia" should be viewed from the standpoint of another life than this.

URSA.

THE CURSE OF THE CHURCH.

Preachers who complain of the small attendance at the churches and the lack of interest in the sermons do not seem to realize that the fault is chiefly their own. In the majority of cases the cushions in the pews are too soft, and this softness is increased by the discourses preached. The spiritual needs of the people go unheeded, while their physical needs are catered to in the fullest meaning of the word.

Witness the elegant upholstering of the churches, the sensuous adornings and the velvet cushions that invite to profound rest and slumber! Sinners and saints, either real or artificial, enter their seats in these churches and remain there in a semi-somnolent condition until the services are over. If they remember the text, it is an oasis in a desert of forgetfulness; if they have been moved by the sermon it is as rare as an island in the middle of the Atlantic.

The natural softness of the cushions is enhanced by the discourse of the preacher, who, instead of preaching Christ and Him crucified, tells of a trip that he made to Jerusalem last summer at the expense of his parishioners. Instead of preaching of the Golden Rule, he enters upon a learned disquisition as to whether the ass upon which our Saviour rode once upon a time was a bay or a brindle, or whether Peter's wife's mother was sick with a bilious or an intermittent fever.

Soft cushions are the curse of the church, and this is not meant in a material sense, either. It is spiritual almost entirely, and the fault lies with the preacher almost entirely. To keep the people awake something else must be dealt out to them besides the dry husks of theology or the finical speculations of hair-splitting creeds. To stir them up and dispel their lethargy the blast of a trumpet is necessary, and not the "lascivious pleasings of a lute."

With the right kind of a preacher and the right kind of a subject, the softest kind of a church cushion can be made so hard and prickly that the remembrance of it will not vanish for many a day. An awakening from the most complacent sleep can be had, and the ultimate result is bound to be a most beneficial one.

"Cry aloud, spare not! Show my people their transgressions and the house of Jacob their sins." That should be the medicine of the church in general. Hypocrisy should be exposed and sin be laid bare among the rich as well as with the poor. The human soul should be weighed in God's scale, and its earthly expressions analyzed in the white light of God's own truth. Tell the people their sins and how they may escape the penalty of these sins, instead of confusing them with speculations as to the birthplace of Moses, or if the pillar of fire by night was a mere torch-light procession in some adjacent town.

Tell the people of their sins and their false pretenses; the mask with which they strive to deceive not only the world but God. Tell them of their lack of charity and of faith; their arrogance, their cruelty and their falsehood.

Tell them of God's love, His mercy and His infinite compassion—all to be freely given them if they but repent and bring forth fruit meet for repentance.

The preacher whose lips have been touched with a coal from on high, whose heart is aflame with the glory and the power and the sacredness of his mission, can make the softest cushion a bed of nettles and the hardest board a most precious rest for the soul that is awakened to its own heritage—immortality.—The Sunday Advertiser, N. Y.

DOUBLES! DOUBLES!

Some People Are Compelled to Lead Two Lives.

One of Which Is Repulsive to Their Better Nature.

WOMEN OF THE MOST EXQUISITELY ELEGANT SENSIBILITIES SUBJECTS OF THESE HORRORS—REMORSE FOR INVOLUNTARY ACTS—IS THIS FREE AGENCY?

"Many cases of insanity develop a phase of double consciousness that might be studied to advantage," continued Dr. Harding, in the Cincinnati Enquirer, "and I am strongly inclined to the view that in these there is evidence of dispossession of the spirit belonging to the persons afflicted by malignant powers of the air, or, in plainer language, by demons. We have plenty of Biblical authority for this opinion, and in some measure the sacred record is confirmed by historical data. Furthermore, those who truly believe are told to cast out devils in the name of the Lord through prayer and fasting, and all are admonished to resist the Devil and he will flee from them."

"Then you believe in obsession as a distinct disease?"

"As one variety of insanity—yes, and as the prevailing type of female dementia. Perhaps it is not fair to say that it is more prevalent in one sex than the other, but I have seen more of it in women than in men, and it seems to affect them more calamitously. It would be indelicate to indulge in many peculiarities of the disease as it influences women, causing some of the most modest and retiring to indulge in spasmodic fits of obscenity in word and act, in drunkenness, wild hilarity and orgies that would shame a harridan. I am familiar with a case of this kind that is astounding to even the firmest believer in its moving cause. The lady is the only daughter of one of the best families in a prosperous Ohio city. She has had every advantage of education, travel and social affiliation; is bright, accomplished and agreeable; a musician of more than ordinary talent and a poet, and she possesses all the advantages of beauty, wit and vivacity. She does not regard herself as extraordinarily favored in either an intellectual or physical sense, and makes no display of her gifts beyond her own circle of intimate friends, except on those occasions when she is not herself.

"One of the first eccentric performances of Miss R. that has come to my knowledge was her appearance upon the streets of her native city astride of a wild steed, unbroken to the saddle, fractious and apparently untamable, pitching and bounding and rearing at every stroke of the lash, which the lady applied with vigor. She was garbed in only a nightdress and a pair of top boots belonging to her brother, and nothing could be more outre and fantastic than her long, loose hair waving upon the breeze, her eyes flashing with high resolve, her denunciations of the animal plentifully emphasized by the most boisterous oaths, her thin wrapper streaming back and making manifest the absence of a saddle; and to say that

SHE OCCASIONED A SENSATION

is putting it mildly. It was a pleasant afternoon, and many people were on the streets. When the mirabile visee was noised about—as it was very promptly—it appeared as if everybody was there to see, and the relatives of the girl took immediate action to rescue her from the perils of her insane adventure. This was by no means easy, for instead of seconding their efforts she tried to defeat them, applying the whip indiscriminately to the horse and to those who came to her relief, and apportioning to both a large and very miscellaneous collection of profane epithets. In her normal condition she was a prime favorite with her father, and their mutual love was even pathetic. Now she heaped upon his head the most stinging barbs of verbal opprobrium. Ordinarily she evinced great pride in her brother, an estimable young gentleman of high intellectual attainments; now she spurned him with strange oaths. She had a lover who was deserving of her dearest regard and he made extraordinary exertions to rescue her from peril, but she repelled him with ribald words and charges too unseemingly for repetition.

"All this time the horse was striving to unseat his rider by plunging, rearing and gyrating madly, threatening damage to not only the lady, but to all who attempted interference in her behalf, and she, doubtless resolved that she would not be defeated, continued to apply the lash with unabated strength and the most cruel persistence. One who witnessed this strange spectacle said she reminded him of the Queen of the Amazons, as represented in Beich's great painting, and that, long before the catastrophe terminated the exhibition, a stream of blood crimsoned the froth that issued from the mouth of the thoroughly maddened horse. At length two strong men seized the bridle simultaneously, and brought the animal to a sudden stand, but in a moment, gathering all his strength for the effort, he leaped forward and threw them heavily to the ground. He continued to go forward, and immediately broke into a run down one of the principle streets. At the foot of this street was a steep hill, half way down which was a turn—an abrupt right angle—and a sudden comprehension of the impending danger ran through the crowd as horse and rider disappeared over the brow of the declivity. The whip was still applied smartly, and even the most unreflective person could see that it was impossible to avoid disaster if that angle were attempted at such mad speed. Such vehicles as were at hand were at once turned in that direction, and a great concourse of people on foot made all haste to witness what every one believed must prove a tragic result. Arrived at the brow of the hill, they saw neither horse nor rider; arrived at the angle, they saw evidences that a partial turn had been made, and then that the animal had suddenly swerved and leaped a high stone fence. Beyond this impediment they found the horse sunken to his knees in a swampy bit of ground, one foreleg broken, and Miss R. lying some 10 feet further, stunned and bruised, but otherwise uninjured.

"The animal was killed. The lady was removed to her home by friends, and for many weeks her life was despaired of. When, upon her recovery, she was told the circumstances I have related she had no recollection of them, and accused her friends of romancing, but the evidence was made overwhelming, and then she refused for many months to see her lover, so thorough was her chagrin at the treatment she had accorded him when he sought her rescue from danger. In her normal state she was afraid of a horse, and had no more idea of equine menage than a child. A few days previous to her adventures she had listened to her father's description of the fractious animal upon which she came so near to death, and she advised him to sell the beast or give him away, averring that she would not feel safe till he was removed beyond the chance of injuring any member of the family.

AFTER THIS ESCAPADE

the young lady was subjected to strict espionage for many months, but nothing unusual developing there was finally a relaxation of watchfulness. More than a year elapsed before the second obsession manifested itself, and then, without any previous warning of anything abnormal in her condition, Miss R. was found at midday upon the most frequented thoroughfares staggering about in maudlin inebriety. She was laughing, crying, cursing and singing ribald songs, and when first discovered by friends was the center of a group of loafers, who encouraged her profane talk and applauded whatever she did in outrage of respectability. When removed by force she appealed to that disreputable crowd for protection against the father whose heart bled for her and whose love for her her true self prized above all earthly blessings, but the rabble knew that interference would be unsafe. Again she was dangerously ill, and again immeasurably shocked when made acquainted with the facts.

"It is needless to relate all the details of constantly recurring attacks in this case, which now came on with accelerating frequency, till life became a burden to the poor girl. She was most frequently obsessed by influences with a craving for strong drink, and on these occasions, no matter how vigilant the watchfulness, she was sure to become drunken and indulge in scandalous exhibitions. No liquors were kept in her father's house, and she was denied the independent use of money, but when the demand for stimulants smote her sensibilities she sold portions of her wardrobe or jewelry for means to respond in liberal measure. With all the cunning of insanity she eluded the vigilance of those appointed to her charge, and on several occasions was upon the street in a hilarious condition before her absence from home had been noticed. Once she surreptitiously possessed herself of a large sum of cash, left home unbeknown to her parents for an Eastern city, stopped off at an intermediate town, consorted with thieves and other disreputable vermin in a drunken debauch, and when at length she was discovered by her heart-broken father it was in the hospital of a jail, where they celebrated their reunion. She, sick almost unto death was held there as a suspicious character.

"At the date of her return from this adventure I was visiting in the city of her residence, and learned the facts. Through the courtesy of her physician I was permitted to see her. She was normally sound, but much debilitated. Her remorse was painful—deep enough to tear the heart of the most callous observer. How she ever obtained her own consent to do that which she had done was the problem that resisted all her efforts at solution, as well it might. It was a puzzle which plagued stronger heads. Her outraged modesty, soiled character, inclinations of a disgustful sort which still left the remnants of their besliming influence, were considerations that tortured her soul and almost constantly dissolved her in tears. It was a shadow of shame that bore as heavily upon her as it could had she have been the prime voluntary actor in the deeds it reflected, for nothing appeared to her more disgraceful and guilty than the agency she had involuntarily exercised in their commission. Is there anything that can be recognized as free moral agency under conditions like these? Still that poor child would frequently give expression to a sentiment like this:

"'I alone did these shameful things, and surely I alone must suffer the punishment.'

"She was sent to a retreat for the insane, where she was much benefited. Subsequently she married, and, at last advices, was sound of mind, thoroughly cured, and a happy wife and mother.

ALTERNATIONS OF DISPOSITION.

"A few points in the case of a gentleman whose obsession was in some measure like those in phenomena already mentioned appear to me worth relating. He was affected by influences directly opposed to each other on alternate days—full of joy and brimming over with humor on Sunday, and on Monday in the uttermost slough of despond. He was wholly unconscious of these varying moods, and on his bright days had no confidence in those who told him that depression and despair would follow in a few hours, and especially irate was he in his periods of gloom, when told that on the morrow happiness was sure to return. His friends of one day were his enemies of the next; the viands he preferred on Wednesday were on Thursday his special aversion; the books he yesterday delighted in were to-day thrown aside in disgust; all his tastes and habits were abruptly reversed every 24 hours. If in either of his moods he made an engagement for the succeeding day—and this was frequently done—he kept it on the second day, apparently oblivious of the intermediate period; and all his acts were governed and his affairs administered on the understanding that he represented two natures and lived two lives, as separate and distinct as could be represented by two disimilar individuals.

"Many complications arose from these conditions and numberless embarrassments intruded themselves upon those who attempted to make life pleasant for the afflicted man. He had an interesting family and considerable property. Several years ago a railroad corporation wanted right of way through his land, and the promoters, watching their opportunity, obtained his consent on one of his good days. On the dark days he was opposed to railroads, telegraphs and other progressive things. Unluckily he found men employed by the railroad company at work on his lands when his mood was the reverse of pleasant. He drove them away, and when his signature was exhibited denounced it as a forgery. It had not been witnessed. Shortly thereafter he was caught in a complaisant mood, acknowledged his signature before a dozen witnesses, and then the work was resumed; but in his fits of depression he denounced the railroad men as thieves and threatened to get even.

"The one person in all the world with whom he was on good terms all the time was his elder son, a young man of pleasant disposition and elevated morality. In his father's esteem Sam was perfect, and the old gentleman could imagine nothing too good for him. In course of time the thought invaded his mind that the young fellow was entitled to a good wife, justly regarded by him as one of the choicest of earthly blessings. He proposed the subject for Sam's consideration, and discovered that the good son had already thought of it.

"'Have you any lady in your mind, Sammy?' he asked.

"'Yes.'

"'Who?'

"'Well, I've thought of more than one, father.'

"'What! That is greedy. You're not a Mormon, I hope? Don't you think more of one than of all others?'

"'Perhaps I do, but before I'm fully committed to any one I want your opinion. You know all the young ladies I am acquainted with, and can tell which will make the best wife. Please give me your advice.'

"'Certainly. That's a reasonable request and does you credit. Give me till to-morrow to think it over.'

"'In a general way Sam's attack was more serious than even he had thought possible before the subject was broached by his parent, and inconsiderately he took the old gentleman literally at his word as to his promise for 'to-morrow.'

"'What in the Devil's name are you talking about?' asked the fond father. 'A wife! And I'm to advise you on the subject? It shall be negative, then. You cannot marry your grandmother nor the Queen. Anybody else you fancy—why, just take her and be as miserable as possible.'

"'Miserable?'

"'Certainly. There is nothing in the world but misery.'

"Then the young man saw the error in days, thanked his father, and waited for the more opportune occasion next day. When the subject was referred to, the father said:

"'I've thought of it a lot. All the girls we know are nice and the business is hard to decide. Most of them are pretty, all are good and sensible, and I see no way but to settle the matter by ballot. You call off the names and I'll write 'em down.'

"Sam proceeded with this task in a shaky voice. The plan seemed too risky, for, as his father had said, all the girls were nice and desirable; there was yet

ONE ALTOGETHER LOVELY

in his estimation, and he imagined the old gentleman might have weighed her in a balance equally favorable to her and himself. He hadn't the spirit to speak up promptly and boldly, and so the list was made, each writing down such names as occurred to his mind as among the eligibles, and calling them off as writen. The process was slow, for the elder gentleman was past the habit of rapid thinking, and the younger was hampered by the embarrassments of the situation. At length, however, the father appeared to be satisfied, for he threw himself back in the chair, laughed heartily and exclaimed:

"'We needn't write any more.'

"'Why not?' quirled the son.

"'Because you've already decided the question. There's only one Esther Wilby, I'm sure, but you've written her down four times, and no other name is even repeated. It's a good choice, and all the advising in the world wouldn't help you to a better wife. You prize her four times as much as any other young lady, eh?'

"'Even more than that.'

"Esther found a good husband, and indulgent father-in-law and the height of earthly bliss in matrimony, and even in his worst days the old gentleman has a pleasant word and smile for her and the grandchildren she has brought to cluster around his knees, and she controls him by a word or a gesture as if he were a child. The physicians call her his savior, without whose consoling presence and composing ministrations, they say, he would have passed into a state of hopeless insanity. On alternate days he is mad and sane, as of old, but his aberration has become tame and innocuous, and his good days are seasons of superior enjoyment to all his friends. He knows nothing of the change in mood or disposition, and has never sensed it in any degree, thinking to-day that he has always been happy and contented, and to-morrow concluding that his condition has never been anything but sorrow and misery. He possesses two distinct individualities, both positive and as different in their manifestations as January and June. If my account deserves credit, this comment is true, and, if it is true, what becomes of the great Ego celebrated by Plato and his followers, as well as the neo-philanthropists? 'E-(don't)-go with everybody.

"Some of the strongest characteristics in the phenomena I have described have been classed with insane manifestations for hundreds of years, but they are certainly distinct from ordinary madness and never assume the phase of unreasoning violence. As a rule the subjects are meek rather than violent, unless unduly annoyed. One of the most pathetic cases among all that have come to my knowledge is related by Dr. H. C. Wood, of New York. He attended through many weary years a woman suffering with an apparently hopeless melancholia, whose final recovery he says he never saw paralleled. In her early years she had been one of the most refined and elegant of women. In middle life she was assailed by strange whims and the wildest fancies, and during fifteen years her character was completely altered, her demeanor changed, her personal being something else than it had been. With the terrible woe of a lost soul she was now bowed down in the dust. One evening she went down on her knees and prayed through the livelong night. A dear nurse, wise beyond women, had the clear discretion which prompted to let her alone, and the struggling soul was left to her own resources. When morning came the lady arose, and announced that she had been forgiven; that she had found Christ, and He had washed away all her degradation.

"The change was immediate and radical; her former character had been restored; the original elegance of manner characterized her every act; the former delicacy of thought came out from the recent almost brutal crudeness like blossoms that spring from unpromising soil. This condition lasted for only a few days. Then she announced that a storm was coming, and as the cloud drifts across the sunny landscape and brings darkness and dismay so there came over her the shadow of a great woe. After days of agony she would suddenly raise her head and say, 'The light is coming!' and out of the gloom the sweet, gentle, persuasive being would come forth chastened, clothed in her right mind and inexpressibly happy. These variations in attack and recovery followed each other at brief intervals for sixteen months, and then the menace of despair was gone forever, and all the monstrous phantoms that had beset her were relegated to their own place. The true woman again shone forth resplendent, a joy to herself and society, the unapproachable exemplar of those thousand decencies which daily flow from all her words and acts. There is not a stranger nor a more interesting case on record."

T. P.

SPIRITUAL CHURCH.

To the Editor:—I have just been informed that Brother G. W. Kates advocates a "National Spiritualistic Church," at Washington, D. C., in place of the present "National Spiritual Association," so instead of an N. S. A. we will have an N. S. C. Then, Mr. Editor, just as soon as the church people get their god in the constitution of the United States, the N. S. C. could adopt a mythical god, splice a Methodist hell on, and adopt any old Devil that was without a church, and out of a job and they would be fully equipped, just like any other church. This grand plan is a good one to carry our Spiritualism over bodily to the enemy that now is waiting to swallow us. What do our people think of the plan? J. W. DENNIS.

Buffalo, N. Y.

Constipation cured by that pleasant drink, Golden Laxative Coffee. 50 cents by mail. Golden Laxative Coffee Co., Ayer, Mass. 373

A PLAIN STATEMENT.

The Important Demands of the Hour.

WHAT SHOULD BE DONE WITH OUR CHILDREN, IN THIS, THE ENLIGHTENED NINETEENTH CENTURY.

In The Progressive Thinker for December 12, 1896, in a reply of Brother Tuttle to President Barrett, I was very much pleased at his showing up of the criminal neglect of the conductor of the lyceum who permitted his three children to go to the Episcopal Sunday school while he conducted the lyceum for Spiritualists. Such conduct is too contemptible to be tolerated by any right minded individual, even those who he is toadying to must despise him as a loathesome hypocrite. It is too bad; he is not the only one. Alas! he is but the type of thousands of Spiritualists who are ashamed to have it known that they have been more blessed than they deserve.

Is the knowledge we possess something we must hide from our children and friends? Does the knowledge of Spiritualism make such cowards of us that we dare not make it known that we can and do converse with our angel friends, or that they still live and love us still? Does it make us feel so debased that we dare not instruct our children in this wonderous knowledge and philosophy that is their birthright, and in which their spiritual welfare is dependent?

Is not the knowledge of Spiritualism which we possess our greatest pleasure and happiness when we are able to hold sweet communion with those who have gone before? Are we ashamed to have it known that we can communicate with a sainted mother, a loving father, a faithful wife or darling child who was, perchance, taken away unexpectedly—accidently—or it may be when we were absent from the loved one, just too late for a parting kiss or blessing? What would we not give to recall the loved one for just one word—perhaps to ask forgivness for some wrong done, some harsh word or frowning brow. We possess this knowledge, but do our children? Is this knowledge superior or inferior to the worthless creeds taught in our churches for 1800 years? If this knowledge is good for us it must be equally good for our children.

Is it not our highest duty to instruct our children in the highest and best truths that we know? Won't we be called to account for our stewardship in such a vital matter? By what shadow of right do we deprive them of the knowledge we should only be too glad to impart? Won't they take our places in the future as we have taken the places of those gone before? Won't they have the same trial to endure that we have had? Won't they want the same consolation in the hour of their distress that we have had? When the loved one has passed out of their material life, how they will turn to the spiritual side of life for consolation and happiness. Have you a special permit to deprive your children of this God-given blessing? Is it not a sacred duty to instruct them in the truth that as you sow so shall you reap, and that life is eternal—no break in the line? You arrive on the spirit side just as you leave this side, neither better nor worse. You gravitate to the place you have prepared and for which you are adapted. The spirit-world lies all about us like a cloud, and our friends are with us most all the time. Our thoughts are like an open book to our spirit friends, and when we go astray it retards their happiness. We can make them very happy by doing good deeds, or very unhappy by being wayward and not seeking the best good. It is of the first importance to make others happy, for thereby we make our own happiness here and hereafter?

It makes me feel sad when I attend our meetings; we appear to be all childless, to have lost all our little ones—not an inocent laughing child in the room; not a mischievous boy or laughing girl, scarcely any one under middle age, and I doubt very much if the children of most of us know where we are. Friends, is this just right? Think for one moment. Suppose some one of our loved are called suddenly away, or perhaps linger a long time in pain and anguish before drifting out of our sight. They are entirely ignorant of spirit return or the laws governing Spiritualism, and the blame rests upon you; upon all who deprive their children of their birthright for a mess of pottage (ignorant folly). Our children, in place of fearing death and that the Devil will roast them in a bottomless pit, should know that when death comes they are but leaving the material for the spiritual world, and that they cannot be seperated from loving friends; that there always is a bridge to communicate with those left behind?

Friends, I appeal to you to give this matter deep consideration. It is not a trifling matter that can be attended to at any time.

Make up your minds to be honest with your loved ones, honest with yourself and your happiness will repay you. If you consider this in the right light you will not fear the smiles or sneers of the "super-intelligent" ignoramuses, who may think nothing exists outside of their knowledge. We have many such in our midst, but time and opportunity will enlighten even the literary warts in the churches, who wrangle over mythological dogmas.

Think what this step in taking our children to our meetings will do for Spiritualism. You love it, don't you? You also want it respected. You also want it to reach out and take in all your friends. How can you expect people who think you are crazy, and who do not know enough to think or investigate to respect your wonderful stories if they see you sneaking off to the hall afraid your children or friends will know where you are going! Why, it is no wonder they sneer and laugh and say you have wheels in your head. They are justified in doing so, and you are the cause.

How this beautiful truth would reach out and be embraced by all if we were honest and open with our children; make them sharers in our happiness here and our hopes in the hereafter. The public are good critics, and when the children are included we will have more investigators than we have had in the past. Make up your mind to be the first to set the children and the world right in this respect, and you will lay up a store on the other side that will go a long way in balancing your short comings in other respects.

Make up your minds that the next meeting you attend, your children shall accompany you. It will build up our societies in numbers. It will increase our pile of dollars. It will encourage our mediums. It will employ our lecturers and speakers. It will assist the publishers of our literature. It will enlighten many who are in darkness, and it will fill your own heart with love. We will thus weaken the churches, which are our enemies, by withdrawing our support and applying it to our own necessities. By taking our children away from the influences of paganism and instructing them in true spiritual laws, we make the world more liberal and increase the happiness of humanity. By inculcating the best good, we make the world at large our debtors.

H. M. EDMISTON.

BEGINS TO SEE THE LIGHT.

THE AGENT THAT DID THE WORK

I may interest you to know why I have become interested in your valuable paper and the beautiful philosophy of which it is such a staunch exponent.

I am still an accredited member of the Disciples or Christian Church in this place, and its Sunday School superintendent; but I shall decline a re-election at the beginning of the year. Last May a single copy of The Progressive Thinker was handed me by a friend who had obtained it of some subscriber. I read it carefully, and became at once interested. I sent on a three months' trial subscription; when that expired, for a second one, and now I must have it continually. It is replete with spiritual food and instruction, and the old orthodox teachings of my church have become to me as the chaff and husks, while the grain and essence of all religion is found in the spiritual philosophy, which to my mind is the only reasonable, rational and scientific system of religious ethics extant. Thus we may see how much good a single paper put in one's way may often do. I shall try and put my papers after reading them where they will do good, by planting the seed of truth in new soil.

Spiritualists generally could do a great deal of good by paying more attention to the circulation of their papers and other literature, bringing spiritual food to many a hungry soul, as it did to me, and leading them out of the darkness of superstition and error into the full noon-day light of spiritual truth and knowledge, bringing them into the ranks of the only class of people on God's green earth who can truly say with Paul: "For we know that if our earthly house of this Tabernacle were disolved, we have a building of God, a house not made with hands, eternal in the heavens." I read this, (5 chapt., 2nd Cor.) to my Sunday school a few weeks ago, when our minister criticized Paul severely. He said Paul did not know that he had a house eternal in the heavens, etc., it was all a matter of faith; that we had no knowledge whatever on the subject. I said to several of our church people, that if they had a faith or religious belief not founded on knowledge, it would not be worth a picayune to me. I have a knowledge, born of the soul—strong, irresistable, bubbling up from the depths within—that the tenets of the spiritual philosophy are grand and eternal truths; that man does live after death; that life is continuous, an unbroken chain, whose links are the experiences which the soul meets in its eternal round of progression; that it is only by right living that we can hope to better our condition in the unseen world, and that theological dogmas and faiths will count for nothing in determining our status in the world to come.

You may put me down a regular subscriber to The Progressive Thinker until translated to other spheres of usefulness, and count me a confirmed convert to the beautiful philosophy of which your valuable paper is the fearless exponent. With many thanks for the light received. F. PLATTO, M. D.

Brewerton, N. Y.

AN ORTHODOX "PERHAPS."

There are many queer samples of orthodox reasoning extant, and here is another to add to one's repertoire of such curiosities.

It has been with many minds a subject for wonder that there is not, nor can it be proven that there ever has existed an autograph of any one of the four "evangelists," nor is there extant a single copy of the original Gospels.

It being a matter of supreme importance, according to the recognized orthodox views concerning man and his destiny, one would naturally suppose that the Great Inspirer of the Gospels would have caused that there should be left no room for doubt as to their authenticity and genuineness—would have so ordered that the original Gospels would be preserved, with all needed and indubitable evidence thereof.

The question is, Why has he not done so?

The answer seems now to have been arrived at that "perhaps it is for the best that none of the original Gospels exist." A writer in the Century magazine says:

"Some there may be who find it difficult to understand why, since God has revealed to us His will in a book, or rather in a library of inspired books, as the Bible truly is. He has not at the same time given us an infallible text. How much labor would have been saved had we possessed the autographs of four evangelists! To this we answer that, had one such autograph existed, some branch of the Christian church, possibly every branch, ourselves included would have made an idol of the writer's parchment, while neglecting its teaching altogether. We can only seek to comprehend the ways of Providence in one sphere by observing them in another. Man is the heir of all things; yet he is sent into the world to depend for food, clothing, and all the comforts and adornments of life, on his wits. How greatly is he thereby differentiated from the brutes! How immeasurably is the educated man, and especially the scientific investigator, raised above the savage simply as the result of his own efforts.

"Is it not possible that he who gave the Word of Life designs to quicken our interest in it by arousing afresh in each successive generation of Christians the desire to approach nearer to the sources, to remove the undergrowth of legend and tradition which has sometimes obstructed its free course, and that we are saved from the danger of finding it trite by the feeling that we possess a divine treasure which, though a gift, is not entirely independent of our own exertions for the measure in which it shall minister to our edification?"

That is to say that, after giving forth through specially inspired instruments a series of Gospels for the salvation of mankind, the Divine Inspirer purposely arranged or so ordered things, that no properly attested original copies should be preserved, nor any direct proofs of the genuineness and authenticity of the said purported Gospels be found, that would remove doubts which would be sure to arise in after years in the minds of those for whose salvation these Gospels were expressly given!

A very poor sample of reason—but probably as good as could be devised in the case. Orthodox Providence is a very peculiar sort of providence, anyway.

J. C. UNDERHILL.

Hammond, Ind.

CONSUMPTION

TO THE EDITOR: I have an absolute Cure for CONSUMPTION and all Bronchial, Throat and Lung Troubles, and all conditions of Wasting Away. By its timely use thousands of apparently hopeless cases have been *permanently cured*. So proof-positive am I of its power to cure, I will send *FREE* to anyone afflicted, THREE BOTTLES of my Newly Discovered Remedies, upon receipt of Express and Postoffice address. Always sincerely yours,

T. A. SLOCUM, M.C., 183 Pearl St., New York.

When writing the Doctor, please mention this paper.

NO CHRISTMAS.

SIMILAR IN MANY RESPECTS.

"While the Chinese have no Chrismas, as Americans understand the term, they have a great mid-December festival, which bears a curious resemblance to the celebration of the nations that honor the birthday of the founder of Christianity," said Wong Chin Foo, the Chinese philosopher, who is trying to convert Chicago to his religion.

"On the 21st of December, as you reckon, all the millions in China, without exception as to rank or wealth, hold a great annual feast, which is near enough in time and similar enough in character to be called a Chinese Christmas.

"Of course, there is no such word as Christmas in our vocabulary. This mid-December feast is called in our tongue the festival of Dun Gee. It is strictly a religious and social observance, and, in this regard, parallels the observance of your Christmas Day. The Chinese people, in celebrating Dun Gee, gather together to render thanks to supreme nature for all the good things of the year that has passed. As the Christians gather in their churches, so the Chinese gather in their joss-houses and join in services of thanks. While the incense is burning before the altar the congregation kneel and murmur silent prayers to the supreme ruler, the giver of all good gifts.

"The custom dates back 2,000 years, is national in its character, and stands third in importance among our festal days.

"While the English Christmas Day would not be complete without the plum pudding, the Americans enjoy their turkey and oysters, the Chinese have a characteristic dish for the feast of Dun Gee. It is part of the religious observance and is consecrated by presentation to the joss before it is partaken of by the worshipers. It is a very peculiar preparation, a sort of pudding, the ingredients of which are selected from all the cereals raised in China. In it are rice, millet, wheat, oats, barley and maize—Indian corn, as you call it, but China has produced corn for thousands of years, and I believe that your Indian corn first came from China. We have a legend to the effect that in prehistoric times thirteen junks set sail to the eastward from the coast of our kingdom. China was not an empire then, and that while none of the junks ever came back, stories reached home that the navigators had found a great new land, good for agriculture, and of such attractions that China would see these bold adventures no more.

"But to return to our pudding. It is prepared by boiling with sweet dates until it is thoroughly cooked and presents a glutinous mass. Portions of this dish are first offered as a sacrifice to the joss, and the remainder forms the dish of honor at the feast of Dun Gee. It is eaten with sugar, and is considered a great treat aside from its importance in a symbolic sense.

"While the Chinese children have no patron saint, such as Santa Claus, they have their part in the feast of Dun Gee. It is looked forward to by the children as a holiday given over to enjoyment. They do not attend school on that day, but spend it in frolic and play, and are given presents of candy and nuts.

"Religious services are held between 3 and 4 o'clock in the afternoon. In the evening the women and children attend parties, and the occasion is one of great social enjoyment. In this regard, you will observe, the festival of Dun Gee, is again parallel, in a certain degree, to that of Christmas.

"The feast was founded to celebrate the close of the year, and is really a festival of thanks to our ruling providence for the prolongation of life, the happiness that has been granted during the year just ended, and all the gifts that have been granted in the way of material prosperity.

"The feast resembles Christmas in that it is nearly coincidental in time; it is a religious observance; it is also a time of social reunion; because it has a dish peculiar to itself and because it is eminently a day upon which the children are allowed especial privileges and enjoyments."

THE POLYCHROME BIBLE.

Accepted Version Declared To Be Full of Errors.

Liberals, Spiritualists and church people will be interested to know that Prof. J. Welhausen, of Gottingen University, Germany, is translating the Book of Psalms for the great Polychrome Edition of the Bible. Prof. Welhausen is the leading Hebrew scholar of Europe. He is one of forty famous professors of Semitic literature who have undertaken the great task of translating the Bible into English without fear or favor, taking advantage of all recent discoveries and paying no regard to former translations or revisions. Their aim is to render the Hebrew into its exact equivalent in English.

In pursuance of this line of action, Prof. Welhausen announces, he has discovered that the accepted English version of the Book of Psalms is full of errors. In consequence, the Psalms have for centuries been misunderstood—false renderings having been accepted as "God's Holy Word," by the religious world. The people called Christians will still continue to cling to and revere the King James version, without doubt; such is the power of habit and superstition combined that it is hard indeed to break the fetters they have learned to love and worship. They will still hold fast as a most precious treasure the old book, with all its crudities, errors and mistranslations. Line by line, word by word, it has been to them, in their belief, the veritable "Word of God," and such, no doubt, for centuries to come, it will still continue to be—although scholarship has demonstrated its gross imperfections.

The old Bible has been and still remains a veritable fetich—reverence for it has become fetich worship.

X-RAY.

VERY SIGNIFICANT.

The Progressive Thinker leads. It publishes more reading matter than any other dollar Spiritualist paper on this green earth. It was the only Spiritualist paper that had enterprise enough to publish President Barrett's address before the National Convention at Washington. It covered three pages of the paper. It now proposes to send out 1,000,000 copies of the paper containing his address.

Read the announcement on fifth page, headed "Fifteen Cents," for particulars.

MARRIED.

In Cleveland, Ohio, on January 3rd, Mrs. Elizabeth J. Ulrich was married at her home, No. 59 Vine street, to Mr. James Knight, a veteran Spiritualist, and officer in a leading spiritual society there.

The Lombards were originally the Langobardi or Long-beards. They migrated into Italy from Northern Prussia.

The Arabs claim that they are directly descended from Ishmael, the son of Abraham and Hagar, born 1810 B. C.

FIFTY YEARS IN THE *CHURCH OF ROME.*

A Remarkable Book.

This is a remarkable work by FATHER CHINIQUY. It exposes even to the minutest details the corruption that exists in the Church of Rome. It is a work of 832 pages, and should be read as a matter of history by every Spiritualist. The following is a partial list of the table of contents:

CHAPTER I. The Bible and the Priest of Rome.
CHAPTER II. My first School-days at St. Thomas—The Monk and Celibacy.
CHAPTER III. The Confession of Children.
CHAPTER IV. The Shepherd whipped by his Sheep.
CHAPTER V. The Priest, Purgatory, and the poor Widow's Cow.
CHAPTER VI. Festivities in a Parsonage.
CHAPTER VII. Preparation for the First Communion—Initiation to Idolatry.
CHAPTER VIII. The First Communion.
CHAPTER IX. Intellectual Education in the Roman Catholic College.
CHAPTER X. Moral and R[illegible] in the Roman Catholic Co[illegible]
CHAPTER XI. Protestant Children in the Convents and Nunneries of Rome.
CHAPTER XII. Rome and Education—Why does the Church of Rome hate the Common Schools of the United States, and want to destroy them?—Why does she object to the reading of the Bible in the Schools?
CHAPTER XIII. Theology of the Church of Rome: its Anti-Social and Anti-Christian Character.
CHAPTER XIV. The Vow of Celibacy.
CHAPTER XV. The Impurities of the Theology of Rome.
CHAPTER XVI. The Priest of Rome and the Holy Fathers; or, how I swore to give up the Word of God to follow the word of Men.
CHAPTER XVII. The Roman Catholic Priesthood, or Ancient and Modern Idolatry.
CHAPTER XVIII. Nine Consequences of the Dogma of Transubstantiation—The old Paganism under a Christian name.
CHAPTER XIX. Vicarage, and Life at St. Charles, Rivierre Boyer.
CHAPTER XX. Papineau and the Patriots in 1833—The burning of "Le Canadien" by the Curate of St. Charles.
CHAPTER XXI. Grand Dinner of the Priests—The Maniac Sister of Rev. Mr. Perras.
CHAPTER XXII. I am appointed Vicar of the Curate of Charlesbourgh—The Piety, Lives and Deaths of Fathers Bedard and Perras.
CHAPTER XXIII. The Cholera Morbus of 1834—Admirable courage and self-denial of the Priests of Rome during the epidemic.
CHAPTER XXIV. I am named a Vicar of St. Roch, Quebec City—The Rev. Mr. Tetu—Tertullian—General Cargo—The Seal Skins.
CHAPTER XXV. Simony—Strange and sacrilegious traffic in the so-called Body and Blood of Christ—Enormous sums of Money made by the sale of Masses—The Society of Three Masses abolished and the Society of one Mass established.
CHAPTER XXVI. Continuation of the trade in Masses.
CHAPTER XXVII. Quebec Marine Hospital—The first time I carried the "Bon Dieu" (the wafer god) in my vest pocket—The Grand Oyster Soiree at Mr. Buteau's—The Rev. L. Parent and the "Bon Dieu" at the Oyster Soiree.

We have not space in this notice of Father Chiniquy's work to give the heads of all the Chapters. Those omitted are of especial value. The following, however, are of thrilling interest:

CHAPTER LIII. The Immaculate Conception of the Virgin Mary.
CHAPTER LIV. The Abomination of Auricular Confession.
CHAPTER LV. The Ecclesiastical Retreat—Conduct of the Priests—The Bishop Forbids Me to Distribute the Bible.
CHAPTER LVI. Public Acts of Simony—Thefts and Brigandage of Bishop O'Regan—General Cry of Indignation—I determine to resist him to his face—He employs Mr. Spink again to send me to Gaol, and he fails—Drags me as a Prisoner to Urbana in the Spring of 1856 and fails again—Abraham Lincoln defends me—My dear Bible becomes more than ever my Light and my Counselor.
CHAPTER LVII. Bishop O'Regan sells the Parsonage of the French Canadians of Chicago, pockets the money, and turns them out when they come to complain—He determines to turn me out of my Colony and send me to Kahokia—He forgets it next day and publishes that he has interdicted me—My People send a Deputation to the Bishop—His Answers—The Sham Excommunication by three drunken Priests.
CHAPTER LVIII. Address from my People, asking me to remain—I am again dragged as a prisoner by the sheriff to Urbana—Abraham Lincoln's anxiety about the issue of the Prosecution—My Distress—The Rescue—Miss Philomena Moffat sent by God to save me—Le Belle's Confession and Distress—My Innocence acknowledged—Noble Words and Conduct of Abraham Lincoln—The Oath of Miss Philomena Moffat.
CHAPTER LIX. A moment of Interruption in the Thread of my "Fifty Years in the Church of Rome," to see how my sad Previsions about my defender, Abraham Lincoln, were to be realized—Rome the Implacable Enemy of the United States.
CHAPTER LX. The Fundamental Principles of the Constitution of the United States drawn from the Gospel of Christ—My first visit to Abraham Lincoln to warn him of the Plots I knew against his Life—The Priests circulate the news that Lincoln was born in the Church of Rome—Letter of the Pope to Jeff Davis—My last visit to the President—His admirable reference to Moses—His willingness to die for his Nation's Sake.
CHAPTER LXI. Abraham Lincoln a true man of God, and a true Disciple of the Gospel—The Assassination by Booth—The tool of the Priests—John Surratt's house—The Rendezvous and Dwelling Place of the Priests—John Surratt Secreted by the Priests after the murder of Lincoln—The Assassination of Lincoln known and published in the town three hours before its occurrence.
CHAPTER LXII. Deputation of two Priests sent by the People and the Bishops of Canada to persuade us to submit to the will of the Bishop—The Deputies acknowledge publicly that the Bishop is wrong and that we are right—For peace sake, I consent to withdraw from the contest on certain conditions accepted by the Deputies—One of the Deputies turns false to his promise, and betrays us, to be put at the head of my Colony—My last Interview with him and Mr. Brassard.
CHAPTER LXIII. Mr. Desaulnier is named Vicar General of Chicago to crush us—Our People more united than ever to defend their rights—Letters of the Bishops of Montreal against me, and my answer—Mr. Brassard forced, against his conscience, to condemn us—My answer to Mr. Brassard—He writes to beg my pardon.
CHAPTER LXIV. I write to the Pope Pius IX, and to Napoleon, Emperor of France, and send them the Legal and Public Documents proving the bad conduct of Bishop O'Regan—Grand Vicar Dunn sent to tell me of my victory at Rome, and the end of our trouble—I go to Dubuque to offer my submission to the Bishop—The peace sealed and publicly proclaimed by Grand Vicar Dunn the 28th of March, 1858.
CHAPTER LXV. Excellent testimonial from my Bishop—My Retreat—Grand Vicar Saurin and his assistant, Rev. M. Granger—Grand Vicar Dunn writes me about the new storm prepared by the Jesuits—Vision—Christ offers Himself as a Gift—I am forgiven, rich, happy and saved—Back to my people.
CHAPTER LXVI. The Solemn Responsibilities of my New Position—We give up the name of Roman Catholic to call ourselves Christian Catholics—Dismay of the Roman Catholic Bishops—My Lord Duggan, Coadjutor of St. Louis, hurried to Chicago—He comes to St. Anne to persuade the People to submit to his Authority—He is ignominiously turned out, and runs away in the midst of the Cries of the People.
CHAPTER LXVII. Bird's-eye View of the Principal Events from my Conversion to this day—My Narrow Escapes—The end of the Voyage through the Desert to the Promised Land.

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On Roscoe Conkling. Delivered before the New York Legislature, May 9, 1888. Price, 4 cents.

THE RIGHTS OF MAN.

By Thomas Paine. Parts I and II, Being an answer to Mr. Burke's attack upon the French Revolution. Post 8vo., 279 pages. Paper, 30 cents; cloth, 50 cents.

"SOUL'S LIGHT."

Dr. Baraduc's Own Explanation of the Mysterious Forces He Photographs.

ARE WE ON THE EVE OF MARVELOUS DISCOVERIES TOUCHING THE VITAL PRINCIPLE?—CENTER OF LUMINOUS FORCE.

As set forth by the New York Herald, Dr. Hippolite Baraduc, of Paris, has just sent to a friend in this country a copy of a short pamphlet embodying his very latest statistics in "Thought Photography." The following in a translation:

"The subject matter of this pamphlet is the photographic expression of a man's thought, made without sunlight or electricity or contact of any material kind. In a word, these impressions are subjective, are man's own personal vibrations, are what one might call his life's light—the light of his breathing soul. I have in all two hundred of these impressions, produced in the dark.

"I have devoted some four hundred plates, all told, to researches relative to my book on 'The Living Soul!—Her Movements and Her Lights.' Of these I have lost in the neighborhood of two hundred in one way or another, mostly in my efforts to perfect myself in the technique of photography. I have some two hundred perfect plates. Of this number twenty show the vital force with a 'curved basket handle, or horn,' to it. Of these twenty plates one was made by an abbe, two by physicians, three by ladies and two by children.

"I insist upon the value of my discoveries from two points of view.

"First, by reason of the images on the plates resulting from a force emanating from us or relative to our own proper vitality. That is to say, they are pictures of that invisible light which is intimately connected with the movements of our living souls. I say 'living soul,' because the words 'life,' 'soul,' 'love,' 'spirit' and 'light' have been always and absolutely synonymous. Neither heat nor electricity (which has a photographic imprint of its own) produces this same effect upon such sensitized plates as I have employed.

"We therefore find ourselves in the presence of forces supra-mechanical, spontaneous, entirely outside of and beyond all known modes of the exhibition of motion and energy.

"I am therefore fully justified in stating, as a logical consequence, that I have discovered a human, invisible light, differing altogether from all the different forms of physical energy, and also differing from the cathode rays discovered by Professor Roentgen.

CENTERS OF LUMINOUS FORCE.

"These Roentgen rays have their point of origin in an electric centre existing in the Crookes tube, whereas my distinct photographic impressions have their origin in human life itself.

"Our souls must therefore be considered as centres of luminous force, owing their existence partly to the attraction and partly to the repulsion of special and potent forces bred of the invisible cosmos. I call attraction 'aspiration' and repulsion 'expiration.' These two conditions together make up the atmosphere which flows around our cutaneous surfaces—the outside of our bodies.

"I have thirty photographs of 'aspiration,' which is that part of this circumambient force which we suck in, and I have forty photographs of 'expiration,' which is that part which we contribute from our within to the invisible without.

"Together they form the fluid or respiration of the soul of man, and they each present their specific imprint. Both these imprints differ from each other and from the imprints of all the known forms of physical force.

"Sensitized photographic films are therefore not only affected specifically by the sun and by electric shocks, but also by the 'gush' of the soul itself. Thus affected, they reveal to us the vibrations of that fluid atmosphere of us with which we live and from which we recruit our vital powers in actual soul respirations. These are just as actual as inspiration and expiration of air, just as actual as the absorption and rejection by our bodies of the solid and liquid constituents of our planet.

"In the second place, I wish to draw attention to my explanation of the peculiar appearances of these photographs. When we float in the depths and shallows of our being we suck in from about us, attract breath in certain ellipse-shaped bits of the cosmos, which are in power and fineness en rapport with that which we call our condition of soul, thick and opaque or transparent and gauzy, and we expel from us into this same cosmos emanations more or less gross or subtle corresponding with or following an analogous vibratory condition of soul.

"We find, therefore, outside of and distinct from ourselves, under certain conditions produced by accident or created by environment, a zone, so to speak, a fluid atmosphere of aspiration and expiration which stands out in strong contrast—the us and the **not us**. This is the crucial point.

A TRINITY IN MAN.

"In more than two thousand instances my system of biometry has shown me this zone by its movement set up without physical contact and at a distance. The photograph has demonstrated the fact to me by its fixed picture. A sensitized film has permitted me to register the invisible light by its visible effect, exhibited in the picture—a permanent proof of this zone of respiration; this fluid atmosphere in which man bathes.

"We are not, then, separate from the cosmos, but over and above and outside of solar light, of heat, of electricity and of more or less rarefied air; we are surrounded by other forces which we breathe in and out, just as we inspire and expire air.

"My theory, founded on my facts, therefore, leads me to suggest a trinity in man—the body, the soul (light of life) and the spirit.

"The vibrations of this life soul in us give rise to attraction or repulsion cosmosward. Biometry registers this movement, and its light effect is varied according to the photograph, which, though shy and uncertain, is a truthful picture of the phenomena which it reveals.

"In conclusion, the discovery which I have made shows:

"First—The description of the vital cosmic force under the guise of the ellipitoid basket handles characteristic of the disturbances of ether.

"Second—The vital force of me penetrates and permeates the vital force of the cosmos.

"Third—The human soul contracts and expands as a result of its respiratory movements. It gives rise, around itself as a center, to a special respiratory zone, a peculiarly personal atmosphere, its own fluid habitat.

"The written demonstration of this luminous zone, of this photoplastic life, proves that the essence of me, my soul, is not only motion, but also light; that it moves and shines. To this truth may

Continued on page eight.)

MATERIALIZATION.

"Seek, and Ye Shall Find."

Philosophic Expression of Some Weighty Truths.

Nothing worth having in this world has ever been attained without earnest seeking; not a casual looking, but "seeking" in all the weighty meaning of the thought this word conveys.

In this writing I have no quarrel with the one who says there is no such thing as materialization. With such an one I have sympathy and would reach out the helping hand, as I agreed with him fully during ten long years of "looking" into spiritual phenomena. But in four years of most earnest seeking I have seen more than one thousand genuine materialized forms.

Very many times I have seen one I knew and loved dearly when she was in the body, materialize from the floor and build her body before my eyes. Dozens of times we have clasped arms, talked of old times, and looked in one another's faces. An hundred times have I taken her hands and held them in mine as she slowly sank down and went, as she came, into the unseen, at my feet. So I know what others may "doubt" or "believe," as they have little or more light.

With the higher guides I have talked over this phase of the phenomena many times and their teaching is, I know, truth. They invariably tell me that the material of which the materialized body is built, must be gathered from the people in the circle. The clothing also is generally taken from that of the people in the circle, but the vital force is that of the medium. Sometimes the material for both the form and the vital force are taken from the medium, but always is the vital force so taken. In those rare cases, where the spirit materializing and that of the medium are soul-mates, the medium need not, and seldom does, go into the trance state; but in all other cases the medium is "under control," not necessarily entranced.

The man who is most cultivated intellectually may be the most ignorant one in spiritual matters and he will be the most earnest in his denial of the charge of ignorance in himself. He it is who most often will be in person or by proxy the "grabber." The grabber is the one so densely ignorant of spiritual law that he believes he can "expose" the medium by grabbing and holding the materialized form.

How many dozens of mediums have been exposed by the grabber! In many cases he has seen the form build up from the floor outside of the cabinet and come directly from that point to some one in the circle. Just then he has made his famous grab, and has a strong grip on the hands or arms of the form he has just seen materialize. A tremor thrills the form and he finds he has the medium in his grasp and the medium is "exposed."

If the grabber would allow himself two minutes of honest thought, he could, maybe, get a ray or two of the truth to penetrate his spiritual darkness at this juncture.

The vital force of the grabbed form belongs to the medium, and at all hazards this must be returned or the physical death of the medium is a certainty. The materialized form is fast in the grasp of personified ignorance, and if the materializing spirit allows the form to dissipate into its elements while in the grasp of the grabber, the vital force of the medium must also be dissipated at the same time. The physical life of the medium must not be sacrificed, and the invariable course of the guides in these cases is to call the body of the medium to the vital force. So through all time and under all circumstances the grabber will find the medium in his grasp, and each time the grabber will cry "exposed," and the ignorant public will say "of course."

Personally I know well four spirits to whom loving friends, in the body, have given garments such as we wear, and I have seen these materialized and dematerialized with the form over and over again. I have also seen the form dematerialize and leave the garment on the floor in full view. It is true also that these garments and the love that gives them carry a strength that makes these spirits come much stronger than others, in the material. Such a garment, left behind in the hands of a grabber, would be to him proof positive of fraud of the grossest kind.

It is a fact that the mediums themselves are to blame for nearly all their troubles suffered at the hands of ignorant sitters. One medium, through whom excellent materializations come, always tells her circle among other things, "the guides have the privilege of using me for impersonation or transfiguration if they so desire, and if you are in doubt as to whether the form coming to you is materialization, impersonation or transfiguration, ask the guides and they will always answer you truthfully." She is the only one of all the materializing mediums I know who gives eyen that much of an explanation of the possible phenomena.

Then again, mediums allow almost any one who will pay to sit in their materializing circles. These circles are for the very highest phase of physical phenomena, and are no more fit for the participation of the spiritually uneducated than is strong meat for infants. The higher guides state unequivocally that under no circumstances should any person, who has not become well acquainted with all the lesser phenomena, be allowed to sit in a materializing circle, and that in the infringing of this rule is always a case of pearl-throwing to swine. "Fools rush in where angels fear to tread," more often in spiritual circles than in any other place I know of.

Down deep in the soul of every human being is the desire for something better and higher than has yet come to him. Books are somewhat expensive and people of his acquaintance tell him spiritism is all a fraud. Therefore he will not read and thus inform himself somewhat in the only phenomena that prove the continuity of life. It is easier to pay a dollar and sit in a materializing circle, and once in the circle, with forms materializing about him, he cannot see why the great question of spirit identity should not be settled then and there. He cannot understand why the quivering voice, that tells him at her first coming it is his mother's, should not be as strong and why she should not show her face as fully as when she last clasped him to her heart in the flesh. To me now it is always a wonder how the dear ones on the better side of life can demonstrate at all in this way. In every circle there are from one to ten people who do not care whether any one else gets a thing, so long as they get demonstration. These people lose sight entirely of the divine law of love for the neighbor. Their selfish impulses rule and they not only ruin the demonstrations for others in the circle, but do not get for themselves a tithe of what would be theirs if they became unselfish.

Another force for evil in all circles is the investigator. At a mental tension, determined to let nothing escape, critical (in ignorance always, but) to a de-

(Continued on page eight.)

NEW YEAR THOUGHTS.

The Grand Mission of Spiritualism.

Spiritism—Spiritualism—Spirituality—Spiritual Life.

There never was a time when spirit did not exist, but time was when it was little understood. When Christendom was in a death-struggle between sacerdotalism and materialism, spirit began to manifest itself to the senses by the raps at Hydesville, N. Y., and we may say, with the Hebrew bard who sang as if in anticipation of this event: "Out of the mouth of babes and sucklings thou hast ordained strength."

This was the advent of Modern Spiritualism, so-called, but, as I think, more properly, by some, called spiritism.

Spiritualism implies spirituality, which does not always accompany spiritism. To be a Spiritualist is to live a spiritual life.

In the elucidation of this part of our subject we will quote from a paper in the Arena for December, by our favorite contemporary, Lilian Whiting, who, as Editor Flower of the Arena, says, "gives to her work the luminosity of a strong, loving faith."

Miss Whiting says: "The life of the spirit is not to be considered as merely identical with devotional attitudes or with religious exercises. It is a life, not a litany; a conviction deeper than a creed. It is joy, peace and love. Can a man or a woman in hard, sad, or exacting conditions live the life of joy, peace, and love? Here we face our problem."

Miss Whiting then speaks of the work of providing for the body and other necessary duties which belong to a busy, useful life, and asks: "How is one to lift up one's heart and live the life of the spirit?" She answers her own question in part as follows:

"Right thinking makes right living, and a true conception of the nature and purposes of existence determines the processes of thought.

"The first truth to realize is that we are, here and now, spiritual beings living in a spiritual world governed by spiritual laws. Man is primarily a spiritual being, and only secondarily a physical being. There can be little question that the higher self, one's own self, dwells perpetually in the unseen and a more direct communion with the divine forces. To the degree in which we can realize this higher self, and establish an identity with it, to that degree can we manifest its power on the physical plane of life.

"So to live is richness of life; so to live is to find perpetual joy, peace and love; it is to radiate happiness, and happiness is the normal condition of the spirit, as health is the normal condition of the body. The life of the spirit is love and peace—the life of radiant energy and abounding joy."

Spiritualism is best determined by its fruits—its effect on society. A Spiritualist could not be guilty of any of the inhumanities which lie at the root of the unrest of the present time. All who are guilty in that respect are spiritually sick and have not "joy and peace."

When the millions advocating Spiritualism combine their force and make it felt on the money aristocracy and help to establish a just and equitable distribution of wealth, then we will have proof of their spirituality and virtue.

There are private examples of spiritual heroism worthy of all praise. Plain people unknown to fame, with environment beyond the power of ordinary mortals to change, yet by spiritual power have been transformed into joy and happiness. But we want more than that.

The common people heard the Saviour gladly, but the rich young man "went away very sorrowful" when he heard that he must divide his earthly treasures with the poor in order to have treasure in heaven, "for he had great possessions." Yet he was not like our millionaires who monopolize land and trade, taking advantage of every facility conceded to them by society in the way of business organization, improved machinery, etc., which poor men cannot do, but they can; and it is tolerated because it conserves, in a sense, the interests of society and civilization. But, that the divine side is a blank, is seen in the fact that while they are getting richer and farther from the kingdom of heaven, the poor are getting poorer and more dependent, if not more numerous.

But you ask what can we do with an aristocracy so strongly entrenched? I will give my opinion.

The rich must be saved as well as the poor. Jesus gave, as a proof of his Christship, that "the poor have the gospel preached unto them." Show your superiority in saving both poor and rich and making them one fraternal brotherhood.

In that excellent book, "The Next World Interviewed," Judge Edmonds, the spirit editor, says: "I am sorry to say that Vanderbilt's religious impressions were not well grounded. Nourished in the hotbed of a sickroom, they had but a mushroom existence and have already come to an untimely end. He was heard to swear soon after his arrival, and curse his minister for not giving him a truer idea of heaven. Three days ago I spoke to you of his arrival in spirit-life; he is back to earth already, seeking to undo his will and add new bequests—is beginning to realize that death is not that quiet rest in the arms of a crucified Redeemer which from the teachings that were given him in his hours of weakness, he supposed it to be."

Teach the Vanderbilts of the world the sin and ruinous consequences of accumulating and hoarding up the wealth that should be used for the good of others. Show them that their own happiness in both this world and the next depends on their obedience to the law of justice and reciprocity, and give them the proof of it which you have.

This is the mission of Spiritualism. It must permeate, like the little leaven, the lump of society, till the whole is leavened, and spiritualized. Then there shall be joy, peace and happiness, not to the individual alone, but to the community at large, and the world will be a heaven where all shall be happy.

This is the mission of Spiritualism which all other social compacts have failed to accomplish, and can only be done by bringing every passion and appetite under spiritual control.

The poet well said:

"This world is full of beauty
As other worlds above,
And if we did our duty
It might be full of love."

R. NEELY.

ONE MILLION! ONE MILLION!

We want to reach 1,000,000 new readers. We want to illuminate the minds of those Spiritualists who take no Spiritualist paper. We will send all new subscribers The Progressive Thinker three months for fifteen cents. Read the article on fifth page headed "Fifteen Cents." It will give full particulars.

ANIMAL SPIRITS.

Do They Survive the Disintegration of the Material Form?

Dr. Peebles et al. vs. 10,000 Intelligent Spiritualists, Trance Mediums, Etc.

Several weeks ago I wrote an article for The Progressive Thinker on the existence of animals in the spirit spheres, citing three or four personal experiences, any one of which, to my method of reasoning, constitutes incontrovertible proof that animals do survive the change called death. And now comes Dr. Peebles, in a later number of The Progressive Thinker and attempts to prove the negative without producing competent evidence.

When the good Doctor asserts that he has "never known a scholarly, representative Spiritualist to affirm any such irrational, unphilosophical position," he flatly contradicts his own statements, for within the past eighteen months he has referred to the undersigned, in his writings for the spiritualistic press, as "scholarly," and in those same articles he has highly eulogized the eruditeness and intelligence of many platform mediums and lecturers whom I know to be firm believers—through their own experiences—in the doctrine that animals have their place in the economy of the spiritual spheres. The only proofs he advances would upset his own doctrines of the immortality of the soul of man.

It seems to be the Doctor's great fear that "serpents will sting," "fleas bite," etc., "over there," and he asks how we know they will not? A motto at the mast-head of his Temple of Health was: "The Spirit Is Never Sick." If the spirit is not flesh and blood; if it is never sick; if it cannot be injured or mutilated; if the "corruptible shall put on incorruption," then how can a spirit feel the sting of a serpent or the bite of a flea?

We chance to know something about the conditions under which the questions were put to W. J. Colville and J. J. Morse by the venerable Doctor. These gentlemen were guests of his and were aware of the controversy between the Doctor and myself upon the subject. While they were under "influence" the Doctor put his questions, at the same time placing himself in such a positive condition that his own spirit framed and compelled the answer through mental suggestion. I have had many conversations with Mr. Colville and find his convictions upon the subject quite in harmony with my own, and I have read some of Mr. Morse's lectures in which he assumed the existence of animals in the spirit spheres. However, I have the proofs in my own experience and though all the writers in our ranks were to turn upon me, I would not yield my point. Captain Geo. W. Walrond, author of "A Practical Guide to Spiritualism," an erudite gentleman, an excellent psychic lecturer and a fine clairvoyant, has had some remarkable personal experience which proves to him conclusively that animals do not perish with the body.

It is possible and quite probable that animals do not reach the higher spiritual spheres; hence spirits may return who have never seen them. If two spirits from our earth were to communicate with the inhabitants of Mars—one a former inhabitant of the West Indies, and another a denizen of the frozen North—and one should tell of the polar bear, the fields of snow and ice and the general barrenness of the country, and the other was to say he had seen no such thing, but bananas, tropical flowers, birds, fruits and plants, both would be right, though apparently contradicting each other.

I fear the good Doctor has been sailing these forty years in an orthodox ship on the great fathomless sea of spiritual truth without taking the trouble to explore its hidden resources, its coral reefs, and its hidden pearls. Excepting at intervals when the power of the spirit is upon him, he still seems to be psychologized by some materialistic orthodox spirit, but it is to be hoped that the recreation contingent upon his third trip around the world will completely relieve him of the obsession.

According to the philosophy I have received from the higher intelligences, the soul of man passes through the mineral, vegetable, and animal kingdoms, and ends its evolution in man, or the spirit which evolves through him. This theory was recently explained to me in a lecture dictated by these intelligences, and delivered by me at LaFayette hall, San Diego, the subject being: "The Origin of Worlds and the Evolution of Man." If The Progressive Thinker can give it space, I may send it for publication therein at some future date.

ERNEST S. GREEN.

RINES ON SPIRITUALIST PAPERS AND BOOKS.

To the Editor:—I am only an investigator, and yet I find The Progresive Thinker intensely interesting. How Spiritualists can get along without such a paper is more than I can understand and yet there are some quite ancient Spiritualists in your ranks who do not consider a Spiritual paper of any benefit. Last Sunday morning, January 12, I attended services at the K. of P. Hall, 909 Market street, San Francisco, of which society Dr. Rines is the president. In the course of the service, the good doctor gave a short address, in which he said he never read spiritual papers or spiritual books, as he believed that what the spirits revealed to one, they could reveal to all, hence spiritual papers and books were useless.

JOSEPH M. CLUNE.

San Jose, Cal.

The above letter illustrates one remarkable phase of Spiritualism. This Dr. Rines is the one who withdrew from the National Association. We presume that he would be of great benefit to his society if he would retire from it and devote himself exclusively to some secular pursuit. Any Spiritualist who is so weak in mind that he believes that what the spirits can reveal through one person, they can to all, is to be pitied, and not censured. He simply lacks brain force. He is unable to think correctly. He would not have made a dunce of himself by such an assertion if he had the capability of reasoning to any great extent.

Spiritualism has been afflicted and cursed with men of such mental caliber. They are destitute of practical common sense, yet occupy positions of leaders; and such leaders!

Well, what can the prominent thoughtful Spiritualists do in such a case? Nothing. When the common people learn some sense they will relegate such a man to his proper position, and his voice will not be heard in public.

"Mahomet, His Birth, Character and Doctrin." By Edward Gibbons. This is No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. Price, 25 cents. For sale at this office.

CALIFORNIA NEWS.

Many Items of Interest Are Noted

To the Editor:—The interest in things spiritual has been revived in this city by the return of Mrs. Maude L. Freitag, the young ballot test-medium, whose first appearance here aroused such enthusiasm during the meetings held in September last under the auspices of the California State Spiritualists' Association.

Mrs Freitag was re-engaged by the officers of the State Association, and is here for two months, giving her wonderful platform tests every Sunday evening in Scottish Hall.

The phase of mediumship possessed by Mrs. Freitag is quite similar to that of Mrs. Ada Foye, who is located in your own city. The raps are loud, and distinctly heard, names and relationships are readily given, questions read and answered, clairvoyant descriptions and clairaudient messages follow in rapid succession while Mrs Freitag is upon the platform. The greatest enthusiasm prevails as one skeptic after another is confounded and converted. A brilliant future of usefulness and success awaits this—the youngest and best of our present platform mediums.

Amongst the local mediums who keep to the front in public work may be mentioned, Madam Young, who has recently fitted up a neat little hall at 418 McAllister street, where her own meetings are held and also those of the Ladies' Aid Society. Mrs. E. J. Meyers conducts meetings at her own hall, and Katie Heussman also holds public meetings, while Mrs. Hendee-Rogers, Mrs. Shriner, Mrs. Eggert-Aitkin, and Clara Mayo-Steers hold Sunday evening seances at their own homes. Dr. Rines conducts the meetings of his society as usual, and Mrs. Fleming still presides over those of the Progressive Spiritual Church.

The leading society of the city—The Society of Progressive Spiritualists—is taking a vacation this winter while the State Association is in the field. The Children Lyceum is flourishing under the management of those veteran workers, Mr. and Mrs. C. H. Wadsworth and W. T. Jones.

Edward K. Earle has just closed a series of most wonderful slate-writing seances, which he has been holding Sunday evenings in Scottish Hall, before large and interested audiences, and has gone to Los Angeles, where he is engaged by the Harmonial Spiritualists for the month of January.

John Slater has been astonishing Spiritualists and unbelievers in Los Angeles and San Diego during the winter thus far, but expects soon to revisit England. As two great lights—Earle and Slater—leave us, we are compensated by the return of Mrs. J. J. Whitney, who has been doing such excellent work in Boston, and also Doctor Schlesinger, who has returned from an extended tour in the Northwest and Kansas, where he has made hundreds of converts, and healed the afflicted. These two popular platform mediums expect to remain at home during the remainder of the winter, and it is hoped by their many friends that they may be induced to engage in public work during their stay.

Madame Montague, a brilliant and talented speaker is at the front of things spiritual in Oakland.

Mr. and Mrs Lillie, the noted Eastern workers, are meeting with cordial receptions at each point they visit. San Diego, Los Angeles, and now Santa Barbara has been favored with their ministrations and it is hoped that San Francisco will not be overlooked or passed by.

Dr. N. F. Ravlin has found a field of labor in San Diego, where he is much appreciated.

Mrs. Sarah Seal is engaged as speaker for the San Jose Society and is doing good work.

Elsie Reynolds, the materializing medium has been holding some remarkable seances in San Diego at the rooms of Dr. Ravlin, which have given great satisfaction, and are declared to have been held under the strictest conditions.

Fred Evans, the slate-writer, has been creating quite a sensation in Sacramento and awakened some of the sleepy Spiritualists of that city; but like all the others has gravitated to that Mecca of mediums—Los Angeles—where he is at present entertaining the Harmonials.

Mrs. Griffin, an excellent platform medium, has returned from San Jose and located here permanently.

The philosophy of Spiritualism is in the background, while the phenomena take a back seat. SCRATCHUM.

San Francisco, Cal.

BEAUTIFUL ISLE OF THE SOUL

O, wonderous isle where soft echoes stray
Deep in the soul evermore.
Like crystal streams that shimmer and play
From mountain and valley in rhythms of May
On Memory's mystical shore.

How the years go drifting like the deep waters flow
While the days lie soft between,
And oft we recall wherever we go,
Loved faces and scenes of the long, long ago,
When life was sunny and green.

And this musical isle, sun-lit and fair,
Holds ever a sacred control,
And we gather fondly our loved ones there
Radiant in form and free from care,
In the beautiful isle of the soul.

O, remembered and dear be the blessed isle,
In our heart's affection for aye.
When the evening descends with its radiant smile
And our eyes shall close in dreamland awhile,
To wake in an infinite day.

BISHOP A. BEALS.

Summerland, Cal.

A STRONG ENDORSEMENT.

I have given up the other spiritual papers as they were an extra expense; The Progressive Thinker covers the whole ground, and really so much better, that I had no desire to read the others after they came. Tuesday morning I always look for my paper, and read a good share of it before I eat my breakfast. My wife often says she thinks I would rather read The Progressive Thinker than eat. I tell her that the paper contains food for the mind, and when the mind is well fed and in a healthy condition, the body otherwise can take pretty good care of itself. My friends often say that such and such an article is good this week in The Progressive Thinker. I tell them the paper is like a good, sound nut—chockfull of delicious meat, and I read it, commencing with the first article on the first age, and never ending until I have gone through every page, advertisements and all. I thank you for publishing such a good paper at so reasonable a price. THOS. E. ADDY.

Aurora. Ill.

How is your liver? If torpid, dribn Golden Laxattve Coffee. 50 cents by mail. Golden Laxative Coffee Co., Ayer Mass. 373

A SWEET COMFORT.

It Is Found in Genuine Materialization.

To the Editor:—I have been reading my last "Progressive Thinker," and believe it to be one of your very best issues. W. H. Bach makes timely suggestions in regard to holding Semi-Centennial Jubilee at Rochester, N. Y. I wish every one in the United States who claims to be a Spiritualist or a medium would take this into serious consideration and help to put the idea into a tangible shape, as I believe all who are interested in our beautiful religion, whether on this continent or not, will act with us and take pride in making it a success, and one worthy of the religion that is the truest and best ever given to earth's inhabitants—making us to know beyond the shadow of a doubt that we do live and love and progress when we lay aside the physical body.

Let us act at once; be of one mind, and success will crown all our efforts. I live where I stand alone and have to bear the shafts of persecution, because of ignorance and superstition, but I have never yet denied the knowledge of our ability to demonstrate under favorable circumstances, that we continue fully alive after death, as human beings, with all our peculiarities of temper and disposition, all our loves and hates, and ability to do good or evil, as we desire; if we can only get a medium through whom we can communicate or control for that purpose.

I remember an experience which came to me many years ago, which is as vivid now as when it occurred and I am positive of its truth, as I was wide awake at the time. It was in summer. As my husband was a postmaster and also a physician, I was many times overworked. At this particular time he was away professionally, and I had more than I was able to do, but reached the end of my labors for the day at 10 o'clock and retired, but not to sleep—I was too exhausted for that, and thought I would die if no help came to me. I did not try to get any assistance, as it seemed to me I could not. My room door stood open.

All at once I saw my eldest brother in the doorway, with a beautiful reassuring smile on his face and a wealth of brotherly affection in his whole demeanor, he rapidly came near me, making passes as he advanced to me; then, when I was fully relieved, with a gentle "good-bye and go to sleep, sis; you are all right"—he appeared to sink through the carpet and I went to sleep and slept well. In the morning I was as well as usual.

My brother was a Presbyterian preacher, passing out of the body October 13, 1844. It was to me a perfect materialization, as he was dressed in the same garments he wore when in the body. This took place in 1866, several hundred miles from where his body lay.

This is but one of many experiences it has been my lot to have, and I am firmly of the opinion that our loved ones are, some of them, ever near us. As one of my friends said to me when I begged, at a materializing seance, for him to take me with him, as I could not remain alone, his answer was: "You are never alone. Because I drop my mantle, and you cannot see me with your physical eyes, it is no indication that I am gone, as I shall go home with you, though to you unseen."

Such assurances are of more value to me than all the wealth of this world, and no amount of persecution can ever make me deny the truth as it has been given to me, and how any one can go and connect themselves with a church, when a cloud arises, is beyond my ability to comprehend. To become popular is with some the way to all happiness; not realizing that to be true to the truths they have gained is far better than gold or popularity. Dear Editor, I rejoice that you are not afraid of becoming unpopular, and may you always be so true and just toward all that when you change your earthly conditions for the spiritual you may be invited to come up higher, having never denied to give the truth to anyone as you saw it. MRS. S. C. TRACY.

MRS. CORA L. V. RICHMOND'S WORK IN CHICAGO.

The Church of the Soul, organized last June (or rather merged from the First Spiritualist Church,) has held its regular meetings at Schiller Theater on Sunday mornings. Mrs. Richmond, its pastor, through whom the church was founded, has officiated every Sunday except one—she being called to Washington to attend the meeting of the Board and the Annual Convention of the N. S. A. The discourses have been of the high order that we ever receive from her inspirers, and the work goes on in a steady stream of enlightenment that promises well for the great spiritual awakening that is upon us.

The Sunday services by no means constitute the whole, or even a moiety of the work of Mrs. Richmond: funerals, christenings, weddings and anniversaries take up her time and ministrations. Only a little over a week ago she was called to Iowa to officiate at a funeral, and immediately returned to go to Michigan City to attend one there; while last Sunday evening a christening service and ordination called her to the extreme southern portion of this city.

Added to this is the Band of Harmony, which has extended its sphere of influence and usefulness by meeting in the three sections of the city alternately, and by adding an afternoon session for the ladies, at which there are very interesting topics discussed and the social feature of the tea-cup and—if Dame Rumor is to be believed—harmless fortune-telling and no end of chat; making those of us who belong to the sterner sex rather envious, as we are only invited to the evening sessions. However, we get a good many spiritual crumbs, even if we are denied the previously served sandwiches and tea.

It is the intention, I understand, to extend the work of the Church of the Soul to many active branches of practical labor, as well as for the promotion of the teachings of spiritual truth. A Young People's Club has been formed for the purpose of mutual improvement, and spiritual study; Mrs. Richmond being occasionally at liberty from other engagements to attend.

Thus are the many branches of local work carried on by the indefatigable labors of our pastor, who also neglects no duty in connection with her official relation to the National Association.

May glad tidings spread from pole to pole.

As our secretary is very busy, I am requested to send this imperfect sketch of the work being done here. Wishing you and your readers a Happy New Year, I am, yours very truly,

A. LAYMAN.

Chicago, Jan. 1st, 1897.

"Mahomet, the Illustrious." By Godfrey Higgins, Esq. (Library of Liberal Classics.) No author was better qualified to write an impartial and honest life of Mahomet than Godfrey Higgins, and this volume is intensely interesting. It should be read in conjunction with Gibbon's work. For sale at this office. Price, 25 cents.

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SATURDAY, JAN. 16, 1897.

COMPLIMENTED AN ATHEIST.

In spite of continued efforts to the contrary, religionists occasionally tell the truth about those they generally falsify. Their province is to make unbelievers abhorrent in public estimation, so their own mothers will disown them. They exhaust their vocabulary of invective when they have pronounced an opponent an Atheist. Indeed, they have taught that this class of anti-believers are the vilest of the vile, without the possibility of a single redeeming trait.

It is not our province to defend those who reject belief in a Supreme being; but it is our duty to tell the truth at all times, and to vindicate the character of those unjustly assailed because of differing religious opinions. We have no more right to place a skeptic in a false position, than we have to place the most intolerant, oppressive or bigoted churchman, or the best of them, in a false position.

Some fifty-four years ago a Miss Jane Kelley, from the State of Maine, set out on a missionary tour to the Indians in Kansas. She was under the patronage of the Baptists. She became acquainted with an educated Indian of the same faith, by the name of Jones. She married him, and finally settled among the Ottawa and Pottawotomie tribes, where is now Ottawa, Kansas. The writer has known of this good woman, now in her 86th year, and her late husband, for more than fifty years. During all this long period she has been a model woman, devoted to her faith, and to the cause which led her in her girlhood to accept life among the Indians for their elevation.

Mrs. Jones was recently interviewed by a reporter for the Kansas City Star, as she was about to leave her magnificent home in Ottawa, to visit the scenes of her childhood, probably never to return to the West. After telling of her rough adventures with "Border Ruffians," who sought to kill her husband, and did burn their home, because of his Free State views, she then tells of the building of their fine mansion which took the place of the one destroyed, costing near $30,000. After describing the fine structure, she goes on to say:

"I recall the man who built it. His name was Damon Higbee, and he was an Atheist. But he built that house on honor, and it stands to-day as good as the hour it was finished. Higbee, although an Atheist, was a remarkably just and generous man. He grew rich. He had his cribs full of corn when there came a bad year, and the poor farmers, and those just starting, were in a bad way. Higbee sold them corn in preference to shipping it, although prices were high. The next year there was a great crop and corn was cheap. But Higbee allowed the farmers to pay him back the corn he had loaned them, bushel for bushel, regardless of price."

Would the saints who claim to inherit the earth, and think they should run its governments, have acted as nobly as did this earnest disbeliever, who rejected every feature of their creeds?

HARD ON THE PREACHERS.

It is lamentable that the clergy will not learn from experience, and abandon their ungodly work, when it is clearly apparent heaven frowns on their doings. The child is taught, as is the man, that God takes cognizance of all our acts. When he can no longer restrain his displeasure, he makes an exhibit of his anger by the destruction of the offender. Christian history is replete with such exhibitions of his wrath, while the Bible says he is a jealous God, not only punishing the offender with death, but following his posterity with curses to the third and fourth generation.

Over at Woodstock, a few miles west of Chicago, Rev. C. B. Wetherell, of the Free Methodists, on New Year's eve, commenced watch-night services. In some manner unknown to us he incurred divine disapprobation. Says the news dispatch:

"He had talked less than five minutes when he suddenly turned deathly pale, threw up his hands and fell across his pulpit unconscious. When carried out of the church he had every appearance of being dead and was believed to be past all medical aid. Physicians labored over him for hours, and several times gave him up as dead, but the powerful restoratives applied by them at last revived him and he slowly regained consciousness."

PRIESTLY DICTATION.

News comes from Montreal that the Catholic bishops of the province of Quebec are in a furor of excitement over the settlement of the Manitoba school question. They threaten disaster to any Catholic member of Parliament who approves of the settlement.

WHY NOT WEEP?

If we are to credit churchmen, the hope of the world is contingent on the conversion of sinners. If there are no conversions the race is lost; all will go down to a common ruin.

Dwight L. Moody, the revivalist, has better means for information in regard to the "salvation of souls" than has any other man. No well-informed Christian will controvert any statement he has made or may make on the subject. A late letter of his appears in The Independent, New York, in which he appeals to the clergy and the religious press, begging them to aid in getting the churches open every Sunday night for the preaching of the Gospel.

Why the urgency of this appeal? He bases it on an article which appeared in a previous number of The Independent, wherein it was stated:

"There are 1,400 Congregational churches in this country, and 1,750 Presbyterian churches which did not report a single accession on confession of faith during the year 1895."

Moody says: "This statement of The Independent has taken such a hold on me that I can't get it out of my mind It is almost enough to send a thrill of horror through the soul of every Christian."

Now this is an occasion for great big briny tears, and an abundance of them; but before we weep let us read him further. We quote:

"If this is the case with these two large denominations, what must be the condition of the others also? Are we all going to sit still and let this thing continue? Shall our religious newspapers and our pulpits keep their mouths closed like 'dumb dogs that cannot bark' to warn people of approaching danger? Should we not all lift up our voice like a trumpet about this matter? What must the Son of God think of such a result of our labor as this? What must an unbelieving world think about a Christianity that can't bring forth any more fruit? And have we no care for the multitudes of souls going down to perdition every year while we all sit and look on? And this country of ours, where will it be in the next ten years if we don't awake out of sleep?

"I wish some of you editors of the influential papers, who are in close touch with the ministers and churches, would tell us what is the matter. Is this the result of what they call 'modern criticism' of the Bible? Is this a specimen of the better times, when we would get rid of the old stories about Moses writing the Pentateuch, and the sun and moon standing still, and the fish swallowing Jonah?"

We need not copy the evangelist further. We have heard his convulsive sobs, and have been thrilled with his dolorous statement of facts, and we are really suspicious he smells a rat, and a decaying one at that.

FIFTH MONARCHY MEN.

In the leading editorial of December 19, a quotation was made from a letter of the late Archbishop Magee, of York, England, wherein he expressed his views of Christian Socialism, placing it on an equality with papacy, the Fifth Monarchy Men, and the Puritans of New England, each of whose teachings he condemned, and said they were destined to a certain and speedy failure.

A correspondent wants to know what is meant by "Fifth Monarchy Men," so we beg leave to refer him to Mosheim's Ecclesiastical History, 17th century, part 2, section 2, paragraph 22:

"The Fifth Monarchy Men arose during the administration of Cromwell, (1650 to '58) and were a set of wrong-headed and turbulent enthusiasts, who expected Christ's sudden appearance upon earth to establish a new kingdom. Acting on this illusion they aimed at the subversion of all human government and were for turning all things into the most deplorable confusion."

The Encyclopaedic Dictionary says:

"The Fifth Monarchists declared themselves subjects only of King Jesus. They held that a fifth monarchy would be established on earth under the personal reign of Jesus—the four preceding monarchies having been those of Assyria, Persia, Greece and Rome—and that no single person ought to rule mankind until he comes; but in the meantime, civil government should be provisionally administered by his saints."

Now that is precisely the position occupied by the God-in-the-Constitution movers of to-day. They want to make their Jesus Christ king, the Bible his law, and until he comes they are anxious the saints shall rule, and they are the saints.

SOUND ADVICE.

Geo. W. Foote, the efficient president of the Secular Society of Great Britain, lately in attendance on the Freethought convention held in this city, before leaving New York for home was interviewed by a representative of the New York Truth Seeker, at the close of which in answer to a question he expressed ideas often urged in these columns as important to Spiritualists as to Secularists. We copy:

"Keep your Freethought organizations free from all other questions. To add, in this respect, is to take away. The more planks you have in your program, the fewer people can stand on it, for what a man objects to is as important to him as what he agrees with. Politicians know this well, and go in for simple issues. Let us imitate them where they are wise. This does not interfere with individual freedom. Those who have special views of their own, in politics or in sociology, should advocate them on their own responsibility, or through organizations formed to promote such objects. One thing at a time is the policy of wisdom, and of success."

ANOTHER GOOD MAN GONE.

The painful news comes to us, without detail of facts, that our friend and faithful supporter of The Progressive Thinker, Morris M. Bostwick, Esq., of Milwaukee, late of Janesville, is no more. Mr. Bostwick was instrumental in organizing the Ethical Culture Society in the Cream City, and was made its lecturer and principal manager. He was a gentleman of great moral and social worth, and his loss will be severely felt by all who knew him. A letter from him to the writer, of date December 14, TOM MACHINE NINE was full of hope for his future work with the society, which he wrote had now some three hundred members. He gave no hint of impaired health.

Mr. Bostwick was educated for the bar, and was admitted to practice in the courts of Wisconsin; but his literary tastes led him to other fields of labor. He was some thirty-two years of age; was married about a year ago to a very worthy lady of Milwaukee, who we suppose survives him. His father is a prosperous business man of Janesville.

A GLIMPSE OF TRUTH.

It is really refreshing to get the first feeble glimmer of practical common sense and truth from the daily press of this country touching Turkish affairs. There has been a studied purpose to conceal the facts, and misrepresent everything pertaining to the distressed condition of that unhappy country.

The Chicago Chronicle of the 30th ult., in the closing paragraph of an editorial, shows that the writer was getting a glimpse, at least, of the wrongs the Christian powers are doing Turkey, and the source of the "exaggerations" they have set on foot. Would not the Anglo-Saxon term, lie, better fit the case than does the indirect, half apologetic, half ambiguous, by no means truthful, and wholly absurd word exaggeration? We quote the Chronicle:

"We have had in this country the grossest exaggeration of domestic emeutes (revolutionary outbreaks) in Turkey. They emanate for the most part from fussy, interested, self-consequential stipendiaries of missionary establishments. They are fomented and made much of by powers that wish to possess themselves of the territory and the power of the sublime Porte. These powers have been a long time badgering the Sultan. If they wish to kill him and extirpate his government they would better set about it, making no more moral pretenses."

THANKS.

A bouquet of beautiful flowers from "where rolls the Oregon" graces a vase on the table whereon we write. Thanks to the kind donors, with the hope that the choicest blessings of earth—health, home, friends and plenty—shall be theirs to the last moment of mortal existence, and that tranquility will mark their exit to that undiscovered bourne of which poets sing with glowing fervor.

TO BE ANGLICIZED.

It is said the Chinese government has determined to gradually Anglicize the Chinese people so far as language is concerned. If this could be done without borrowing our dominant religion, or defective moral code, it is very probable the country would be greatly profited. It is very apparent the English is to become the language of the world.

WELL KNOWN.

The poem, "The Moneyless Man," appearing in these columns on the 2d inst., came from the pen of Maj. Henry T. Stanton, Frankfort, Ky. It has had a place in our poetical scrap-book, with the author's name and addressattached, some thirty years.

TOO MUCH RELIGION.

Joel Deane, of this city, has just been sent to the insane asylum at Elgin, declared by Judge Carter and a jury with being afflicted with a religious mania. The poor fellow had too much religion, so it slopped over.

THE FREE-THOUGHT MAGAZINE.

The Free Thought Magazine for January is largely devoted to obituary notices of the late Samuel P. Putnam and May L. Collins. Mr. Putnam's most intimate friends, Messrs. George E. Macdonald, Thaddeus B. Wakeman and Dr. E. B. Foote, will each furnish an obituary notice of Mr. Putnam. Josephine K. Henry, the special friend and admirer of Miss Collins, will furnish a most graphic, interesting and touching notice of Miss Collins. A dozen of the editorial pages will furnish the most authentic life sketch of Mr. Putnam, that has ever been written, and also the latest revelations relating to the tragical death of these persons. Fine likenesses of these parties will appear. There will be a number of other articles by the ablest free thought writers of this country. The price of this magazine is fifteen cents, and it can be had of the publisher at Chicago, Ill.

A STARTLING FACT.

The Progressive Thinker was the only Spiritualist paper that had the enterprise to publish Prof. Barrett's address before the National Association Convention of Spiritualists We have his address, covering three pages, and five other fine addresses and articles, one by Col. Ingersoll, grouped in one paper, and we want to send out 1,000,000 of them. It is worth ten times its weight in gold.

Read the article on 5th page headed "Fifteen Cents."

THE SPIRITUAL ADVOCATE.

It is a bran new paper, just started at Cincinnati, Ohio, and we extend it the right hand of fellowship and good will, hoping it will meet with abundant success. It is well gotten up.

DREAM REVEALED MURDER.

Word comes from La Porte, Ind., that the solving of the mystery surrounding the whereabouts of Edward Fatters, who was murdered in Starke county, by William Sutherlin, who is in jail for the crime, is a strange verification of a dream.

Three weeks ago, Mrs. Isaac Martin, living near the scene of the tragedy, had a dream in which was vividly depicted the murder of a man and his burial under the carcass of a mule.

The horror of the dream awakened her, and thoroughly frightened, she told her husband of the tragedy revealed to her.

The matter preyed constantly on her mind, and when Fatters' disappearance began to be investigated the dream was again brought vividly to her mind, and to that revelation, so strangely and dramatically verified, is attributed the finding of the body of Fatters, search having been made for evidence of any newly-made grave in which might be buried a murderer's victim.

"Right Living." By Susan H. Wixon The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it Cloth $1 For sale at this office.

"The Gospel of Buddha, According to Old Records," Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price $1. For sale at this office.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price $1. For sale at this office.

"Atlantis: The Antediluvian World. By Ignatius Donnelly Sums up all information relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history If is intensely interesting. Price $2.

QUARTERLY MEETING

Of the Board of the N. S. A.

Interesting News from Washington.

TRANSITION OF MRS. MARY E. BABE—SHE BEQUEATHS HER ESTATE TO THE N. S. A.—FUNERAL SERVICES ATTENDED BY THE ENTIRE BOARD AND PARTICIPATED IN BY THREE NOTED SPEAKERS.

To the Editor:—Events of unusual interest have clustered around the quarterly meeting of the Board of the N. S. A., justifying an especial letter which must be brief, as doubtless more complete particulars will be sent.

Your correspondent learned from the secretary that all the members of the Board were present except one—Mrs. Pettingill, of Cleveland, who was detained at home, presumably through illness, but who sent a check for one hundred dollars.

President Barrett and Secretary Woodbury, as well as Treasurer Clendaniel, were, of course, at their posts.

Vice-president Mrs. Cora L. V. Richmond, and Trustee L. V. Moulton, came from their respective distant homes. Dr. Geo. A. Fuller, trustee, is regular speaker for the First Spiritualist Society this month, and was already here. Mr. Hickey came over from Baltimore. The Board then proceeded to carry out the instructions and business mapped out by the last convention, which was by no means a light burden. By subcommittees and instructions to the executive committee of the Board they managed to finish almost at midnight, Tuesday night. The appointments by the president of State agents and missionaries were confirmed for the year (none of any previous year holding good). Much business was done that the writer, of course, does not enter into.

Frank Walker, of Western New York, special agent of the N. S. A., on the Semi-Centennial Jubilee proposed in 1898, was a noticeable guest at Secretary Woodbury's during this week. Presumably he is here to report progress and receive instructions.

A very business-like air surrounds the headquarters and all the members of the Board, who waive all social engagements until their business is finished, even though friends implore.

The funeral of Mrs. Mary E. Babe was one of the features of the week. Mrs. Babe was a real "Mother in Israel," and her home has been the home of most of the speakers and mediums sojourning here for public work for years.

She has been a Spiritualist almost from the first, and was a devoted attendant at the meetings of the First Society of which she was a member. Past four score years, she retained her mental faculties unimpaired to the last, and until a year ago was seldom ill in body.

The services were conducted by Mrs. C. M. Glading, Dr. Geo. A. Fuller, and Mrs. Cora L. V. Richmond, who each spoke as only they can speak on such an occasion. Flowers (there was an absence of crepe and all paraphernalia of mourning) were the fitting surroundings and tribute of such a service and such a life.

The day after the service, T. J. Meyer, appointed by the testatrix, informed the president of the N. S. A., as did the morning papers, that Mrs. Babe had bequeathed her estates to the N. S. A., except two or three small bequests of money and personal property. The net amount is not known, as it is mostly in real estate.

MASS-MEETING AT BALTIMORE.

Availing themselves of the array of talent at the Board meeting, a mass-meeting was arranged for Thursday afternoon and evening at Suttro's Hall, Baltimore, a local revival being needed there, and the friends, including Mr. Frederick W. Fickey, one of the Board of the N. S. A., making every arrangement at that end of the line, while Secretary Woodbury, indefatigable ever, failed not in any one particular in bringing everything from Washington to complete the success; the officers and trustees of the N. S. A., which included the speakers for the occasion (any manager of any meeting of Spiritualists might like to duplicate the list), bringing speakers and singers, test mediums, and people, a special carload of the best people among Washington Spiritualists. The list of speakers was: H. D. Barrett, Mrs. Cora L. V. Richmond, Francis B. Woodbury, Hon. L. V. Moulton, Dr. Geo. A. Fuller, (all of the Board of the N. S. A.) and Mrs. Rachael Wolcott, of Baltimore. The test mediums were F. A. Wiggin and Mr. Homer Altemus, the latter of Washington.

The meetings were a success, the evening audience entirely filling the hall. All felt it good to be there, and the meeting closed amid the greatest good feeling and the certainty that much good had been done for the grand cause of Spiritualism and the work of the N. S. A.

The special train returned to Washington at midnight. The journey was enlivened by singing songs, conversation, and an occasional "how-how" from some "big Injun" through whose lips "deponent saith not;" for if one were to forget discretion and reveal the names, mo(u)lten vials of wrath would be poured upon one's head, and one could not avail one's self of Walker's line to escape al-l(h)e-mus.

A slight abrasion at the extremity of the secretary's olfactory organ suggested that explanations might be in order. With a hurried glance at his better half, he said he wood bury the hatchet if nothing more was said about it. A drowsy Washington policeman was startled into temporay interest by the arrival of the merry party at 1 a. m., but he soon relapsed.

As your correspondent bade them all good-bye and Godspeed to their distant homes, the thought uppermost was: This has been one of the most important weeks in the history of the N. S. A.

Politics tempts one to write a few lines, but time and space forbid.

O. W. W. G. T. B. T.
(One who was glad to be there.)
Washington, Jan. 8, 1897.

THE NEXT WORLD INTERVIEWED

The above work, a volume of The Progressive Thinker Library, is certainly very interesting, and contains but little, if any of the private earmarks of the medium-author, as is so often the case with similar communications. Unless the communications are genuine, in any case, the sameness, the medium's selfhood, will crop out in each to the detection of the ordinary casual observer, but, for instance, the notable distinction between Horace Greeley, Abe Lincoln, Agassiz and Charlotte Cushman, in this work, remains according to the separate individualities of earth-life, and each one seems to be in a continuation of their earth conditions at first consciousness over there. DR. T. WILKINS.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15c. For sale at this office.

SOLON AND MARY.

A SEQUEL TO

"Mary Anne Carew," Wife, Mother, Spirit, Angel.

BY CARLYLE PETERSILEA,

AUTHOR OF "THE DISCOVERED COUNTRY," "MARY ANNE CAREW," "PHILIP CARLISLIE," "OCEANIDES," ETC.

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CHAPTER III.—Continued.

LIONS ON GUARD.

SOLON AND MARY VISIT DANIEL THE PROPHET, WITHIN THE HEAVENLY SPHERES.

"No;" replied Daniel, "he cannot see the atmosphere which surrounds his earth, he cannot see the various gasses which arise from it, he cannot see magnetism, he cannot see heat, nor cold, he cannot see perfumes, he absolutely cannot see anything except the most dense materiality which is revealed to his sight by the aid of electricity—for light is purely electrical—but, for light, he could not even see anything at all, although, all things might exist around him, as they certainly do on a very dark night, yet on such a night he can see nothing. He might answer, saying, 'yet if I cannot see material objects in the darkness, still I can feel them through the sense of touch; but, let such an one be paralyzed; where, then, is the sense of touch? yet the objects may be there just the same; and let him be deaf, and he can hear no sound; but, under such conditions, he would merely be confined within a prison house of clay, or materiality; as soon as he could make his escape he would find all his faculties as good as ever—with many others, of which he never dreamed, added thereto.

"Men called me a prophet, because I foretold disaster and ruin to an earthly king and his subjects. It needed not very great wisdom, on my part, to foretell disaster and ruin to a drunkard and libertine, a debaucher of the very worst type: When a man's body has become weakened and ruined, from any cause whatsoever, it is very easy to predict his overthrow; for any law, when once thoroughly understood, can be easily traced to its ultimate result: thus: if a man have wisdom, it is easy for him to be a prophet."

"But those in earth life," we said, "suppose you gained your power of prophecy directly from the Lord, or that the word of God was spoken through your lips; for it is written, 'thus saith the Lord.'"

"Well," replied Daniel, "wisdom was my master; and, Lord God, in the old Sanscrit, simply means, my master, or my king; and the words, 'Devil,' 'Satan,' 'Beelzebub,' simply meant 'evil,' 'wrong,' 'error,' in my time on earth, and by my nation. Let him who is well versed in the language of that time, used, by that nation, deny it if he can: He cannot! for well he knows that what I say is true. The word 'hell,' (or 'hades',) simply means pits, or pestilential, filthy places, where lepers, while still alive, were often thrown, to be tortured by the burning sun, insects, and crawling vermin, until they breathed their last. These pits were terrible places indeed—as I remember them, awful—Gehennas! They were usually at considerable distance from the city, and places were chosen for this purpose where there was a deep ravine, or gorge with precipitous banks; usually a sterile, rocky gorge, with a deep pool at the bottom, making it nearly impossible for any creature to escape, be it man or beast: here, dead, or dying animals, of all kinds, were carried or driven and thrown down: •cripples, maleformed children, those who had hopelessly broken their limbs, as well as the very aged, blind, and helpless, whose friends were not able to support them. Here also, were all kinds of refuse and filth from the city carried and thrown down; loose, filthy straw, together with the bed and bedding of lepers and those who had died of the plague; often as otherwise, the lepers, and those who had the plague, while they were yet alive. Thus festered the hells, hades, or gehennas; in other words, bottomless pits; for gorges were filled until nearly level with the higher land. These pits often became ignited from various causes, and would smolder and burn for months; and pits thus burning were preferred rather than those not ignited; the reason, of course, is obvious to anyone. How strange that any intelligent being should suppose that the imperishable soul of man, which cannot be injured by fire, could be cast into such pits, hells, or gehennas. Punishment was often inflicted by breaking the body and limbs of those who had offended and then casting them, alive, into the pits. Sometimes scores of people were thus cast in at one time; and hundreds would stand around the brink, looking down upon the horrible, writhing, tortured mass, hearing their cries, sobs, and groans. Husbands often cast their wives into these pits, if tired or jealous of them, or if they were worn out, sick and helpless.

"To be broken on the wheel, and then cast into hell was the proper punishment for all malefactors: crucifixion was not resorted to until a much later period in the world's history: But at last it was discovered that these hells were the cause of pestilence, and a king, wiser than the others had been, sent forth an edict, that the hells should all be fired, burned out root and branch, meaning the large and the small malefactors should be crucified, and afterwards entombed; all who could afford it should embalm their dead, and afterwards carry them to the mountains or hills, deposit them in caves or crevices high up among the rocks.

"This was heavenly or elevated compared with the former hells—but enough. Graveyards, of the present time are not much better than the hells of old; it is but the matter of a few feet of earth intervening, which does not hinder the same noxious exhalations, and before men are aware plague and pestilence, will lurk within the large cities. Do you consider this a prophecy, my Solon? It needs not very great wisdom to make such a prophecy. It would need but the words: 'Thus saith the Lord God: I will send pestilence, like a sword, among my people, and they shall cry unto the Lord God with a great cry; but I will turn a deaf ear, saith the Lord God, until they offer burnt offerings which shall arise like sweet incense to my nostrils, saith Jehovah; in other words, thus saith wisdom: Burn up your dead bodies, and all other filth, else they will breed pestilence among you. What a stupendous, religious fraud has been reared among men, because of misconstructions put upon our language of the olden time. The word soul is derived from sheol, or at first, the shee-ee-ee—which represents the blowing of wind—meaning the breath of man or like the wind—and it was thought that his breath, sheol, soul or ghost went out to join the wind which was like itself.

"Ah, my Solon, man is a little wiser at the present time."

"And yet," we said, "a spirit may prophesy through the mortal lips of one who is not very wise?"

"True," answered Daniel, "a spirit or an angel who is wise may speak through mortal lips that are not wise—the spirit of God or a wise spirit or angel, one who understands natural laws in all their various ramifications; and when that one speaks prophetic words he is but seeing clearly the result of natural laws. If a wise spirit prophesies the fall of a nation, in his wisdom he sees clearly the cause why that nation will surely fall; and thus of any other event. Sometimes his prophecies fail; and why? Because some unforeseen event transpires which counteracts the effect that otherwise would take place; for instance a man plants a field of corn; now, it might safely be prophesied that the corn would grow and ripen; that would be the sure result of a natural law, if no other law stepped in to counteract it; but the field of corn might be destroyed before it had eared or ripened; the prophecy in that case would fail, and thus of all other laws."

"The Christians, on earth," we said, "lay great stress on the prophecies of your time, and also those of Isaiah; saying that they foretold the coming of a Messiah—a Christ—who was to save mankind from the wrath of God: and they firmly believe that Jesus of Nazareth was that Christ, that he is a mediator between God and man; moreover, that he is the direct son of God. We would like to hear what you have to say on this subject."

"Solon," answered Daniel with great solemnity: "If you had lived on earth in the days of Isaiah, or myself, at the time we were in our mortal bodies, you also would have continually cried, with a loud voice, unto God or higher wisdom to send a Messiah or Savior to the wretched, miserable people of those times; not to save their spirits from hell after they had left their bodies—for the word spirit, as understood at the present time on earth, was not known among those people, neither did they know anything about a future life, and gave little or no thought to a life after death. The wretched creatures found but little time to think at all; their bondage was more cruel to them than death, hell or the tomb; they looked forward to death as a pleasant release from their awful slavery.

"To be slain by torture and cast into the pits, hades or hell was to them a fearful horror, and I think the people of earth at the present day would feel the same; but to have their bodies embalmed by their friends after they were dead and carried up into the hills and entombed, was to them paradise, and the wise men, or prophets of that time were continually crying out against the fearful torments which the people had to endure, and often with tears streaming down their cheeks, they called on God or higher powers, which the word really implied—Jehovah or Jah, the all-powerful—a power greater than that around them, to send them a good king, one who would save them from their terrible condition.

This is what was then meant by a savior or messiah, one who would save them from being cast into the pits or hells; in other words, one who would save them from the torments of hell; and these wise men or prophets tried to comfort and sustain the people by telling them that a Messiah would surely come who would save them; a son of wisdom or Jah—that is a King who would be wise and good and ease up their terrible bondage and sufferings.

"These prophets, or wise sympathetic men, were often destroyed as to their mortal forms; thrust into the dens of wild beasts, such as the lion, and tiger, or among wild bulls to be gored to death, and often to be trampled by elephants, if their sayings came to the ears of the king who might at that time be on the throne.

"To be cast into the lions' den, as you know, was my fate. The sufferings of the people were fearful—terrible in the extreme. The king and his court, or the favored ones whom he gathered about him, were supreme; the king held the people in utter subjection, and whatever the king desired for himself or his court must be forthcoming or the most fearful penalties were dealt out; so fearful were they that it passes description. To cut out the tongues of the people was considered a mild punishment; this was resorted to if the least complaint from them reached the ears of the king, or any of his courtiers or even of his soldiers; to burn out their eyes with an old lance heated to a white heat, was an everyday occurrence; to smear their hair with pitch and then set it on fire, was an amusement often resorted to, which caused uproarious mirth to the drunken courtiers and their more drunken king. Nearly all the trees had human bodies dangling from them, where they had been strung up for the least offense; they were often disemboweled alive, often their hearts were torn out, and flung to the dogs.

"The common people went entirely naked, except a little cloth about the loins, but the king's soldiers were clothed, armed, and equipped: the courtiers were clothed in purple and fine linen; the king in gorgeous apparel. Neither the king nor any of his courtiers or soldiers ever performed any labor; all labor for the kingdom, must be done by the people or subjects; and their bondage was most awful. The people themselves had nothing but the meanest huts to shelter them, and, but for their women; even these would not have been allowed them; but where such slaughter reigned, women must live and be sheltered in order that the nation might increase. This was the sole reason why women were not as barbarously treated as the males, but they were merely chattels, bought and sold whenever and wherever it pleased the king, his courtiers, or soldiers. Any girl who happened to be more beautiful, or comely than her companions, was at once taken by the soldiers before the king, and if she pleased him, she was immediately made one of his many hundred wives and concubines. Most of these were merely slaves of his household and of his whim; if they incurred his displeasure, they were whipped and turned over to his courtiers or soldiers. The soldiers did not marry but were allowed to do precisely as they pleased. No woman, or girl was secure from them except the king's favored wives, and these wives did not possess his favor long, for he changed them oftener than he did his clothes.

"The people's diet consisted principally of black bread made from grain coarsely ground between stones by the women, and baked in the coals or hot ashes, a little goat's milk, and sometimes small portions of goat's flesh, together with palm-oil; this was all that was allowed them as food; yet the women often gathered herbs, in other words common weeds of any kind which were not poisonous, and after cooking them, often set them before their husbands, together with the black bread; for this the husbands were very grateful, for with a little of the palm-oil poured upon them they gave refreshment and strength and were quite palatable.

"Women were compelled, by the edict of the king, to bear children from the commencement of puberty to the last, as many as were possible to them, under penalty of the most awful punishments if they did not. It mattered little to the king by whom they were begotten; to be prolific was enough; for this reason alone women were not put into the labor gangs, but remained within their huts, to care for and nurse their infants and small children and each was often the mother of twenty or more. A woman who was not the mother of fifteen at least was despised and held to be of little account. As soon as women ceased to bear children they were sent forth to toil in the fields—the king's fields. The mothers at home were compelled to weave and spin, for the king and his household, every moment they could spare from the necessary care of their little ones, and that care must not be overmuch, just enough for them to live and grow.

"Small children were comparatively well used, but this was merely for the growth of the nation. As soon as a boy reached ten or twelve years he was immediately taken before the king, and if considered strong and comely, was turned over to the soldiers to be drilled, if not, sent forth to perform what labor was possible for a youth of that age. These boys were made up into gangs, performing minor labor. Youths were not as badly treated as adults, for it would not do for youths to perish from off the face of the earth, else the nation would die out, and a youth was seldom or never broken on the wheel, but woe to the same after he had passed his twentieth year, or had become a bearded man.

"Now the people had not one luxury, hardly even the least comfort, and each and every one must toil from the early dawn until darkness set in, which, in those countries, is very soon after sunset. Midday meal they had none, unless the careful mother or wife had stealthily rolled a small piece of black bread into the girdle, and if this was eaten at all, it must be by stealth; for each gang of laborers was overlooked by one of the king's spies—and many were kept for this purpose. Besides, each hut was visited daily by the soldiers or spies, and everything not strictly in accord with the king's orders was immediately reported to him, but if not considered worthy of so much trouble punished on the spot after the methods before mentioned.

"The laborers performed all the work for the kingdom, built the city, which consisted of the king's palaces and religious temples wherein to worship idols. Walls surrounded the city. There were elegant residences for princes and courtiers, mosques and towers, gates, and archways. They dug moats and trenches; they toiled in the king's fields; they were hewers of stone; well diggers and carriers of water; workers in iron and brass; they made mortar and burned bricks; they planted and toiled in the king's vineyards; they were keepers of his fat cattle; forsooth, all things belonged to the king or khedive; he was the Lord God, the Jah, the all-powerful of his nation, and all things were for his especial pleasure.

"The people were like dumb cattle, kept in utter ignorance and subjection; toiled, from early dawn until nightfall, in complete silence, not being allowed even the privilege of speech. If one dared so much as utter a protest his tongue was immediately cut from his mouth.

"Now, my Solon, go tell the people of earth that Daniel the Prophet is not mistaken, for he lived on earth at that time and among those people; he, from early boyhood, had been one of the king's courtiers, and frequently a favored one, but being of large brain and sympathetic heart he could not be blind and deaf to the bitter miseries of the people, and he often opened his mouth, predicting the fall of the king, and the saving of the people; that a good king, or messiah, would at length come to reign over them; that there was an invisible power greater than the kings which would send them such a king's which would send them such a savior.

(To be Continued.)

TO CUBA IN A COCKLE SHELL.

Tony Schlosser of St. Louis is a devout believer in Spiritualism, and at the behest of one of the supernatural influences that guide his daily conduct he has just embarked upon an expedition that would be classed by the life insurance companies as extra hazardous. He is now pedaling his way down the Mississippi. Just how far Tony goes always depends on the spirits which Schlosser insists have taken the contract to guide him. The last trouble these spirit guides caused Tony was a few months ago, when they ordered him to save his wages as a stonecutter in Cairo, Ill., and build a boat wherein he should start for Cuba, since the spirits intended him to fight the Spanish.

So Tony built a craft in which he will try to reach New Orleans. Tony himself expects to go on to Cuba, but people who have seen his strange craft hardly expect to hear from Tony at any point beyond New Orleans.

The mariner is forty years old, and came to this country from Westphalia when nineteen. At Detroit, from which city Tony went to Cairo about four months ago, he built a similar boat, in which he managed to keep right side up on the Detroit River.

The voyage in a small craft down the Mississippi is not without its perils, for the great yellow stream is frequently swept by storms that pile the water up into waves that make even the big sternwheel steamers, with their immense freeboard, tie up in a sheltered nook along shore. That Tony Schlosser could cross the gulf from New Orleans in his frail craft is doubtful, for the gulf is not always pacific. Tony's enthusiasm for his trip has exited many other young men in the towns along the Mississippi, and they yearn for an opportunity to make their way to "the ever-faithful isle," there to fight for the independence of Cuba. Indeed, a Cuban recruiting officer could secure hundreds of eligible young men in the middle west and south. Times are not good, and the chance for adventure, coupled with an opportunity to achieve fame on the field of battle, has aroused a martial spirit all through the west. Schlosser's voyage, if it is not ended by disaster, will attract as much attention as did the trip down the Ohio and Mississippi in a rubber suit made years ago by the swimmer Paul Boynton.

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These arrangements being made, an accomplished lady, capable of serving in the required capacity, was so kind as to assist me by taking her seat behind the screen, while I took my seat in front of the disk.

I then said, "If there be any spirit present, please to indicate the affirmative by causing the letter Y to come under the index." Forthwith this letter was brought under the index.

"Will the spirit do us the favor to give the initials of his name?" The letters R H were successively brought under the index. "My honored father?" said I. The letter Y was again brought under the index.

"Will my father do me the favor to bring the letters under the index successively in alphabetical order?" Immediately the disk began to revolve so as to produce the desired result. After it had proceeded as far as the middle of the alphabet, I requested that "the name of Washington should be spelt out by the same process." This feat was accordingly performed, as well as others of a like nature.

The company consisted of but few persons besides the medium, who now urged that I could no longer refuse to come over to their belief. Under these circumstances the following communication was made by revolving of the disk: "Oh, my son, listen to reason!"

I urged that the experiment was of immense importance, if considered as proving a spirit to be present, and to have actuated the apparatus; affording thus precise experimental proof of the immortality of the soul: that a matter of such moment should not be considered as conclusively decided until every possible additional means of verification should be employed.

This led my companions to accuse me of extreme incredulity. The medium said she "should not deem it worth while to sit for me again," and one of the gentlemen sat himself down by the fireside, declaring me "to be insusceptible of conviction, and that he would now give me up."

Nevertheless, the medium, relenting, gave me another sitting at her own dwelling a few days afterward; when I had improved the apparatus by employing two stationary weights by which the cord actuating the pulley, as in the drill-bow process, was made to pull it round by a horizontal motion of the table supported on castors, instead of the tilting motion.

The results confirmed those previously received, my father reporting himself again. He said that my mother and sister were with him, but not my brother. I inquired "if they were happy." The disk revolved so as to bring the letter Y under the index, signifying the affirmation.

On the following week, I took my apparatus to the house of a Spiritualist, where a circle was to meet. The apparatus being duly arranged, a lady whom I had never before noticed, and by whom my apparatus was seen for the first time, sat down at my table behind the screen. The spirit of an uncle who had left this life was invoked by this medium. Her invocation being successful, the spirit spelt his name out in full; other names were spelt out at request.

Although the requisite letters were ultimately found, there was evidently some difficulty, as if there was some groping for them with an imperfect light. This has been explained since by my father's spirit. He alleges that preferably the eyes of the medium would be employed, but that, although with difficulty, he used mine as a substitute.

But although, with a view to convince the skeptical, spirits will occasionally give manifestations when the vision or muscular control of the medium is nullified, it is more difficult for them to operate in this way; moreover, it is more difficult for some spirits than for others.

Those spirits by whom I obtained my test manifestations were interested in my success. Others have refused to aid me in like manner. One who assisted me with much zeal, has communicated that he would work my apparatus when arranged for a test; but, that as it caused much more exertion, and, of course, retardation, he advised that the test arrangement should not be interposed when it could be avoided.

this would make the experiment abortive, as it would remove the condition by which alone independency of interference by the medium was secured. However, it soon occurred that by means of a metallic plate, made quite true, and some brass balls, like billiard balls, with which I was provided, I could neutralize the power of the medium to move the table, so that she could not influence the selection of the letters, though permitted to see them.

Accordingly, as soon almost as the medium placed her hands on the plate resting on the ball, and without any other communication with the table, the disk began to revolve in such a way as to bring the letters under the index in due alphabetic order. Afterward various names were spelled, and communications were made. At subsequent sittings, the grandfather and brother of the medium manifested their presence successively by spelling their names on the disk. My father, by means of this apparatus, gave me the name of an uncle who was killed by the Arabs nearly seventy years ago. In order that, without any possibility of contact with the legs, the medium might sit at the table, the length was subsequently extended to six feet, being so made as to separate into three parts, for convenience in carrying from one place to another. It is under this modification that is represented in Fig. 2 accompanied by a description, with the medium sitting as when employed in obtaining some of the manifestations herein mentioned. On the left may be seen the wheels and axle. The front wheel may be distinguished, with its groove securing the band which embraces it, together with the pulley on the disk.

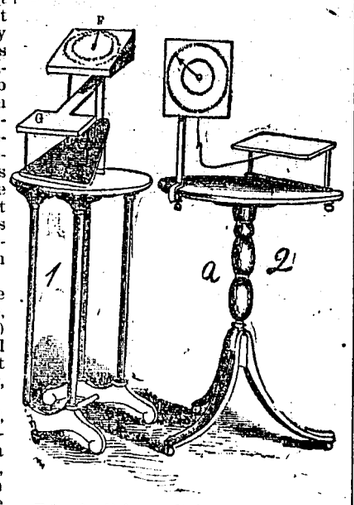
The disk represented in this figure differs from the one represented above, (employed in my first investigations,) in having the alphabet in the usual order. But they are so made as that one can be made to replace the other, when requisite.

On one side of the long table Fig. 2, a board or tray on castors is represented. This was used sometimes as a support for the hands of the medium, by its being interposed between them and the table. On one occasion, where the hands of the medium were supported by the plate and ball upon this tray, it was moved briskly to and fro upon the table, the hands of the medium and the ball and plate accompanying the motion.

On various subsequent occasions I have had this experiment of putting the hands of the medium on a plate and balls repeated, and with the same result. The interposition of the plate and balls makes it much more difficult for spirits to move a table than when the hands are directly applied. In the latter case, the spirits actuate the hands primarily, and the table or apparatus secondarily; but when the hands are incapacitated from influencing the motion, the spirit has to assail the inanimate matter directly, assisted only by an emanation from the medium. In this attack upon ponderable matter, the spirits of the second sphere are the most capable; but even with their assistance, the condition of the medium must be very favorable to render success possible.

I next resorted to an apparatus like the plaything called a seesaw, excepting that the fulcrum, instead of being under the middle of the board, was situated at one-fourth of the whole length from one end. There was one foot on one side of the fulcrum, and three feet on the other. The disk and its axle was transferred from the table, Fig. 1, near to the longer end of this seesaw-like apparatus. The cord attached to two weights was employed as above described, so that as the disk was made to rise or fall with the vibration of the board by the action of the cord, a revolution took place, bringing the letters successively under the index, as already explained to have resulted from the movements of the table.

The disk being situated edgewise to the medium, the letters could not be seen. Under these circumstances, the hands of the medium were placed upon the surface of the smaller portion of the board outside of the fulcrum. The disk



Pease's disk, or dial apparatus, associated with a vibrating lever and stand contrived by myself. The whole, thus modified, has been named the Spiritoscope.

(c) The apparatus thus designated consists of a box F, which is a miniature representation of a low, square, four-sided house, with a single sloping roof, but without any floor closing it at the bottom.

(d) On the outside of the part serving as the roof, the alphabetic dial is depicted. On the inner surface of the roof board, the spring, pulley, and strings are attached, by which the index is made to revolve, so as to point out any letter.

(e) G represents the vibrating lever upon which the medium's hands are placed. When test conditions are not requisite, her hands should be situated so that merely one-half may be on each side of the fulcrum wire, on which the lever turns. When test conditions are requisite, the hands should be altogether on the portion of the board which is between the exterior end of the board and the fulcrum. When thus placed, it is utterly impossible to move the lever so as to cause it to select letters, or to control the selection, by any spirit who may be employing them to make a communication.*

(f) Not only are the letters of the alphabet printed equidistant, in due order, on the margin of the disk or dial-face; there are likewise words, the digits, and notes of music.

(g) The words are as follows: Yes—Doubtful—No—Don't know—I think so—A mistake—I'll spell it over—A message—Done—I'll come again—Good-bye—I must leave. These words are printed on equidistant radial lines, nearly dividing the area between them. The digits are printed on radial lines intermediate between those on which the words appear.

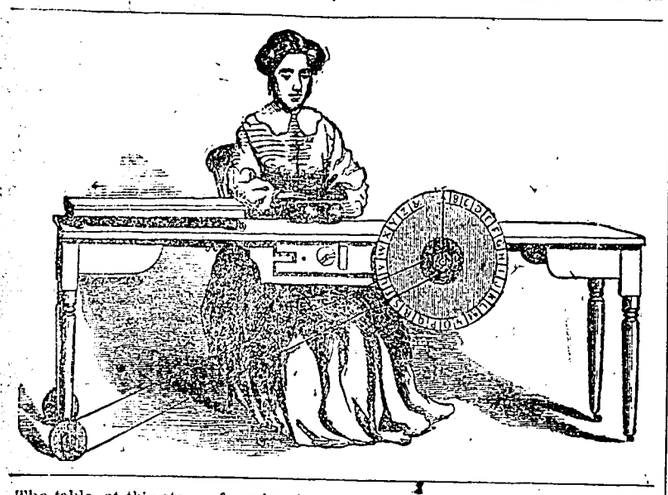
Five concentric circular lines, dividing the margin into as many smaller portions, as in music paper, serve for the inditing of musical notes; respecting which the directions are given by Pease upon a printed slip of paper pasted inside.

(h) The index in this instrument is secured upon the outer end of a pivot supporting a pulley of about ¾ of an inch in diameter. The spring consists of a coil of brass wire, of which one end is fastened into the inside of the roof-board (c) of which the outside forms the surface for the letters, etc., while the other end of the wire is prolonged beyond the coil to about 2½ inches, and, by means of a loop, has a string of catgut tied to it securely. This string is fastened to a perforation in the pivot. Another piece of the same kind of string is fastened to the circumference of the pulley. The pivot being turned so as to wind upon it the string proceeding from the spring, and thus constraining it make it capable of effectual recoil from the pulley, the latter may, with a little care, be made, as the spring recoils, to wind about it another string duly attached to its circumference. The strings being thus wound, (one to the right, the other to the left,) when the string attached to the pulley is pulled from the outside of the box, it is unwound therefrom, and meanwhile winds that attached to the spring upon the pivot. The reaction of the spring, when left to itself, reverses this process, producing the opposite revolution in the pulley. The index attached to the pivot of course turns in one direction or the other, as the pivot is actuated by the drawing out or retraction of the string which proceeds from it. This, at the outer end, is tied to a ring, which prevents it from receding into the box.

At a is represented the same disk, so arranged as to be affixed to any table of moderate dimensions. The fulcrum on which the lever vibrates is so made as to be affixed to one of the table's edges by clamps, while the disk, situated in a vertical plane, is supported by a bar which has a clamp to secure it to the table, while to the disk it is fastened by being introduced into square staples, made to receive it securely, in a mode resembling that by which a square bolt is secured. Under the vibrating lever, a hollow wire is fastened by staples, so as to receive a solid wire, which can be made to slide farther in or out, and thus adjust itself to the distance.

(To be Continued.)

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The table, at this stage of my inquiry, was not more than thirty inches in length. I had improved the construction in the following way:

Two of the legs were furnished with castors, through holes duly bored. Through perforations in the other two legs a rod was introduced, serving as an axle to two wheels of about five inches diameter. One of these wheels was grooved, so as to carry a band which extended around the pulley of the disk. Hence, pushing the table nine inches horizontally by the necessary rotation of the supporting wheels, caused the disk to make a complete revolution. It was while the table was of the size above mentioned, that I first saw the violent action to which they might be subjected without any corresponding or commensurate visible cause. The hand of the medium being laid on the table at about half-way between the center and the nearest edge, it moved as if it were animated, jumping like a restive horse.

Having my apparatus thus prepared, a medium sat at my table, the screen intercepting her view of the disk. No manifestation took place through the disk, though other indications of the presence of spirits were given. Hence, inducing the medium to sit at an ordinary table, I inquired if any change could be made which would enable them to communicate through my apparatus? The reply through the alphabetic card was, "Let the medium see the letters." At first it struck me that

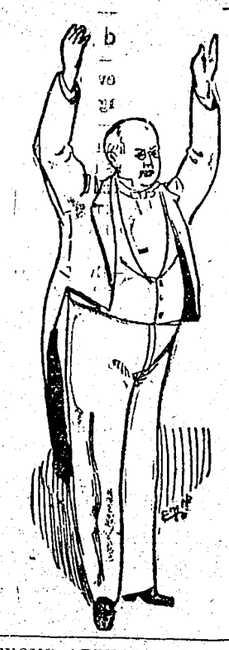
revolved to and fro, so as to bring the letters under the index in due alphabetic order. Moreover, while this process was under way, to render the result more unquestionable, I interposed a screen between the disk and the eyes of the medium, without causing any arrestation of the process.

Afterward, upon the table supported on wheels or castors, and moving the disk by a band, I used a tray on castors to support the hand of the medium.

When the hands of the medium, or those of any other operator, were placed upon this tray, it was impossible to move the table by means of it, because much less force would make it move on its castors than would move the table. Sometimes the tray would be moved backward and forward with rapidity, the table remaining quite still. Yet, on urging that the table should be moved, this desideratum would be conceded, and the tray would become stationary, relatively, to the table. On one occasion, when an intelligent spirit was manifesting, I interposed a brass ball (Fig. 1) and a plate between the tray and the hands of the medium, and then requested that the tray might be moved. My request was obeyed; the tray moved repeatedly about a foot to and fro, accompanied by the hand of the medium, the ball remaining at rest, relatively, to the tray.

Having my apparatus at the residence of the lady by whom it had been actuated in the third trial above mentioned, this lady sitting at the table as a me-

NO WONDER INGERSOLL RIDICULES US.



A STRONG APPEAL FOR COMMON SENSE TO BE APPLIED TO THEOLOGY—CHILDREN MUST UNLEARN WHAT HAS BEEN TAUGHT THEM—THE TROUBLE IS INSIDE THE CHURCH, NOT OUTSIDE—MOODY IN HIS TEACHINGS DRIVES AS MANY PEOPLE FROM THE BIBLE AS HE DRAWS TO IT.

It is grand to see the progress being made in religious thought, especialy when a sermon scintilates with telling points. At San Francisco, Cal., Rev. Mr. Rader lately sermonized before a large audience at the Third Congretional Church. He struck right and left. A number of ministers were present. He chose for his subject, "The Garden of Eden and the Fall of Man." The full text of the discourse is as follows:

In discussing the Garden of Eden and the first sin we will consider the creation of man, his antiquity, in the light of science, the direction and significance of his fall, whether from savagery to perfection, or from perfection to savagery—or both, with an interpretation of the theology of the first chapters of Genesis.

Let me restate my belief in the Scriptures which I hold to contain God's word; in the inspiration of the scriptures, which deal with God's relation to man and man's relation to God in the historical method of Bible study, which is the study of each author or period in the light of their own culture. I believe in the heights and depths of inspiration, conditioned by the circumstances in which the writing was produced. The Bible is not a graigie, but a landscape broken up into magnificent mountain peaks of vision and glory, so that the "Chronicles" are not equal to the Gospel of John, nor the Song of Solomon to the Epistles of Paul.

The Bible is not a forest of equal texts into which we may go, and cut down a sapling here and a sapling there, and come out laden with "proofs" to support some dogma of the church. No passage can be studied apart from the conditions producing it, and this is the historical method of study. No man has more respect for this Bible than I. To me it is becoming more and more a volume of power. It is not a miracle or a fetich, it has a history, is the result of hundreds of years of evolution, the product of the Christian consciousness.

My desire is to study the story of the fall and get at the majestic theology which is enfolded in the narrative.

EDEN.

The picture of the Garden of Eden is traditional and seems not to have originated on the soil of Palestine. Other religions beside the Hebrew and other nations than the Jewish have narrated the tradition of Eden.

It pictures the best thought of the primitive mind respecting the fall of man. The author of Genesis was not inspired in science. God was not just then dealing in science. He was trying to unfold himself to an early people, and these people grasped his idea and set their faith in the immortal pictures which make up the background of Genesis.

The hebrew mind is theistic—that is, it believes not in many gods, but in one God. It nowhere claims infallibility in geology or astronomy. The Bible is not a universal authority.

THE BUILDING OF A MAN.

In all architecture the structure of a human being is at once the most wonderful and fearful. "No poem in stone" is equal to this physical palace. No mountain is so sublime, no delicate system of natural laws has the cunning of his hand, no star the twinkling miracles of his eye. His body once rocked in the cradle of an almost invisible cell: now it stands erect, the master of the world. He is crowned with mind, that subtle storehouse of facts, the throne of power, the reservoir of genius, which reaches out and brings forces to obedience. It utters itself in speech that pours its thunder along the ages, like cannon echoes, in lasting art, in civilizations and systems. Wonderful is man! But more wonderful is the eternal within him, that which sings and weeps and dreams and loves and lives forever and ever.

How long was this human cathedral building? Was it made like a flash of lightning or by evolution. Is is miracle or law? Whence and how came this deathless personality?

It is not within the scope of my thought to trace back mind to its earliest dawn, to the moment it first flushed the brain with the light of consciousness. The author of Genesis tells us of two stages in the making of a man, the first is the stage of dust, the second that of soul. The scientists say no more. If that is evolution, then I am an evolutionist. The why and wherefore of evolution, an uninspired psychology has not made plain. God made man, apparently, according to law, but just how he has not told us. Neither have the Berkeley professors. The truth to be remembered is that God created man out of the dust of the earth, and printed his image upon him in the type of his own breath.

THE ANTIQUITY OF MAN.

Neither the Bible, nor science, tells us how long man has been upon the earth. Everywhere he has preceded history, everywhere we find him a savage, battling with winds and beasts, and struggling with his environment. First a savage with his rudest implements, then a hunter subsisting on his prey then as an agriculturist with flocks and herds and tiller of the soil, and finally as a scientist and artist. Primitive man is shrouded in mist. Before Abraham there was no Hebrew chronology. The tendency now is to locate man upon the earth thousands of years before the time assigned him by Usher's chronology. Much of this is speculation. It is generally conceded by experts that man lived about the time of the glacial period. No essential doctrine of morals is affected by the long or short duration of man upon the earth.

The chronology of the Egyptians traces his history back about 6,000 years, the date of the Hebrew.

The approximate estimate based on the deposits of the delta of the Nile—an estimate based on a calculation that each century leaves a deposit of six inches, beneath which is seaweed, still saturated with salt, indicates a period of duration nearly 6,000 years.

But there are evidences that man has been on the earth a longer time. The remains of implements, skulls, stalagmite floors, lake dwellings, cave dwellings are remains associated with the drift period, prove man was on the earth during the glacial era. Niagara river has cut its channel of seven miles, and according to the best scientific testimony it required 7,000 or 8,000 years for its work—the lapse of time since the breaking up of the ice age. Man as man, however, is recent, compared with other creatures. Assuming the accuracy of the date of the flood, it is shown that the whole race could have been produced since then.

The remains of the famous skull found in Table Mountain, Cal., with the remains of a mastodon, and the now celebrated Calaveras skull discovered by miners, lead to the opinion that in all probability the Californian is older than Adam, I am not enough of a scientist to be dogmatic on these discoveries, but believe that there are evidences to vindicate that man has been upon the earth longer than 6,000 years.

WAS ADAM A SAVAGE?

Was Adam the lowest type of a savage, just out of animalhood, or was he a perfect man, the model for all time? What was his moral status, his mental power? I give three answers:

One is that he appeared on the summit of creation, the perfect man, innocent and complete, the ideal of God. He begins at the top, but plunges down, and is still falling because of his organic relation to the race. He falls from perfection to savagery, as a snowflake falls from cloud to mud. His problem, henceforth, is his ultimate restoration to his God. This aspect of the fall, believed by many races, has located the Golden Age back of the Garden of Eden.

2. The other answer is this: That the first man began at the base of the mountain in savagery, in primitive culture, without implements or knowledge or civilization, and that his fall was a fall upward. Thus the traditions of China and Peru accept this solution. This coincides with the theory of development. Out of it grows the optimism of the world, the belief in the final victory of man growing out of the lower into the higher.

3. The third favors the idea that man began at a point between these extremes, and according to the laws of evolution and degeneration, went both directions, both up and down. This accounts at once for the genius of a Shakspeare and for the lowest barbarian who eats his brother and has teeth twice as long as his forehead is high.

The savage of to-day is not identical with primitive man as we know him. Adam was not perfect, except in innocence. He was the child of the race. He stood between the two extremes, having a character which the savage has not, in order that from the primitive moral foundation civilization could proceed. How shall we account for the savage? Men have grown from savagery to civilization, but never from civilization to savagery. The "dangerous classes" never become savages. How shall we account for them? Must we go back to study the nature of primitive man to find grounds for his existence?

The Bible does not give us a very clear photograph of the first man, but we see enough to infer that his intelligence was very primitive. The sphinx expresses the heathen view of man. The human countenance rises out of the savage form of an animal. That is development. Michael Angelo had the same thought in a riper age, when he lay upon his back in the Sistine Chapel and described creation on the ceiling. A human form of magnificent strength is half-rising from its recumbent position, as if just awakening to conciousness, "and reaching out its hand to touch the outstretched finger of God." That is religion.

THE STORY OF THE FIRST SIN.

In interpreting this story I lay down but one law—the law of common sense. Let us be reasonable. From childhood we have read the story of Eden. We have imagined the garden, its mystical trees, the great serpent, and we have imagined Adam, and Eve created from his rib. And to some of us this is very real; and we have defended its literal meaning and stood for "the inspiration of the Bible" and had visions of strange things in a far-off land, at the beginning of time. And we have taught our children these things, and they have believed literally these traditions, and your son goes out to the Park on Sunday, and his father, your husband, remains away from church because they have grown to distrust these fabulous facts, so-called, and copies of Ingersoll creep into their libraries, and they turn to popular skepticism for intellectual relief.

It is all a stupendous mistake. Thousands of children must unlearn to-morrow what they learn to-day, and the process of unloading knowledge is always perilous; a thing should be learned properly in the first attempt. Men will not accept the inspiration of the Bible if we cover it with superstitions. I plead for reason in religion, for downright, honest thinking in the pulpit and in the Sunday-school. The false interpretations which have been given these sacred traditions have done more harm than infidel attacks. The trouble is not outside the church, but inside. At heart men are reasonable; they think, and I believe they are honest; but they will turn away from literalism; they like flowers better than botany. We make sport of John Jasper, the Richmond colored preacher, who insists that the "sun do move," but there are many Jaspers. You will pardon me if I say that it is my opinion that that splendid evangelist, Mr. Moody, would double his influence among thoughtful people if he were to pour on more light upon his Bible. When he declares that the Bible stands or falls upon our belief in the story of Jonah (which has a great truth in it), then I venture the remark that he drives as many people away from the Bible as he draws to it.

The location of the Garden of Eden has been a subject of discussion. The round earth has been searched for its ancient site. The oldest nations in the East have been ransacked. President Warren of Boston University has written a book locating it in the vicinity of the North Pole.

The trees and the serpent have been much discussed. Only last week I read an article which supported the theory that the snake was empowered with speech, stood erect and talked, whether he spoke in Arian, in classic Greek, in German or in Latin, the writer did not state.

It is no wonder that Mr. Ingersoll ridicules us, and compels great audiences to laugh at the interpretations of the church, which holds to the crude literalism of the Bible. It is not my purpose to enter into the mystery of Paradise, to define the serpent, or outline a doctrine of the Devil. It is enough to say that "by one man sin entered into the world, and so death passed upon men, for all have sinned."

This tradition is almost universal among the earlier races. It is found in the myths, and allegories of ancient tribes. The Bundehesh preserves the characteristic features, recorded in Genesis. Traditions of the serpent reach back to a time before the separation of the ancestors of the oldest nations.

When the race was in its kindergarten this pictorial representation was used to indicate the early, mysterious moral disturbance of the race. The principle of Genesis, the desire to reach to the cradle of life, is as native to mind as apocalypse and the vision of the throne of God.

The Scandinavian myths tell of a garden in the midst of the world, where was perfect innocence and where grew the fruits of immortality. But Loki, the tempter, was there, and foreign fruits were the means of his seduction. On Assyrian bas-reliefs are pictured the sins of Eden. A stone cylinder in the British Museum shows a man and a woman facing each other on the two sides of a tree, from which hang two great fruits, while they stretch out their hands to pluck them. Behind the woman is an erect serpent. On Roman sarcophagi and early Christian art and on the famous vase found by Cesnola, now in the Metropolitan Museum, New York, are carrings which prove the traditions of the earliest people respecting the first sin, though the origin is not clear.

The Garden of Eden is a traditional conception wrought over by the Hebrew genius.

THE THEOLOGY OF EDEN.

What does it teach? It teaches this, that somewhere sin disturbed the character of man, which disturbance has jostled the universal race; that sin is disobedience, the penalty is separation from God; that God begins to save man as soon as man begins to sin. It teaches farther that depravity is unnatural; that it is not total, and that man's first estate was one of happy innocency. It further teaches that man has the power of choice, the moral ability to choose between right and wrong. The garden presents the two, and with them the impulse, the motive, represented in the serpent. Without entering into the origin or permission or explanation of sin, or without attempting to trace the history and genealogy of the Devil, the first chapters of Genesis go thus far, and no farther. They teach monotheism—one God. It matters little to me whether Eden is at the North Pole or in Southern California; whether there was a snake or a garden; whether the apple was sweet or sour; whether Eve was made out of Adam's rib or out of dust; whether there were two trees or an orchard of apples; whether Adam was a low savage, or a genius, or whether this is legend or fact. The water from a spring is just as sweet from a cocoanut shell as a cup of gold; the truth is as precious in legend and story as in fact and history, and when told in either form I bow before God who reveals it.

I believe that the great majority of church-going people have sacrificed these majestic truths for the sake of their orthodoxy, and that ministers and teachers have evaded the grains in this golden sheaf of Hebrew wheat. Popular skepticism can only be answered by absolute frankness in the pulpit, and in the Sunday-school and in the home. If we find a legend in the Bible, let us in the name of God's eternal truth, have the courage to call it by its right name. We have been running Sunday-school excursions under, above and around the Garden of Eden. We have talked to our children in an unknown tongue, and we have been raising up a generation of doubters. It is all wrong. Let us be fair. The Bible will not be destroyed. It will live resplendent and magnificent long after our orthodoxy shifts its base for another's orthodoxy.

This book of Genesis has truth in it, uttered in ancient legend, expressed in picture and allegory. But it is a truth which has impressed the world. The book of Genesis is like one of the old oriental wells, where the camels came and sheperds with their flocks. It is rustic and primitive, but the water is pure and divine.

Or, to change the figure, this book looms up against the sky of idolatry, against polytheism like a clear cut peak of granite. There it stands at the threshold of the church. It is the portal of history. It is "sounder" than the men who make pretensions to defend it. Defend what? The truth?—no, but their opinion of the truth, the traditions of the church, the wrong and pernicious interpretations of the Bible.

I stand for the spirit of the Bible, which is the infallible word of God. I do not stand for the letter, which is perishable. I stand for the hope that some day, the spirit rising out of the burning sands, entangled with sin and lower nature, will be free, in the freedom of Christ, in the liberty of the sons of God.

WHY REMAIN IN IGNORANCE.

You should read Col. Ingersoll's masterly address. You should read Mrs. Cora L. V. Richmond's two lectures on "Spiritual Unfoldment" and "The Dwellings of the Dead." You should read about the Roman Octopus and "The Night the Light Went Out," and above all you should read President Barrett's Address before the National Convention of Spiritualists.

For full particulars read the announcement on the 5th page headed "Fifteen Cents."

"The Molecular Hypothesis of Nature." By Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents an succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents

"Human Culture and Cure. Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M., D., LL.D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75c. For sale at this office.

"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price $1. For sale at this office.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Babbitt, M. D., LL.D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price, 75 cents.

FIFTEEN CENTS!

PROF. BARRETT'S ADDRESS.

Other Subjects Treated of Especial Interest.

The Progressive Thinker is to be sent three months for 15 cents to all New subscribers.

Spiritualists, keep posted in current Spiritual events.

Why remain in ignorance? Why don't you keep posted in regard to the great Spiritualistic movement? Prof. Barrett delivered an address before the National Association of Spiritualists. It was an important one, and should be read by every Spiritualist in this broad land. We have had his address (which covers three pages of The Progressive Thinker) and five other important lectures and articles embodied in one paper, which we propose to send forth to illuminate the minds of those who have not had an opportunity to read them.

The first page of this paper contains he lecture by Col. Ingersoll, given in a Chicago pulpit. It scintillates throughout.

The second page contains a highly interesting lecture by Mrs. Cora L. V. Richmond, on the "Dwellings of the Dead."

The third page has a splendid article on "Science versus Theology," in review of Andrew D. White's two superb volumes.

The fourth page has another excellent lecture by Mrs. Cora L. V. Richmond, on "Spiritual Unfoldment."

The fifth page is very suggestive throughout, and is devoted to the "Hindoo Teachers—They Will Try to Capture the United States."

On the sixth page commences Prof. Barrett's admirable address, occupying three pages. In order that all whom this notice may reach, can secure this address, as well as the other lectures and articles, we have made arrangements to have 10,000 copies printed to be sent out free to new-trial or new yearly subscribers. This paper is well worth 25 cents. Every Spiritualist who wishes to know what has been going on should carefully read it. Our regular subscribers have, of course, had the contents thereof.

We will also, in connection with this paper, send out another equally as valuable. The first page contains an excellent lecture by Virchand R. Gandhi, a learned Hindoo. The remaining seven pages contain the wonderfully thrilling narrative (founded on facts) entitled, "The Night the Light Went Out," exhibiting many of the inside workings of the Catholic Church. Besides the address by Mr. Ghandi and the remarkable narrative, "The Night the Light Went Out," the first page has an excellent communication obtained through Ouija. The second page has a startling statement in reference to the "Romish Octopus—It Is Winding Its Poisonous Coils Around Washington." The poem on the same page, "The Sad Picture of a Wrecked Human Life," is wonderfully suggestive. The third page has a striking illustration showing how the Romish Church treats heretics. This page and the fourth also have a continuation of the "Romish Octopus." The fifth page has that remarkable poem, "St. Peter At the Gate." Every freethinker should read it. It is full of excellent "points." It also contains interesting facts in reference to the Romish Church and offices. The sixth, seventh and eighth pages have the following: "Monasteries and Convents—Where Those Alive Are Entombed." "Rider Haggard and the Immuring of Nuns." This paper alone is well worth the price of a year's subscription.

Every Spiritualist in this broad land should have these two papers. Our regular subscribers have already read their contents. For Fifteen cents we will send the Progressive Thinker for three months to all New trial subscribers and also send these two valuable papers.

Bear in mind that by New subscriber we mean one who has not been on our list for at least three months. Those of our present subscribers who wish to buy these two papers can have them both now for five cents. All of our regular subscribers have read their contents.

Send The Progressive Thinker three months to some friend, and thus get him interested in the cause. Stamps taken on small orders.

VERILY, WHAT NEXT?

Under the head of "A New Programme," we announced a radical new departure from the general routine of work assumed by the average Spiritualist paper. We do not follow old established usages unless we are thoroughly convinced that they are the best, which is very rarely the case. We established the original dollar Spiritualist paper, and introduced a new era in the line of Spiritualistic journalism. Others have followed after us, but in all candor the only thing in which they have equalled us, is in the price of the paper—one dollar.

We now have three books which we send out at a nominal cost to our subscribers: The two volumes of the Encyclopaedia of Death, and Life in the Spirit-World, and The Next World Interviewed. The three volumes will be sent out to those who remit a year's subscription to The Progressive Thinker on the following terms:

The Encyclopaedia of Death and Life in the Spirit-World, when ordered singly, will be sold at 50 cents per copy. The Next World Interviewed at 35 cts. Those who order the three books at one time will get them as follows:

Vol. I. of the Encyclopaedia	$ .45
Vol. II. of the Encyclopaedia	.45
The Next World Interviewed	.35
Total	$1.25

NO. OF PAGES IN EACH BOOK.

Vol. I. of the Encyclopaedia	400
Vol. II. of the Encyclopaedia	400
The Next World Interviewed	250

Each of these books is neatly and substantially bound in cloth, and printed on fine paper, and as prices go, are well worth one dollar per volume.

Bear in mind that this Library is being formed for the exclusive benefit of our subscribers, and all orders for one or more of these books must be accompanied with a year's subscription to The Progressive Thinker. To all others the price will be one dollar per copy.

Just think of the great good that will be accomplished by this plan which we have outlined. Tell your neighbors about it, and get them to subscribe for The Progressive Thinker.

Remember, please, that in order to obtain these three books for $1.25, you must send along a year's subscription to The Progressive Thinker; the paper one year, and the three books costing $2.25. It is the subscription to the paper that enables us to send you these three books at cost.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Communications must always be accompanied by the full name and address of the writer, or no attention will be paid to them.

John Friel writes from Applegate, Placer county, Cal.: "Another year is coming, and many years in the past has the paper come to me; in sunshine and clouds, drouth and moisture, the faithful paper came, like some incentive to us all to a stability of purpose, never wavering because of clouds or shadows at times. I love the energy, the power that stands behind the paper; the patience, loving goodness of heart and soul of its editor. May you be truly happy in '97 and all other years."

Frank T. Ripley, lecturer and test medium, having gotten over his serious illness, is now at Union City, Mich., and can be engaged for February and March. Address all letters to Union City, Mich., for January.

John Berkshire writes from Des Moines, Ia., that in the absence of regular society meetings, "quite a number of our home mediums opened their parlors for the holding of seances, with good results; notable among the number, Mrs. Bemiss, who has for her guides a band of spirits of a high order, and the friends who attend her circles are always well repaid. Mrs. Mary E. Camp, one of our best mediums for missionary work, and who has been a public medium for a number of years, never fails through her controls to please and give words of encouragement to all who attend her meetings."

H. W. Boozer writes from Grand Rapids, Mich.: "Co-operation with phenomenal demonstration is part of the work of the Band of Harmony here. This, with oral efforts, and the special agency of music as a teacher of Spiritualism's truths, is our work. We have had a feast indeed in the presence of C. E. Winans, of Edinburg, Ind., with his manager, A. Norman, in materialization, slate-writing and light seance physical manifestations. Results have been surpassingly fine, and many truth-seekers have new light. Give mediums harmonious conditions, and the masters of forces in the beyond will not fail to prove our claims."

Rhoda M. Benham writes from Michigan City, Ind.: "Will you say to Farmer Riley that I think he would do well in this city if he would come here on his way home. Mr. Riley would do a great good here."

G. H. Brooks began his second engagement this season with the Unity Spiritual Society of Milwaukee, Wis., the first Sunday in January. Though the weather was very unpleasant, there was a good attendance. He is to remain with the society for January and February. He is located at 558 Milwaukee street, where all letters and telegrams will please be sent for the two months. He will respond to calls to attend funerals.

Mrs. H. L. Bigelow writes: "The Children's Progressive Spiritual Lyceum of San Jose, Cal., had a very pleasant time on the 27th ult. A Christmas tree was prepared, and beautiful and useful gifts were to be seen, and after a fine programme by the scholars—calisthenic exercises and march—the presents were distributed, and the children followed the leader into the dining-room, where they found an excellent lunch spread for them, as well as a large company of the members who wished to stay to the quarterly business meeting of the society. In the evening Sister Sarah Seal gave her last lecture for the present. It was a masterly effort from one of her guides. The society have engaged for the coming month Sister Georgia Cooley, of Portland, Oregon, who comes highly recommended as a speaker and medium."

Mrs. Scott Briggs writes: "This number (December 26) will be found especially interesting from the first to the last page. I read Miss Collins' lecture with much interest. I was perfectly charmed with 'Solon's and Mary's visit to Benjamin Franklin in the heavenly spheres.' I learned what constituted an angel—sensible, reasonable, instructive. I do not see why the female should lose her identity, though; she seems quite as necessary to complete and round out Franklin as he is necessary to her; yet while they are one, why not connect their earth names, so that while visiting Franklin, we may identify the woman? She might be an old friend; at least known to us through history."

Mrs. R. R. Jones, of Laurel, Cal., wishes to add her testimony to that of others, as to the honesty of the Brockway Family. She writes: "I had highly satisfactory sittings with Mrs. Brockway while the family was in San Jose, Cal. I know she used no fraud in my case."

Wm. A. Thompson relates how his family and two others were mobbed by the instigation of "Christian" people, because they were investigating Spiritualism, in 1871, and says: "I cannot think any sane man or woman with the information I have of the persecuting spirit of the churches, aided by my experience, can ever wish to affiliate with any society calling itself 'Christian,' or 'Christian Spiritualist.'"

May Ayres, secretary, writes: "The fourth annual midwinter meeting of the Michigan State Spiritual Association will be held in Lansing, February 5, 6 and 7. It will be a mass-meeting of National and State, with the National president, H. D. Barrett, with us. Full programme will be published later."

Wanted—Good test mediums and speakers. Those traveling on the higher planes preferred. Teachers that can teach the higher degrees of the philosophical parts of Spiritualism in plain A, B, C language. Apply to Wm. Kline, president New Orleans Spiritual Society, 537 Canal street, New Orleans, La.

Mrs. Lois F. Drake writes from Toledo, O.: "The First Alliance of Progressive Thought Society has been having very successful meetings the past month. Frank T. Ripley has occupied the rostrum, and had good houses. He gave good satisfaction, and returns in February. Through the month of January the society has Dr. Adah Sheehan. She comes highly recommended, and they expect to have full houses and a feast of good things for the soul."

J. A. Wertz writes from Alexandria, Ind.: "Our cause is prospering in this section. This is the home of Mr. Jessup, the well-known trumpet medium. He has just returned from Richmond, Ind., where he held a series of very successful seances, resulting in the conversion of quite a number of prominent persons to the grand truth of Spiritualism. Five years ago there were only three or four Spiritualists in this place. There are about one hundred now."

Lilias Thomson writes from Portland, Ore.: "The First Spiritual Society of Portland, Ore., held its annual meeting for the election of officers, on Sunday, December 27, 1896. Mr. L. A. Lesourds in the chair. Minutes of last meeting read and approved. Reports of recording secretary, financial secretary, corresponding secretary and treasurer were read and approved. The following members were then nominated and unanimously elected to office: W. W. Sproul, president; E. A. Marshall, first vice-president; W. H. Addis, second vice-president; Mrs. N. P. Thompson, third vice-president; Mrs. Lilly Jolly, recording secretary; Mrs. Lilias Thomson, corresponding secretary; Armin Beautikoffer, financial secretary; Miss Maud Thompson, treasurer. The above constitutes the executive board of trustees for the year 1897. After a few short speeches from the newly-elected officers, and a vote of thanks to the retiring ones for their faithful services, the meeting adjourned. We hope to be instrumental in giving to Portland spiritual food, and to awaken a new interest in Spiritualism, so to further that end, we would like to have all speakers and mediums who are desirous of visiting the West, where there is a fine field for workers, to write to Mrs. Lilias Thomson, 556 Union avenue, North, or to the headquarters of the First Spiritual Society 291 Alder street, Portland, Oregon."

Mrs. E. A. Parker writes of the good work going on at Flint, Mich., where there is a society organized under the State laws, and which has excellent music, conference at 3 p. m., closing with satisfactory tests. The best families in the city attend the conference and meetings. Lectures by Mrs. A. E. Sheets, of Grand Ledge, at 7 p. m.

H. J. Rich writes: As we have organized a society at Overbrook, Kansas, please let the world know that our light is burning brightly, and is not hidden under a measure, but is ready to shine for all truth-seekers. Mrs. E. A. Mabee, of Topeka, Kansas, is our pastor for this year. We are deeply indebted to her for the efficient work she has accomplished at this place. Our president is Jacob Hey, who is a well-known and diligent worker for the cause we love so well. Long live The Progressive Thinker. So say we all."

Mr. Oscar A. Edgerly, who has just closed a most successful engagement with the Lynn, (Mass.) Spiritualist Association, was, with his charming wife, tendered an informal reception at the home of Dr. and Mrs. G. W. Fowler, upon the highlands, on Saturday, evening, December 26, last, during which, with many other pleasing and profitable exercises, participated in by the officers and members of the above society, resolutions were unanimously adopted and afterward ratified at the Sunday meeting by the large and intelligent audience present. These resolutions present Mr. Edgerly as an able and eloquent exponent of our cause, an excellent test medium, and an affable, courteous gentleman, endorsing him in all respects, and recommending him to other societies.

K. Wright sends the following from Cripple Creek: "I must have The Progressive Thinker, for it is the only spiritual food I get from the earth-side, and we can starve the spirit as well as the body. I have taken the paper ever since the first issue, excepting four months when I was sick and was too poor to pay for it, and I intend to get it as long as I stay on the earth-plane. I look for its coming every week as for some well-beloved friend, and if it is beyond Thursday night coming I am so disappointed. May you live long, Mr. Editor, to work for the spirit-world."

At Hygeia Hall, corner of Paulina and Washington boulevard, Mrs. Thomas held a watch-night service to welcome in the New Year. Our Prohibition brethren held a meeting that lasted until 10 o'clock, when the hall was well filled with Spiritualists who were addressed by Mrs. Thomas, whose power of harmonizing an audience is rare and unequaled. The feature of the evening was Prof. Ferris' address on the outlook for 1897. Professor Ferris is a mystic and a Socialist, and he predicted the co-operative Commonwealth in the near future, as the way out of all social troubles.

W. H. Bach writes from Springfield, Mass.: "The children's lyceum connected with the First Spiritualist Ladies' Aid Society of this city, celebrated Christmas at the Ladies' Aid hall, Tuesday evening, December 22. To say that the evening was an enjoyable one does not begin to express it at all. The cantata introduces several Christmas songs, Santa Claus and his attending spirits, a Christmas tree and a moral lesson. All of the parts excepting Santa Claus were taken by children of the lyceum. After the play, Santa Claus with the assistance of the conductor and Mr. F. J. Hart robbed the tree of its load of goodies, and in response to the call the members of the lyceum came forward, and with shining eyes and flushed cheeks returned to their places to compare notes as to Santa's selections for each one. None were forgotten; every one had a present of some kind. Picture books for the younger ones, dolls, fancy tissue paper boxes for the larger girls, and books of natural history and travels for larger boys, and to cap the climax a fancy tissue paper fringed box of candy, figs, dates and raisins for each scholar. The older attendants were not forgotten either. Fancy cornucopias were made, presenting a fine appearance by their blended colors, and each one, filled to the brim with candies and other goodies, were handed to those in attendance, old and young, who were not members of the lyceum. Mrs. H. G. Holcomb, who has been the honored president of the Ladies' Aid Society for a number of years, was called up and received a beautiful sunflower emblem, it being the Maltese pendant in solid gold, presented with the best wishes of the Ladies' Aid, and as an appreciation of her work in their interest. Mrs. Bach and myself desire to express our thanks to all those who assisted in making the entertainment a success, and especially to Miss Magoon, who presided so acceptably at the piano. These things will make our lyceums a success. It is not so much the want of books, papers, or anything else as it is the want of workers who will take hold and aid such movements. Then children's lyceums will be a success and incidentally meetings will have increased vigor."

A. K. Sisson, president, of 55 Comfort street, Rochester N. Y., writes: "The Rochester First Spiritual Church proposes to hold an anniversary meeting, March 28, 29 and 30. A large popular hall will be secured and paid for by the local Spiritualists, and given free to the convention of friends of the cause desiring to organize a State Association of Spiritualists during the day sessions March 29 and 30. The First Spiritual Church of Rochester has authorized me to call this convention, and I hereby ask all who can or will attend to at once let me know. We will endeavor to entertain two local delegates officially, appointed by each organized society in the State. All others will obtain special hotel and boarding-house rates."

Secretary writes: "Friday, December 18, at the pleasant home of Mr. and Mrs. Gifford, 14 North Lincoln street, Chicago, over forty persons assembled to enjoy a social evening, the occasion being to assist the First Society of Spiritual Unity's Children's Progressive Lyceum. Great credit is due to Sisters Sears and Calmus, who were the acting committee on invitation, and to Brother and Sister Gifford, whose bright home was the place of warm greeting and welcome to all who entered into the festivities of the occasion. Many thanks to the mediums who aided in spreading the spiritual menu."

Lucina N. Flint writes from Edwardsburg, Mich.: "About three weeks ago we succeeded in getting here Joseph King, of Pipestone, Mich., a materializing medium. He gave us two seances. At the first one there were twenty-three perfect forms, all recognized, made their appearance. The second night sixteen came. We consider him a good, honest man and a gentleman; also a fine medium."

Geo. F. Perkins, lecturer, singer and test medium, will answer calls near to Chicago. Address him at 587 N. Clark street, Chicago.

Spiritualist meetings are held every Sunday evening at Lincoln Turner hall, Sheffield and Diversy avenues, by Mr. and Mrs. Carl A. Wickland, with a view to organize a Spiritualist society among the Swedish-Americans at Lake View. Speaking and tests in both English and Swedish.

TOM THIRTEEN MACHINE

Mattie E. Hull writes: "I occupied the platform for the First Spiritual Society in Portland, Me., three Sundays in December. I met good audiences—the friends were quite enthusiastic over my work. I lecture in Waltham, Mass., January 24. I do not intend to go out of New England during the winter. I will send dates of positive engagements in a few days."

The following is from The Freethinker, published in London, wherein Mr. G. W. Foote, the editor, in his Editorial Notes from America, while writing of the magnificent meeting in Central Music Hall, which formed the closing session of the Freethinkers' Congress, in Chicago, says: "The next speaker was Mrs. Cora L. V. Richmond, a Spiritualist—preacher to the Church of the Soul in Chicago. Her fine presence was set off by tasteful costume—rich but not gaudy; and her eloquence was of the highest character. She spoke as a woman should speak. A woman loses charm when she loses repose; fierce declamation, which may suit a man's more powerful physique, sounds unnatural from her lips, and turns her into a monad. Mrs. Richmond avoided this mistake even in her strongest passages. She never raised her voice much, but produced her effects by modulation. Her elocution was perfect, and her address was replete with fine thought and feeling. She dwelt upon the points she had in common with Freethinkers, praised their noble championship of liberty, and, above all, their consistent non-recognition of any difference between men and women in the service of humanity. Mrs. Richmond sat down amidst rapturous and well-earned applause."

Mary Wilson writes from Fort Worth, Texas: "For the past month Dr. E. H. Denslow has lectured to the First Spiritualist Society of this place, giving under inspiration some of the ablest lectures it has been our good fortune to hear. As the inspired words of love and wisdom fell from his lips, we could feel curtain grow thinner that separated us from the spirit-world. It can truly be said of him that good deeds bear fruit, and in the fruit are seed that in their turn bear fruit and seed. We commend Dr. Denslow to all Spiritualists in Texas and elsewhere. He is an honor to our cause, and should be welcomed by all Spiritualists with outstretched hands to their hospitable homes, and in their temples of worship."

T. J. Marks writes from Princeton, Ill.: "In this quiet little city of 5,000 inhabitants there are fifteen churches and a Y. M. C. A., with a probable attendance of 2,500; and not more than half of this number are active church workers. There are, perhaps, not more than twenty-five Spiritualists, and they, too, are inactive, so to speak; at least there has not been a meeting of any kind held here for a very long time. The question now arises, why would this not be a good field for active workers? I believe if a good medium and lecturer could be induced to come into our city, that a great amount of good could be done, and there is little doubt but many who are now skeptical, would be added to the number of Spiritualists, and a good society organized. Mediums and lecturers who are passing through this city en route, not having all of their time occupied, would doubtless profit by stopping off here and arrange for a series of lectures. May we hear from some one soon."

Mrs. Mary C. Lyman, speaker for the First Society of Spiritual Unity, has moved from 189 Park avenue to 32 Park avenue, third flat. Receptions every Wednesday evening at 8 p. m. will be given. All friends who are interested in promoting the good of Spiritualism are invited to attend these social gatherings, where mortals and immortals work to keep the gates ajar between the two worlds.

Veritas writes: Geo. V. Cordingley has kindly tendered to the medium, G. G. W. Van Horn, who is favorably known, a testimonial benefit to be held at Lakeside Hall, corner 31st and Indiana avenue, January 19, Tuesday evening, at 8 p. m. Many noted mediums of this city have volunteered their services in the production of various phases of mediumship. A programme will soon be issued. Tickets on sale at Sunday meetings. Price 25 cents. Friends of this worthy medium are requested to attend, as there will be a first-class entertainment given, Mr. Van Horn will retire from the field soon to engage in his former business as photographer. Please secure tickets in advance to financially aid the same, and oblige."

"Woman, Church and State." By Matilda Joslyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with masterly ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price $2, postpaid.

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ITEMS FROM LIGHT, OF LONDON, ENGLAND.

John Ruskin says: "The more I think of it, I find this conclusion impressed upon me—that the greatest thing a human soul ever does in this world is to see something and tell what it saw in a plain way."

Hundreds of people can talk for one who can think, but thousands can think for one who can see. To see clearly is poetry, prophecy, and religion all in one.

My experiences in Spiritualism have been to me the fulfillment of a prophecy of my early days, before I knew anything whatever of the nature of its claims.

Seeing the edifice of orthodoxy tottering to its fall, built as it were on sandy foundations of tradition and priestcraft, I felt that somewhere beneath the waves of theological controversy there was solid rock on which to rest the edifice of a religion based on scientific investigation; in a word, that our positive thought would find written upon the constitution of man himself the story of his origin and destiny.

I feel it, therefore my duty to record the fact that it was Spiritualism that saved me from the inevitable tendency of my nature and pursuits towards materialism, and to some extent even now influences me strongly in my investigations.

I have decided preference for the materialistic method of investigation over the ideal or Spiritualistic one, and find in modern Spiritualism itself, as "Bassille" states it, a reconciliation between Spiritualism and materialism.

As I stated once to a friend, I shall cling to the materialistic (or experimental) ladder, all the way up to the summit of all possible attainment in knowledge, and even when that fails me I shall, doubtless, instinctively feel out towards the void for it. It has been my good fortune not to depend originally on this or that medium for the phenomena, as I have witnessed these things in the strict privacy of my own home through members of my own family, so that the reality of mediumship has been proved under conditions where doubt would either resolve itself into infidelity to these members of my family or that breach of trust in the integrity of natural law (and in human nature as its highest expression), which Sir D. Brewster said is the foundation of the whole world of science.

I have little faith in the supposed freaks of so-called subliminal consciousness, whilst I positively decline to believe that the Devil of orthodoxy has the power to ingratiate himself in the inner self on purpose to play the fool with the outer self.

Prior to my experience of any mediumship outside my own home, we had table movements and messages unknown to any of the sitters; spirit lights have floated about the room, visible to everyone, and as distinct as an ordinary gas flame; hands have grasped me and other sitters; my piano has been lifted without contact; a materialized form has been seen by two persons at the same time; and on two occasions I have seen materialized hands when we were not sitting.

My wife at times is clairaudient, and can carry on conversations with spirit people. She has been controlled by spirits passing through death by fire and drowning, and for three weeks was entranced, and remembers her visit to the spirit spheres and some whom she saw and conversed with, at the same time seeing her body controlled by other intelligences.

I saw a cloudy form moving near my bedside and felt a hand passed over my face, whilst my wife, the only occupant (besides the two children) in the house at the time, was entranced. When she is controlled by my little boy he tells me that his mother is in the room standing by me, or sometimes floating near her entranced body, and she tells me herself, when she has come out of trance, that she has seen and heard our dear little boy controlling her.

I cannot better finish this rapid sketch of the phenomena than by giving in detail the most startling of the whole, viz., the apparent passage of matter through matter.

One Sunday evening a few of us were sitting at Mr. Craddock's home when under a low gas-light the medium passed into the cabinet entranced.

There was no way out of the cabinet except through this door down to the cellar, and there was no way out of the cellar except up the grid in the front street. The front door was locked, and there was no one in the house but those who occupied the seance room.

I held the curtains together in front of the cabinet with my hands, and also with my feet on the floor, awaiting for the medium's guides to proceed with the ordinary phenomena. We waited some time, and nothing occurred, as we thought, I opened the curtains to see if the spirit friends were going to do anything, when to my surprise I saw the medium in a cataleptic state (with the cabinet, with his feet and his hands still fast behind him) suspended horizontally across the top of the cabinet, with his feet and head just ledged on each end of about two inches of boarding.

I opened the curtains for all the sitters to see, and closing them again, I was hoping that he would be put on terra firma at once. Hearing no movement for some time, I opened the curtains again, when to our consternation we found the medium was missing altogether, and the cellar door was undisturbed.

I closed the curtain again, when we all heard the Indian control, "Foebear," dancing the entranced medium in the next room, out of which he came when the door was opened, still entranced and his hands still tied behind him.

At another time I found him missing from the cabinet, and heard him in the bedroom over the roof of the cabinet, to which he must have passed through the seance room by me had he gone in the ordinary way, which he certainly did not.

On June 23rd, 1891, we had placed a pen and ink and a book on the end of the piano nearest the cabinet, and the arm and hand of a lady came out and wrote the word "Rosetta" on the fly-leaf.

ITEMS FROM THE FREETHINKER, LONDON, ENG.

When the Nonconformists see that secular education is the true solution of the religious difficulty, we shall accord them both our sympathy and support. Meantime shilly-shallying tactics will not frighten the common enemy—clericalism.

In an ancient Greek fable we are told of an old woman who sits at the gate of life presenting to all who enter a cup which diffuses through every vein a subtle poison that will cling to them for the rest of their days. The old dame, in our interpretation, is religion, which gets hold of the mind of the child while yet unable to reason, and so indoctrinates it with the belief in its mysteries and dogmas that the sound food of reason is forever saturated by the poison, unless it can be purged by a drastic dose of ridicule.

The Prince of Wales evidently does not heed the Catholic stories that Freemasonry leads up to devil-worship, since he has again accepted the headship of the body in England, where Freemasonry is almost congested with its own extreme respectability.

Irrational Broad Church Rationalists assure us Satan is only an allegory. But they will not admit that all the angels, so often referred to in the Bible, were also allegories, or that Satan's divine antagonist is only an allegory.

We commend to the notice of Light what the Catholic Review has to say of Spiritualism. It observes: "The fourth annual Convention of the National Spiritualists' Association of the United States and Canada was held on three days of the past week at Washington, D. C. Among the delegates were a number of Freethinkers, men and women, and a bust of Thomas Payne (!) was set before the President's desk.

The Catholic Review says: "The very chronology of Freemasonary is a denial of Christianity; for instance, we have a Masonic address to our Lord Mayor (of Dublin) dated, not Anno Domini, 1876, but Anno Lucis, 5876."

At the entrance to Buddhist temples in Japan stand two huge figures of ferocious appearances. Their office is to guard the sacred precincts from the approach of evil spirits. These images are commonly seen spotted all over with pellets of paper. "A worshiper writes his petition on paper, or, better still, has it written for him by the priest; chews it to a pulp, and spits it at the divinity. If, having been well aimed, the paper sticks, it is a good omen."

There are a variety of curious customs connected with spitting, many of which are mentioned by Mr. Wheeler in his Footsteps of the Past (pp. 108-9). He illustrates the story of the clay and spittle used by Jesus, from a number of savage and barbarous customs.

The Crescent of November 25 gives the names of five converts to Islam made in Liverpool in the month of November alone.

Dr. Thackeray says there are six thousands of unemployed clergy; but the English Churchman considers this "surely a serious exaggeration."

The Catholic Review says: "The utter impotency of Protestantism to convert pagan countries to Christianity is most strinkingly indicated by the experience of England in India. For a hundred years England has had control in India, with the invariable result of Protestanism in all heathen countries—that is, the enlightening of the people and removing the moral restraints imposed upon them by their own religions, without substituting the moral restraints of Christianity." For Catholics, with their teaching of absolution, to talk of moral restraint is rather rich.

The Christian Leader, of Glasgow, says that the census which it took of church attendance in that city shows a decrease which is "simply alarming" when contrasted with that of ten years ago.

Everywhere we find the rule to hold good, "Like people, like gods." The gods cannot be better than the people who make and worship them. And as all these gods were the product of men or of people in their earlier, more ignorant, crude, and brutal state, it is but reasonable to expect—that the gods, creeds, and religious systems of any people will be found inferior in character, more crude, brutal, and irrational than the people themselves.

ITEMS FROM THE SPIRITUAL REVIEW, LONDON, ENG.

Two species of divination were employed by the Greeks; one claimed to be the direct voice of the gods, speaking through human lips, and the other was said to be evolved by the performance of certain mysterious rites, in which prayers, music, and ceremonies were practised, and the words spoken seemed often to respond to the thoughts or inquiries of those that attended upon the prophet or prophetess.

Sometimes these "sacred" personages fell into trances, or were seized with a sudden frenzy, and gave forth strange and oracular prophecies; or spoke of hidden things in voices different to their own; and sometimes by actions which spoke plainer than words.

Cicero says: "They whose minds, scorning the limitations of mortal bodies, fly off into higher realms than earth, when inflamed by music, or incited by some divine ardor, they behold things and destinies, not of human, but divine origin. They can then predict the future of men and nations, and tell where and how the dead yet live, and, from the paradises of Jove, or the realms of Pluto, bring words of remembrance, love, or warning, to the earth, and give wise council to all who listen.

In addition to "gods" and "demi-gods", every department of the Universe was supposed to be filled with spirits, who were termed "demons," an appellation that applied to good and evil souls alike.

Hesiod, the renowned Greek poet, thus refers to this universal belief. He writes:

"Ten thousand holy demons rove
This breathing world, the immortals
sent from Jove,
Guardians of men, their glance alike
surveys
The upright judgments and the unrighteous ways;
Hovering they glide to earth's extremist
bound.
An ariel cloud, all veils their forms
around."

Also it was taught that at death, the soul, clothed in its life principle, but invisible body, goes to enjoy Paradise for a season, or to suffer in Hades (Hell) until all its earthly sins are expiated. Then if the Judges of the dead decreed it to return again to the earth, it entered into flesh existence in accordance with its improvement.

But the souls of the good that had no further need of earthly trials, went to join the Gods in "Elysium." There the never-setting sun, the brilliant stars, the ever glorious scenes of paradisiacal beauty, made up the Heaven of the pure, the good, the brave, and true.

Delightful music and enchanting scenery enlivened these realms of the blest. There the husband rejoined the beloved wife, the children and parents were united; in short, a bliss transcending all language to describe, made up the realms of the first paradise, and pointed ever onward and upward to the realms of eternal bliss beyond.

Even the worst ill-doers of earth might—as the classical writers alleged on the faith of classical prophets and prophetesses—repent, become reformed in the realms of Pluto, and commence life afresh on another step higher on the path of progress, cannot but be a more offensive and "pagan" doctrine to the present High Church dignitaries who condemn every creature outside of their own two-inch creeds to a torture destined to last through all eternity, to which no being with a human heart would condemn a worm even for five dreadful minutes.

And thus, whether in the year one or that of 1800, whether with ancient Greeks and Romans, or modern American and English Spiritualists, "Ever the truth comes uppermost, and ever is justice done."

ITEMS FROM THE TWO WORLDS, OF LONDON, ENG.

Your correspondent, E. B. B. R., Richmond, puts a question relating to Light and Heat, and advances a theory which is by no means new, as I have myself, more than once, heard it put forward as information given us from the spirit-world.

However, we need not concern ourselves as to what this or that spirit-control has to say on this subject. It is enough for us to know that here, at least, science makes no mistake.

Light and heat are the direct results of etheric vibrations. Light (comprising the color scale) is the sensation produced on our brain, through the medium of the eyes, by etheric vibrations, having a frequency of about 500,000,000,000,000 (in the red) to 750,000,000,000,000 (in the violet) per second.

Remember that outside the brain and our consciousness light does not exist.

Heat is due to a set of etheric vibrations of a lower value extending from 17,000,000,000,000 up to light vibrations per second. Physical matter is affected by these etheric pulsations just in proportion to what we may call its molecular sympathy.

The atmosphere has nothing to do with the formation of light and heat, and those etheric pulsations exist in space just as they do here. Wherever there is a source of incandescence—a sun—we have etheric waves originating and traveling outwards in the same manner as when a stone is thrown into the water—waves of water originate and spread outwards from the center.

There is no necessity to locate the spirit world outside the atmosphere. It is more than probable that it is interwoven through and through with that plane of sensation we know as the physical universe: that it is everywhere around and within us.

Not all "those who have passed from this into the spirit-life" advance immediately "to a higher state of intelligence," for some who pass over are probably a length of time (as we count time) before they become aware of the change that has taken place in relation to their previously used body.

So our friend is evidently rather confused in his reasoning on this subject.

When the spirit leaves the earthly body in a natural way it becomes sensible of visual faculties fitted for its changed conditions.

What is darkness to us may be light to those who pass on in natural order.

The question of light and darkness, as related to existence in the new conditions can only be interpreted to us by symbols, or by analogies.

The material universe may be composed of atoms varying in density so greatly as to afford to the spiritual forces, operative in equal variety, relative conditions of light and heat. These atoms, set in motion by spirit energy, propelled and repelled according to emotional proclivities of the denizens in the several spheres, give the sensations natural to the being, and state of being.

What can a person born blind on the earth know of "light?"

It is also conceivable that the sensations of cold may differ so vastly in degree as to amount to comparative insensibility.

Take a man from Equatorial heat to Arctic cold instantaneously, and what would be the result? And, vice versa, bring a man from the polar regions to the equatorial conditions of life instantaneously and imagine the result. In all probability the result in both cases would be the severance of connection between the ego and his earthly body.

Cold-hearted people in earth-life would not be able to exist among warm-hearted spirits until they had become acclimatized by conforming gradually to the laws of being "over there."

Our friend will see, if he will think deeply and long, how foolish it is to expect to gather grapes from thorn bushes in Spirit life, any more than he does expect to find it possible in earth-life.

IMPORTANT TO MINISTERS.

To the Editor:—The Western Lines Passenger Association has kindly furnished the National Association with a copy of its rules under which Interchangeable permits are granted to all ministers of religion for the current year. As this office is held responsible by many of our Spiritualist lecturers and missionaries for their inability to secure this half rate courtesy, I wish to call the attention of all such to the rules, which clearly show that the N. S. A. is not responsible for the deprivation of anyone of his or her clerical tickets whatsoever.

All Spiritualist speakers settled as pastors of societies are entitled to rates, but the mere fact of ordination as a minister of the religion of Spiritualism carries with it no right whatever to clerical tickets, unless the person so ordained is in charge of a society as a settled speaker or employed as a missionary by some State or National Association under a salary from the same. This will rule out all missionaries appointed by any local, state, or national association, if they give their services gratuitously. All missionaries, however, who are compelled to travel constantly when holding commissions from state or national associations, upon furnishing proper proof that such is a fact, may receive rates; even then it is discretionary with the railroad authorities whether they receive them or not.

Ministers, lecturers, speakers or mediums, making application for clerical rates, are required to state that their names are registered at the State or National Association office of the denomination to which they belong. They must also have the endorsement of their local railroad agent and some clergymen of their respective denomination to whom the railroad authorities can refer.

If any speaker or missionary sells books, establishes agencies of any kind, solicits insurance, or receives any compensation whatever from other than religious work, he or she is not entitled to rates.

It is also a fixed rule that each application for permits must be accompanied by a fee of 50 cents and no application will be considered unless such fee is forthcoming.

For these rules the N. S. A. is in no wise responsible, hence cannot be held accountable by any one for his or her inability to obtain time or annual permits.

It would be well for all speakers and mediums having ordination papers from regularly incorporated societies to file copies of the same with the N. S. A., together with a letter naming the society over which he or she is now presiding, the compensation received as salary, and the exact character of the work performed by such speaker or medium. This will enable the N. S. A. to furnish references for the railroad associations when desired. The registration fee of $1.00 should invariably accompany all copies of ordination papers filed with the N. S. A. as a guarantee of good faith.

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QUESTIONS AND ANSWERS.

This department is under the management of the distinguished author, speaker and medium,

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

S. S. K., Winnebago, Wis.: Q. When persons are buried in a trance, as we read of in the Cyclopaedia of Death, is it possible for them to regain consciousness so as to realize their condition, with so little air as is contained in the casket?

A. It is the almost unvarying testimony of those who have been thought to be dead, and have recovered before the final rite of burial was performed, that they preserved their consciousness, even to painful acuteness, and knew of all the preparations going forward, but were unable to move or give the least sign. In such cases there is paralysis of the muscles of motion, yet the activity of the brain is even increased. It is this knowledge, combined with utter inability, that makes the situation so terrible.

In this trance state there is so complete suspension of the vital functions that there is no visible breathing, and the escaping air from the lungs will not even cloud a mirror held to the mouth. As long as this state continues there is need of very little air. But if the unfortunate victim revives after interment, the necessity of large quantities of air becomes imperative, and the limited supply in the casket could maintain life only a few minutes. The agony of suffocation would be great, but of short duration. Only the marked changes of decay are absolute tests of death, and recovery has been made after experienced physicians had pronounced the appearance of these. The haste of relatives to hold the funeral obsequies should be deprecated.

M. A., Atlanta: Q. What is the meaning of Diakka?

A. This word was first used by A. J. Davis to designate undeveloped, ignorant, mischievous spirits—those in common parlance known as evil.

The same correspondent asks: What is transfiguration?

Transformed, as when the medium takes on the appearance of the communicating spirit. The expression of the spirit when it transcends the body, as in clairvoyance and sometimes at the moment of death. This is entirely distinct from materialization, although it is often mistaken therefor.

M. R. Stauff: Q. Is the danger from microbes as great as scientists tell us, and should we guard against them by boiling the water we drink, and sterilizing the air we breathe?

A. The danger may or may not be as great, and it may be far greater. There are a vast number of species of microbes, the majority of which are harmless or useful. If a man was surrounded by sheep, deer, horses, etc., he would not be in danger, but if tigers and lions should take the place of these, his position would be one of imminent peril. Precisely so with microbes; it depends on the kinds that come into his surroundings. He cannot escape them. Every drop of water he drinks, every inch of air he breathes, contains them by the thousand and the million. They are in the salt air of the sea, and the crisp breeze of the mountain summit.

Fortunately the most of these germs are of harmless or helpful species, and the swiftest road to sickness would be to breathe only sterilized air, and drink boiled water. If the health be rightly maintained, the microbe germs as they enter the blood are quickly destroyed and assimilated. The more vicious germs of disease vainly assault the citadel of life, and are absorbed. It is the constant attack, or the overwhelming onslaught, as in epidemic and contagious diseases, when the air is filled with germs that produced the most certain yielding. Under the right conditions, that is, if the body is a well-prepared soil, perhaps the presence of a single germ of typhoid fever might multiply and produce that disease.

In the breaking up and removal of the waste products from the body, the various kinds of microbes play an important part.

Hope, Norwalk: Q. Are the blind to hope for restoration to sight by means of the X-rays?

A. They have no more reason to hope for sight through the X-rays than through electricity. The X-rays are not condensible by a lens, and hence the field of vision they would afford would be too small to be of any service, granted that they were recognized by the nerves.

Perhaps few subjects have called out so much senseless talk and writing as the X-rays, and the newspapers constantly teem with what Edison or Tesla says, when both claim that as yet they know scarcely anything about this form of force—it is entirely misleading to say light. That it is not refractable removes it completely from the scope of an instrument like the eye, constructed to receive and refract the rays. Already the quack doctor, ever ready to impose on the ignorant by the mysterious, has taken up the X-rays as a curative agent. The forces of and from the sun have created all living forms on the earth, and hence all the forces coming from the sun are embodied in their effects in man. Beyond these forces he asks nothing, being their creature and work. Any influence or force outside would be out of unison, and either inconsequential or conflicting. If the X-rays are combined in the beams from the sun, these afford an exhaustless force, and in that form best adapted to the wants of the organism.

If the sunlight does not contain the X-rays, then as a force foreign to the organism, their insulation and employment as remedial can only be harmful. This does not apply to the use of these rays to observe the internal structure of the body, or as a help in surgery.

Dr. C. T.: Q. If all living things were swept from the earth, would the process of evolution again restore them?

A. The theory of evolution necessitates the spontaneous creation of the first forms of life, that is, the primordial or lowest living organisms. If this be not granted, then the only resort is that of special, miraculous creation. As the latter is not to be entertained, for the present at least, the former must be received. If these lower forms were at first, in the early ages of the earth produced, then as the same forces continue to act, when conditions are favorable they must be created at the present time. Protoplasm, as matter not organized into living beings, but capable of such individualization exists, and under right conditions becomes thus living forms. These are lost in the crowd of beings with which they mingle, and cannot go on in ascending evolution because the field is fully occupied with forms of life adapted to their environment by countless ages of evolution and hence stronger and more resisting.

If, however, all living beings were removed, the new forms which would arise would have no rivals in the struggle for existence. There would be a new "beginning," and the path of development would be again traversed.

Yet it must not be assumed that the results would be the same; that the ultimate species differentiated would be like those which perished. In the present evolution, homogeneous life, that is life as a plastic speck of protoplasm, began in a homogeneous world—a world in which almost the same climate extended everywhere, and a thermal sea laved the equator and the poles. Its wonderful differentiation into species as wide apart as the mollusk and the tiger, the snail and man, is mainly the result of the differentiation of climatic conditions.

If these were swept away, the new evolution would meet a heterogeneous world, and under the peculiar conditions of each locality either advance or perish. The resulting specific forms would not be like those in the preceding evolution, nor is it possible to predicate what they would be.

"Universalist," Washington, D. C.: Q. (1) It is presumed that all infants go to heaven. Why, then, should God, who is infinite love, allow a Nero or a Judas to grow up and commit horrible crimes, which must be punished with everlasting torture?

(2) Is there an unpardonable sin, and, if so, what is it?

(3) Christ died for all, will not then his loving purpose fail if he cannot save all?

A. (1) These questions presuppose, in the mind of the questioner, the direct supervision of God, in contradiction to the rule of law; they presuppose the acceptance of the Christian scheme of salvation which is necessitated by man's "fall." If God had the power or the foresight to remove the Neros, Caligulas, and all who ravage, like wild beasts on mankind, it would be better that he went a step further back, and not allow such criminals to be born. For even as infants the villainous characters that they developed adhered in all its possibilities, and it is, if there could be a choice, altogether best to be well born.

It is not true, in the sense intended by the questioner, that all children "go to heaven," or that all are equal. The taint of heredity and earthly conditions remain to be outgrown. Under the superior influences and away from the inciting causes, they do not manifest the depravity of the animal nature, and with angels for teachers outgrow the shadows of ancestry and birth. History is the record of the struggle of the spiritual to ascend and control the animal, and to actualize its ideal in earthly life; a struggle which grows out of the plan by which life is evolved from the lower to the higher; reaching from the protozoon to man, and through man to individualized spirits. The Neros, the Alexanders, the hero-murderers and lauded assassins are by-products of this plan as it reaches on to saints and sages, as the tiger and hyena are branches of the trunk of the great tree of life as it ascends to man.

(2) The "unpardonable sin" has created a great deal of discussion, and been hurled at the heads of recreant heretics, and yet its character and meaning is in dispute. It is generally accepted that blasphemy against the Holy Ghost, which means, if it means anything, the rejection of the evidences of the Christian faith, is the substance of this terrible sin, which leads unto death, and dying in the sin of this unbelief, forbids repentance and thus meets eternal damnation.

As we have no idea what the Holy Ghost is, or may be, and no authority has determined, this sin has no greater significance than would have our disbelief in the claims of a big medicine man, or an African witch doctor.

Sin is the giving ourselves to the control of a lower instead of a higher law, and the suffering which inevitably follows is in no sense a punishment, but the means of forcing us to higher grounds.

Avenging punishment, in the sense of human laws, is unknown in the natural and spiritual worlds.

(3) Christ died for all, as every martyr has died, every sage taught, every poet sang. Everyone lives and dies for all. That he died as a vicarious atonement for the sins of mankind is a needless dogma, when it is proven, as is admitted by every scientific man in the world of any eminence, that so far from being created perfect and falling from that high estate, man is a creature of evolution from savagery and animalism. If he never "fell," why needs he a redeemer? If not lost from God, why a saviour?

All will, truly, be "saved," not by belief, or by the "blood of Christ," but by inherent growth. The spiritual at last will escape the animal, and that will be salvation. As a means of grace, the ideal Christ, the perfect one, held aloft as a pattern of spiritual excellence, is a power making for righteousness.

SPRINKLING BABES.

AN EARNEST PROTEST AGAINST IT

"The Spiritualist church in Pittsburg has adopted the rite of baptism. Three babes belonging to Alderman Klotz were duly sprinkled on the 13th inst., Mrs. Ida Whitlock being the officiating minister. Alderman Klotz says he thinks it is the beginning of a new era. No doubt of it."

To the Editor:—I see by the above clipping from Light of Truth, that an association calling itself the "Spiritualist Church" (which is certainly a misnomer), has committed what I call an outrage against our cause.

I am not inclined to rush into print. I have always left matters like the above to our literary giants, that they might express their scathing rebukes against the offenders of our cause; but they have failed to take notice of this case and I thus call their attention to it. I would also ask: Is this the beginning of the end of Spiritualism? Has it come to this? Is this what we have battled for? Is this the goal which we have braved social ostracism in order to attain? After our hard-fought battles against the common enemy, must we bow in reverence to that silly orthodox custom of water baptism of innocent babes.

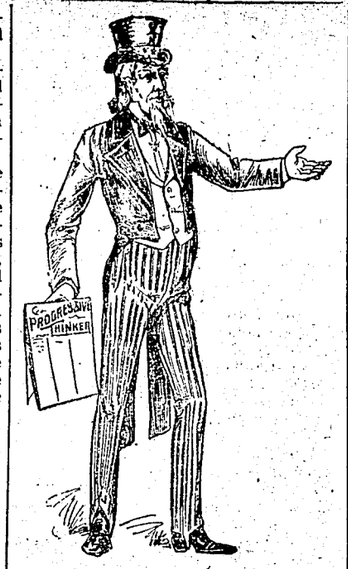
I for one will say: No! a thousand times no! If this is the natural result of organizing, I say for the love of heaven don't organize any more. Don't drag our grand, noble cause down to the level of orthodox forms, rites and customs. It is better to let Spiritualism sleep till the day of doom, than have it sacrificed upon the cross of dogmatic creed.

So let the press turn her heaviest guns upon the camp of our enemies, until the last vestige of orthodox falsehood is removed.

I hope to hear from others.

Columbus, Ind. JAMES M. BOYER.

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JESUIT SPIRITS.

Their Nefarious Work Not an Idle Fancy.

A VIVID PORTRAYAL OF THEIR PERNICIOUS INFLUENCE—THE OPINION OF J. J. MORSE SHOWN TO BE ERRONEOUS.

At the last convention of the N. S. A., I listened with deep interest to the able report of J. J. Morse in reference to the cause of Spiritualism in England and United States. The report concerning the cause in his native land, was not only very interesting but quite encouraging. The tidal wave of Spiritualism having had its rise in this younger country, nearly half a century ago, seems to have swept over England with results similar to that found in the history of the movement in this country.

There is, however, one section of Mr. Morse's report to which I wish to refer at this writing. He says in reference to Spiritualism in the United States "one other thing has struck me somewhat with surprise; it is the fear of Catholic Jesuit Spirits that I hear so much about in this country."

This remark proves to those who have had many years of experience, in rescuing and defending mediums from the persecution and thraldom of this class of spirits, that Mr. Morse has had no experience in this direction. It seems at least unfortunate for so able a writer as well as so prominent an exponent of Spiritualism as he has been, to speak as flippantly as he did in his report under this head.

On this question Mr. Morse stands with the majority, as there are but few who realize the power and effect of the work carried on by Jesuit Spirits in retarding human progress. He calls attention to the spirit patriots of '76, the heroes of the Revolution—Washington, Lafayette, Paine and others—as well as the immortal Lincoln, saying that doubtless they are as watchful as ever over the destinies of this glorious country. Quite true, but did the watchful care and constant efforts of those patriot sires, prevent the consummation of the work of Jesuits in both worlds? Facts prove to the contrary. Was not Abraham Lincoln the foremost American of his time, murdered through the baneful influence of Jesuit minds in both worlds? So Mr. Lincoln informed me through the lips of Mrs. Nettie Maynard, about two years before she passed to spirit-life.

This testimony, however, only confirmed from the spirit side, what was known to be true here. We may be sure that the spirit patriots are doing all in their power to counteract the subtle schemes of the Jesuit Spirit hordes, in their endeavors to prevent the onward march of progress, but in view of the ignorance of mankind upon this subject, they can make but very little headway at present. While the spirit fathers and saviors of our Nation, are watchful as to its interests, as Mr. Morse suggests, does he suppose that the Jesuit Spirits who have always been opposed to liberty and progress, and especially to Spiritualism, are idle and inactive? If so, no greater mistake could be made in this connection. If the Spirit fathers of this Republic are looking well to its safety; if they are laboring to unfold the truth (including Spiritualism), to the minds of the generations they have left behind, is it not probable that Jesuit spirits on the other hand are doing every thing in their power to sustain their position? In both worlds the Jesuit is against liberty, against our Republican form of government, and against Spiritualism, because these different factors in our civilization, are not of them, and they are determined to crush them out. In many cases they freely admit this to be their object. Jesuits do not cease to be Jesuits when they pass the boundary line of mortal life.

I pass on now to consider further the remarks of Mr. Morse. He says that evil influences, the fear of Catholic machinations, mortal and spiritual, with obsession and similar affairs, have been done to death. Are they not idle fancies? Such statements and queries as these from a teacher, only confirm the ignorance of the people concerning this vital question. Indeed these are not idle fancies, but facts proved by experience, the outcome of which is of the most serious importance, and the nature of which, all should understand, especially sensitives, that they may be protected and directed by the truth.

Mr. Morse takes a hopeful view of the situation, and thinks that this Jesuit question rests upon an exaggerated fear, instead of a solid foundation of fact and reason. The general trend of his report upon this subject causes the writer to understand that he has much to learn concerning this question. Very little knowledge may be gained by speculation or supposition as to the psychological power of Jesuit forces against Spiritualism, and the mediums through which we receive its truths, experience is the test.

While this portion of Mr. Morse's report was being read I wondered what President Barrett and a number of others closely allied with him in the interests of the N. S. A. thought, in view of their experiences in this direction; also what many others present thought, who have had severe object lessons, both of defending and being defended, from these Jesuit enemies of Spiritualism and mediumship.

The writer has had a most thrilling experience with this grade of spirits, in the past twenty years, in different parts of the country, sketches of which might be forthcoming if time and space would permit.

A communication from Spirit William White, late of the "Banner of Light" is in point just here, and may be interesting and profitable to the reader. It was received in 1881 and was as follows:

"My brother, it was foreseen long before any demonstrations had occurred on your plane of life, that the so-called Christian church, both Catholic and Protestant would become alarmed at the spread of Modern Spiritualism, and we also saw that they were preparing to subjugate it to their selfish ends; failing in that, to crush it.

"We have watched the power being exerted on the spirit side, and observed how subtle their movements were, and how sure they were to accomplish their object, until a power above them, saw fit to step in and protest with a "thus far." This Jesuit power began to operate by visiting spiritual seances, coming in the guise of the friends of truth, and in this manner they have deceived many. We also saw the medium Jennie Leys and many others whom we might mention, surrounded by these spirit enemies in the interests of the Catholic church. Their first move was through psychology, to cause them to think they were surrounded by a band of spirits so high and holy, that they could not say or do anything that was not right; making true the saying, 'when ye think ye stand, take heed lest ye fall.' Jennie Leys was in the toils of the enemy before she left the East for the West. The moment she accepted the statement that the Nazarene was her guide, that moment she was hopelessly enslaved and obsessed; and all that has transpired since has been the strongest corroborative proof of this fact. She long ago discarded all spiritualistic aid, and has been the most ardent devotee of the band of Jesuit spirit priests around her, that ever did penance before patron saint.

All in time will be forced to believe—yea know—the fearful danger to which every sensitive is exposed, especially those who through their mediumship, must necessarily convince the world of the truth and cause of obsession.

This remarkable communication from our ascended Brother White, in itself is a most potent answer and rebuke to the unwarranted and unwise statements of public teachers, concerning hostile influences.

The writer could bring forward a volume of evidence gained through experience if opportunity offered. I am reminded, however, just now, that I must not weary the patience of the editor, and will close briefly, by saying, that we should not fear Jesuit spirits as Mr. Morse suggests, but become intelligent in regard to their movements. If we look for their trail, we shall find them busy at work as spirits, in ways acceptable and familiar to themselves, as of yore, when they inhabited this plane of life. We shall also find that the results of their work among mediums and Spiritualists, explains many things which seem very strange to the superficial observer. To all who entertain the views expressed in the report in question, viz., that this is a subject done to death, and one that rests upon idle fancies, with no solid foundation of fact or reason, the writer would say, this is a very important subject, as well as one of profound interest to every one interested in Spiritualism and the general progress of mankind.

No class of minds better understand the subtle power of Jesuit organizations in both worlds, than the heroes of the Revolution who sealed with their blood the compact of our freedom, from kingcraft and priestcraft, as well as from the religious persecution of Jesuitism. These immortal patriots before mentioned, look to us upon this material plane, for intelligent co-operation in defeating the wicked schemes and purposes of these deadly foes to freedom, progress, and the enlightenment of the people. Shall they look in vain, or will we meet them, to do our part in the contest, armed with the truth, before which all must finally bow? Those who have received the light are responsible, and will be required to answer this query now, and in the future. B. B. HILL.

Philadelphia, Pa.

SPIRITUALISTS, ATTENTION.

The following contains a commendable plan for the spread of spiritual truth in Kansas and Missouri:

To the Editor:—I wish to lay before the readers of your excellent paper a plan which has been impressed upon me for the advancement of our cause in the above-mentioned States.

Having been in public work for the past two years in these States a considerable portion of my time, I am in a position to know something of our status. To tell the plain facts in the case, Spiritualism is not making much headway here at the present time. There are a large number of Spiritualists in Kansas and Missouri scattered up and down, but I believe I can safely say the number of societies holding regular public meetings may be counted on the fingers of one hand. On the other hand there are a number of speakers able and willing to work for the spread of spiritual knowledge, who have altogether too much time to rest; they lack encouragement for want of concerted action. Now our plan is to get these workers (if possible) to work in co-operation with each other instead of working as rivals, and to so arrange the work that the expenses of traveling may be reduced to a minimum.

First we would like to hear from every Spiritualist in the two States who would assist in any way to arrange regular meetings, either by providing a suitable hall or large room, or by providing entertainment for workers or in any other way. We would then arrange these places in regular routes so that a speaker could visit each one with the smallest possible expense. Regular dates would be arranged for each place. Next we would enroll all speakers willing to join the Bureau with the headquarters in this city and send a new speaker each meeting as long as the supply might last. The advantages to be gained by this plan are many.

First, the speakers could work harmoniously together without any feeling of rivalry which is a feeling much out of place in a spiritual worker.

Second, the societies would have a variety of speakers which would add to the general interest.

Third, there would be a great saving of railroad fare and incidental expenses.

Fourth, the Bureau would be in a position to furnish a speaker on short notice for funerals, or special meetings by wiring the nearest available speaker.

Fifth, a temporary home might be provided at headquarters for mediums needing rest.

Now I am willing to start the ball rolling by answering all letters containing stamp for reply and would like to be literally swamped with letters for a while. I want to hear from every Spiritualist in Kansas and Missouri, giving the names of every investigator they know of. I want to hear from every speaker now working on our rostrum in this section of the country.

Let us get right down to business and start the work for the year of 1897 with all the energy we possess.

Now sit down and write to yours truly, W. E. BONNEY.

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THE CAUSE IN YONKERS, N. Y.

To the Editor:—As the holidays came on Friday this season, the day we usually hold our meeting, we postponed the Friday meeting, and held a joint session with the Lyceum December 27 and January 3, and we had an enjoyable holiday festival I assure you. Mrs. Helen T. Brigham was the speaker for the occasion.

First on the programme was the christening of five infants by Mrs. Brigham: Ethel Aleon Rogers, Susan M. George, Hebron Embree Kimball, Syble Ruth Potter, and Edith Potter (twins). Mrs. Brigham using flowers, hyacinths, roses, etc.

One mother said to Mrs. Brigham: "Some of my friends think it will not be much of a christening without water." when she brought her infant to the platform, Mrs. Brigham dipped the flowers in a vase of water, and as it dropped upon the infant, said: "May thy teachers and instructors that assist in thy unfoldment, be as pure as these drops of water untouched by mortal hands."

In another instance she said: "The lower stems of these roses have thorns. Loved one, grasp it above the thorns" (the child complied, and placed it to its nose quite gracefully), "May thy earthly journey be so guarded as to avoid the thorny pathway and rugged hills that many of earth-children have experienced.

I have given but a faint idea of the beautiful, happy expression she gave in her usual poetic style, differing in each case and still appropriate. I regret that we did not have a stenographer to have taken the exact language. While giving each child its earthly name, she also gave the spirit name and its significance without the least hesitation. Our hall was well filled. Many strangers were present who expressed their admiration for the unique proceedings, and contrasted it with the usual stereotyped method.

Veritably, "thoughts are substantial spiritual things," and when used in wisdom's ways, produce good results.

Some of our friends in Yonkers and in the Greater New York entered a demurrer, stating that we were following after church customs too much. May not some of the forms be worthy of imitation when it is made apparent that they are understood to be symbolical of some important spiritual principle.

I would like to hear from some of your able correspondents on this subject.

The Children's Lyceum Festival under the management of its able conductor, Mrs. Mary H. Mosher, was a creditable affair, and would have pleased our earnest advocates, as lately expressed through the spiritual press, in regard to the Spiritualists' system of lyceums for children, had they been present. The singing, silver chain recitations, and especially the marching with banners, children from three to seventy years of age, were in harmony with this progressive age. Then followed the distribution of Christmas presents.

On the third, in addition to the usual exercises, Alfred Andrews, president of our Society read from The Progressive Thinker of the 2nd inst an article entitled "Experiments in the Production of Thought Photography by Dr Baraduc. Something similar appeared in the New York Herald one day later. Thanks to The Progressive Thinker for its timely presentation of new achievements in science, and especially when it points so plainly to the spiritual. The subject brought out commendable comment.

Mrs. Gale read her poem, thanking the old year for all it has given us in human progress and asking of the New what it has in store for us.

TITUS MERRITT, Sec.

NEWS FROM THE PACIFIC COAST.

To the Editor:—I find that Spiritualism is on the move in the Northwest, and that much good was done by the introducing of the camp-meeting at Port Blakely last summer, by Brother Love, of Portland, the people being very anxious to have another one next year. From that place Charles Anderson—the Boy Speaker—and myself went to Seattle, where we held forth to large audiences for six weeks. There are at present three meetings held each Sunday evening, which means several hundred people listening to exhortations from the "Spirit-world." There is also a good lyceum under the auspices of the "First Society.." On going to Tacoma I found there had been no public meetings held for about a year and under the direction of my band, I set to work at once towards opening one. I found Mrs. L. Gifford a most worthy woman and earnest worker there also. The Boy and myself held a Sunday afternoon meeting to a fair audience, and Sister Gifford and Sister McCall also had a good meeting in the evening. Charles Anderson and myself held another meeting to a packed house the following Thursday, he then going into the country for a rest, and Mrs. McCall—who has done a noble work as a home medium for three years at Tacoma—and myself kept up the interest, having full houses every Sunday. Mrs. McCall continued the meetings after my departure and I hope the people of Tacoma will never allow the doors to be closed again.

On my return to Portland, which was about six weeks ago, I found plenty of work, both public and privately. Each Sunday evening the hall has been well filled with most intelligent audiences, notwithstanding very inclement weather. Next Sunday I hold my farewell meeting. Sister Westlake whose sweet soprano voice thrilled the souls of hundreds of listeners will continue the meetings, as it is the intention of her band to keep her henceforth in the work as lecturer and test medium.

Charles Anderson, the Boy Speaker, is at present holding forth at Rainier, Ore., where he is interesting the skeptics and believers alike. He and myself leave in a short time for California, he to work at San Francisco, myself going to San Jose, where I am under engagement for the month of January. From there I go to Summerland for a month's rest, then to Los Angeles and San Diego, which finishes my work on the Western coast, for the present, myself and husband expect to start on an Eastern tour, intending to stop wherever there is work to do.

I forgot to mention the good work done by our noble sister worker Mrs. Lanont, of Seattle, who for several years has been a most untiring worker at that place, and the present growth of Spiritualism there is due much to her zealous efforts. Also Mrs. Carter, who is comparatively a new worker, who made a successful visit to Alaska in the interest of our cause, during the summer months. Thus you see Spiritualism is honey-combing our Western coast from one end to the other and I feel it will not be long ere we will stand upon a level with the Eastern coast.

May every earnest worker ever have the support of all true Spiritualists.

Will be open for engagement for societies and Eastern camp associations after March, 1897.

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Curious Revelations from the Life of a Trance Medium.

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On Thomas Paine, at the late Paine celebration in New York City. Price, 6 cents; ten copies for 50 cents.

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A Package by Mail, 50 Cents.

Golden Laxative Coffee Co.,
AYER, MASS.

"SOUL'S LIGHT."

(Continued from page three.)

be added that other, that the images of the creative spirit, what I call psychicones, form a sort of background to my soul pictures.

"I may therefore safely affirm that the human soul is movement, light and creation, and that its experimental demonstration easily enters into the positive sphere of science accessible to man.

"DR. HIPPOLITE BARADUC."

The friend of Dr. Baraduc to whom this pamphlet was sent is a prominent professor in one of our largest universities. He has known Dr. Baraduc abroad. He states that Dr. Baraduc did not impress him as at all visionary or impractical, and he says that Dr. Baraduc has the ear of the most conservative and learned of European scientists.

And thus it is that the world is advancing, and the secular press is helping it along. LUCRETIUS.

New York.

MATERIALIZATION.

(Continued from page three.)

gree he wonders why none of his loved ones come, not knowing that he has set up an impassable barrier by his attitude of "investigation" (God save the mark). The Christ so truly said, "Except ye become as a little child ye shall in no wise enter into the kingdom of Heaven," and the investigator must hug that truth home to his soul till it becomes a part of himself. When it does, he will "see Heaven open" in a way that will delight him. Unselfish love is the soul of all spiritual phenomena, whether seen or unseen, and, given that condition in a circle, there is absolutely no limit to the power of spirit for demonstration in the material.

In the search for truth no half-way allegiance will be accepted. If the truth is worth anything it is worth all the searcher can give. "He who seeketh findeth" is the promise and it is true. I know beyond "belief" or "doubt." Under conditions as they are now the expenditure of both time and money is necessary to the speediest proving of the truth of what I have written. If any man or woman will come to me with unselfish desire in the heart and a willingness to give up both time and money in a search for this truth, I will gladly show the way I have trod to find it and will guarantee a perfect result to the honest searcher. Poverty of means is only pleaded by the person who is too indolent to do earnest work, for earnest work and poverty do not room in the same house.

Chicago, Ill. SOUTHWORTH.

A SPIRITUALISTIC CHRISTENING.

Very elaborate and beautiful services accompanied the public christening "baptism and giving of name) of the infant daughter of Eric L. Ihle, at the church of the Students of Nature, 1052 Milwaukee avenue, on Sunday, December 27, Mrs. M. Summers, the pastor, officiating.

The occasion was introduced by an invocation and an impressive hymn. Six girls, dressed in white and decorated with cut flowers, holding also a bouquet in their hands, stood upon the rostrum and each in turn gave short recitations. The child to be christened, having been brought forward by its parents, with accompanying decorations of cut flowers, was presented. The pastor then said:

"Since the term 'christening' signifies only a dedication to Christ, and we think it far more noble to dedicate a child to the highest sympathies of human nature, we here perform the simplest act that we can, accompanied with appropriate words, to show to the world what we recognize as our privilege and duty with reference to the rising generation. The privilege is the greatest liberty of each individual compatible with the like liberty of all others, and the duty is to work for the highest and sweetest sympathies of which our natures are capable.

"As 'christening' is a resolution to bring the child up in the Christian faith, so this natural dedication is a resolution to let the child grow up into a normal development, believing, yes, knowing, that such a course is the surest method of perfecting the human species and producing the greatest happiness, which indeed is the only thing we all should strive for.

"How cruel it is, therefore, to prejudice a child in advance of his mature years in favor of any disputed creed, thus warping his mind and unconsciously dwarfing it as it were within a prison for life. Naturalism is our only creed, and this does not consist of dogmatic statements but a life of freedom, normal development and health, as indeed we imagine the birds of prairie and forest to enjoy."

Taking then the babe in her arms, the minister proceeded to say:

"Beautiful as a flower from heaven, this babe is to bless your wedded life. May the ministering spirits accompany her as the years go by.

"On thee, dear child, I strew these petals, symbol of the baptism of heaven, where the flowers never fade. I christen thee for this world, Martha Evaline, and for the heavenly name we will call thee the Flower of Life."

The girls dressed in white, encircling the minister in charge, expressed angelic sentiments concerning her holy function, appreciating her as the beloved pastor. S.

The Babylonians, according to tradition, became a nation under Belus, the Nimrod of the Book of Genesis.

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Send age, name in full and two 2-cent stamps and leading symptom, and we will send you a diagnosis of your case FREE, and we will try and make the price of treatment right to you. Remember, please, that we do not wish to take your case unless you are dissatisfied with your present treatment. Do not ask OUR opinion of this doctor or that one, because we never express an opinion, nor have we any one connected with us that is allowed to speak ill of any one or even to express an opinion. We know some doctors do so, but we do not.

The day of shot-gun prescription is past; drastic drugs in large doses will not be given ten years from now. We believe in the certainty of medicine and in specific medication, but specific medication requires specific diagnosis. He who understands the action of drugs, and who is gifted with the power of correctly diagnosing, is the successful physician to-day.

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DR. C. E. WATKINS.

A Wonderfully Gifted Man.

Something About the So-called Quacks, and Something About the Regular M. D's.

The first and prominent desire of man has been to prolong his existence, and even at the present day, notwithstanding the eagerness with which wealth is sought, the preservation of health and life occupies a conspicuous situation in the hearts of men. Health is of the first importance to the human family. What treasures can indemnify us for its loss? What is the nature of that life which is passed in pain and suffering? Of what use can a diseased man be to his fellow-creatures, to his wife, to his children, to himself? If it be possible, patients should choose the physician who has the greatest success in curing disease—not the one who has the greatest number of diplomas. Medical diplomas cannot cure the sick; they cannot even be used for a plaster. Many quack plasters are far better, especially an old-fashioned mustard plaster; yet medical education is of the greatest importance, if for no other reason than to discover the harm certain drastic drugs are doing. There are thousands of medical quacks who are practicing medicine to-day; some regular graduates, and some the seventh daughter of the seventh daughter, who would make better blacksmiths and better dressmakers than physicians.

There are without question a great many who have some kind of a psychic gift, who can diagnose a case correctly. These are called clairvoyants, but unless they have a medical education they seldom cure the sick. There are the regular "M. D's", who have no intuitive powers; who cannot diagnose correctly, and not knowing what is the matter with their patients, they fail to cure; and yet there are physicians who have a thorough medical education, and are also gifted with the power of correctly diagnosing a case. To cure disease one must have a correct knowledge of the disease; this knowledge combined with a medical education is what makes the successful physician of to-day; such a physician we find in Dr. C. E. Watkins, the famous chronist. His gift of psychic power by which he correctly diagnoses disease is marvelous, and his cures are most remarkable, curing the sick where all others fail. Dr Watkins is a regular graduate, yet he says that if he did not have the gift of correctly diagnosing a case he would not practice medicine a single day. A great many M. D's have this gift, yet they, through fear of their medical brothers, refuse to acknowledge this gift. Dr. Watkins, on the other hand, claims boldly that he is a firm believer in this psychic power of diagnosing. We take this sentence from his book on chronic disease: "We wish all to understand, however, that it is our honest belief that we are guided daily and hourly by some power higher than ourselves. We feel that it would be an act of cowardice on our part to deny this fact, yet we do not ask others to believe it."

Dr. Watkins has a most wonderful power or gift, different from most physicians, and the world knows it to be a fact, as he has time and again demonstrated this fact. Once one who was sick unto death, telegraphed her symptoms, thus: "Portland, Maine, September 24.—Dr. C. E. Watkins, Ayer, Mass.: Severe pain in head. Telegraph prescription at once. Mrs. L. Brown." The Doctor telegraphed: "Will give you psychic treatment at once."

Two hours after the answer came: "Pain all gone."

We find seven such cures made in the past year by the Doctor. One poor woman suffering from a complication of diseases, walked some seven miles to see the Doctor. Her own friends did not know where she had gone. She had faith to believe the Doctor could cure her, and he did in five minutes' time, and sent her home in his carriage, and she has been well ever since. The touch of the Doctor's hand relieves pain at once, and that he can cure disease without touching his patients and without medicine is also a truth. This phase he calls psychic treatments; and Dr. Watkins' psychic power is no new gift with him, as the world knows that his gift of psychic power or mediumship is a fact that he has demonstrated for twenty years. Dr. Watkins puts up himself all of his medicines. He leaves this to no one else. He is always to be found at his office from 8 a. m. until 10 and 11 p. m., hard at work for his patients. JOHN STRONG.

DRS. PEEBLES & BURROUGHS,

SPECIALISTS IN ALL CHRONIC DISEASES.

—Depend for their remarkable cures, not upon the old drastic drug system, but upon the knowledge of diseases and their proper remedies—upon science and the finer psychic forces.

Some of their cures, like Schlatter's, are INSTANTANEOUS; in other cases months are required.

Having carefully studied all the therapeutic agencies in connection with their long medical experience, they use those best adapted to each case with unvarying success.

Hundreds are joyfully writing the Doctor: "I am better," or "I am cured." "God bless you."

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PASSED TO SPIRIT-LIFE.

MRS. ANNA ORVIS.

Mrs. Anna Orvis, a favorite speaker and medium of Chicago, passed to spirit-life at San Jose, Cal., December 31, 1896. Mrs. Orvis was a highly gifted lady, and leaves a large circle of friends in this city to mourn her untimely departure to the spirit side of life. It was hoped that her removal to California would result in her recovering her health, but unfortunately such was not the case.

A little bud now blooming in the Summerland. Eddie, 6 years old, son of C. L. and Jennie Dean, has received the eternal reward which awaits innocent childhood. The writer laid the little form in mother earth, December 29, 1896. JOHN W. RING.

Galveston, Texas.

Passed to spirit-life, from Braintree, Vt., November 10, 1896, Mr. Geo. Pratt, aged 70. His last illness covered a period of several months and was of a very distressing character; but he was devotedly cared for by Mrs. Tarbell, his only surviving child. Mr. Pratt was loyal to his convictions and outspoken in his opinions; but tolerant toward others; hospitable and generous to a fault; kindly affectionate to his friends and warmly attached to children. He had been a Spiritualist for more than forty years, and with his esteemed wife, one of the first and most devoted lecturers and test mediums of Vermont, labored zealously and unselfishly for the advancement of its cause. May the blessed assurance of its religion outweigh all earthly loss to his near relatives and many friends. E. L. PAUL.

Passed to the higher life, in North Dorset, Vt., on the 10th day of August, 1896, Frank Maynard, aged 73 years.

Like most mediums, Mrs. Maynard is blest (or cursed) with a sensitiveness which has made her life peculiarly trying; but her husband has been to her a tower of strength, and his patience and good nature never failed.

None of us, to whom their house was and is the very gate of heaven, will ever forget his hearty welcome, his pleasant face and genial words. His neighbors among whom he walked visibly for fifty years, held him in the highest estimation as an honest, kindly, peace-loving man; wise in counsel, full of neighborly kindness, and active in good works.

And although to Mrs. Maynard, her loneliness and the desolation of her home seems more than she can bear, yet the constant care of the angel world is more apparent, and almost every hour they give her proofs of their interest and unfailing love. S. A. N.

MEMORIAL SERVICES.

Memorial services were held Sunday evening, December 27, 1896, by the People's Religious Spiritual Society of Cincinnati, Ohio, in honor of Mrs. Susan Cassel, one of Cincinnati's best mediums and workers in the case of Spiritualism. Mrs. Heckman, of Covington, Ky., delivered a noble invocation, after which Mrs. Mary Garrett, organizer of the society, made a few appropriate remarks, portraying the true and noble life, the many acts of charity and kindness of our departed sister, to which all who knew her could testify. The hall was crowded, as it always is when our medium, Mrs. Garrett, is on the platform. The table was decorated most beautifully with flowers, and a memorial card placed upon it, with the following words in gilt letters: "Susan Cassel, aged 64 years, passed to her eternal home. She will be missed, but not forgotten by her sister medium, Mrs. Mary Garrett." Sister Cassel's career as a medium was of many years' standing. Quietly she performed her mission, and as quietly ended her earthly labor, passing away very suddenly in the stillness of the night, to the intense surprise and sorrow of her many dear friends.

BARBARA BECHTOLD.

Dr. E. J. Worst,

of Ashland, Ohio, will mail any reader of The Progressive Thinker one of his new Aerial Catarrh Inhalers with medicine enough for one year free. He will allow you three days as a trial, then if perfectly satisfied, send him $1; if not, return it to him in the original package. Catarrh, asthma, colds in the head, bronchitis and tuberculosis immediately relieved and speedily cured. Don't pay big prices for worthless inhalers. Address above. 376

The Belgians are the children of the Belgii, who are first named in "Caesar's Commentaries."

Mrs. Dr. Dobson-Barker,

AS A SPIRITUAL HEALER HAS NO EQUAL! . . . .

Rejoice and Be Glad! Herald Forth the Tidings of Good Health!

DR. A. B. DOBSON'S

Healing powers are being repeated over and over again through the mediumship of MRS. DR. DOBSON-BARKER, who, for the past year and a half has

SUCCESSFULLY TREATED OVER ONE THOUSAND PATIENTS

of all diseases that flesh is heir to, and will give you proof of her powers, by sending requirements as per small advertisement for diagnosis of your case. Here is one of her many cures:

St. Louis, June 21, 1896.

MY DEAR MRS. DOBSON:—I herewith enclose $1.15 for another month's remedies for my sister Emma. I can't tell you how much good these medicines do her and how thankful and grateful we are for having applied for them. When she began taking this last medicine, she had considerable distress in the bowels and stomach, but after a week she was relieved and we are convinced if she had not the medicine she would have had a serious sick spell as liver, stomach and bowels were in a bad condition. Now everything seems in good order; still we feel as if more medicine will eventually cure all her ailments. We thank you sincerely for prompt reply, and wish you all the success you so well merit.

With affectionate regards, very truly,
REBECCA LEVY.

8331 Laclede ave., St. Louis Mo

THE LYCEUM QUESTION AS VIEWED BY W. H. BACH.

I see that I have been called down again. This time on the Lyceum question.

Brother Tuttle thinks my "statistics" would be interesting reading. Yes, Brother Tuttle, I have quite number of statistics that would be interesting reading but they would be more interesting to our enemies to use against us than they would be for us to take. The worst part of them is that they are true and have been gleaned while out in the practical work of upbuilding Spiritualism, and when coming in contact with the Spiritualist societies of the United States.

My figures on the number of Lyceums were from Mr. Barrett, who has traveled all over the United States, and has taken pains to learn the number and as much as possible of their career. Perhaps I am peculiar, but I prefer to accept the statistics of those who are engaged in the practical work of Spiritualism, and coming in contact with the people, than the statistics of those who stay at home and theorize.

The fact that Dr. Peebles and my critic published a "year book of Spiritualism" which listed but seventy-three lyceums does not constitute statistics. Anyone who has attempted to secure statistics of Spiritualism without going for them personally realizes of how little importance such a work is.

The census of 1890 was a case in hand. The papers assisted and sent out hundreds and perhaps thousands of blanks to be filled out. The interest was so great that out of the boasted ten or twelve millions of Spiritualists but 45,030 were reported and the records as shown in the census bureau today say that the Spiritualists number 45,030 and have property valued at $573,650, with 334 organizations.

Several attempts have been made within the past two or three years to secure a complete list of the societies and mediums in the United States and until the matter was taken up by the president of the N. S. A. and made a personal matter, gathering statistics wherever he went, which has been in, I think, forty states and territories, no definite figures could be given. These attempts have failed for the reason that response could not be had from the people. I was connected with an effort to learn the number of Spiritualists in a certain section. We gave it up for the same reason. Therefore, unless responses were more prompt and complete in former days than they are at present, I think that if returns were received from seventy-three there must have been over twelve hundred.

The Lyceum movement has flourished in England and Brother Tuttle knows it as well or better than I do. Thirty years ago there was but one lyceum in Great Britain, which met in the town of Nottingham. According to the statistics given by Mr. J. J. Morse there were eighty-four the first of October 1895.

But the conditions are different. We must remember that England contains but 50,840 square miles, or a little more than our one State of New York, and, if I am correctly informed, the Spiritualism of Great Britain is practically confined to England. If this is not a healthy showing compared with even the reports as given by brother Tuttle, what is it?

My statistics come from a personal experience and observation and the experience of veteran lyceum workers. Mr. J. B. Hatch, Jr. who belongs to a family of three generations of Lyceum workers and whose hand is always ready with funds to assist the Lyceum movement, before a meeting in Boston said: "You say the Lyceum is progressing. Yes. It has progressed from a point where there was not a hall in the city of Boston large enough to accommodate the crowds that attended, and when we postponed the march because there was no room to march in, until the conductor can count every person in the hall. The number of Lyceums has 'progressed' the same way.

Certainly the Lyceum movement is now looking up. But it is not even a circumstance to what it should be. The greater proportion of the larger cities have no Lyceum. A good organizer could do much to remedy this. Personal experience proves it to me and to other active workers.

While I honor the lady spoken of by Brother Tuttle in an article recently published in which he stated that "she proposed to start a lyceum with herself, her child and a Lyceum Guide as members," it must be understood that one mother, one child and one book do not make a Lyceum.

If my memory serves me right, another article said: "It was while conducting a lyceum of four hundred members that Mrs. Tuttle saw the necessity of a lyceum Guide, and the present work is the result." Now it would be interesting to us to hear of the "progress" of that lyceum. It had four hundred members several years ago. How many has it now? W. H. BACH.

WHAT WE WANT TO DO.

We desire to illuminate the minds of every Spiritualist. We will therefore send The Progressive Thinker to new subscribers for three months for fifteen cents, and hope by so doing to reach 1,000,000 of Spiritualists. For full particulars in reference to this remarkable offer read the communication headed "Fifteen Cents," on our fifth page.

Golden Laxative Coffee cures constipation 50 cents by mail. Golden Laxative Coffee Co., Ayer, Mass. 373

A Good Offer.

If you are sick and have failed to find relief, send your name and address to Dr. J. R. Craig, 1346 Market street, San Francisco, Cal., and he will send you a correct diagnosis. Stamps for reply. 378

The Burmese are mentioned first as a nation at the foundation of the present dynasty, in 1750 A. D.

SPECIAL READING NOTICES.

Mothers will find "Mrs. Winslow's Soothing Syrup" the best to use for children while teething. An old and well tried remedy.

SPIRITUALIST BADGES.



EVERY . . . . SPIRITUALIST SHOULD WEAR THE SUNFLOWER JEWELRY.

As the Sunflower turns its face towards the sun, so Spiritualism turns the faces of humanity from darkness and superstition towards the Sunlight of Truth and Progression.

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Spiritualist Meetings in Chicago

The Church of the Soul, at Schiller Theater. Mrs. Cora L. V. Richmond, pastor. Services at 10:45 a. m.

The First Spiritual Society of the South Side, New Masonic Temple, 3120 Forest avenue. Services at 2:30 and 7:30. Mrs. Ada Foye lectures and gives tests.

Beacon Light Church 617 North Clark street, near Burton Place. Services at 2:30 and 7:45 p. m., conducted by Mr. and Mrs. Geo. F. Perkins.

German Spiritualist Society, Gartelman's Hall, 13th street and Ashland avenue. Services at 3 and 8 p. m.

The Spiritual Endeavor Society meets at 1 South Hoyne avenue, 7:45 p. m. Mrs. Sarah E. Bromwell, pastor.

Spiritual Gospel Temple, Hygeia Hall, Washington boulevard and Paulina St. Services at 2:30 and 7:30 p. m.

Home Spiritualist Society, 11 Ada street, at 3 and 8 p. m.

The Church of the Spirit, Willis Edwards, pastor, meets at 620 North Clark street, at 3 and 8p. m. Lyceum at 2 p. m.

People's Home Association, Bricklayer's Hall, 93 South Peoria street. Services at 7:30 p. m.

South Side Christian Spiritual Society, Kenwood Hall, 4308 and 4310 Cottage Grove avenue. Conference meeting at 3 p. m. Lecture at 8 p. m.

The Spiritualists Church of the Students of Nature meets every Sunday evening at 7 p. m., at Monsen's Hall, 1052, Milwaukee avenue, corner Lincoln street. Mrs. M. Summers, pastor.

Spiritual Advancement Society, 684 West Madison street. Services at 7:45 p. m. Dr. Hasenclever will lecture and give spirit messages, assisted by other prominent mediums.

Brown's Hall, Forty-seventh and State streets. Services at 8 p. m. Lecture and tests by Dr. Harry Abbott of California.

Society of Spiritual Truth, 887 West Monroe street. Services at 8 p. m.

The First Society of Spiritual Unity will meet Sundays at 11 a. m., 3 and 7:30 p. m., in Washington Hall, 490 Washington boulevard, corner of Ogden avenue. Mrs. Mary C. Lyman, speaker.

South Side Christian Spiritualist Society, 4308 Cottage Grove avenue. Services at 3 and 7:30 p. m. Mrs. Lee Norie Claman, pastor.

The Progressive Spiritual Church, Lakeside Hall, southeast corner Indiana avenue and Thirty-first street, G. V. Cordingley, pastor. Services at 3 and 7:30 p. m. Harry W. Miller, soloist. Children's lyceum at 1:30; Bible class at 2:30.

German Spiritual Society, Hanshman's Hall, 384 W. Division street. Services 2:30 p. m. Mrs. Caroline Drews, medium.

Mrs. Caroline Drews, German trance medium, holds services at 2:30 p. m. in Hanschmann's Hall, 384 W. Division street.

The Church of the Star of Truth meets every Sunday evening, at Wicker Park Building, in the large lodge hall, on North avenue, near corner Milwaukee avenue, North avenue and Robey street. Services at 7:30 p. m. Easily reached from all parts of the city. Max Hoffman, pastor.

Spiritual meetings at 77 Thirty-first street, South Side, every Sunday at 2:30 and 7:30 p. m. Lecture and tests by Mrs. Edith E. R. Nickless.

Spiritual Church of Love, Faskin's Hall, 3012 Archer avenue. Mrs. E. J. Hanson. Children's lyceum, 2 p. m., followed by developing circle. Spiritual science at 7:30 p. m. Tests at all meetings.

Divine services in Mystic Temple, 1910 Washington boulevard near W. 40th street, at 10:45 a. m. and 7:45 p. m. Sunday-school of Love at 2 o'clock. Georgina McIntyre.

Valuable Books and Pamphlets.

We have on hand a limited number of copies of the various writings and lectures of Mrs. Maria M. King, whose name ranks high in the list of Spiritualist authors, for profundity in philosophic thought. Her elucidations of various questions pertaining to the science and philosophy of Spiritualism, as well as the related field of natural science, are truly remarkable for their depth and clearness. These books and pamphlets constitute of themselves a noble Spiritual library, of sufficient intrinsic value to worthily engage the study and thought of the wisest students in spiritual science.

Although slightly shop-worn, they are in good condition, and we offer them at reduced rates, as follows:

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PAMPHLETS.

The Spiritual Philosophy versus Diabolism. Two lectures by Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

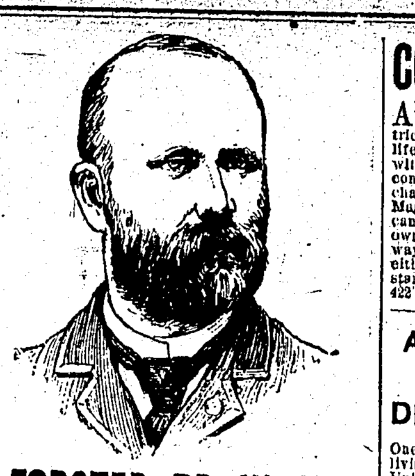
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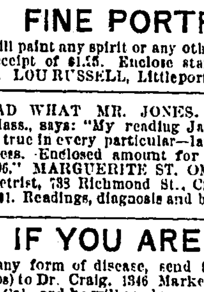
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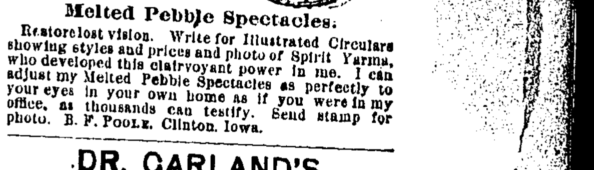
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VOL. 15. CHICAGO, ILL., SATURDAY, JANUARY 23, 1897. NO. 374.

HUMANE EDUCATION.

ITS NECESSITY VERY VIVIDLY POINTED OUT.

INTRODUCTORY ADDRESS BY EMMA ROOD TUTTLE, AT THE ANGELL PRIZE CONTEST, BERLIN HEIGHTS, OHIO, DEC. 12, 1896.

There is an object in holding this entertainment which is higher than awarding the beautiful medal which some one of our young speakers will win tonight. It is to aid in spreading the divine gospel of love; to join in the march of those who endeavor to follow the mandate of Jehovah who said: "I, the Lord, love mercy—I will have mercy," and of Jesus Christ who declared "Justice, mercy, and faith are the weightier matters."

The spirit of Christ and the demon of Cruelty are in direct antagonism, and he who has the spirit of Christ will manifest mercy to all beings.

As I look in your faces tonight, I feel that there is not a person before me who is not trying to live to do good, not one who will not agree with me that cruelty tends to crime; that crime is nothing but various forms of cruelty. So kindness-teaching prevents crime and promotes safety and economy: for how much it does cost to convict and take care of our criminals! Hear this significant fact: Of six thousand graduates from a Scotch school, where kindness to animals is always taught, not one has ever been charged with crime.

You will agree with me that a careful regard for the rights and feelings of all sensitive beings, whether human or dumb, is the root of good manners, good citizenship, and of Christianity.

I regret to say that the church and the Sabbath-School are behind the state and the public school in teaching the mercy principles of Christianity.

As yet, the National Sunday-School Lesson Committee refuses to give a place to lessons on kindness to animals; but humane teaching has been ordained by law in all the school of some States, and Massachusetts has abolished vivisection in her schools, under penalty.

While the clergy, with but few exceptions, are as yet, silent before this towering iniquity, Robert G. Ingersoll, Philip Peabody and other skeptics are bravely opposing it. Place that to their credit if you give no other praise.

Oh, my friends, let us not "pitch our tents so far in the graveyards of the Past" that we lose sight of the bloody carnival going on in the seething Present. Duty calls us to act upon what is transpiring at the present moment, and, not upon by-gone work performed by men who have been dead for centuries. They may have acted nobly, and well—"Requiescat in Pace." Let us up! and join in the slogan-cry of war against present wrongs, for God knows the world is full of them. Look at Cuba, look at the Spanish demons, who centuries ago began killing, by inquisitorial torture, their best men—their thinking men, their kind men—their benefactors. Ought not they to have been attending mercy meetings instead of bull fights, these precious past years? I have often wondered if God did not make his first model of Hell in Spain, and forget to move out his pigmy demons. Among humanely educated people such war tragedies would be impossible.

Angell Prize contests were planned as a way of speedily quickening public sentiment toward the suppression of all forms of cruelty. They seem to meet a long-felt want and are being cordially adopted as fast as they are understood. The American Humane Educational Society has already purchased 1,400 copies of my book, and is sending them out in all directions. The Granges are seeing the importance of their aim and are engaging in Angell contests. The Erie County Pomona Grange has sent for books for the Sub-Granges, and next March will hold a meeting in this place, when a representative speaker from each Grange will contest for the Angell Prize medal.

And so the contest work, which started here, in this house, a little over a year ago, aided by your cordial patronage, has made a strong showing in one year, and I thank you all for your encouragement.

Speaking for myself, if you will pardon me, I tell you, I cannot help doing this work, I have always had an unutterable pity for slaves; for those held in bondage from their birth to their death; for those who work, but receive no wages; often not even sufficient food, drink, and shelter to make them comfortable; who are cursed when they do their best, and regarded as only property, not as friends. Some of the noblest and dearest friends I have ever had have been animal friends, and as they have been trusty and true to me, so I have been faithful to them. Their needs I have never forgotten, their pains have been mine and I have never been a Judas to anything I have ever owned. I have had many reproofs for wasting my energies on animals," but I always felt that I could afford to be just to animals as well as mankind. The pails of water I have carried to weary horses have never seemed heavy to me, and the thanks in their great, quiet eyes have been pay for all the trouble.

In my intimate acquaintance with my animal friends, I have found them possessed of so many traits identical with those of human beings that my egotism has all taken wings, and I know that God did not put all nobility into human form, but that he gave, generously, to the lower races as well as to man, of love, constancy and gratitude. Harsh tones pain them as do blows. An utter lack of sympathy makes them lonesome and despondent.

But I find most people have an entirely different standard of morals in dealing with animals and with men. No one would think of beating or whipping an overloaded man if he should fall beneath his burden, but we often see horses beaten when they fall in the harness, or strain to pull overloaded wagons. No one would strike a man because he could not stand up on an icy road, but the smooth-shod, or barefoot horse which slips, or fails to pull his load on the icy street is often cut with the driver's whip.

If you want a man not to stumble, you would never dream that you could prevent it by checking him up so he could see nothing but the sky above him.

If a man has severe labor to do, we know he must have ample food, plenty of drink, sleep, and shelter. But how often are all such needs disregarded when animals labor. People too often forget that the needs of man and beast are the same in all the essentials for health and comfort.

The labor of animals has always been claimed without dispute, but now another claim is made upon them which it chills my blood to talk about; but I put my sensitiveness under my feet and regretfully trample upon yours, because it is necessary that you know some very horrible things, that you may aid in repressing them. You can do this by talking, writing, and voting against them; by refusing to support persons who advocate and practice them. I know it is unpleasant to talk of such things, but it must be done if people are made to know they exist, and that they can stop them, and will do so, by laws and penalties.

The demand made upon animals is this: They are seized, and even raised, by hundreds of thousands for vivisection. That you understand probably as the dissection of living animals, but it technically means more than that. It means the most fiendish tortures which heartless experimentalists can invent. It means the brain-burnings of Goltz; the bakings alive of Carl Bernard; the crucifixion of Mantegazza; the electric stimulations of Brown Sequard; the freezing alive of J. C. Coleman; the disease-producing feeding of animals, upon the putrid lungs of human beings, by Dr. Klein; the inserting of tubes into arteries as practiced by Stephen Hales, of Teddington; the covering the shaven skins of animals with varnish by Drs. Kleinberg and Protatus; the injecting of putrid matter into the blood vessels by Dr. Sanderson; the starvings of Dr. Chossatt; the drownings and smotherings of the commission of the Royal College of Physicians and Surgeons, London; stopping windpipes with corks; holding animals under water until nearly dead and then by cruel methods restoring them to consciousness; holding the heads of Guinea pigs in basins of quicksilver to make them breathe it into their lungs; cramming the mouths and larynxes of dogs with liquid plaster of Paris, until it solidifies; these deeds, besides the yearly "cutting up" of more live animals than I could count to you, if I should count until morning—constitute vivisection. In Paris alone are 1,000 laboratories devoted to this business. Our American Colleges are practicing it, and even our public schools have attempted it in many places.

To do these things, Eurari, a drug which does not deaden sensitiveness, but paralyzes motion, is used, and in some cases Anesthetics, but not generally. There is no end of troughs, frames etc., to which the victims are fastened so immovably that the operators are safe, and so, as they express themselves, there is no need of anaesthetics! If they could be put there, would they say the same?

And now these hardened experimentalists are clamoring for human victims. A native of our own State, at Canton, Ohio, has been endeavoring to get a bill passed giving up State criminals for vivisection! You may be called upon to vote concerning these things. Do you want the doctors who treat your sick to come with hearts of stone, from such demoralizing lessons? No, and you will not have them!

Let me transport you to the hot-bed of vivisection, Alfort, France, and give you the sworn statements of eye witnesses:

"On June 3rd we again called at Alfort; we learned that about one hundred different experiments are performed there on each horse. Four horses are vivisected at one time, and eight boys are at work vivisecting each horse at the same time. These experiments begin at six o'clock and last until about noon.

"On June 10th we again called at this hell for horses, and witnessed this most horrible vivisection of three horses; many of the hundred experiments are repeated by each student, making probably two hundred experiments actually performed on each horse; when the end approached each of these wretched animals looked more like a piece of live meat than anything on this earth. I took a complete record of each of these experiments and gave it before me, but will not sicken the readers of the Transcript by giving the list.

"We saw no anesthetic in use or about the laboratories or elsewhere, and in answer to our question the highly intelligent attache who express duty it is to show visitors about and give them information, told us that no anaesthetics were used there, as the animals were so securely bound as to be incapable of resistance and anesthetics would be wholly unnecessary.

"PHILIP G. PEABODY."

And as fast as our Universities can afford it these expert professors are imported to American soil. One is now exploiting behind locked doors at Philadelphia in the University of Pennsylvania. And this cruelty is spreading over our land alarmingly. But you may dispute the extent of this business. Hear the truth!

In regard to the vivisection of other animals, Mr. Peabody says, in the same sworn statement:

"On May 10 of this year (1895) at Alfort, France, Dr. Baudry and I saw animals being vivisected and on hand for vivisection so numerous that it was utterly impossible to count them. Some idea of the number may be found when I say that in one room we counted thirty-five cages, many containing four to five animals in each cage; eight or ten animals could have comfortably lived in each cage; these cages are part of the structure, being permanently built in the room. Dogs, cats, sometimes with broods of kittens, rabbits, guinea pigs, parrots, pigeons, horses and mules were all there; one dog had four or five puppies. In another room in the same institution we counted twenty-eight, and in a third room twenty-four cages of dogs; several cages contained rabid dogs—in one case two rabid dogs being actually confined in the same cage. Many other rooms full of animals existed at this same institution, which I will not mention further than to say that we saw several hundred animals there, all intended for vivisection, and we failed to go into half of the rooms.

"On June 1 of this year (1895) we were shown through the Pasteur Institute in Paris, and found the whole place, consisting of many buildings, literally alive with animals; in one room we counted one hundred and twenty-seven cages, some containing twenty animals in a cage, all of which had been experimented on; we counted eighteen dogs (which animals they frequently deny having there), all of which had been inoculated with rabies—some or all—in the eye. We saw sheep, goats, rabbits, guinea pigs, rats, chickens and pigeons. We saw one laboratory where fourteen men vivisect at the same time. None of these animals, except the dogs, include those experimented on with rabies, which latter are kept in another room. We saw fully one thousand five hundred animals in this one institution, and we did not visit nearly all of the rooms."

But I have pained you. I did it in behalf of the innocent victims of man's cruelty.

THE CAUSE IN BOSTON, MASS.

To the Editor:—The annual meeting of the Massachusetts State Association, was held in Union Hall, Boylston street, all day Tuesday. The morning session was devoted to business. The president, Dr. G. A. Fuller had a very able report which was read by the secretary, Dr. Fuller being absent in Washington, D. C. It was well received and was unanimously adopted. The secretary's report was read, which was also adopted. A committee was appointed to draw up a set of resolutions to present to the convention committee: Moses Hull, Mrs. Carrie F. Loring and J. O. Perkins. The following officers were unanimously elected for the ensuing year: President, G. A. Fuller, M. D., of Worcester; first vice-president, Mr. J. B. Hatch, Jr. of Boston; second vice-president, Mr. N. B. Perkins, of Salem; third vice-president, Carrie F. Loring, E. Braintree; secretary, Carrie L. Hatch, Dorchester; treasurer, Wm. H. Banks, Malden; directors: Elvira S. Loring, Fitchburg; Hortense G. Holcombe, Springfield; J. O. Perkins, of Lowell. We had many able speakers and mediums to speak for us on that occasion, and we thank all for their kindness. Among those to take part were Dr. White, Mrs. Sarah A. Byrnes, one of our most eloquent speakers, Mrs. Carrie F. Loring, Moses Hull, J. B. Hatch, Sr., Oscar Edgerly, Mrs. Nettie Holt Harding, Mr. Grumbine, Mrs. Mattie Hull, and many others. Thanks are extended to Mr. M. A. Warren, and Mr. Cohen, for flowers received. A letter was received from the N. S. A. of Washington, D. C. sending greetings to the Massachusetts State Association of Spiritualists.

CARRIE L. HATCH, Sec.

OUR ANGEL MOTHER.

Our angel mother came to us, from spirit land,
And blessed, and caressed with sweet loving hand,
Touching each one, and both at one time—
Our own mother, from her heavenly shrine.
We in turn whispered: Mother, do you approve
Of our future plans for truth and love?
Yes! yes! came the taps, on our heads and hand,
From our beautiful mother, in spirit-land.
Oh how could we do aught but the right
When we know and feel all's in her sight—
Could we cause a spirit to look down in tears
At aught we might do in the coming years?
Ah! no, well have we learned in love for each other,
We have made happy our dear angel mother.
From the illumination that appeared to us then,
We received comfort, and assurance that when
We become developed in all that is grand,
We will be with that mother in spirit-land.

MRS. ELLA WOODWARD.

Toledo, Ohio.

THE FIRST LADIES' AID SOCIETY.

To the Editor:—At the annual meeting of the First Ladies' Aid Society of Boston (the oldest society) the following officers were elected: President, Mrs. Mattie A. Allbe; vice-president, Mrs. Simeon Butterfield; secretary, Carrie L. Hatch; treasurer, Mrs. S. E. Burrel; directors, Mrs. A. E. Barnes, Mrs. Waterhouse, Mrs. Shachley, Mrs. Abbie Woods, Mrs. M. E. Young. This is a charitable society, and has done a great deal of good. We solicit contributions, both money and clothing, and we will assure you that it will be well used. This society meets every Friday at 241 Tremont street, Boston. The Boston Spiritual Lyceum in which the writer has the honor of being the guardian, is doing good work among the young people. We have a school of sixty and have rare talent. Our questions are well answered every Sunday, and we know by the answers that they are original. This Lyceum was started to make children think for themselves and we are pleased to notice its progress. This Lyceum meets in Berkeley Hall, every Sunday at 1 p. m. The Progressive Thinker is on sale at this hall every Sunday.

CARRIE L. HATCH.

74 Sydney St., Dorchester, Mass.

A SHINING LIGHT.

Spiritualism Has No Need of Christian nor Mohammedan.

It Is a Shining Light in Its Own Virtue.

Among a certain class of Spiritualists there seems to be a desire to obscure the bright light of Spiritualism by covering it over with the smoked glass of Christianity—a continual effort to cater to the prejudice and superstition of the past by aping the forms and ceremonies of the Christian church. Why should anyone wish to be called a Christian Spiritualist? Does it add anything desirable to Spiritualism? If a prefix is to be desired, why not the Mohammedan Spiritualist, the Buddhist Spiritualist, the Confucian Spiritualist, the Parsee Spiritualist, or the Brahmanical Spiritualist?

The ethics of any of the above-mentioned are one and all of them the equal—yes, the superior of Christianity. Never have they cursed humanity to the extent that Christianity has.

Their record, though perhaps at times stained and bedimmed, is not one continual saturnalia of bloodshed and wars, of massacre and assassination, of torture chamber and dungeon, of fagot and rack, of shrieks and groans, of anguish and tears. They came not as did Christianity to extinguish a brighter light which shone before them, but each one added oil to the lamp of knowledge that its flame might burn brighter and illumine the way of mankind—that its rays might make visible the path of justice and morality leading to higher planes.

Can the name Christian, which is inseparably associated with crime and mental blight, hallow that of Spiritualism? No; but will rather prove a barrier to the advanced and thinking people of the day.

How often do we hear from the Spiritualist rostrum that Christ was the greatest teacher that ever lived; and how ridiculous it must seem to those who are informed regarding the teachers of the past. As a teacher he was scarce third-rate. If he taught all that he is accredited with, he is not to be compared with some of the other teachers of antiquity.

The golden rule had been taught centuries before by others, so we cannot give him the credit of that, and many of his teachings are not only silly, but pernicious. For example, Luke xii:51: "Suppose ye that I am come to give peace on earth? I tell you nay; but rather division." Luke xiv:26: "If any man come to me and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple." Luke xix:27: "But those mine enemies which would not that I should reign over them, bring hither and slay them before me."

But you say they do not mean what they say. If they do not, and are so obscure that they may be interpreted in different ways, they are of but little value. A teacher whose meaning is not patent to all can scarce be called great. As teachers of humanity, the Stoic philosophers, Epictetus and Antoninus, were far in advance of Christ. Their teachings are as practical and applicable to this day and age as they were in centuries past. Their perception of the needs and possibilities of the human soul has never been excelled if equaled. The conception of a lofty and noble character which is revealed in the teachings of Antoninus is unrivaled. It is not one which seeks to curry favor with any man-made deity by self-abasement; nor does it deem itself inferior to any. It is the peer of all—self-contained, self-poised, knowing that all, whether good or evil, comes from within. Reason the only guide, and the divinity within recognized and glorified only by good thoughts, words and deeds.

"For virtue only of all human things
Takes her reward not from the hands of others.
Virtue herself rewards the toil of virtue."

In the article by G. W. Kates, reverence and a spirit of worship seem to be regarded as admirable attributes of the human character; though what good reason for it there may be I cannot see. I have no knowledge of any being that desires to be worshiped, unless it be some contemptible specimen of humanity whose soul is filled with vanity.

Reverence for what or who? Man being the crowning effort of nature—the epitome—there can be no other who requires the degradation of mankind by being reverenced or worshiped. They are attributes born of ignorance, and have been fostered by priest and king for selfish purposes. Man may have respect for good, for himself and his fellow-men, but when he exceeds respect and approaches reverence, then begins self-abasement, self-degradation and loss of proper self-respect.

Does nature require anything of the kind? I can discover no evidence of such desire, but if there is, to what particular part or force of nature should it be offered? Can it be that the sun-worshipers were fulfilling such a requirement?

Often do we hear Spiritualists extolling the Christian Bible as a source of inspiration and guide to mankind; though why they should is apparent to none but themselves. Of all books of that kind it is the filthiest and most nonsensical. There are many chapters in it, any one of which contains more filth and more idiotic statements than the Mohammedan Koran. I do not dispute that there are some good things in the Bible, but there being other books that have come to us from the teachers of the past that have more in them that is beautiful and good, and less that is filthy and disgusting, why cling to the Bible? If you must look to the past for a guide, will it not be better to take the best that can be obtained?

Before me I see a stable yard filled with filth in which a few flowers are growing, and also a field whose sward is dotted thick with flowers that are more beautiful and more fragrant than those in the stable yard. Shall I wade through the filth and offal to pluck the few flowers growing there, or rather shall I not pluck my flowers in the pleasant field? The comparison is none too strong as between the Bible and the teachings of the Stoic philosophers; and Mr. Editor, permit me to suggest that the discourses of Antoninus and Epictetus be added to the list of books which you supply your readers.

Though the word church may mean a sympathizing body of believers, it seems scarcely a fitting appellation for a society of Spiritualists. I did not suppose that many Spiritualists merely believed in spirit return, but rather knew it to be a fact. Be that as it may, how much more sympathy would there be in a church than in a spiritual society?

It does not seem becoming for an organization of independent and progressive thinkers, as I believe the majority of Spiritualists to be, to assume a name which has ever been associated with intellectual stagnation.

If spirit return is a demonstrable fact, it should be investigated in a scientific manner. There is no more reason for the fact that we continue to live, being made a sort of fetich, with all its attendant hocus-pocus of religious forms and ceremonies, than there is for the fact that we do live being made such. The phenomenon of spirit return is in harmony with nature's laws, or it could not occur. While it may effect man's emotional nature, as does no other phenomena, our attitude while examining it is not necessarily different than while examining any other phenomena of nature. If we have discovered a truth, why seek to disguise it in the blood-stained rags and tatters of Christianity? Truth has no need to seek recognition by means of hypocrisy or false pretenses, but can demand it upon its own merits. Let us proclaim the truth of Spiritualism to the world in a brave and manly way, and be respected even by our opponents for our honesty, instead of being despised for cringing apologists. Give us Spiritualism pure and simple, and scientifically demonstrated, and it will become the beacon light for all humanity.

A. CRAMER.

MRS. MARK M. POMEROY'S KINDERGARTEN.

Mrs. Mark M. Pomeroy gave the patrons of her school an enjoyable Christmas entertainment, Thursday morning, December 24. The guests were seated in the school-room which opened into the Kindergarten room, disclosing a circle of tiny chairs—like a fairy ring—and back of it a beautiful tree decorated with articles made by the scholars for their parents. The charm of this tree consisted in the fact that there was nothing upon it that had not been made by the busy little fingers of the scholars. Even baby Hazel, not quite three years old, had made a paper chain and a "stocking blotter," for her mamma. At the appointed time the little ones, led by the Kindergartener—Miss Eleanor Barwood, of Flatbush—marched down the stairs to the strains of a lively march played by Mrs. Pomeroy, taking their places in the fairy ring, while the older children had seats each side of the tree. Then followed a delightful programme of Christmas carols, recitations, Kindergarten games, etc., until the time came for distributing the gifts. As a souvenier of the occasion Mrs. Pomeroy gave to each pupil a violet satin book mark upon which was a lovely pansy painted by herself. The rooms were lighted by gas, and daintily decorated in Christmas greens and violet—Mrs. Pomeroy's favorite color—and altogether the effect was beautiful and Mrs. Pomeroy has every reason to be proud of her first "school exhibition."—King's County Journal, Brooklyn, N. Y.

FAWNING ORTHODOXY.

To the Editor:—I stand on a radical platform. I cannot do otherwise honestly. The inner voice of reason, aided by the spirit friends I trust and love, cause me to feel so. If for honest convictions I am to be scorned, then still will I stand firm though I should stand alone; though even forced to meet death's change alone, and take what comes to me as a consequence of my views—if I am in error by force of my own reason—I shall do so bravely. Why not? Except that greater growth—broader views, doubtless—shall come to me, I stand to-day when an eternity shall find me (I believe), an individual with power to live, without power to die, wholly outside the power of any God to change the fact of my existence. And some things I am radically opposed to are, "church," "Rev.", and "Christian," as having any connection with the works of Spiritualism. In every instance, the use of these old fogy words is a policy movement. I prefer direct honesty. We have the truth; orthodoxy has not; yet some of the prominent workers in Spiritualism's ranks bow, and seem to worship its many errors, while knowing the whole structure rests on a false foundation—on a savior's blood and a Devil's powers over the vast majority of mankind. O, cowardly fear and despicable policy, when will humanity have outgrown these powers that blind and bind?

ALLIE LINDSAY LYNCH.

INVENTION OF THE SPIRITS.

Anderson, Ind.—A successful test was made January 8, of a complicated fence-making machine for which the patentees, John Shimmer and son, claim absolutely no credit, but state that their bodies and brains simply carried out plans given to them by spirits and that the work as it progressed was directed by the spirits. They have been at work a year, but have a wonderful piece of machinery which will likely revolutionize the manufacture of wire fence because of the rapidity that is possible. They are both ardent Spiritualists and are well known to all members of the Indiana association and quite well known in Michigan.

The Lapps are first mentioned as being conquered by the Swedes and Norwegians in the thirteenth century.

HUMANITARIAN WORK.

Rescuing People from the Blight of Pauperism.

Friendly Visits, and Their Beneficent Effect.

Spiritualism must and does, from its inherent nature exert a humanitarian influence in the world. Its gospel of peace, love, equality, good will and brotherhood, proclaimed by mortals and immortals, has much to do in moulding thought and exciting humanitarian feeling and effort among men. Silently but effectively the influence of the gospel of Spiritualism is working in and leavening the general mind.

The true Spiritualist will rejoice in all humanitarian enterprises, and efforts, to ameliorate the condition of the needy, hence, will take pleasure, at this Christmas time, in this account of kindly work done in Chicago, as gathered from the Tribune.

There are about 25,000 families in Chicago, representing probably 100,000 human beings, who, at some time during the year, sink into at least temporary pauperism. In many cases the helping hand of charity is needed for an only brief support through a period of extreme distress. In the majority of cases a losing battle with the world has left its victims stranded and bereft of that last source of possible restoration, hope. Yet this vast army, whether enlisted for a season or a day, is an ever-present factor in the life of the community—and compels the thoughtful consideration of all who are impelled to share the responsibility of carrying the burden. The motto of the organization in which all this work is centered is: United an army; divided a mob." The spirit of this motto controls the charity work of all the large European cities. Yet it is declared to be a fact that only within the last year or two has Chicago made any decided advance in converting its moblike system into a semblance of army discipline.

The Bureau of Charities has been responsible for the present approach to harmonious and intelligent action in the distribution of alms and encouragement, and in it rests the chief hope for the future development of the system along the broad lines of a helpfulness that is not degrading. It is the connecting link between the various charity organizations which binds them together in a close co-operation that strikes mighty blows at the source of pauperism. It conserves all the strength of the individual societies for concerted action instead of permitting each to fritter away its energy battling single-handed against a sea that never grows less tumultuous. It has injected a new spirit of wisdom and forethought and prudence into a work that eminently calls for all three, but which formerly has been forced to trust to fitful and haphazard outbursts of philanthropic enthusiasm.

TYPICAL OF HIGHER CHARITY.

A specific instance traced to a climax and an instance which is a faithful type of thousands that are annually disposed of furnishes an accurate picture of the practical working of the charity system of to-day in its purely human and individual aspect. A family composed of husband, wife, and three children sunk through successive stages of poverty until the day came when it had reached the lowest depth, absolute desctitution. The breadwinner had lost his position because of hard times, his persistent efforts to gain other work had been fruitless, his courage and cheerfulness faded away with each day's disappointing search, and when the last resource had been exhausted he lay stretched out on a bed of sickness. His wife was scarcely better off physically, but still was able to go to the charity settlement near by and state their needs. The family had never before been forced to appeal to public mercy, but it was a bitter cup that must be drained, and on the woman fell the hard task of making the request.

The condition of this family was critical in two distinct phases. There was imperative need of material assistance, but that, given alone and repeated for any small, indefinite period without any other and higher form of help, would have smothered the last spark of personal independence in both the man and the woman. Yet that would have been the natural course of the ordinary and thoughtless philanthropist. The case contained every element that appealed to human sympathy—a poverty that had not been caused by any patent fault anywhere on the part of the victims—and it is easy to appreciate how strong would be the impulse to pour out alms and receive the selfish reward of fulsome gratitude.

WISDOM GUIDES THE ALMS-GIVER

But happily the family fell into the hands of a wise charity. The mother was questioned so that the regulation blank could be filled out with responses to the following questions: Full names, ages, occupations, and weekly earnings (if any) of all members of the family; place of residence, giving exact details as to the floor, front or rear, etc.; previous residence, where and when; later residence, where and when; nationality; general condition of the health; amount of rent paid for present home; number of rooms; what church if any, is attended; what debts the family has contracted in money, pawn tickets, provisions; what relatives, if any, able to render assistance; what aid, if any, had been previously asked and received; where last employed, and how long there; any other references that can be given.

This record, which is practically a complete personal history for all the purposes of a charity organization, is made in the case of every applicant for aid at any one of the settlements or aid societies, and a duplicate copy is sent to the Bureau of Charities, where it is filed away systematically so as to be convenient always for ready and immediate reference. This method alone brings all the settlements into a form of joint activity by which the possibility of a family imposing on public charity by obtaining duplicate aid from several societies is practically precluded.

The poor woman's case took the usual course and she was sent home with the assurance that some one would be sent at once to investigate and relieve the family needs. A woman who for several months had been one of the small army of volunteers whose duty it is to play the important part of "friendly visitors," and had begun to learn in this time that it took an immense amount of study and experience to be able to be an intelligent "friendly visitor," was sent to this family's home. In accordance with the system of the charity organizations, which holds that "friendly visitors" should not have more than two or three families to look after at a time, this particular friendly visitor was instructed to devote her exclusive attention to this one family, for it was seen to be in a sense a "celebrated case." It is believed that by thus concentrating the energy and interest of the "visitors" the greatest progress is made toward the chief goal sought, the rehabilitation of the family on a plane of independence—an absolute and permanent rescue from poverty.

GIFTS OF FOOD AND COURAGE.

The first visit in this case showed that all the statements of the poor woman had been correct and the family distress was indeed pitiful, not only from the very present destitution, but from the absence of any hope of a change for the better in the future. The visitor's report to the settlement was made promptly in accordance with the facts, medical aid and food were dispatched at once from some one of the many supply points on which the settlement draws, but not by the friendly visitor in person, and the stricken family was given a lease of life.

But the friendly visitor came again the next day and the next and every day, with cheerfulness, hopefulness, and revivifying counsel. She came so often and in a guise of such sisterly friendliness that she won a place in that family's heart. When the husband began to recover from his sickness she was at his side with suggestions and inspiriting counsel. He went forth with renewed vigor to make a new attack on the world and the friendly visitor was still close to him lest his new born spirit droop again under renewed disappointment. At last, largely through her testimony as to his previous misfortunes and his real capacity for honest and fruitful work he was given a place—he had gained a foothold. But she did not leave him until he had both feet planted again on firm ground of independence. He was reclaimed from pauperism to self-respecting citizenship through the instrumentality of one little woman's courage and steadfastness, she in turn embodying the beneficient principles of an intelligent system of charity. And when she had completed this task she went back with a strengthened spirit to begin at the bottom again to restore another person's shattered and tottering manhood.

The narration of such cases as these touches human nature on its kindlier side and awakens responsive sympathy. Dwellers in the angel spheres can look with approval on such humanitarian work, and aid with kindly and helpful inspiration the mortal workers.

And yet, is it not well, proper and timely, to seriously, thoughtfully and candidly consider whether man is not capable of upbuilding a system of society in which the necessity for such lines of humanitarian work, shall be obviated; where such cases of poverty and wretchedness will not exist; where all may enjoy the blessings of life in a degree proper to man's nature and his divine unfoldment as a mental, moral and spiritual being?

Along this line of thought will the more spiritualized minds of the future find their realm of exercise. And thus in the highest degree will be fulfilled the divine sentiment the Christmas idea: Peace on earth—good will to man.

J. C. UNDERHILL.

Hammond, Ind.

ADVENTISM AND THE BIBLE.

Some Pertinent Queries for the Adventists.

To the Editor:—In The Progressive Thinker of January 9, there is a quotation from a so-called Second Advent preacher, without any attempt at reply. There is a kind of witticism following, but it seems to me where so good an opportunity for brief elucidation is laid open, the thing ought not to be left as even a slight encouragement for the Adventist. He says: "The Bible expressly assures us that the dead are wholly inactive and unconscious. They sleep until the resurrection."

The Bible assures no such thing, except in the sense of annihilation, which was unquestionably the meaning of the writer to whom he referred.

There is no hint of resurrection from the same source. Thus: Job vii:9, "As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more." That is the end of that particular cloud, is it not? True, another cloud may arise later, which contains some of the same fluid. So, too, another man may be born containing some of the same material which is the exact measure of materialism. So in Psalm cxlvi:4, "His breath goeth forth, he turneth to his earth. In that day his thoughts perish." If his thoughts perish, that is the end forever, is it not? Why not say in some of these: "Until the resurrection?"

Again read Job xiv:10 to 12: "As the waters fall from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not." Isn't that a settler? He never rises, then. Isn't that encouraging? I have no Bible before me, as I am not in my library, but in my office, but I will venture one more quotation. In Ecclesiastes iii:18,19, etc., we learn in substance: "For that which befalleth the sons of men befalleth beasts," and (in substance) "Man hath no pre-eminence over the beasts." But if there is a resurrection for man and not for the beasts, this is false. Why did not this divine explain away some of the many passages in which the dead (?) are said to have returned?

B. R. ANDERSON.



ORDER OF THE MAGI—A BRIEF SKETCH OF ITS HISTORY AND ITS TENETS—OF PREHISTORIC ORIGIN—BASED UPON RELIGIOUS AND SCIENTIFIC PRINCIPLES.

So much has been said of this order and so little known of it by the general public that I am constrained to publish a true account.

The Order of the Magi was in existence prior to the time of the ancient Egyptian dynasties. Its origin on the earth dates back to a period so remote that the scriptural record of the earth's existence does not include it. The Order of the Magi flourished in Egypt during the reign of the pharaohs. The Magi built the temples at Heliopolis and Karnac, the pyramids of Cheops, and the sphinxes along the Nile, as well as temples and pyramids buried for ages beneath the sands of time.

The temples of Egypt were the world's scientific schools in prehistoric times, and even in the time of David kings and princes were sent to Egypt to learn its ancient lore. Students went there from Jerusalem, Tyre, Athens, Rome, Carthage, and Alexandria.

Most of the manuscripts of the Alexandrian library, bearing upon scientific subjects, were the contributions of the Magi.

In the course of time devasting wars robbed Egypt of her glory, the temples were invaded and robbed of their treasures, the mystics dispersed, and the dark ages ensued.

IN THE DARK AGES.

The wisdom of the Magi could not be buried even in the dark ages. Wherever mystics lived they met in caves and secret places to worship to Om of the universe. Why in secret places? Because when church and state were one the legislators granted to a church oligarchy a corner on divine afflatus. This church had the absolute right to dictate to the people what to believe and what god to worship, and woe unto them who openly defied this priesthood, as the martyrs bear testimony.

The secret mathematical knowledge of the Magi was for a long time maintained by small bands of mystics, who thus met in secret; but when that was no longer possible the word of Oriental mysticism and the secret knowledge appertaining thereto were handed down from man to man, and the truth was never without a witness in the world.

Now the flame has flashed forth anew, and another prophecy is fulfilled. The word has become flesh, and dwells among men.

The god of the mystics is the universal Om, which is a grander conception of the divine being than any heretofore existing in the minds of men, and toward which all human hearts slowly and surely gravitate, for it must be the final acceptance of the race.

The Om of the mystic is as much greater than the personal god of early orthodoxy as that conception of god is above the wooden idol of savages, spiritually speaking.

RELIGIOUS PRINCIPLES OF THE ORDER.

The religion of the order is known as the religion of the stars. It is founded on astronomy, geology, mathematics, and chemisty, or, rather, these four sciences are the main support in our superstructure, and so far reaching is the religious philosophy thus founded that it is equally practical on all inhabitable planets of space, and is hence the religion of the stars.

The initiations are conducted upon the celestial zodiac, twelve degrees constituting the outer temple, beginning with the house of Libra. Each house, as all astrologers know, corresponds to some portion of the human body, and all these departments and houses together make the grand solar man, with Aries the head and Pisces the feet meeting in the lower celestial meridian.

Each house has its own teachings, characteristics, and esoteric significance.

So completely hidden is the real meaning that many who advance in degrees know not for the time being what they are doing, for they have eyes to see with and do not see. None but true seekers after the light need enter, for those who come into this order out of curiosity, or with selfish motives to get some power or knowledge to use for selfish gain, get it not, but all who come with a pure heart earnestly seeking the truth for its own sake, will get pearls of knowledge of great worth in all the degrees.

At the very threshold the neophyte learns a beautiful object lesson, which teaches the value of charity and tolerance toward all other forms of worship, so that the real attitude of the order itself toward all churches, schools, and religious philosophies is that all are a light to our feet, and that all should be allowed to shine together, as many lights are better than one.

PROMULGATES SCIENTIFIC TRUTH.

The order promulgates scientific truth and ever seeks to impart natural law and natural solutions to all the many world mysteries.

Truth is the very essence of charity and is no more the enemy of the revealed religion than the freshman course in our universities is an enemy to the primary grades in our public schools, and creeds that cannot tolerate the light of science may as well make war upon our colleges and universities, which promulgate arts and science, as upon us, for the order is the very embodiment of science and philosophy.

Scientific and psychic research flourishes and is here to stay.

Science was feared, ridiculed, and persecuted by our early church, but that was no fault of truth, and here let me add that I look with profound regret upon the fact that there is still lingering in the hearts of many a smoldering fire that burned forth in all its lurid light during the Inquisition and liberated the souls of martyrs at the stake. If Pluto ever reigned upon earth, then was the time.

It is sad to think that here on the free soil of America, and with the flag of the free overhead, floating in majesty over all and a common protection to all, saying to the people as it unfurls to the breeze, "The genius of our constitution allows that here all men may worship God according to the dictates of their own conscience"—to think that here the slimy serpent occasionally shows himself to arrest human progress and harass the children of light.

Let there be more tolerance, and progress will be commensurate therewith.

If we have a word for struggling Cuba, it is this: If you gain your independence, ingraft into the preamble of your constitution an inheritance most sacred to man: In Cuba absolute religious liberty shall be maintained.

TEACHES THEORY OF EVOUTION.

The order teaches evolution, the evolution of suns and systems, and the evolution of life on our planet. We know that throughout space there are planets in all stages of formation, from cosmic to gaseous globes and solid formations, capable of sustaining generic life, that all planets must have passed through all stages mentioned above, and that nowhere or at no time was there a necessity for an instantaneous creation.

The mills of the gods grind slowly, but naturally, and nohow can we see how a miracle was ever wrought.

The evolution of the race is a very fascinating study. Biology takes us back to a time before sentient life had appeared, and the existing forms of life had no semblance to the present forms. It takes us through the development of the senses, development of form, development of brain cells and soul force, and, contrary to all other theories, we hold that even the soul of man is a product of evolution, and the present status of man, intellectual and psychic, is due to successive embodiments.

This seems hard to accept, but we would ask the student who investigates beneath the surface to look about him, and ask why the rich and the poor, the great and small, the civilized and savage, the strong and weak, the mental giant and the simple-minded, the white and black, the happy and the sad, the industrious and indolent, the philanthropist and miser—why all the thousands of phases of human condition that confronts us?

Incarnation is the only logical answer, and that all men are what they have made themselves out of their opportunities and estiny. Karmic law is as immutable as cause and effect in physical and material things, and the sooner man learns that he must work out his own salvation, the sooner he will begin to improve mentally and spiritually. Be not deceived concerning your individual responsibilities. Your acts, your thoughts, are real things, that cannot be obliterated or washed away in the eleventh hour, but become a portion of the entity, and, if evil, are removed only by pure thoughts and a pure life really lived.

The order of the Magi incidently teaches astrology as an adjunct to astronomy, and has for ages through observation and experience learned that all planets are as magnets acting upon all other planets of the same system and upon all vegetable and animal life thereon.

The magnetic influence of planets is so subtile that it searches the innermost recesses of being, astral and psychic, as well as the more external spheres.

THE LAW OF VIBRATION.

The Order of the Magi teaches the laws of vibration; that vibratory forces are the vehicles that bring forth to manifestation all forms of life and being; that the rate of magnetic vibrations is measured, and that things and people of low development are animated by a low rate of vibration, and the more advanced and highly endowed by a higher rate of vibration.

We are convinced that as surely as the different rates of vibration determine the different shades in the visible octave of colors, so surely do astral vibrations determine the advancement of soul and mind.

To the study of vibrations, magnetic and astral, properly belong the various forms of mental suggestions, Christian science, hypnotism, and telepathy. This belongs to the Essenean branch of the Magi and has yet no exponent who is working under the jurisdiction of the order, and is practiced outside rather than within the temple.

CODE OF ETHICS.

Our code of ethics is the same as that of any church, rendering unto Caesar the things which are of Caesar, and unto God, or Om, the things which are divine.

We believe in the eternal fitness of things, and whenever one is perfectly happy and contented with his surroundings and religious sentiment, there is the kingdom of heaven nearest realized by him. If any one is satisfied with Catholicism, there is his rightful sphere, and if one is pleased with Methodism he will surely stay there unless Methodism is displeased with him. If one finds happiness in the Salvation Army, we say stay there; or, if in Presbyterian Church, that is his place for the time being. All forms of worship are stepping stones to a higher life. All are as stars in the firmament of heaven, some small, some great, all lending their luster to the universal host.

To those who are happy in their present enjoyment of soul food, under whatsoever creed or ism, we say, "So mote it be."

But to such as begin to ask why and wherefore, and get no satisfying answer, we say all hail, there is another light, the light of Atlantis, the light of science. When you begin to ask regarding the infinite Creator, of his methods, of the infinite universe and all things therein, of our solar system, and of our own little earth, how came it here, whence and why? What am I? Whence am I and how? What of gravitic law? What of electrical and magnetic pulsations? What of all the visible manifestations of the infinite? What of the animating principle that throbs and beats in all forms of life? And what of law?

When these questions come, as come they will in time, then seek the brightest torch of reason that shines, and one by one the answers come.

WEEKLY LECTURES TO MYSTICS.

In the Order of the Magi, known as the Temple by all its members, lectures are delivered every Sunday on innumerable charts hung around the walls, showing the various stages or epochs that the earth has passed through in its formation. Nebulae, showing a total of 120,000,000 solar systems, in six grand nebulae clusters. Crucimacius, showing the cube of the Tarot. Tarotology, showing the formation of the ancient Egyptian Tarot. Sidereal, showing changes taking place in the appearance from earth of one constellation during 84,000 years. Atomic and chemical, showing union of atoms and chemical affinities. Comparative, showing comparative sizes of all the planets of our system. Magnetic, illustrating polarities, positive and negative magnetic currents. Spectrum analysis, showing the various precipitations of colors from far-off suns. Geological, showing the strata of earth and fossils of the different geological periods. Planetary, showing distance, destiny, magnitude, and diurnal periods of the different planets of our system. The tressal board in the East with movable planets of our system. The tressel and aspects, and all planets being placed in their respective houses in zodiac. The Cross of Om, showing a cross composed of the mystic testbook, the stem of which is a series of tarots, made from the emblems of the mystic testbook, and each tarot of at least quadruple significance, a study so deep that it is always new.

All of the above topics and many others are fascinating subjects that delight the mystics, but are only as grains of sand on the shores of infinity, when compared with the esoteric wisdom stored in the archives of the S. T. of the Order of the Magi, of which I cannot speak.

TEMPLE IN CHICAGO.

Chicago can boast that here is located the Grand Temple of the jurisdiction of Terra, having subordinate temples already dedicated in Cleveland, Brooklyn, Boston, Rochester, Grand Rapids, Minneapolis, St. Paul, and other places of less importance. We have among our membership some people of distinction, doctors, lawyers, merchants, manufacturers, members of Congress, journalists, and teachers of many isms.

The Temple was built at 1910 Washington boulevard, but, owing to the distance out there and the surroundings, it has been abandoned for the time being, and my lecture hall is the temporary quarters for Temple work, until such a time as we shall be able to build an auditorium commensurate with the future requirements of this grand work, at which time, too, we hope we will be given many good instruments that can place this knowledge before the people in the right light, having the necessary qualifications in mystic lore that all should have who are engaged in this work.

At the present time Professor Olney H. Richmond is the only man living who holds the key to this knowledge, now engaged in this work. I am only a student, but have been permitted to see and know much of the truth sacred to the inner circles, and have been honored with a charter of Grand Magea of the jurisdiction of Chicago, in the absence of the chief of the jurisdiction of the United States. We hope that not more than two years will elapse before Chicago will be favored with a beautiful edifice centrally located, where our convocations will be held, which will be equipped especially for the convenience and comfort of mystics.

MR. PETERSON'S CAREER.

My own career in this study will give the reader an idea why I am now devoted to its principles.

Born in the chaste climate of Norway, I came with my parents to America at the age of 11, reared by pious parents, and confirmed in the Lutheran faith.

Though the youngest in the class, I began to make mental inquiries concerning the probable truth of a literal interpretation of scriptures, and their literal inspiration by a personal God, who was triune, yet a unit, and all the other doctrines concerning a physical resurrection and a material yet spiritual destiny. Fortunately for me I soon came to Chicago, the Mecca of liberal religious beliefs. I lost no time in hearing the rhetorician, Dr. Collyer; the poet, Professor Swing; the inspired Cora L. V. Richmond, and the philosopher, Dr. Thomas.

It did not take long to decide that the philosopher was to be my future teacher, and there I became a regular attendant, but even this was not sufficient; nothing but natural solutions of all phenomena could satisfy me. I commenced to take lectures in mental science, Christian science, theosophy, and spiritual philosophy, and demonstrated as far as I went.

Of recent years we have had public lectures delivered here on nearly all the religious beliefs of the Orient, such as the Vedas, Hindooism, and the Yogi philosophy, Buddhism, the Chaldean and Islamic faiths, by such gentlemen as Professor Getsinger, Mohammed Webb, Dr. Hensoldt, and the gentle Hindoo, Virchand R. Gandhi, and everywhere and in all much good has been seen. All are stepping stones to a higher life, but when I found the order of the Magi, I found the essence of all wisdom, the crystallization of all knowledge touching life here and hereafter.

Had it not been for the fact that I had made such extensive search in all the isms and occultisms, I could not have appreciated this order as I do.

Withal a broad character is begotten and a cherished hope that all may see for themselves that all men are brothers, the world is surely advancing toward a realization of a universal brotherhood.

Let all remove the old barriers. We honor the great agnostic, who has stirred up the rusty armaments of reason. We honor the name of Thomas Paine. We perpetuate the name of Humboldt, who dared to enunciate "The universe is governed by fixed law." We love the memory of Galileo, Copernicus and Lily. We admire the fearless Aristarchus, who dared to advance theories of Heliocentric astronomy, 250 years B. C. We commemorate the eventful life of Jesus of Nazareth, who taught doctrines so far in advance of his time that the people could not understand the man Jesus. We revere his name, as well as that of Bruno and Socrates, and all who died a martyr's death for the sake of convictions. We respect the ancient Hindoo prophets, and we have cast our anchor in the prophecy of Daniel and read the truths of Revelation.

Our sympathies are with the oppressed, our hopes are for peace on earth and good will toward men. Let there be no contention or controversy, but come, let us reason together.

BERNARD C. PETERSON.

VERY SIGNIFICANT.

The Progressive Thinker leads. It publishes more reading matter than any other dollar Spiritualist paper on this green earth. It was the only Spiritualist paper that had enterprise enough to publish President Barrett's address before the National Convention at Washington. It covered three pages of the paper. It now proposes to send out 1,000,000 copies of the paper containing his address.

Read the announcement on fifth page, headed "Fifteen Cents," for particulars.

RED LETTER DAY AT LYNN, MASS.

Sunday, January 3d, was a red-letter-day with the Lynn Spiritual Association, Mr. J. M. Kelly president, it being the third anniversary of its incorporation, which is observed annually in a special manner, and this was the most successful one in its history. The afternoon meeting was addressed by a number of gifted speakers and mediums.

At 5 o'clock a bountiful lunch was served by the ladies in the banquet hall. During intermission a social time was enjoyed by the large gathering; which included many from surrounding towns who were entertained and instructed by the many mediums present.

The evening exercises opened promptly with increased attendance, taxing the capacity of the large hall.

President Kelty was introduced as the speaker of the evening by the vice-president, Mrs. M. T. Robinson, with appropriate remarks. Though this was Brother Kelty's first appearance as a public speaker, he acquitted himself in a very creditable manner, to the delight of his many friends, including some of his former co-workers in the church, who had come in to hear him. He was followed by Mrs. Fannie Burbank, of Plymouth, and those who took part in the afternoon service. At the close a surprise was sprung upon the president and Mrs. Kelty, and the audience, by the presentation of a beautifully upholstered easy chair to the former, and a handsome table lamp of unique design to the latter. The presentation speech, which was the embodiment of love and appreciation of their services in behalf of our society, was made by Mrs. John L. Robinson. Brother Kelty responded in a very feeling and felicitous manner. At the close of the long and interesting services they received the congratulations of their friends. The thanks of our society are hereby extended to all the friends who have contributed so generously in making the occasion such a grand success.

DR. G. W. FOWLER.

THE CHILDREN'S CORNER

The Boy Who Did Not Want To Be Forever Singing.

How the Good Angel's Came for Him.

Dear children of the greatest herald of truth, the ever welcome Progressive Thinker. Before we shall proceed with our story, let us pause and thank the indulgent editor for allowing our feeble light to peep forth through a great journal where so many greater lights have preceded us; and even though our efforts should be feeble, and may appear to older, graver minds, as symbolical of a child learning to take its first steps upon the great platform of life, it nevertheless affords us great pleasure to again greet you; for somehow I confess to an extremely warm place in my heart for the youth of our land and am always delighted to see the children well represented in my meetings, for they are the hope of our country, and the magnet that shapes the future; and from the ranks of the children, file not only the benefactors of our race, but our statesmen and presidents; and who shall say who among these little ones shall become greatest among us and greatly exceed our own efforts.

In 1880, while I was in the evangelical work, and superintendent of a Sunday-school, I had one little crippled boy, who never failed to come hobbling in upon his poor little crutch every Sunday. He was one of my brightest pupils, despite his lameness and poor and not too neat clothing.

No one had a better lesson than Willie Gray, and no child in all the group was so eager to hear of the future life as he. When told he would no longer be lame or sick, in the spirit-world, his eyes would brighten, and he would express a desire to go soon; but when told he would wear a crown and sing songs throughout eternity, he would shake his head and say he'd rather not sing so long, for he soon get tired of things.

One day while explaining the lesson, and giving a description of Heaven, he looked me squarely in the face and said: "I don't like to dispute your word, but I don't believe it."

I asked "Why?"

"Cause," said he, "I have seen heaven, and know better."

Of course all the children laughed, while one little girl, his sister, made apologies for his rudeness, but persisted he:

"I know I'm right, for I was not asleep or dreaming; and the folks there look just like we do here;" and as he spoke, his great dreamy eyes lighted up as I had never seen them before, "And," said he, "what's more, I'm going there soon."

At his last remark, a suppressed giggle passed over the room. No more was said.

A few Sundays later, Willie was not in his class. All through the session I felt something was lacking. There was an empty void somewhere. His sister said Willie was ill and wished to see me. I sent him the bouquet of flowers the children had bought me, with a promise that I would see him tomorrow.

Next day I followed the directions given me by his sister, and soon found myself in a narrow street, that literally swarmed with ragged, dirty children, that inhabited these homes of squalor that huddled close, one above the other and closely packed against each other. I climbed a broken stairs and inquired on the landing for the number given me. I was directed up a second passage, darker and more difficult to climb. A sad-faced, middle-aged woman admitted me into a room with only broken chairs, a pine table, and a bare floor.

On a bed in a bedsink lay my little pupil. When he saw me his face lighted up as he said; "I knew you would come."

"How did you know?" asked I.

"Why, God sent an angel to tell me," said he. "He told me, too, that I would go to heaven tomorrow;" and an expression of anxiety crossed his face as he asked, in a whisper, "Do you think I will have to play a harp and sing all the time? or can I rest sometimes?"

"Not if you prefer not," I said, "for Heaven would be incomplete if we were forced to do things distasteful."

He lay quietly as if half asleep, for a few moments, and said he: "They are here again."

"Who is here?" I inquired.

"Why, angels, of course; and they say they will take me sure, tomorrow—and I needn't sing either," he added.

After doing what little I could to make him comfortable, I kissed him and went away filled with strange, vague thoughts; for all my life I had seen and talked with those who had preceded me to the eternal shore, but as I had been led to believe it was of the Devil, and because I was irreligious and wayward. But here was an innocent child who professed to see what I could see. I knew nothing of the divine gift of clairvoyance, had never even heard it spoken of. So his words greatly puzzled me.

Next day I went to see him again; but this time my little friend didn't know I was there, but clutched closely in his skinny fingers was what was left of the bouquet I had sent him.

A strange stillness filled the room, and as I entered, I felt I was in death's chamber. I took one of his little, thin hands in my own, and clasped it closely, and as I did so a strange influence stole over me. The room was suddenly illumined as if by an electric light. Slowly coming to my view were angel forms and faces. They stood quietly by, never speaking a word. A thin white mist like a spiral cord floated above Willie's head. It grew larger and larger, until it had enveloped his whole body. By and by it began to slowly rise and assume shape, until it soon assumed another form, very like his own, only far more beautiful, with only a thin, frail cord uniting them. A grave-looking man with long, dark beard stepped nearer, and moved his hand and instantly the cord parted and the new form floated away.

A scream from his mother aroused me, and I looked about, half dazed yet, as she said: "My God! he is dead!" and swooned at my feet.

I played the organ and sang at his funeral, but all through the exercises I seemed to hear him say: "I'd rather not sing always." And who can blame him for not wanting to take part in such a monstrous, absurd entertainment, that would rob Heaven of its joy.

But none of my little readers need entertain a fear that Heaven is a place to loaf and sing songs and play harps, but a blessed condition of perfect bliss. The good book that has been authority to the masses, also tells us, "The kingdom of Heaven is within." Then let us unfold this little Heaven within, that we may have a little heaven—to go to Heaven in.

Below is one of the recitations Willie used to give us at our monthly entertainments:

PAPA'S LETTER.

I was sitting in my study, writing letters when I heard: "Please, dear mamma, won't you hold me, or don't you want to be disturbed?

"I is tired of playing with kitty, and want some other thing to do.

"Writing letters, is you? mamma, can't I write a letter, too?"

"Not now darling, mamma's busy, run and play with kitty now."

"No, no, mamma, me write letter, I can if you will show me how."

I will print my darling's portrait,
as his sweet eyes searched my face;
Hair of gold and eyes of azure, form
of witching, childish grace;
But the eager face was clouded, as I
slowly shook my head,
Till I said "I'll make a letter of you, my
darling boy, instead."
So I parted back the tresses from his
forehead high and white,
And a stamp, in sport I pasted, 'mid its
waves of golden light.
Then I said: "Now little letter, go away
and bear good news;"
And I smiled as down the staircase clattered loud the little shoes.
No one heard the little prattler as he
once more climbed the stair,
Reached his little hat and tippet, lying
on the table there.
No one heard the front door open, no
one saw the golden hair
As it floated o'er his shoulders, in the
crisp October air.
But down the street the baby hastened,
till he reached the office door:
"I'se a letter, Mr. Postman, is there
room for any more?
" 'Cause this letter is going to papa—papa
lives with God, you know;
Mamma sent me for a letter, does you
think that I can go?"
Fain the clerk would have detained him,
but the pleading face was gone,
And the little feet were hastening by
the busy crowding throng.
Suddenly the crowd was parted, people
fled to left and right,
As a pair of maddened horses, at that
moment dashed in sight.
No one saw the baby figure, no one saw
the golden hair,
Till a voice of frightened sweetness
rang out on the open air.
'Twas too late! a moment only stood the
beauteous vision fair,
Then the little face lay lifeless, covered
o'er with golden hair.
Reverently they raised my darling,
brushed away the curls of gold,
Saw the stamp upon the forehead growing now so icy cold;
Not a mark the face disfigured, showing
where the hoof had trod,
But the little life was ended—papa's
letter was with God.

And now good-bye, my little readers, till another week.

MADAME PARCELLS.

Detroit, Mich.

HYPNOTIZES CATS AND DOGS.

In Lowell, Mass., there lives a boy who is endowed with a peculiar power over animals. Every stray dog and cat in the neighborhood knows him and loves to be in his company. A vicious horse which the stableman can with difficulty handle will stand like a lamb while he harnesses and unharnesses him. The doves fly around him, and in the woods the wild birds apparently regard him as a friend and ally.

The most remarkable exhibition of his power, which has long been known and commented on by his friends, was given the other day. A large and vicious rat was captured in the stable in one of those traps which permit of easy ingress and no egress. The men who were looking at the animal were afraid to go near the trap, the animal showed such terror, but the boy when he beheld the imprisoned creature fearlessly put out his finger and stroked its head, the rat manifesting as much pleasure as would a cat or dog. Several days have passed since then and the stablemen are still afraid of their capture, but he has grown so tame and familiar with the boy as to allow him to take him out and put him in the trap, will come at his whistle, and manifests every appearance of joy at his presence. There seems to be no question but that the boy could train that rat to perform almost any feat within the power of such an animal.

THE WOMAN'S FORUM.

"The Woman's Forum" is the name of a bright little paper, the first number of which has just made its appearance. It is of special interest to the women of Illinois, being the official organ of the Illinois Equal Sufferage Association.

It will contain the latest news on the woman question, and will well repay every one for the small price—25 cents a year, monthly.

GIVING SIGHT TO THE BLIND.

Blind people's first experiences of sight are curious. An old man who was born blind received his sight by the removal of a cataract. When the bandage was first removed the patient started violently and cried out as if with fear, and for a while was quite nervous from the effects of the shock. For the first time in his life he looked upon the earth. The first thing he noticed was a flock of sparrows. In relating his experience he said that he thought they were tea cups, although a few moments afterward he readily distinguished a watch which was shown to him. It is supposed that this recognition is owing to the fact that he heard it ticking. The blaze from a lamp excited the most lively surprise in his mind. He had no idea what it was, and when it was brought near wanted to pick it up.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price $1. For sale at this office.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical bodies and their psychical bodies with universal nature, and their souls with the higher intelligences, to come into closer connection with the purer realms of the Spirit-world. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, $1; paper 75 cents.

"History of the Inquisition." Every citizen of our country should read this concise history of that Romish churchly institution known as the Inquisition. The animus of Romanism against all institutions, beliefs and parties not in conformity with the ruling powers of the Romish hierarchy is plainly shown in these statements of veritable history. The devilishness and murderous malignity of the "Holy Inquisition" is scarcely paralleled in all the world's records of inhuman atrocities. It is for sale at this office, and will be mailed postpaid for 25c.

"The Dead Man's Message," an occult romance, by Florence Marryat. The author's wide experience in Spiritualism and her study of occult science have prepared her to write this romance, which will be found laden with gems picked up in the course of her investigation and studies. Cloth $1. For sale at this office.

"Mediumship and Its Development, and How to Mesmerize to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents.



THE ROMAN OCTOPUS IN CANADA—HOW IT IS TRYING TO UNDERMINE LIBERTY AND WIND ITS POISONOUS COILS AROUND THE PEOPLE—IT IS INIMICAL TO FREEDOM EVERYWHERE; AND A CURSE TO ANY COUNTRY.

The Roman Catholic hierarchy in the province of Quebec are evidently disinclined to accept the verdict of the Canadian elections held last June. Though their instructions to the faithful were disregarded, and Mr Laurier's policy on the Manitoba school question was triumphantly endorsed, they have never ceased to reaffirm their original position. Their latest action, however, is one of exceeding gravity, and threatens serious consequences to the civil rights of the whole French-Canadian population of the Dominion. L'Electeur, one of the most prominent Liberal newspapers in Quebec, has been put under the ban by the bishops of the archdiocese in that province, and the faithful have been forbidden to read, buy, sell, or in any way encourage it, under penalty of grievous sin and the refusal of the sacrements. In consequence of this mandement, M. Pacaud, editor of L'Electeur, has suspended publication, and proposes to seek redress in civil courts. It is understood he intends to take action for $5,000 damages against each of the bishops who signed the mandement. These are Archbishop Begin, of Quebec, Bishop Lafleche, of Three Rivers, Bishop Gravel, of Nicolet, Bishop Blais, of Rimouski, and Bishop Labrecque, of Chicoutimi. We mention them because of the exceptional prominence which their names are likely to have in the contest which they have challenged, and which can hardly fail to result in disaster to the Catholic hierarchy of Quebec. With the exception of the first named, all have been long known as ecclesiastical reactionaries of a bigoted type, and Bishop Lafleche has publicly proclaimed his regret that the Holy Inquisition was abolished. Such a mandement from such a source is not surprising, and has roused French and English-speaking Canadians alike in indignant protest against it. The gist of L'Electeur's offense was that it published certain articles, and also a pamphlet, asserting the supremacy of the state in civil affairs, and denying the right of the Church to dictate to the Catholic elector how he shall vote upon such a question as the restoration of separate schools in Manitoba. The Quebec bishops utterly refuse to separate the civil and ecclesiastical sphere in their pronouncements on the Manitoba question, and the popular inference is that they do not intend to recognize any such distinction at all. In this respect they are unlike their brethren in Ontario and the maritime provinces, who generally abstain from interference with the political views of their parishioners.

It is also reported that another mandement will be issued, denouncing the settlement of the Manitoba school question, and threatening extreme spiritual penalties to those French members of Parliament who refuse to put themselves on record against it. This would be a direct challenge to fifty Liberal members from Quebec. On the whole, it is clear from the protests of the press in Quebec, and from a chorus of strong dissent coming alike from Catholics and Protestants, that the action of the bishops is fully appreciated and will be stoutly resisted. Mass-meetings are being called, and strongly worded resolutions will express the opinions held on the question of clerical interference. The bishops' challenge to Canadian citizenship seems all the more inexplicable because inviting a contest almost similar to that in which they were so recently worsted. They have no ground of hope that the Quebec electorate will reverse its decision of last June, nor have they any reason to think that the penalties which proved powerless then will avail now. It is not the French Canadians, but their bishops, who fail to recognize that 1897 is not 1697, and that the forging of ecclesiastical thunder has not much terror for the upright voter.—Harper's Weekly.

"The Woman's Bible. Part I. The Pentateuch. Comments on Genesis, Exodus, Leviticus, Numbers and Deuteronomy." The contrast between the thoughts of these brave women and the thoughts of the orthodox world during all time past, is very striking. Keen analysis, ripe scholarship and fearless adherence to the right, characterize this very interesting effort of some of the brightest minds of to-day. For sale at this office. Price 50 cents.

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A new edition of "Three Sevens," by the Phelon's, is just issued. The May Arena says: "The gist of such books as Dr. Phelon's "Three Sevens," and other works descriptive of or alluding to the various occult societies, which seem to have existed for ages, has never, until recently, been said so openly and plainly that 'he who runs may read.'" Cloth $1.25, postpaid. For sale at this office.

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The Story of a Christmas Fairy.

Yes, a veritable fairy of brightness was Little Thought on the Christmas Day of which I write. Where does this beautiful fairy live, do you ask, my children?

I will leave that for you to guess, and only tell you she has a very large kingdom, all her own, where she reigns queen, and dispenses blessings of joy and peace to earth, bringing brightness to many hearts if she is a good Little Thought; but alas, she is sometimes fretful, discontented, and worst of all, selfish; then she spreads gloom and unhappiness over many lives; for you must know the kingdom of thought is subdivided into many small dominions, which are presided over by her many subjects, who are affected to partake of joy or sorrow as they sense the moods of their queen, Little Thought.

In some portions of her kingdom she is not very well known, because her subjects live so remote from her influence. This class are called thoughtless subjects; for they are wayward and selfish, always considering their own comfort, without a reasonable regard for the feelings of others. But as Queen Thought grows broader in understanding she will learn how to rule perfectly her entire kingdom, and have only loving, loyal subjects in her dominions.

The Little Thought I am going to tell you about was good, very good indeed, at this time, for it was Christmas Day, and that is the day when all are supposed to be unusually loving and kind. On this Christmas morning she looked out on the world with a pair of large, soft, tender, loving eyes, to see the feathery flakes of pure white snow whirling, falling upon the earth, covering it with a mantle of purity, chaste as the robes the angels wear.

She smiled as the chimes of the Christmas bells floated out on the frosty air, bringing their tidings of "Peace on earth, good will to men," as 'tis said the angels sang many years ago, telling of the divine Fatherhood of God, and the great brotherhood of man. Dreamily she listened while visions of mirth, pleasure and brightness floated before her mind, and she delighted to think of the happiness her subjects were enjoying on this day. In her visions she saw the Christ principle of "Love ye one another" fulfilled in the hearts of men.

But, hark! there comes now to her ear a sad minor strain of grief and sadness, telling of sorrow and tears, that mingle strangely with the harmoniously chiming bells, marring somewhat their silvery echoes. She feels the throbbing of some sorrowing heart, and knows some of her subjects are not blithe and gay. Ah, yes, some hearts must be sorrowing while she is idly dreaming in ease; perhaps they are hungry and cold, too cold to be happy.

Those wailing notes pierced her heart, and springing quickly into a state of active life, Thought clothed herself in her brightest robes of sparkling purity, and asking guidance from the angels whose messenger she strove to be, she wandered forth to soothe and comfort some of the unfortunate of earth, with her magic wand of love. She hoped to touch some hearts to do her bidding, for well she knew there were many kindly hearts who would dispense blessings freely if only Little Thought could whisper to them how beautiful it was to make hearts happy, if only for a day.

She was very busy among her subjects all this day, for the impulse was strong in her to alleviate suffering and give joy to all she could reach. And she did reach many, by stimulating her kindly subjects to do her will, and their influence working on others, caused them to take a nobler idea of life, and do such deeds of love and kindness as had been a stranger to their lives heretofore.

So Little Thought did much good, eased much pain, made eyes glisten with joy that before had known only tears, and gained many loyal subjects that ever remained true and faithful, while she ennobled her own selfhood at the same time. I will only relate how she influenced one mind to do her will on this day.

She found her way inside a mansion filled with warmth and brightness, where hunger was a stranger, and wails of sorrow were heard only from the street, in echoes low and faint, and not often heeded, for I fear the owner of this beautiful dwelling was inclined to be selfish until Little Thought made her a true subject. In front of a window Thought saw standing a lovely lady; but her pleasant features just now wore a fretful, discontented look that marred and spoiled her beauty. Her discontent found vent in words.

"Oh, dear," said she, "to be disappointed this day of all days. My Christmas is spoiled. My excellent dinner I have taken so much pleasure and care in preparing will be wasted—yes, wasted. I could cry with vexation."

And the angry tears commenced to fall as she continued for some minutes to lament her sore disappointment You see she showed a very selfish spirit; she thought not of others who might also be disappointed at not being able to enjoy the pleasure she had prepared for them.

Little Thought was nearly a stranger to this lady, but she bravely drew near to her side and strove to reach her heart by whispering all kinds of curious words of consolation, some of them wondrous strange to her, and ideas odd and unique floated through her brain as she continued to gaze into the street. At last the cloud lifted and a smile took the place of tears, resembling a rift of sunlight darting across a dark sky.

"Well," she mused, "I suppose there are others in this great world who have disappointments as well as I, and much more bitter; I really ought to be grateful, for I have truly many blessings. Perhaps I can do something pleasant to pass away the day, and be quite happy after all. As for the dinner—it seems a pity to have it wasted, as quantities of it must if not used to-day." She paused as an inner voice seemed to whisper: "Feed the hungry."

"Well, I do suppose there are hungry people even on Christmas Day, though I never seemed to think much about it before. I know what I will do; I'll have a novel Christmas, such as I never had before." And she clapped her hands gleefully, while Thought smiled at her victory. "I'll forget my disappointment in giving pleasure to others, in place of brooding over it. It will be a novelty, to say the least."

Soon a song floated from her lips, a Christmas carol, as she hastened to put her plan in execution. She soon had her table spread with a wonderful Christmas dinner, which she viewed with great and abundant satisfaction. "Now," said she, "I'll take my position by this window and watch the passers-by and gather in the poor and hungry-looking, till I have persons enough to fill this table. That will be jolly, to see their surprised looks. John shall bring them in."

So she ordered her servant to sit by her, and go out and bring in such persons as she should point out to his notice. Not a hungry-looking or scanty-clothed child escaped her vigilance, She continued at her post until she had full number inside her doors, all that could sit comfortably around her long table.

Full of wonder, but gladly they came in out of the cold into warmth, to partake of good cheer. Poor, starved forms, with faces blue and pinched with cold, had some of these street waifs. How they blessed the kind lady. How their eyes sparkled. When warmed they were taken to the big room where the feast of good things was spread, and they were invited in kindly tones to be seated around the richly-spread table, while willing hands filled their plates with tempting viands. Never in all their lives had these children known or partaken of a Christmas feast like this. Hunger and cold had been the portion of their little lives thus far. One tiny child turned on the lady a wistful earnest gaze, and timidly queried: "Ith you an angel?" Is it any wonder they thought that home was heaven, and the lady an angel? Their ideas of heaven and angels were vague and indistict, but they thought vaguely it meant something in connection with happiness, warmth and love. And were they happy? Yes, very happy.

And unto them for this day at least, the lady was an earthly ministering angel. Her unique Christmas, as she was pleased to call it, gave her a pleasure she had never dreamed possible could come to her by her act of kindness. She understood now how it was possible for one to make in a measure their own sunshine and happiness. Tears filled her eyes, called there by earnest, loving thoughts, making them soft and luminous as she gazed at the delighted children.

"Verily, my disappointment has worked for my good, I do believe. It has made me more in sympathy with my neighbors, my suffering brothers and sisters. It has taught me 'Tis more blessed to give than receive.' I am far happier than I could have been merely by the gratification of my own selfish wishes."

Thus she communed with herself, when the children had departed, taking such memories of pleasure and comfort with them that brightened their gloomy childhood for many days. Overflowing with tender sympathy, the lady remembered the sweet, pale-faced seamstress and her mother living lonely in the little brown house on ——— street; the lame boy and his mother who eked out a scanty livelihood at the corner store; the chore boy, and the old man who kept the walks free from snow, for a small compensation.

Their heartfelt and trembling "God bless you" sounded like a strain of sweet music to her listening ear.

"This has been a happy Christmas," was her final conclusion, as weary, but full of sweet content, at night she closed her eyes and slept. She had such dreams as visit the good in slumber. She dreamed two angels stood by her bedside, and between them a fairy of brightness, which latter may have been a reflection of her own pure soul-thought. The trio smiled upon her and whispered: "Dear child, you have this day fulfilled the Christ-principle of love, inasmuch as you have fed the hungry and ministered unto the suffering. Your reward will be unto you an hundred-fold in spiritual blessings. Peace be unto you."

Little Thought slumbered peacefully in her cozy nest that night, glorified and beautified by the brightness she was instrumental in bringing to lonely hearts. Companion of angels, may we cultivate her acquaintance more ardently for purity, and woo her to our hearts, that we may strew blessings in the pathway of others, and receive the smiles of angels.

CLARA MARSH.

RESOLUTIONS TO THE MEMORY OF MRS. MARY A. BABE.

Whereas, the sweet mesenger, Peace, miscalled Death, has entered our ranks, and removed therefrom, to a fairer and better land, Mary A. Babe, be it therefore,

Resolved: That, in the transition of Mrs. Babe, the First Association of Spiritualists of Washington, D. C., and the National Spiritualists' Association of the United States of America, have lost one of their truest friends and staunchest supporters, and the Cause of Spiritualism one of its worthiest representatives.

Resolved: That, in her mortal life, we recognize an example worthy of emulation by every one in the good deeds wrought by her for the sake of others, and in her steadfast devotion to the Truth as she understood it.

Resolved: That, in her departure to spirit life, we find the strongest proof of her love for the religion of Spiritualism through the bestowal of a portion of her worldly goods for the diffusion of its sublime truths among men, thereby setting an example to every Spiritualist in the land to demonstrate a like devotion to the same great cause by a similar donation to aid the angel world in establishing higher and purer conditions for humanity on earth.

Resolved: That, while we grieve for the loss of her physical presence, we yet rejoice in the gain that has come to her enfranchised spirit through its entrance into the higher life, where the reward of her well-spent life awaits her.

Resolved: That these resolutions be spread upon the records of the First Association of Spiritualists of Washington, D. C., also upon the records of the N. S. A., and copies of the same forwarded to all of the Spiritualist papers for publication.

G. A. HALL,
J. H. ALTEMUS,
H. D. BARRETT,
Committee.

Washington, D. C., Jan. 10, S. E. 49.

MISSOURI CAMP ASSOCIATION—REPORT OF PROGRESS.

Owing to serious illness among the share-holders, the meeting for permanent organization of the Missouri Camp Association has had to be postponed. The date now fixed for it is February 16, 1897, when the organization will assume definite permanent form, adopt a constitution and take other needful steps.

Immediate communication is earnestly desired with every Spiritualist in the State and vicinity who feels any degree of interest in this movement. It must not be supposed, because the headquarters of the temporary organization are at Springfield, that therefore the State Camp will be located near that city. The location of the camp has not yet been determined. It will be decided by the majority vote of all the stockholders, when the proper time comes for that step to be taken.

The Association is open to receive propositions from any part of the State; failure to communicate upon that subject might prove serious oversight. The location which offers the best facilities, adaptation and inducements will doubtless be selected. Several have already been proposed.

The responses to our former call have been numerous and gratifying. Much interest has been expressed, and from every quarter comes the earnest wish that Spiritualism in Missouri may have a permanent camp-home.

Address all communications to M. Theresa Allen, secretary, or J. Madison Allen, president, 233 Commercial street, Springfield, Mo.

PERTINENT QUESTIONS

For the Spiritualists to Answer.

What Are We Going to Do About It?

To the Editor:—In view of the attempt made by many Spiritualists to solve the vexing problems that confront us, I wish to ask a few questions, hoping that some one will drop personalities long enough to answer them fairly.

THE WORD "CHURCH."

The different encyclopedias inform us that although the name of church has been used by the Christians, it nevertheless was employed by the Jews before the Christian era.

The dictionaries give us three definitions: (a) "a place of worship," (b) "a body of Christian worshipers," (c) "to give thanks in church."

It is natural that the compilers of Webster's and Worcester's dictionaries would apply the word church to Christians exclusively—inasmuch as they were compiling the customary word usages of the age which was Christian.

Writers are constantly referring to the different religious denominations as "churches," whether Mohammedan, or Christian. We therefore conclude that the word church is and may be applied to any religious body.

We are posing before the public as a "religious body." Our State charter so specifies, likewise all the organized branches of Spiritualists.

We have found that if we would have any respectable standing, and any power legally, it must come through the organizing of societies as religious bodies. Thus we gain protection of the law.

I have never seen any speaker, however opposed he was to Christian church or religion, that refused the "clergy permit" privilege with the railroad. That permit was and is granted on his claim to the title of "reverend," and that title represents him as a minister of a religious body. The universal term is "church;" why not allow those workers who have sacrificed their lives for the cause to be protected by law, and respected by the public, as representatives of other religious bodies are protected and supported? Why not give the mediums an incentive to be honest and respectable, and encouragement to withstand the awful pressure of gross immorality and disloyalty that is crushing out the very life?

Why not give a teacher of Spiritualism as much encouragement as a member of the Salvation Army receives? Why would it not be a good thing for some of the croakers who have an income aside from Spiritualism and who are continually disorganizing us to experience some of the difficulties and endure some of the hardships and scoffs and sneers of the newspapers, etc., thus learning a little of what it is to be a genuine medium, with not a particle of financial backing or influence to assist him in his endeavors to obey the voice of the spirit?

Is it not time that we put aside the custom of quarreling over the northeast side of a hair, and look to the needs of the hour and consider the motives of the reformers, and do away with this senseless hullabaloo over the difference between "tweedle-dee and tweedle-dum?"

We are told by the newspapers and railroad officials that we are not a church, therefore are not entitled to the courtesies and privileges of other ministers.

We are told by some of these old-time Atheistic Spiritualists that we are not a church, and will get into trouble if we pose as a church; and yet the same people in another breath complain about the opposition and narrowness of the church, when they themselves furnish our opposers with a club to knock us out of existence.

Verily, "where are we at, anyhow?" Consistency is a jewel that the average Spiritualist is not blessed with to any great extent.

If half the force was spent upon keeping down this contemptible materialism and coarse animalism that seems to prevail among us, that is used to quibble about names and customs and forms that may or may not be used by some other religious body that is out of harmony with us, 'twould be a good thing.

As well object to the word "spirit" and "healing" and the many terms used by us, because the New Testament abounds with the same terms and applications.

It can't be possible that the better class of Spiritualists are going to allow this discordant element to break up and destroy all the hard work of so many grand workers, by introducing such senseless oppositions.

I have been working for ten months with the Herald and Post of this city, to get a respectful notice for the Spiritualists and the regular objection is that "you Spiritualists conduct your meetings not upon a religious basis. You have admission to the door, contrary to the other churches, you have 'seances' that are anything but religious or instructive—they resemble more a dime museum." These remarks were made to me by some of those editors, who are apparently honest in their objections.

What are we going to do about it?

GEO. F. PERKINS.

ONE MILLION! ONE MILLION!

We want to reach 1,000,000 new readers. We want to illuminate the minds of those Spiritualists who take no Spiritualist paper. We will send all new subscribers The Progressive Thinker three months for fifteen cents. Read the article on fifth page headed "Fifteen Cents." It will give full particulars.

VICTIM OF RELIGIOUS MANIA.

Terre Haute, Ind.—Mrs Mary Deshon, a long-time and well-known resident here, has been taken to jail, violently insane, pending a formal inquiry as to her condition. She became insane as a result of religious excitement. She fought desperately when two policemen took her from her residence and at the jail when a physician entered her cell she knocked him down. Her ravings are about religion and the doctors, her hallucination being that the doctors will kill her. Many of her friends here called at the jail to see her, and, while she recognized them and thanked them for coming to a jail to see her, she insisted that they must repent to be saved. Turning to the running hydrant in the cell, she said: "See, there is the blood of the Lord Jesus Christ; see how it gushes from his bleeding side. His blood will save us all and I am going to be saved now. I will drink and be an angel." Thereupon she placed her lips to the running water.

I CURE FITS

When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Postoffice address.

Prof. W. H. PEEKE, F.D., 4 Cedar St., New York

HURRAH FOR WALSER!

Lyman C. Howe Has Somewhat to Offer.

"A Plain Denial" in a late "Progressive Thinker," furnished us much amusement, as well as satisfaction in having a direct statement from headquarters. Whatever strange thing he may do, I could not believe, when I read the account of his joining the Presbyterian Church, that G. W. Walser, founder of the Spiritual Camp at Liberal, Mo., had thus lost his reason, and neutralized all his past life and his works. It is not safe to accept such reports from the secular press, and reiterate them as if they were settled facts.

But I cannot see so great a difference between the Presbyterian and other churches as to the reasonableness or moral sense they represent; for Hell is still the corner stone of most of them—Methodists, Baptists etc., as much as Presbyterians. But few of the clergymen, of any of them, dwell much upon total depravity, bloody atonement, endless misery, or any of the delicate preserves of ancient savagery, as they were thundered from the pulpit when Brother Walser was a boy. Moreover they do not even require new converts to subscribe to them. Predestined damnation is no worse than any other, except perhaps more certain of its aim!

And, though ministers are required to subscribe to them, they do not teach, nor ask members to even profess to believe them. Besides, I think Brother Walser is a little off in saying they (the Calvinists) have the least sense of the whole caboodle. It seems to me that the Presbyterian church has represented as liberal an amount of intellectual energy as any. But I know a liberal agnostic who says all men are fools in some directions.

Jonathan Edwards was a brilliant man of superior moral excellence; but his inheritance and the psychology of education and environment made him a fool on certain theological lines. And some great scientists talk like idiots, outside their drift. Touch them on the questions of immortality, and the demonstrations of modern Spiritualism, and they talk like driveling idiots. Agnostics often do the same, and Spiritualists are no exception. The haste made to publish a scandal against liberals or Spiritualists and the lying reports they send out as truth to delude their readers, gives to the press the same title of fools; for they act against their own best interest, to obey the hypnotic prejudice of religious dictation.

I am thankful for the letter from Moses Hull, from which we may fairly believe the plain truth is elicited in reference to S. P. Putnam and Miss Collins. Shame to a press which is the pretended dispenser of news, and current history, to thus malign, or misrepresent a man or woman that has passed beyond the veil and is powerless to reply so as to be heard and recognized.

But Spiritualists may profit by these evil traits and tendencies, and correct their own like proclivities.

The haste with which morbid gossips repeat a scandal, or any suspicion against a neighbor, often acts as a bane in our own ranks, and repels the angels of love and light. Those who spend their time and talent in efforts to injure others, have no time to devote to self-discipline, and are therefore objects of criticism from those whom they affect to despise.

Brother Walser, how is your spiritual camp-meeting progressing under Presbyterian management?

LYMAN C. HOWE.

FARMER RILEY.

His Seances at Streator, Ill., Gave Great Satisfaction.

To the Editor:—I wish to say that Farmer Riley has just closed his engagement with the "Home Circle" in this city. He gave us a week of successful seances; during the five nights some forty materializations were manifested. Never in the history of Streator has so much interest been stirred up in the cause of Spiritualism.

We have no regular organized society here, but a few faithful souls have banded themselves together under the name of "Home Circle," with myself as president; with untiring energy we have struggled along for over one year, with seemingly no gathered pearls, until we secured Farmer Riley. Mr Riley came to Streator a perfect stranger; he went from us yesterday leaving footprints in the solid rock for truth that no storm of ridicule can ever blot out. The seed sown has fallen on fertile soil, and the sod of superstition has been plowed below the subsoil. Mr. Riley has started a vibration in this city that will not cease to vibrate and revibrate until the end of time.

The seances were held at my house and I know that Mr. Riley gave our people the best satisfaction of any medium that has ever visited this city. All his work was open for inspection, and was pronounced by all as perfectly honest, and under the test conditions there was no possible chance for suspicion of anything but faithful and honest materialization. Mr. Riley "dark circles" gave great pleasure to all who sat in them and witnessed the wonderful and startling manifestations.

Another very interesting feature of Mr. Riley's seances is the slate-writing, which is produced in a perfectly dark room.

I send you a copy of what I received upon my slate from a dear niece who passed to spirit-life last June:

"Oh! Uncle Will, I am so thankful this good man, Mr. Riley, came in here, so I could write and tell you of my beautiful home here in Summerland, where beautiful flowers bloom perpetually and a pretty brooklet runs through this land of flowers. I am teaching a class of beautiful children their first lessons in love. Miss Carrie Parker is my companion. Tell all how happy I am, and that none need fear to come to live in this world if they do right in your world, for I find that as one sows so shall he reap is true. My love to my loved ones of earth. Lovingly.

"MAY TUCKER."

The above message was written like lightning and upon my own slate. The spirit companion she mentions is a sister to my wife. Sister Carrie was called to Spirit-life last March. I mention these facts so the readers will fully understand the beautiful message.

Many of our people received messages of importance. We were indeed sorry that we could not keep Mr. Riley longer, but he has so many calls he cannot stay long in one place. Should he and his noble, patient wife ever come to Streator again, they will ever find our home open to them. We can't thank Mr. Riley enough for the great work he has done here; for the ball is now rolling and all the priests, both in hell and purgatory, can't block its progress. I will only add if all mediums were as true and honest as "Farmer" Riley, the curses of priesthood, superstition and bigotry would soon be uncloaked.

W. H. H. TUCKER.

The Hittites were first mentioned about 900 B. C., as a commercial and military nation to the north of Palestine.

A LETTER AND A POEM.

From One of the Old-Time Workers.

To the Editor:—Having those energetic souls, Moses and Mattie Hull, as our next-door neighbors, I sometimes feel as though I would like to enter the field of labor as in days gone by, but the barque in which I am sailing o'er life's tempestuous sea is not as strong as Brother J. M. Peebles claims his to be, though with him I can say, I am not old! The I, the ego, that for more than thirty years was inspired to teach the gospel of Spiritualism to the thousands who came to listen, is just as young and ambitious as when the morning stars first shone, and I believe it is a spark of eternal fire, never to be extinguished. The body will mingle with its native dusty elemetns, but I shall go on and on in the eternal light of spirit forever. What a glorious comfort in times like these, when it seems as though all external things are in wild confusion. I well remember prophecies given forty years ago, through my own lips, of the uprisings and wars among nations, which must come in order to bring about an equalization of elements whereby equal rights to human beings can be made possible, and a prevailing justice be established. I may not see with mortal eyes the fulfillment, but I am sure it will come.

I enclose a poem written not long since, which, if you think worthy a place in The Progressive Thinker, may remind those of my old friends and coworkers that "I still live;" and my prayer is, that every one of God's children may be crowned with spiritual strength and life until peace on earth and good will to all becomes the unchanging law.

SOUL GROWTH.

I am only a chrysalis in my shell,
With wings close folded to my breast,
While my longing soul would soar away
To find a land of peace and rest.
Bound by the chains Dame Nature made,
I struggle, and weep, and pray,
And then, sometimes, I catch a glimpse
Of light from my freedom's day.

I feel in my soul's upheaving here,
The power of life divine;
And, somehow, know the glory of that
Will become a part of mine.
I look within to the power that swells
Till the very shell must break;
As a seed in the earth expands to grow,
And another form must take.

As the leaves of a bud are folded close
O'er the blossom that is to be,
So the gathering powers I know are here
Evolving to blossom in me.
And out of this prison I soon shall go,
As free as the birds of the air;
I shall join the grand army of those gone before,
And dwell in Love's sheltering care.

Oh, then will I sing a sweet song of praise
When I pass through that heavenly door,
No longer earth-bound in a chrysalis shell,
But free, on eternity's shore
I shall bask in the sunshine of holiest love;
I shall learn the deep lessons of life;
I shall mingle with souls at one with my own,
And know no more discord nor strife.

So, I rest in my bondage, so full of sweet hope
And, with patience await the glad day
When the shell will burst off, and my wings may unfold
To bear me in triumph away.
Thus Nature's grand law, if we study it well,
Will give us our anchor of peace,
And quietly thro' all the tempests and storms
We may feel all our blessings increase.

M. S. TOWNSEND WOOD.

Stoneham, Mass.

NEWS FROM SPRINGFIELD, MASS.

To the Editor:—The Church of the Spirit is holding prosperous meetings every Sunday in Mechanics' Hall, corner Main and Harrison avenue.

Since my last writing Mrs. Cummings of this city has given three valuable lectures, one especially upon "Generation More Important than Regeneration"—a discourse that should be heard by dozens of societies. Mrs. Cummings is a growing speaker. She has excellent command of language, clear thoughts and is very progressive in attitude.

Mr. Baxter has devoted a Sunday to our church, treating in a strong, emphatic manner upon themes appropriate, closing his evening lecture with a remarkable seance in which numerous spirits identified themselves with marvelous detail and accuracy.

Mr. Thomas C. Buddington delivered a profound and clever scientific lecture last Sunday evening upon Evolution, in which he advanced the new theory of the planets being born out of the sun-mother, and traced the evolution of the vibratory motion of atoms till it developed individual life on the planet, showing how step by step the protoplasmic germs produce the lower order of animals, and through the Batrachians, evolved the human races. The lecture was intensely interesting and was received with rapt attention. Mr. Buddington appears to be continuing the unfinished work of the late Professor Denton.

Mrs. Twing will speak the balance of the month, lecturing Sunday mornings at 10:30 o'clock and holding a seance in the evening at 7 o'clock. She will also give a seance on each Thursday evening in Sociable hall, same building, following the usual supper

The ladies of the church are preparing for a sale and fair to be held in their room the latter part of January.

H. A. BUDDINGTON.

Springfield, Mass.

CENTRAL NEW YORK CAMP AT FREEVILLE, N. Y.

The wide awake New Yorker officers of the above camp at Freeville, N. Y., are on the move and are already hustling for camp work in August, 1897. A good part of their programme is now made up, and they are making arrangements to hold their annual meetings in a grove near town.

There is a large hall at Freeville, where meetings can be held in bad weather. We are to have a good array of speakers and mediums, and the programme will contain Woman's day, Temperance day, Labor day, Three Sundays, and the session will be two weeks in length. Date of opening will be Saturday, July 24th, thus making the camp session one week in July and one week in August. Speakers and mediums can address for information, B. L. Robinson, president; McLean, Tompkins county, N. Y. J. W. DENNIS.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By. E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15c. For sale at this office.

PLAIN STATEMEMT.

SPIRITUAL PAPERS—A PLEA IN THEIR BEHALF — SOCIETIES WHOSE MEMBERS READ NO SPIRITUALIST PAPERS PREPARED TO TURN INTO A CHURCH — POINTED TRUTHS POINTEDLY TOLD.

To the Editor:—Obsession is a condition where the brain of a man or woman, becomes in a dilapidated condition, and its powers are below par; then a low class of spirits can take hold and obsess a medium, and I hold that no person or human being can become obsessed in any other way, shape or manner; therefore to cure obsession the brain of the patient must be cured first, and when you find a man like "Dr. Hines," of California, who claims that he reads nothing of our Spiritual literature, but receives all the information the he needs from his spirit guides, you may set it down to be a fact that something is wrong with that man's brain, and that he is possessed as well as obsessed by some selfish, bigoted and self-conceited spirit from the lower planes of spirit-life.

No man on earth can receive any more from the spirit side of life or from those that have gone on before us or taken one step into the higher life, than he can from those "higher," or intelligent ones that yet inhabit this earthly plane of spirit-life, in which we now live. There are many spirits yet embodied in physical form in earth-life, that are far advanced beyond many of those that now dwell in the spirit-realm, and when a journal like The Progressive Thinker, with a living spirit in the body at the head of it, who has had years of experience in disseminating the truths and beauties of Spiritualism to the world, is ignored and laid aside as not a good means of gaining knowledge and increasing the intelligence and sharp brightness of a speaker, then there must be something wrong somewhere.

There is not a copy of The Progressive Thinker issued, but what contains subjects for a dozen lectures, and all of our best lecturers read all the spiritual works that can be found within their reach—all because they contain ideas and new thoughts from the brightest and most educated of spirits that now dwell in earth-life.

Many of the contributors for The Progressive Thinker write under inspiration from the higher side of life, and the added knowledge of both spirit and mortal is put before us upon the pages of this best of spiritual papers.

Ignorance of the current spiritual news is not a good recommend for any speaker to claim.

Our spiritual papers are the equalizers, the moderators, the amalgamators, the harmonizers and educators of our people, and I find that just as soon as a society calling themselves Spiritualists, do not have our "Progressive Thinker" upon their news stand, either for sale or for free distribution, or do not have some other good spiritual journal, then they take a step backward and call themselves a "church."

Only a few days ago I wished for an extra copy of The Progressive Thinker, and I called upon one of the lights of a so-called "Spiritual Church," just before their services began, and asked for The Progressive Thinker.

"Oh!" he exclaimed, "we don't keep any spiritual papers any more!"

I wondered no more why they called themselves a "church." They had fallen below par, and like Dr Rines, did not want any more information. They had enough now probably. They will promulgate a creed and a dogmatic theology, and "believe or be damned," will be the watchword and rallying cry.

I have camped with very many of our most brilliant and best speakers, and I find that men like Moses Hull, Lyman C. Howe, A. B. French, and a host of others are inveterate readers, especially of spiritual publications.

So, Mr. Editor Francis, send forth your Progressive Thinker, for it is the salvation of our cause on earth, and while we are ready to receive all that we can from the higher life around us, we are more than willing to receive through The Progressive Thinker all that you have to give us that is good, beautiful, grand and noble, and may you live long to help lead us kindly toward the light. J. W. DENNIS.

Buffalo, N. Y.

LAKE HELEN (FLORIDA) CAMP-MEETING.

To the Editor:—Letters from this new and growing camp, informs us of the pretty cottages being built, of the large number of visitors now stopping at Hotel Cassadaga, of the progress of the auditorium and the Club House.

There will be a large attendance this season, many going down from New England and the Northern States.

A party of twenty left New York, January 8, by the Comanche, of the Clyde line, for Jacksonville, nearly half of the twenty bound direct for Lake Helen Camp.

The names of this party are: C. L. Thayer and wife, of Northampton; Norman Eglested, of Ware; Mrs. J. D. Wederkind and Mrs. Eunice Bradley, both of West Mystic, Ct; Allen Avery and wife, of Mystic, Ct; Carrie M. Harris and sister, of Chemsford; Erwin E. Tuffer and wife, of Somers, Ct; Miss Adams, Enoch Olds and wife, Frank T. Steele, Miss Pool, Miss Capron, Mrs. Fullare, Miss Wilcox, Demiesar H. Sackett, all of Springfield.

Another excursion will leave New York by the Clyde line the first week in February. I shall go with this excursion. The prospect is good for a large party to go direct to Lake Helen.

Good speakers are engaged and every preparation is being made for a successful meeting.

In that lovely summer climate, in dead of winter at the North, those who go will find new life and comfort in the balmy pines and magnetic sunshine.

All who wish to join my next party should write me soon (enclosing stamp) for circulars of information. The price of first class round trip from New York to Jacksonville by steamer is $35.80. This includes board and lodging. Round trip from New York to Lake Helen is $42.00. H. A. BUDDINGTON.

91 Sherman St., Springfield, Mass.

"Right Living." By Susan H. Wixon The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it Cloth $1 For sale at this office.

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LIFE WORK —OF— CORA L. V. RICHMOND.

COMPILED AND EDITED BY
HARRISON D. BARRETT.

With portraits representing Mrs. Richmond in 1857, in 1876, and in 1894.

OUTLINE OF CONTENTS:

INTRODUCTION.

CHAPTER I. Parentage—Place of Birth—Childhood—School Experiences—First Mediumistic Work, etc.

CHAPTER II. Hopedale—Mr. Scott in Massachusetts—Removal to Wisconsin—The Ballou Family—Adin Ballou's Work—Work of Spirit Adin Augustus Ballou.

CHAPTER III. Ouina—Her Earthly Life and Tragic Death—Her Mission in Spirit-Life.

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CHAPTER X. Work in England (Continued in Three Subsequent Visits.)

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RIGHT LIVING

— BY —

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SATURDAY, JAN. 23, 1897.

A BLOODY CHAPTER.

That is a sad lesson in II. Kings, chapter 10 inclusive, which shows how one ancient faith triumphed over another. Jehu had been anointed King of Israel, while Ahab reigned at Samaria. Jehu succeeded by shameful artifice, to slaughter the seventy sons of Ahab; then he slew all that remained of the great house of Ahab, his principal men, kinsfolks and priests, until he left none remaining. After this by treachery he captured the reigning king of Judea and his forty children, and, says the divine record, "he slew them at the pit of the shearing-house, even two and forty men; neither left he any of them." Reaching Samaria, to show his zeal for the Lord, he slew all that remained of Ahab in that city.

But the glorious slaughter did not end here. The grand denouement followed. Pretending to make a sacrifice to Baal, Jehu gathered all the people, the prophets, priests and servants of Baal, and proclaimed a solemn assembly in honor of this Syrian god. Not a man was left who was not in attendance. Then the good Jehu took measures and sent away "the servants of the Lord." This was followed by the appointment of fourscore of his own followers, who he instructed: "If any of the men whom I have brought [he should have added, by this damnable trickery], into your hands escape, he that letteth him go, his life shall be for the life of him." And then, after making a burnt offering, Jehu said to his guards and captains: "Go in and slay them; let none come forth." This command was executed to the letter, and Israel reigned in glory.

But let us have the sequel of this great slaughter, verse 30:

"And the Lord said unto Jehu, because thou hast done well in executing that which is right in mine eyes, * * * * according to all that was in my heart, thy children of the fourth generation shall sit on the throne of Israel."

The Bible is the infallible word of God, according to the orthodox faith, and its statement must not be called in question; but the God we worship never practiced such brazen duplicity as is here revealed, on any of the sons of men. It was a demon god, if any, which inspired such treachery and bloody acts; but it is the same one our Christian brothers wish to engraft on the American Constitution.

A STEREOTYPED LIE CORRECTED

"There is not a hospital in the United States, nor anywhere else, which was not built by people who believe in the deity of the Lord Jesus Christ."—The Interior.

The Daily Chronicle of this city, corrects the above falsehood, constantly going the rounds of the religious press, by saying:

"The good Dr. Gray surely forgets the Michael Reese hospital of this city, which was founded by the money of a Jew, and is managed now by Jews. New York has Mount Sinai hospital, one of the best in the country, and there are, we understand, Jewish hospitals in Boston, Philadelphia, Cincinnati and many other American cities, not to mention similar institutions in Vienna, London and several European capitals."

The falsehood of the Interior is usually accompanied with that other, that all our schools of learning were founded by Christians. They can say truthfully, that it was only believers in the deity of Jesus Christ who established the Inquisition. Christians only have burnt persons at the stake for differing with them in religious opinion. And it was those same Christians who murdered old women for being witches. It was they who were responsible for African slavery. They, too, have deluged the earth with blood in propagating their damnable Athanasian creed. We don't blame them for wishing to make it appear they have done some good in the world, but it would be better if they would cultivate an acquaintance with Truth in telling of it.

THERE IS SENSE.

Says a telegram from Topeka: "The custom of kissing the Bible at the inauguration of State officers, which has prevailed in Kansas since admission into the Union, was not observed on the 11th inst. Objections were made to the custom on the grounds that the germs of disease may be carried from one person to another by kissing the book, so a resolution was adopted to do away with that part of the programme."

Worse germs than microbes swarm in the Bible, and are communicated to victims who are instructed and made to believe the contents of the old book. Under the head of "A Bloody Chapter," in another place of this issue, is given a specimen of savageism which the reader is told was not only dictated but indorsed by God himself, after the horrible massacre had been perpetrated. Better let the old book with its foul record rest on closet shelves, and become covered with the dust of ages, while its leaves are consumed by the destructive book-worm, than continue such loathsome diseases, moral, mental and physical, which spring from its polluted pages.

WARS OF EXTERMINATION.

For two years or more the attention of the world has been directed towards the massacres of the Armenians by the Turks and Kurds. The reports of missionaries made these acts of violence appear as a thirst for Christian blood by Mohammedans—a causeless slaughter of innocents because of difference in religious belief. It is now known that the Armenians rose in rebellion against the Turkish government, and that the slaughter of enemies taken in battle is the common method in those countries of treating persons captured in arms against the constituted powers. This, too, is the method of the Armenians, of which missionaries in their letters do not report. If the contest is sufficiently protracted the country will be depopulated. That women and children are not killed is apparent from the large number of destitute widows and orphans who remain, and who appeal to the generous for relief from destitution and starvation. This being a war between conflicting creeds, of course Christians sympathize with Christians.

But battles for freedom are not limited to Christians who wish to free themselves from Islamitic tyranny. Only a few hundred miles from our southern coast we have the ghastly spectacle of Christian people warring against Christian oppressors; and, horror of horrors! the extermination of prisoners taken in battle or found in arms, is carried on with all the cruelty we have been reading about in Turkey. The Spaniards shoot down captive insurgents without remorse. Even prisoners are taken out in platoons, and are shot down like wild beasts, and their carcasses are thrown into the sea as food for sharks. The slayers and the slain are believers in a common faith, and that faith, be it remembered, is Christian.

How is this atrocity met by the insurgents? Simply by slaughtering every Spanish soldier or officer taken prisoner. It has become a war of extinction, a test of physical endurance. The wealth of the country is being destroyed and its resources wasted by the contending factions, and if sufficiently protracted, general desolation must be the outcome.

Our sympathies are with the insurgents fighting to be free. And our people, if they contribute aid, it is to those in revolt; but we hear nothing about Christian barbarity in Cuba. The preachers do not direct their discourses against the savageism of Christians fighting Christians. No, no, their sermons are exposures of Mohammedan cruelty, and their prayers are appeals to God for aid in putting down the followers of the Prophet, whose worship is limited to one God, and who disbelieve in an associate God born of a virgin. And this their crime.

JUDICIAL ACTION ASKED FOR.

The Bible in schools is engaging the attention of the people of Detroit. One of its citizens, a patron of the public schools, sets forth in a petition to the Court of Chancery, that the Bible is a book religious in its nature and teachings, and if used as a text-book the schools will be places of religious worship, a condition prohibited by the State Constitution. An injunction was asked for. The judge received the petition, and said a temporary order would be issued to restrain the further reading until final action is determined in the premises.

Secularists may, with as much propriety, demand the exclusion of the Bible from churches and Sunday-schools, as churchmen may demand its use in the public schools which are supported by taxes drawn alike from all the people.

WINTER IS HERE.

Last week we published the Revivalist Moody's lament, regarding the stupor which has fallen on the churches. It gives The Progressive Thinker pleasure this week to publish his appeal. It was issued during the last days of the lamented dead year, and is the keynote to a zealous effort to do what was not successfully done in 1895, and was probably a like failure in 1896. Here are his burning words:

"During the remaining days of this year, let us all wait on our Master for special preparation, and when the new year opens, why should not every church begin the season with a thirty-day series of Gospel meetings? Why not set aside every other diversion and church work itself, to engage in united work for the spread of the Gospel? The world needs it sorely and was never more ready to receive it."

The voice of the Howling Dervish will soon be heard in the land, for the summer is past, the autumn is ended, the winter is here, and his bread-basket is empty.

EVERYONE TAKE NOTICE.

Desiring to reach NEW readers and spread broadcast President Barrett's address and other important lectures and articles, we send out The Progressive Thinker three months for fifteen cents as set forth on the fifth page of this issue. This is done at an actual loss financially to us, for the purpose of doing a good work among Spiritualists. Under the circumstances it is very strange that any of our present subscribers would so far forget for a time their true sense of justice and honor, and renew their subscriptions in the name of some other friend or member of the family, in order to get the small financial benefit of this offer, at an actual loss to this office. Verily, what next?

ANSWER TO PRAYER.

The Truth Seeker tells the following interesting story:

"The Rev. G. W. White, of Denver, had implicit confidence in prayer. When he found himself short of funds, both he and his wife fervently prayed heaven for a remittance. The next day he had one hundred dollars, and the prayer theory seemed likely to receive new confirmation, until the minister was placed under arrest for rifling another man's mail and diverting its pecuniary contents to his own ends. The untimely interference of the police robbed the miracle of its moral effect."

IMPORTANT ANNOUNCEMENT.

The Church of the Soul has changed the hour of service to 7:30 p. m., thus necessitating a change of place. Services are held in Masonic Temple, Room 412. Sunday-school at 10:30 a. m., same place.

The Band of Harmony will meet at the residence of the pastor, Mrs. Cora L. V. Richmond, 3802 Ridge avenue, Rogers Park, Thursday January 21, at 3 and 7:30 p. m. Ladies in the afternoon. Take N. W. R. R. to Rogers Park or limits, and Evanston electric to Greenleaf avenue.

"Atlantis: The Antediluvian World. By Ignatius Donnelly Sums up all information relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history ff is intensely interesting. Price $2.

A MINISTER WITH A THROAT FOR A CAMEL.

Talmage believes in Jonah. He can describe every sensation of that fisherman from the time he was swallowed until he was thrown on shore. But everybody expects crass ignorance gilded by grandiloquent verbosity from him, and he is not authority one way or the other. Moody believes the story of Jonah, literally, but he is about as much authority as a Hottentot would be in a problem in higher mathematics. Yet he has followers, who are as ignorant and as unscrupulous as himself. The Rev. William Justin Hartha, pastor of the Second Collegiate Reformed Church at Harlem, N. Y., comes to the rescue. He says:

"Yet I may call your attention to the investigations of M Courbet, the eminent French scientist, and of the Prince of Monaco. They have shown that the sperm whale is able to swallow cephalopods much larger and much heavier than a man. It is also upon record that in February, 1891, a certain James Bartley was swallowed by a whale, and after a day and night, his companions in the ship Star of the East, cut him out and found him unconscious but alive. He is living to-day."

It would be difficult to crowd more falsehood into the same space. "Collegiate" ought to stand for knowledge, and not for ignorant stupidity. He should have finished by relating the story of the whale that once drifted on the Irish coast, with a church steeple sticking out of its mouth. The priest was sent for, and the captors proceeded to cut open the "great fish." They were astonished to find the church entire, and the congregation were just kneeling in prayer.

Herbert Spencer, one of the greatest thinkers of any age, after thirty-six years of labor has finished his great work on the Philosophy of Nature, which is pronounced the greatest intellectual effort the world has ever seen. With Darwin he has overturned theology, renovated religion, and entirely changed the fundamental views of science, and yet, with the whole realm of thought shaken and overturned as by an earthquake, the vast army of church ministers go on preaching as though nothing had happened. They feed their laity the dust that gathers on the pages of their Bibles, and appear to be interested in the reading of the "notes" that they have ground out during the week. More pitiful to see Moody and Sankey, Sam Jones and Sam Small evangelizing cities like Boston, centers of culture, preaching the jingo rigmarole and claptrap of ignorance and bigotry, ignorant of all that has been wrought in the fields of knowledge; unconscious that the very foundations of their scheme of salvation have been swept away.

A WOLF IN THE FOLD.

The Chautauqua Summer School is a fashionable resort for goody-goody Christians. We understand in its conception it was designed to be purely a literary affair, but it soon drifted into orthodoxy. Lectures are delivered by the principal clergy of the country, between which is occasionally sandwiched a discourse by a questionable scientist. Of course great care is employed that heterodox sentiments shall not have a hearing.

During the last summer Bishop Vincent, an eminent divine, gave an address which has convulsed the Chautauquans everywhere, for they have pupils in all parts of the country. He enunciated ideas just frightful to think of. Several Presbyterian journals have taken up the subject, and insist that such teaching as his cannot be tolerated. He said—but, dear reader, prepare yourself for a tremendous shock. Our pen falters as we attempt to record it, for it is frightful to think that an ecclesiastic occupying so exalted a position as bishop can be guilty of such perfidy to his creed. It is reported he said:

"It is not necessary to believe in the doctrine of the divinity of Jesus Christ to be saved."

The Bishop's friends say he is falsely reported. They claim the words used were:

"A failure to believe in the divinity of Jesus Christ does not necessarily prevent a man from being a Christian."

Either expression must require the eating of a large amount of humble pie before the Doctor can regain his standing on the Chautauqua platform. It revives the whole Arian controversy, which is claimed to have been settled at the Council of Nice, A. D. 325. Millions of lives have been sacrificed to keep down this terrible heresy and maintain that Jesus is God, equal and co-eternal with the Father. This utterance of Bishop Vincent will inspire the hope that some of those burnt at the stake by the Inquisitors reached heaven in advance of their persecutors. That was the great and only offense of Michael Servetus, burnt at the stake at the instigation of John Calvin.

By and by some fool preacher of the orthodox persuasion will admit that there is a mere possibility that a person who believes the spirits of the worthy dead may make themselves known to loved ones, and that a very few of such believers may possibly squeeze into heaven. Oh, the accursed thought! Hold us, or we faint.

MRS. ROSE L. BUSHNELL.

Mrs. Rose L. Bushnell, well and favorably known in California, has been spending a few days in Chicago. Mrs. Bushnell came eastward on account of ill health, and she finds herself getting well rapidly, thus proving that this section of the country is unsurpassed as a health resort.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily printed and bound. Price $1.

"Voltaire's Romances," translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, and invincible enemy of the Catholic Church, are worthy of wide reading. Wit, philosophy and romance are combined, with the skill of a master mind. Price $1.50. For sale at this office.

"From Night to Morn, or An Appeal to the Baptist Church." By Abby A. Judson. Gives an account of her experience in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in a sweet spirit, and is wel adapted to place in the hands of Christian people. Price 15 cents.

"The Great Roman Anaconda." By Prof. Geo. P. Rudolph, Ph.D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Horstmann. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15c. For sale at this office.

Religion of the Future. By S. Weil. Cloth, $1.25; paper, 50 cents.

QUESTIONS ANSWERED.

Other Important Questions Are Suggested.

How to Arrive at Their Solution,

I find a series of fifteen questions in The Progressive Thinker of October 31. In order to be brief, I answer them somewhat dogmatically, but in strict harmony with what I have learned from the spirit-world.

Question 1.—What is the relation existing between the more ethereal body, soul, (called astral body by some,) and the earth body?

Answer: The soul is not the astral body. The astral body is the ethereal body, or the body of the spirit after it has shed its material form. The astral body holds the same relation to the soul that the earthly body does to the spirit. Each perishes in its appointed time. The soul holds the same relation to the spirit that the spirit does to the body. The relation of the soul to the earthly body is that of the principle or essence of eternal life to a transient and perishable garment. The earthly husk envelops it until it is developed so that it may exist independent of a physical body.

2. Do the phenomena presented by the ethereal body represent the true ego, or is it stupid, or more intellectual?

Answer: To the first proposition, yes.

3. Can the ethereal body entirely escape from its denser factor, the earth body, and leave the latter functioning for years?

Ans. No.

4. Can the ego, while in the earthly physical form converse with its astral self?

Ans. No; though the astral body may leave the physical body temporarily, and behold it as an objective form.

5. Can a person in the earth form hold conversation with the astral form of another individual?

Ans. Such cases are on record.

6. What degree of communication exists between an astral body and spirit?

Ans. The same degree and kind that exists between a human body and a spirit. The astral body is the body of the spirit after it has lost its material form.

7. What change, if any, immediately takes place in the astral body at the death of the earth instrument, the body?

Ans. It probably develops, as the body and wings of a butterfly develops and strengthen when it escapes from the chrysalis.

8. What purpose in nature do those mature yet miniature human and animal forms serve? They seem to be a quarter of an inch, a half inch, and an inch high, and with proper proportion.

9. Are they different from the human entities, those life forms that appear to be three inches, some six inches, others twelve inches tall, and yet having human forms?

10. According to psychic measurement, is there a gradation of heights, from the little human mite to that of an adult spirit in height?

Answer to the three questions: I know of no such beings.

11. Does man by his will create human, animal and vegetable thought life-forms, and if so, how long do they live?

Ans. They have no existence. If any one has seen such beings, they are purely subjective.

12. Can an ego assume any form it wills when freed from the dense earth instrument?

Ans. Most assuredly not. However, I believe that spirit can impress upon mortal senses a form quite different from its true form. Thus, when we see our friends who have passed away bearing the same form and semblance as on earth, we may feel certain these are not their true form and semblance, but a picture presented to us in order that we may recognize them.

13. By what process, if any, does the animal ego reach the form of man on earth plane?

Ans. Evolution is a spiritual as well as a natural law. All life moves in an orderly procession from the lowest to earth plane?

14. Does the mental evolution keep pace with the physical evolution of all life forms?

Ans. We see differing degrees of intelligence among human beings. Nevertheless the rule is, the higher the physical form, the higher the intelligence.

15. Is the ego or mind a substance, acting upon and reacted upon by its environment?

Ans. The ego is not a substance; but it acts upon and is reacted upon by its environment. In fact, the spirit, in the spirit-world makes its own environment, and is at the same time encompassed and restrained by it.

WHAT HAVE WE LEARNED?

In The Progressive Thinker for October 31, a correspondent quotes from, and then replies to, a writer who has spoken as follows:

"We are not aware that it (Spiritualism) has made any positive revelations, or that it can tell man with any certainty anything more about his nature and destiny than it could when it began, or than he may know without it."

Your correspondent refers to several things which we have learned through the agency of Spiritualism; but they nearly all refer to matters pertaining to this life. How much have we really learned concerning the life to come? How many of us, when we consult a medium, or sit down in the quiet of our own chambers to automatic writing, relative, content ourselves with asking ure existence which must some day become to us the present one? Confess; we nearly every one of us either question about our own personal mundane affairs, or, if in communication with a reltive, content ourselves with asking if he is happy. We never once think of asking what that spiritual country is like; whether the sun shines and the flowers bloom; whether there is work to do there, and if so, what kind of work. We never ask if there be conditions in the Spirit-world harmonizing with the differing moral and spiritual conditions of earth. Knowing that there are evil men in this world, who seem to have no spiritual nature, it never occurs to us to inquire what their fate may be in the world to come. There is no spirit in the Spirit-world in so darkened a spiritual condition, but, if he thinks you will believe him, will tell you he is happy and in heaven. And you do believe him; and then you say exultantly: "There is no hell." Now I beg of you, don't be too sure of that.

The correspondent to whom I have referred says that Spiritualism has "positively revealed that each disembodied mortal begins intellectually and morally where he or she left off here." I believe that, and believing it, I want to know where wicked, evil men and women go when they pass on out of the spiritual darkness and depravity of their life on earth to their life in the Spirit-world. If there is no hell, where do they find their abiding-place? I do not believe hell is eternal to each individual spirit, but if my many communications on that point, obtained through

(Continued on page 8.)

SOLON AND MARY.

A SEQUEL TO "Mary Anne Carew," Wife, Mother, Spirit, Angel.

BY CARLYLE PETERSILEA,

AUTHOR OF "THE DISCOVERED COUNTRY," "MARY ANNE CAREW," "PHILIP CARLISLIE," "OCEANIDES," ETC.

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CHAPTER III.—Continued.

LIONS ON GUARD.

SOLON AND MARY VISIT DANIEL THE PROPHET, WITHIN THE HEAVENLY SPHERES.

"Now you have the whole history, why and how such a savior was promised of prophesied to the people, these wretched, miserable, ignorant people, kept in slavish bondage; why it was often prophesied by a few favored men, wiser than themselves, that their yokes at length should be made easy, and their burdens light, for they were often bent by burdens so heavy that they were nearly double.

"Ah! my Solon! these wretched people had not even an idea of a life after death, at all. The soul was to them merely the breath, and hell these pits, and heaven the hills. If they worshiped at all it was idols or little images which they themselves had made, or, sometimes, the sun, moon, or stars. The sun was to them warmth and light, the moon a beautiful goddess, the stars her children, and they had names for some of the brighter sons and daughters. Sometimes an old grandmother would weave a little story, or legend, to please her little grandchildren, and tell it them on a bright evening before they retired to their pallets of straw, or dried grass, as they sat outside the tent, or door of the hut, and this story nearly always took on the form of a messiah, savior, or king, who would at length come forth to be kind to them and save them from their miseries.

"This, my Solon, is the true meaning of all the prophecies contained in the book called the Old Testament."

"Daniel, we would be pleased to know by whom those books were written, more especially the book accredited to you—that is, the book of Daniel?"

"Each book has its own story," replied he, "but a few of the passages within the book of Daniel, I wrote with mine own hand; being one of the king's courtlers I understood how to write in mine own language, and I wrote down in an allegorical, or blind way, the story of my yearning over the people; this I placed, unknown to the king, within the temple called Solomon, together with other script written by those before me, the Priests within the Temple being freer from subjection to the King than any other people. These High Priests were keepers of the Temples, and revered as learned and holy men, which they often were, and mourned and sympathized with the people, and were nearly always opposed to a cruel and wicked king, yet powerless to do more than keep the sanctuaries; but a secret spy informed the king that I had prophesied against him, and I was at once cast into a den of lions kept for the purpose—for a king's courtiers might not be punished like the common people—and you know with what result.

"The king, perceiving that I was not devoured, or torn in pieces, became frightened, for he was exceedingly superstitious, in other words an arrant coward, and ordered me to be brought forth, clothed in purple and fine linen, and given my former position, for a power, greater than his, had sustained me, and, he feared this power as did the lions.

"This, my Solon, is a truthful sketch of a portion of my earthly life; but only a small part of the book called Daniel was written by me, and that so changed and garbled, added to and taken from, I should not know that it originated with me, by anything which is found therein, except the vileness of the king, the fact of my being cast into the den, my escape, and reinstatement to the king's favor; but the villainous king did not forget or forgive, for shortly after he ordered the soldiers to cut off my head, with a very sharp sword, at one sweep, and if the one thus ordered failed to sever it with one stroke so that it might not roll at his feet, another soldier standing near was to instantly split him in twain from the crown of his head downward, and if he failed another standing near was to instantly pierce him directly through the heart.

"The king meant to make a sure thing of it this time, and it should be done directly before his throne, that no other power could have a chance to interfere.

"The first soldier did not miss, and my head rolled from my body. The king was delighted, and the soldier was promoted to my place, that of a courtier or knight, meaning a servant to the king's person, or a body guard.

"Shortly after my head had been severed from my body, I was astonished to find myself intact, or, rather, the inner man, together with the will or soul power. I had loved and fostered this power so well, I felt delighted that the king had set me free, and soon I was in the midst of thousands of the spirits or souls of my murdered and departed people. They gathered around me joyfully, and at once made me a leader among them."

"One or two questions more, Daniel, and then we will take our departure. How were you able to tell Nebuchadnezzar the dream which he had forgotten himself? We are sure the people of earth would like to know by what means you were able to tell the king his dream as well as the meaning of it."

"At that time," replied Daniel, "I did not fully understand myself, how I was able to tell the king his dream; all that I was then aware of was that I saw the dream pictured upon my inner self, or, rather, I saw it with the eyes of my inner self as a projection or object, and the interpretation was spoken through my lips by a power I did not then comprehend; therefore I called it God or wisdom, meaning something higher and more powerful than myself. I was at that time but a youth, not old enough to know exactly how it was accomplished. I am wiser now, and understand just how these things are brought about. The words spoken through my lips were fulfilled to the letter shortly afterward; the king was beseiged and overthrown, because he had become weak and cowerdly through his vices and horrible debaucheries; likewise, a perfect fiend in his awful orgies, a maniac in his terrible cruelties, and the conqueror cast him forth as he would have cast a dog, and sent forth a decree that no one should give him so much as a crust, or shelter him; if they did the penalty would be sure death; therefore he was obliged to eat grass and weeds like an ox.

"At this time I should not have been able to overcome the lions, but, for many years afterward I exercised this soul or will power to its uttermost. At the time when Belshazzar was the reigning king, I had become very powerful indeed—so powerful that I defied him and would not worship his idol or image which he had set up commanding that all should fall down and worship it—for this disobedience to his commands I was thrust into the den of lions, although I had previously interpreted a dream for him. He had become as cruel and more vacillating than Nebuchadnezzar had been, and nearly as weak from his excessive vices, therefore he trembled and was sore afraid that I might yet be still alive, and finding that there was really a power with me higher than his own, he made me a ruler or commander of a province. I cared not to be a ruler except as it would give me power to ease, somewhat, the terrible bondage of my people; but, as I said before, this was not of long duration, for he soon ordered my head severed from my body, as I have already told you. This fact I was not, of course, able to give in my writing, therefore I give it now."

"One more question and we are done. What caused the writing on the wall?"

"Now we come to the pith of the whole matter," said the prophet. "The people on earth say that God wrote it with his finger. I then said that wisdom, God, or higher power wrote it, meaning that power higher than even the king's, or my own, wrote it, and the interpretation of the writing was spoken through my lips; but, after the king had caused my head to be severed from my body, I understood it far better. The thousands upon thousands of spiritual beings, whom I then joined, soon made me understand by what power all these things had been accomplished, and I was afterward taken to the very band of angels who had done the writing: and why had they thus written? The miseries, cries, prayers and groans of the people—their fathers, mothers, brothers, sisters, children, and friends, were constantly rising up to them, and it was only through higher spiritual power that their condition could possibly be ameliorated, their cruel tyrants intimidated, and themselves inspired by hope. Do you think, my Solon, that if there were an all powerful God, in the form of a person, that he would have allowed such horrors, as I have mentioned, to be constantly perpetrated on an ignorant, and inoffensive people. Ignorant, not from choice, but because of powerful tyrants who kept them in slavish bondage, not allowing them opportunity, or time, for learning of any kind, not even for original thought. Such a God as that, methinks, would not be worthy of any man's worship, not even his respect. We know, my Solon, that such is not the fact, that all things come to pass through great eternal, unchangeable laws, and time alone could set the people free—and why time? Because it needed time to bring forth wiser and better kings.

"The world at that period was nearer the brute creation than at present. The people who lived then, with the exception of a few bright lights, were more nearly allied to primitive or savage nations, and a personal God had nothing to do with their condition. The great law of progress, which at length, gives to savage nations larger brains, greater will or soul power, was the only thing which could bring about a better state of things. The men who were constantly predicting better things, and foretelling of a king who would come to reign over them, who would be so wise and good that he would save them from the aforesaid hades, or hells, and from their miserable bondage—messiah, wise and loving. The larger, more sensitive brains, could foresee and predict, for they felt sure that man was at length destined for a higher state of things.

"The prophets, together with myself, meant nothing more by 'the son of God' than a son of wisdom, or higher power, one who would be wise, good, and kind to the people, never dreaming, or meaning, that a personal God would beget a child by a woman; and the 'only begotten son of God,' meant, in our language, the man who begets, or hath wisdom; he, only, could save the people, who begot or had wisdom. Begot meant to have, or to be wise. Deny it, ye learned ones of earth, if ye can. Such words as begotten are often used to denote various meanings in all languages."

"Ah! Daniel; can you tell us something about Shadrach, Meshach, and Abed-nego; the three men who were cast into the fiery furnace and were not burned, not so much as a hair of their heads scorched?"

"No," replied Daniel. "I would prefer that they told their own story. It is enough for me to relate how and why I was able to perform that which appeared to men wonderful and incomprehensible. A few words more, my Solon, and we part until you see fit to pay me another visit.

"Will not the black man say, in the years to come, that Abraham Lincoln was a Messiah, a Savior, a good and just ruler, president, or king, for did he not save us from a bondage more cruel than death? Thousands of black men have looked forward to death as a happy release from their sufferings under the lash of their cruel overseers, in other words, their master's spies, who compelled them to labor from early morn to darkest eve without recompense, and many of them were not allowed to speak or even to lift up their eyes without feeling the sting of the lash; surely, those in the earthly plane, on the much vaunted new continent of America, within the United Free States, so called, have not been very much in advance of the Orientals."

We arose to take our departure, Daniel and his wife kissed us, and we swiftly glided on our way.

We had now visited three of the most notable personages, Benjamin Franklin, he who on earth first harnessed the forked lightning and compelled it to do his bidding; Sir Isaac Newton who first discovered the great law of magnetic attraction, and Belteshazzar or Daniel, who first manifested to the world that soul or will-power could overcome the most ferocious brute force then known to the world.

"Ah, Solon," said my sweet Mary, "the joys of an angel are beyond the comprehension of those who dwell on earth!"

"Yes; my dear love," I replied, "to search after wisdom and find it, is happiness indeed, although we may be obliged to wing our way to remotest time and space in quest of the priceless jewels within its crown."

We now returned to our own home within a city of the angels, and after love, peace and rest, we arose into activity, and spent some time in constructing new and more exquisitely beautiful things than heretofore. Perhaps it may be interesting to many in the earth life to know about some of the things so constructed; for, whatever we invented and constructed would be observed by other angels, and if better than any of their own inventions, would be adopted and made use of by them; likewise our inventions would become palpable to spirits and earthly people, for we should soon again visit the Spiritual Spheres, and also put ourselves into communication with earth.

Angels wish to be laden with new and brighter truths at each visit thus made. They never go empty handed.

Now our visit to Daniel had strengthened our will or soul power; that is, we were a much more powerful angel than before our visit to him. Newton had given us a clearer insight into the law of magnetic attraction, therefore we were a much more attractive magnetic angel than before, and could hold all things in a more powerful grasp. Our visit to Franklin had incited and quickened our inventive faculties—the constructive elements within us—and we greatly desired to construct many things owrthy of our estate as an angel; also things which would greatly benefit spirits and men, and to do this three things were necessary: will or soul power, magnetic attraction, and substance, or material wherewith to clothe our inventions, or, rather, our concentrated thoughts.

"Substance?" questions our reader. "Does substance exist within the angelic world? We thought that substance belonged to earth, that the world where the angels were was something immaterial, void, nothing, without density or substance."

Our reply is: there is no such thing as nothing; there is no such thing as void; all things are substance, and density is merely comparative. Thus material existed forever about us, ready to be made use of whenever we became wise enough to make use of it; and here let us say, that if nothing lay between the planets, they would come together with an eternal crash, and all the worlds in everlasting space would be welded into one; but the truth really is that there is not a space as small as the finest point of a cambric needle where there is nothing; the truth is, that planets, and all worlds, are rolling within an eternal ocean of substance, its density being merely comparative. For instance, those things which to man appear to be the most dense we will say rock, iron etc., are really less dense than those things which appear to him immaterial or without density; and the truth is that the magnetic attraction holds or welds all things together, and that like is attracted to like, and by this means immense areas of space are cleared of coarse material substance which goes to form planets and earthly worlds, that the finer—the ethereal, the angelic, the spiritual—may have plenty of room and opportunity to develop and become grander, more beautiful, more angelic still.

But the great law which Newton discovered, the law of magnetic attraction, exists here even with greater potency than on the earth. How else could we be distinct angels? How else could forms of any kind exist within the spiritual and angelic worlds? This great law holds together all forms whatsoever their kind, and if our world is finer or less coarse than the earth, it certainly must have greater density, as all must agree that the finer the quality the more dense the quantity: For instance, fine flour is more dense than coarse pebble-stones; the air is more dense than the earth; water is more dense than wood; the ethereal atmosphere is more dense than the lower earthly atmosphere; the angelic atmosphere more dense than the ethereal or spiritual; for, being finer, its density is much greater; and now to make this so plain that any child who runs may read, we will say that an exceedingly fine piece of cloth is more dense than a coarse bagging through which one could shoot peas; light is more dense than the atmosphere, for if the atmosphere were more dense than light, light could not penetrate it, but being coarser, less dense, than light, light is able to penetrate through every particle composing it; and why? Because it is finer in quality, in other words more dense.

Now the spiritual and angelic—the ethereal and subethereal—are both finer, more dense than light, therefore can penetrate and permeate all which is of far coarser quality; yet the law of magnetic attraction holds together all forms belonging to both, consequently the materials with which we must work were exceedingly fine and dense, finer and more dense, even than the material light which man has from the sun; but light, although the finest, most ethereal material thing which man has, yet it is exceedingly tangible and visible to him, and, really, without it all other material things would be as nothing to him; and why? Because light is his finest, most dense element. Now take away the spiritual, the ethereal, and the angelic, and all else, even light, would be as naught, for there would be no life nor man to see.

Now within this angelic world we had the finest of all fineness, consequently the densest of all density, held together by the great Newtonion law of magnetic attraction in all the various forms which exist on earth; for all earthly forms are spiritual entities or types of angelic forms. To enumerate: earth, water, oceans, seas, lakes, rivers, streamlets, grass, trees, flowers, birds, beasts, fishes, insects and reptiles; mountains, plains and deserts; forests and shrubbery of all kinds; gold, silver, diamonds, pearls and precious stones, all in their finest, most ethereal and dense forms, indestructible, imperishable and everlasting.

All these forms exist within the angelic worlds, for there are as many angelic worlds as there are material worlds, and the size of a material world, as compared with an angelic, is as the point of a needle, or a star in space.

Think of it, my reader, and then think of your little local heaven and your little local hell; your personal man God, and your personal man Devil; your young earthly man of thirty years, who, by the shedding of his blood, is to save the countless hosts of eternity from that same little hell, and that same little man Devil.

Oh! be ashamed and hide your faces, and let spiritual and angelic light penetrate and permeate your obtuse minds.

(To be Continued.)

A STARTLING FACT.

The Progressive Thinker was the only Spiritualist paper that had the enterprise to publish Prof. Barrett's address before the National Association Convention of Spiritualists We have his address, covering three pages, and five other fine addresses and articles, one by Col, Ingersoll, grouped in one paper, and we want to send out 1,000,000 of them. It is worth ten times its weight in gold.

Read the article on 5th page headed "Fifteen Cents."

"Human Culture and Cure. Part First, The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Babbitt, M. D., LL D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price, 75 cents.

SPIRITUALISM SCIENTIFICALLY DEMONSTRATED.

BY PROF. ROBERT HARE.

His Remarkable Researches Made in the Early Years of Spiritualism.

Directly Edited and Revised by Him, Now in Spirit-Life.

At the house of a Spiritualist who had been holding circles for more than a year, I had confirmatory evidence of the intelligence by which spirit rapping is regulated. I was allowed to subject the table employed to a strict scrutiny, removing the drawer to obtain a more thorough inspection. This table was nevertheless repeatedly agitated with an energy which could not be ascribed to the hands placed quietly upon its surface by a circle of persons perfectly quiescent. Often at this circle, and at others during the chanting of hymns, have I seen a table thus situated keeping time by its vibratory movements with a sympathetic tremor.

The spirit friend of a medium present, who called herself Amanda Ford, used on request to make a sound like that of the hammering by blacksmiths, designated as "ten-pounds-ten." This sound would be shifted to that of sawing or sweeping. Doubtless, these manifestations might be imitated by certain ventriloquists; but I had not the smallest reason to suspect ventriloquism, and Amanda gave me the following unquestionable proofs of her spiritual existence:

Taking up the alphabetic card, and holding it near my face, in a feeble light, with the back toward the medium, so as not to be inspected by any one else, I asked Amanda, as I should pass my fingers over the letters, to indicate those necessary for spelling out her name, by the usual manifestation. The name was in this way correctly spelt out.

In the next place, at the same time and under the same circumstances, I asked her then to spell the name of Washington. Passing my fingers over the letters of the alphabet, not regularly but zigzag, and stopping a short time at the letters adjoining the right ones, that much-revered name was correctly spelt out, with one single error, the omission of the G.

Suspicion that the rapping or tapping could arise from any mechanism concealed in the table was precluded when they were made under my own tables, fitted with my own hands.

OF MANIFESTATIONS FOUNDED ON TABLE MOVEMENTS WITHOUT CONTACT, OR SUCH CONTACT AS CANNOT BE SUFFICIENT TO CAUSE THE RESULT.

If was at the same mansion where the above-mentioned manifestations were observed, that I first saw a table continue in motion when every person had withdrawn to about the distance of a foot, so that no one touched it; and while thus agitated, on our host saying, "Move the table toward Dr. Hare," it moved toward me and back again. At the same premises, when between the hands of each of two media and a small table a plate upon a brass ball was interposed, without any other communication with it, the table was violently overset, so as to have its legs uppermost. Yet while thus upside down, it continued to vibrate, a single finger of a medium girl, about twelve years of age, being the sole means of human contact therewith. This I ascertained, with the greatest care, by kneeling on the floor and causing the finger of the medium, by the tip of which alone her touch was effected, to be situated between me and the light of a lamp.

In the observations above stated, respecting the movements of the table when untouched, I was aided by the presence of my friend Joseph Hazard, Esq., of Narraganset, Rhode Island, who occupied a seat opposite to mine on the other side of the table; so that while he saw all clear on one side, I saw all clear on the other. In my narrative I have adverted to two recent instances in which severally, in the presence only of the medium and myself, the table moved, as I could judge, about eight inches, being at the same time untouched by either of us.

Next in importance to the movements of tables which take place without any contact, are those in which the table rises under the hands of the medium laid gently upon it. On one occasion I saw a large circular table, supported by three massive claws on castors, overset several times by the influence of three ladies, who were media. In order to have this experiment performed with as much precision as circumstances would permit, I seated myself on one side of the table, so as to be equidistant from two of the three claws by which it was supported. The intermediate medium was directly opposite the third claw, while the others stood one on each side of her. My relative position was such, that as they were standing upright before me, I could look at their persons partially below as well as above the table. These arrangements having been made, the three media laid their hands on the table a little beyond the margin, so that they could not apply their thumbs below the edge and thus assist the table to rise. Under these circumstances I was enabled to watch the media above as well as below the table, by casting my eyes upward and downward alternately, they being all on their feet, and standing upright. It was under these conditions, that the table, in three successive trials, came over toward me and went back to its normal position.

It did not slam down quickly, when arriving at such a position, as to make it impossible for the ladies to resist its farther descent; but descended gently, rising slowly in recovering its usual upright position.

I called one morning at the dwelling of a medium to whom allusion has been made more than once in my narrative. I sat down at a table with the medium, her father, and a gentleman who accompanied me. I inquired if any of my spirit friends were present; the table tilted negatively. "Will the spirit give its initials through the alphabetic card?" In reply the letters M C were indicated. My companion, whose attention had been withdrawn, on hearing the result, said: "They are the initials of my daughter's name;" exclaiming, "Maria, are you here?"

The table tilted in the affirmative, vivaciously, as if the daughter's heart were in the movement.

Maria proving to be a sprightly spirit, a lively conversation ensued. I inquired if she could not work my apparatus; she answered through the card, "It is impossible for a spirit to work your apparatus; I am very sorry." I replied that evidently it was not impossible, since it had been actuated by spirits successfully several times. "You mean to say," I added, "that it is difficult." To this she replied affirmatively by three tilts of the table.

As through the influence of the medium, who sat at the table with us, communications had been received through my apparatus several times, the alphabet arranged from a state of disarrangement, and names spelt out by the revolution of the disk, it cannot be imagined that the medium could have influenced the alphabetical communications in this instance, since the medium, even if prone to deception, would have perceived it ridiculous to allage it impossible to work an apparatus which had on several occasions under her influence, proved the opposite to be true, in the presence of her father as well as myself.

My spirit father, and spirit friend W. W., had alleged that they worked my apparatus with great difficulty when under test conditions, from their great desire to make me a convert to Spiritualism. It was, therefore, quite consistent that a spirit, who had no such powerful motive, should have preferred to find an apology for not actuating my apparatus, rather than to have studied, or sought for the means of surmounting the obstacles.

As all the manifestations, observed on this occasion, were by the tilting or partial lifting of the table, I urged the spirit to aid me in obtaining a test that these manifestations came not from the medium, but from herself, a spirit. I immediately procured from a basket which I had previously brought to the premises, a brass ball, turned truly spherical, like a billiard ball, and a plate of zinc which had been ground quite true. I placed the ball on the table, the plate on the ball, and the hands of the medium on the plate. She had no other communication with the table than that which was thus established. Pressing on the ball when situated between perpendicular lines falling inside of all the legs of the table, would of course only press it downward more firmly on its feet.

Things being thus arranged, I solicited Maria to repeat the upward jerks which she had employed in the communication which she had been making. Her father joined his solicitation to mine, pointing out that my object was to obtain evidence, which would satisfy the scientific world that such manifestations were due to the agency of spirits.

After a little delay the table rose under the ball, the plate, and the hands of the medium, with greater force than had been displayed in any of the foregoing movements.

Subsequently, being in company with Maria's father, at the dwelling of a Spiritualist, and sitting with a medium at the table supporting an apparatus for alphabetical communications, the spirit of Maria, who seems to follow her worthy father with much filial affection, reported herself. I inquired whether she remembered our previous meeting, and what means I resorted to as a test. She replied, "You used a plate and a ball to support the hands of the medium, which I knocked away."

While receiving communications from my spirit sister, the table tilting toward the medium, so as to cause the cord actuating the index, by being through a string tied to a weight on the floor, alternately to be withdrawn and returned, consequently, winding off and on the pulley which turned the index, I suggested that the relative position of the medium should be reversed, so that she should be on the same side with the apparatus. By this change the table would have to rise under the hands of the medium. The proposed modification was successfully carried out.

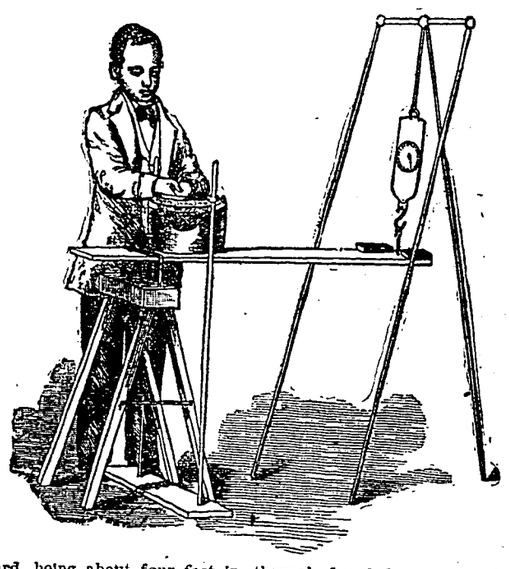
I asked my sister how a spirit could work an apparatus with the medium's hands on the upper surface of the table; the reply was, that the presence of the hands of the medium enabled the spirit to act in opposition to them.

Under this head comes the experiment in which a board was supported so as to turn on a fulcrum, one foot of the board being on one side of the fulcrum, and three feet on the other, the longer end suspended on a spring balance. When a medium, eleven years old, placed his hands on the short end, that end rose while the other, of course, went down; in some instances, showing an increase of downward pressure on the balance, equivalent to seven pounds.

This experiment was subsequently repeated at my laboratory, in the presence of John M. Kennedy, Esq. Having a basin of water on the board, the boy's hands being merely immersed in the water, and not touching the parities of the containing vessel; the balance was affected as in the experiment above described, although not to so great an extent.

In one case, Mr. Kennedy satisfied himself that the medium did not touch the vessel, by placing his own hands below those of the medium.

My much-esteemed friend, Prof. Henry, having treated this result as incredible, I was induced to repeat it with the greatest precision and precaution, as represented in Fig. 3.



The board, being about four feet in length, is supported by a rod as a fulcrum at about one foot from one end, and of course, three feet from the other; a glass vase, about nine inches in diameter and five inches in height, having a knob to hold it by when inverted, had this knob inserted in a hole made in the board, six inches nearly from the fulcrum. Thus, the vase rested on the board, the mouth upward. A wire-gauze cage, such as used to keep flies from sugar, was so arranged by well-known means, as to slide up or down on two iron rods, one on each side of the trestle supporting the fulcrum. By these arrangements it was so adjusted as to descend into the vase until within an inch and a half of the bottom, while the inferiority of its dimensions prevented it from coming elsewhere within an inch of the parities of the vase. Water was poured into the vase so as to rise into the cage till within about an inch and a half of the brim.

A well-known medium (Gordon) was induced to plunge his hands, clasped together, to the bottom of the cage, holding them perfectly still. As soon as these conditions were attained, the apparatus being untouched by any one excepting the medium as described, I invoked the aid of my spirit friends. A downward force was repeatedly exerted upon the end of the board appended to the balance equal to three pounds' weight nearly.

It will be perceived that in this manifestation, the medium had no means of communication with the board, beside the water. It was not until he became quite still, that the invocation was made. Nevertheless, he did not appear to be subjected to any reacting force. Yet, the distance of the hook of the balance from the fulcrum on which the board turned, was six times as great as the cage in which the hands were situated. Consequently, a force of 3 times 6 equals 18 pounds must have been exerted. The board would probably have been depressed much more, but that the water had been spilled by any farther inclination of the vase.

This experiment has since been repeated again and again, but on a smaller scale, when, not only the downward force was exercised, but the spelling of words was accomplished.

On one occasion, when no result ensued, it appeared to arise from the water being so cold as to chill the medium, because, on warming it up to a comfortable temperature, the desired manifestations were obtained.

At the same time and place, after the manifestation by means of the spring balances above described had been accomplished, I requested my spirit friends to repeat that which has been above mentioned, as performed by putting the hands of a medium upon a plate and ball supported by a tea-table.

Accordingly, the attending medium being placed under exactly the same circumstances and conditions, a similar violent tilting ensued.

Dr. Child, together with the same medium and myself, placed our finger ends all reciprocally in contact, and about a quarter of an inch above a tea-table. After an interval of about two minutes, the table rose, and was tossed from the legs on one side to those on the other forcibly.

During a visit to New York, I entered the apartment where one of the Misses Fox was sitting. There were more than half a dozen persons present. On my entrance, I inquired, "Does any one here recognize me, so as to know my name?" No person answered that I was known. As soon, however, as I inquired, my spirit sister announced herself, and indicated my name.

During a visit made to Boston last autumn, on sitting with a medium, my sister addressed me in the following way, by spelling the words out upon the disk apparatus just described:

Brother beloved, of ardent soul,
Striving to reach a heavenly goal;
Wouldst thou attain the blissful height
Where wisdom purifies the sight;
Where God reveals to humblest gaze
The bliss and beauty of his ways,
Incline thine ear to angels bright,
Who radiant from the realms of light,
For ever hover near,
To offer thee sweet words of cheer.

Only the first couplet in these verses differs at all from those which were given in the impromptu, the words having been too flattering for me to have mentioned. Soon after, being at the residence of a highly-esteemed friend, who is a medium, my spirit sister, who manifests much love for this lady, reporting herself, I told her of the change which I thus desired to have made. The reply was, "I give you full liberty to alter my verses; you know I never wrote two lines of poetry while in the flesh." Miss Ellis is no poetess, still less is Mrs. P., the medium.

After my lecture at the Melodeon, being at the residence of Mrs. Hayden, an accomplished medium, I requested a repetition of the experiment, of which I had given an account on that occasion, in which the view of the disk was cut off from the medium, by the interposition of a screen; and Mrs. Hayden consenting, an arrangement was made so as to satisfy the bystanders, as well as myself, that the letters on the disk could not be seen by her. Under these conditions the name of Washington was spelt out.

I have had this test repeated under Gordon's mediumship, as well as that of others several times. Afterward, Mrs. Hayden sitting aloof, on making the index move successively to each letter, those required for the name of Jefferson were selected in due order, by rapping at the one in demand, as it came under the index.

Through the influence of Mrs. Hayden, an uncommon test was afforded by my faithful spirit sister.

My charming intelligent friend, Mrs. Eustis, daughter of the late Rev. Dr. W. E. Channing, though not a believer in Spiritualism, became desirous of seeing the manifestations so much relied upon by me. Having accompanied me to the residence of Mrs. Hayden, Mrs. Eustis was sitting beside her, while through her influence my sister was making a communication by means of the apparatus.

(To be Continued.)

WHY REMAIN IN IGNORANCE.

You should read Col. Ingersoll's masterly address. You should read Mrs. Cora L. V. Richmond's two lectures on "Spiritual Unfoldment" and "The Dwellings of the Dead." You should read about the Roman Octopus and "The Night the Light Went Out," and above all you should read President Barrett's Address before the National Convention of Spiritualists.

For full particulars read the announcement on the 5th page headed "Fifteen Cents."

A LIBERAL PULPIT.

Liberal Christians Hear a Spiritualist Preach,

And the Inspired Utterances Please the Hearers.

To the Editor:—It is not often that I trespass upon your time and space, but a circumstance transpired in this city last week, that I think your many readers may be interested in, for, from the occurrence three important facts may be emphasized.

We have in Jamestown about twenty-five downright, red-hot, orthodox churches, and to offset the teachings from these old fogy strongholds, and to clear the mental and spiritual atmosphere from the sulphurous fumes thrown off therefrom, from week to week, which otherwise would stifle us, we have one liberal church, independent in its nature and yet claiming to be Christian. This church is doing a grand and noble work here. Its pulpit has, thus far, about ten years been filled with live progressive men, all of them more or less friendly to Spiritualists in a quiet way.

This church has always been open to the Spiritualists for lectures or meetings, at half rates, and for funerals free it being the only convenient, available place here for such work.

And here, as elsewhere, where there are liberal churches, the most of our leading and more advanced Spiritualists attend this church; however much it may be regretted by some other Spiritualists, they go.

The present pastor, Rev. S. W. Sample, is a brilliant and powerful and, in style, inspirational speaker. But to the occurrence.

Last Sunday the writer, by urgent invitation of Mr. Sample, filled his pulpit morning and evening, and addressed two large and strictly attentive audiences (taking for themes "Life" and "Death"). And now, please don't, any one who reads this, think that I am a "Christian" Spiritualist: I want no prefixes to my Spiritualism. I went through the Christian church, but thanks to good mortal and immortal friends, I got out of Christianity to stay—but then what a bigoted, detestable old Spiritualist I would have been to refuse Mr. Sample's kind invitation to "preach" in his stead, that he might go to his former home and hold services in memory of a dear friend departed.

Although in a pulpit, I did not have to mumble the "Lord's" prayer, and I didn't; I did not have to read from the Bible, and I didn't; I did not have to dole out an "amen" and I didn't; but I did have to feel the descent of the spirit, I did have to feel the fires of inspiration closing over and around me, for its power was there; and mayhap the people may have thought it was the power of the Holy Ghost, but it wasn't; it was just the power of spirit, and the influence of the spiritual forces. And if I wasn't doing my own "puffing" I might tell of some of the expressions of the church people, complimentary to the addresses, both in subject matter and delivery, but that would seem egotistical, and I should be accused of boasting, which is not in my line very much, but to speak of just a few, perhaps will not injure me.

One person was heard to say: "Well, I didn't know that Spiritualists talked like that." Another: "Why! do Spiritualists believe like that? That isn't bad." Another: "If that is Spiritualism, the world needs it." Another, an old blue-bearded, hard-shell Baptist neighbor of mine, who strayed into the meeting out of curiosity, said: "Well, I never, I didn't suppose neighbor Watson could talk like that. I didn't suppose she knew enough; but I didn't believe all she said."

Of course he didn't, poor old ignoramus; it was probably the first "sniff" of liberal up-to-date thought he ever got, and it nearly choked him.

One of the liberal Christians said: "The lady ought to have a church."

And now, good reader, do not think that I gave them a diluted, wishy-washy, milk-and-water sermon; no. And while I did not say Spiritualism with every other breath, I did weave its principles into every utterance.

But the three points emphasized in this matter are, first, the growing liberality on the part of Liberalism, or of that branch known as Christian liberalism. Second, a recognition of the ability of Spiritualist speakers to instruct and edify; for had not Rev. Sample thought that my humble self could interest his audience he would have sought elsewhere for a supply for his pulpit, for he ministers to an intelligent people. The third fact noted is that many church people are ready to accept the truth of Spiritualism when it is courteously, and gentlemanly or womanly presented to them.

Verily, the world moves, and Spiritualism is one of the mighty agencies that is lifting humanity out of mental and spiritual bondage, and The Progressive Thinker is one of the heavy weights lending its strength to the movement. CLARA WATSON.

Jamestown, N. Y.

MISSIONARIES IN CHINA.

Says the Chicago Chronicle, when Li Hung Chang informed the representatives of the American missionary societies that some of the missionaries sent to China were good and some bad, and that it would be a wise plan to keep the bad ones at home, he stated a truth which should appeal to every Christian church in the country. Some of the reports that have been received as to the work of the American missionaries abroad during the past few years have been far from complimentary. Not that charges of immorality have been made against any of these persons, but some of them have proved to be without tact, without discretion, and their influence has been more than mischievous. This is due largely to the custom on the part of certain church societies to send men and women abroad as missionaries who lacked essential equipment for the duties they were to perform. The man who enters an unknown land to preach an unknown gospel to an unknown people must be more than a mere preacher. He must be a wise counselor and a diplomat as well. It is to the arts of diplomacy that the success of the Jesuit missionaries must be ascribed, and the sooner American churches recognize the fact that a missionary must be something besides an expounder of dogmatic theology the sooner will the cables cease to be burdened with stories of ghastly assaults perpetrated by bloodthirsty pagans on defenseless Christians, who are very often themselves largely responsible for the outrages.

"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price $1. For sale at this office.

CRIME INCREASING.

AN APPALLING NINETEENTH CENTURY PICTURE.

SPIRITUALISTS, HERE IS A PROBLEM—YOUTH AND CRIMINOLOGY—INTERESTING FACTS BROUGHT OUT BY AN EXPERT INVESTIGATION—HOW BEST TO CHECK A GROWING TENDENCY TO EVIL THE SUBJECT OF A BOOK JUST WRITTEN BY MR. MORRISON—CRIME AMONG MERE CHILDREN ON THE INCREASE INSTEAD OF GROWING LESS.

There is no more painful subject than juvenile depravity, nor one of greater importance, says the Chicago Tribune. Once find a means to prevent crime in the young and a great problem is solved.

The third volume in the Criminology Series, published by the Messrs. Appleton, is devoted to juvenile offenders, and is written by Mr. Douglas Morrison, the editor of the series and a gentleman of long practical experience in the care and management of criminals in England. In his preface to his volume Mr. Morrison has much to say on the general subject of crime. It is perfectly well known to every student of criminal questions, both at home and abroad, he writes, that the proportion of habitual criminals in the criminal population is steadily on the increase and was never so high as it is now. This does not speak very highly of the purifying influences of civilization and progress. We can invent machines better and more wonderful than were ever dreamed of in the philosophy of our ancestors, but we do not know how to manage our fellowmen any better than they did. We make the punishment fit the crime, but not the criminal. The enormous percentage of old offenders among the criminal population means, according to Mr. Morrison, that "as far as the criminal bulk of the criminal population is concerned, penal law and penal administration have completely broken down." The supreme if not the only object of a properly constituted penal system is to prevent the offender who has been once convicted from repeating the offense. If a penal system fails in this primary and fundamental object in three cases out of four—and this is what the returns teach us is happening at the present moment—the time has come for reconsidering the principles on which existing penal methods are based. As long as these methods remain in their present condition of inefficiency the community will have to endure the loss, disquietude and danger arising from the existence in its midst of a compact and formidable body of habitual criminals; it will have to go on spending millions per annum in protecting itself against them.

PREVENTION BETTER THAN CURE

"When a penal system fails to prevent the offender from repeating the offense the inevitable result is that a vast and expensive body of police is required to protect society against him when he is at liberty. What the habitual criminal costs the community when in prison is a mere trifle to what he costs when he is free to roam the streets. He can be kept in prisons for four or five hundred thousand pounds a year; when at liberty he costs in police protection alone between four and five millions."

The object of this Book is therefore to show how habitual crime may be diminished by better methods of dealing with juvenile offenders. From his wide experience with the criminal population Mr. Morrison is led to believe that the man who "takes to crime as to a trade" as a rule begins young. Therefore it is essential for the prevention of crime that the youthful criminal should be effectually dealt with. The question is how this may best be done. Mr. Morrison begins at once by pointing out the worthlessness of the present primitive methods, which worthlessness, he thinks, arises from the fact that their tendency is "to aggravate and intensify the adverse individual and social conditions which turn the juvenile into a criminal."

To find the causes which produce juvenile delinquency and then remove them is the only way to accomplish any real practical good. It is, he believes, to ameliorate methods of treatment that we must look for the best results in dealing with juvenile delinquents.

While these methods may do much, they cannot do all, for "it must be borne in mind that these efforts do not touch the general conditions out of which juvenile crime arises. These general conditions are the unhappy individual and social circumstances in which a considerable of the juvenile population are born and have to live. It is to an amelioration of the adverse conditions of life among large sections of the juvenile population that we must look for a mitigation of the problem of juvenile crime. So long as great numbers of the general juvenile population are the offspring of degenerate and degraded parents and have to grow up in an atmosphere of moral and material wretchedness, we shall always have a high percentage of juvenile crime. It is in these wretched and degenerate conditions of existence that juvenile delinquency has its origin, and it will always continue to flourish till these conditions are ameliorated."

ALARMING INCREASE.

The increase in the number of juvenile offenders is alarming. In France the number of juvenile offenders under 16 is unquestionably increasing. In Holland the increase has been double in the last twenty years. In Russia the number of juveniles between 14 and 21 years of age convicted before Courts of Assizes and Judges of the Peace is increasing faster than the growth of population, and was never so high as it is at present.

The statistics as to juvenile offenders in the United States are not very satisfactory. We have so many ways of dealing with young criminals. "Whether, then, we look at the Old World or at the New," says Mr. Morrison, "we find that juvenile crime is a problem which is not decreasing in magnitude with the march of civilization. Every civilized community is confronted with it in a more or less menacing form."

There is a great objection in the United States to putting youthful criminals in prisons with old offenders. We prefer to send them to reformatories or even to admonish and fine them. While these conciliatory methods are adopted in England they have others less humane. Thel still believe in the efficacy of flogging and boys are given a taste of the birch rod or of the strap.

"In the year 1893," says Mr. Morrison, "the number of children sentenced to be whipped in England by Courts of Summary Jurisdiction amounted to 2,858, and it is probable that a few more were sentenced at Assizes and Courts of Quarter Sessions. In Scotland in the same year 335 boys were sentenced to be whipped; in Ireland whipping is very rarely resorted to, and in the colonies it is a mode of punishment which is very rarely inflicted on the young. In the Colony of Victoria, for instance, only forty-four juveniles were corporally punished in the seventeen years prior to 1890, and in New South Wales no case occurred in 1890 in which juveniles were ordered to be whipped by Courts of Summary Jurisdiction.

METHODS OF PUNISHMENT.

"It must be admitted that the corporal punishment of juveniles as it exists in Great Britain is surrounded by a considerable number of safeguards. Where a child is supposed to be in delicate health a medical man must be consulted before the sentence can take effect. When a child is under 10 years of age the birch rod used for executing the sentence must be lighter than the instrument employed for older offenders. The number of strokes is also regulated by acts of Parliment. Where a child is under 12 the number of strokes must not exceed six, and where he is under 14 the number must not exceed twelve. The whipping takes place privately. It is administered by a constable, but another constable of higher rank must be present to witness it, and the parents or guardians of the child may also be present if they wish."

Denmark is the only civilized country where the whipping of girls is a punishment admitted by the criminal law. This is a distinction of which Denmark need hardly be proud. Scottish magistrates are, however, prepared to follow the example of Denmark, believing that even whipping is more humane than sending girls to prison.

"Whipping with a birch," they say, "is not a suitable punishment for girls, but so lamentable does your committee consider the results of sending young girls to prison that they venture to recommend, in cases similar to those in which whipping can be inflicted on boys, girls might be subjected to a punishment which is meted out to them in public schools, and which has been sanctioned in the case of female industrial schools—namely: strokes on the hand with a leather strap or tawse. Such a punishment would meet the case of boisterous conduct in the streets or a petty theft of coals much more fitly and with infinitely less disastrous results to the girl's future than a sentence of imprisonment."

Mr. Morrison thinks it perfectly safe to remark "that neither imprisonment nor corporal punishment possesses much value in preventing a repetition of the offense unless other conditions of an entirely different character are brought into operation."

The upshot of Mr. Morrison's observations is that individual care is what is needed to reform the juvenile offender and to prevent crime. Reformations, he admits, are well enough in their way, but the offender after he leaves them should be looked after and kept away from old associates and bad influences generally. What we really want is more university settlements, more educating and humanizing influences. The juvenile should be dealt with before he becomes an offender.

JEANNETTE L. GILDER.

IMPORTANT NOTICE.

To the Editor:—The Constitution and By-Laws of the National Spiritualists' Association require that State Agents, not more than three in number, shall be appointed in each State in the Union to look after the interests of said Association and the cause of Spiritualism in general, within the borders of the several states. Provisions are also made for the appointment of a number of missionaries-at-large whose duties are fully set forth in the Constitution and By-Laws of the N. S. A. Inquiries have recently been received at this office in regard to the date of the expiration of the commissions issued to the several missionaries and State Agents mentioned above.

The public is requested to note this fact; all commissions expire annually, hence unless the commission bears the signatures of Secretary Woodbury and the writer, with the statement on its face that it expires October 21, 1897, S. E., 50, such commissions are null and void. In some instances, parties appointed to these respective offices a year or two ago, still claim to be official representatives of the N. S. A., whereas the fact is some commissions expired in October '94, others in '95, and others still in '96.

It has been the aim of the N. S. A. to issue commissions to true and tried workers who would reflect credit upon the cause of Spiritualism. In this it has been eminently successful with the exception of a very few instances where appointments have been made upon what seemed to be good recommendations, when the officers of the N. S. A. did not have personal knowledge of the applicant. Only two or three State Agents have been derelict to their duties and some four or five of the so-called missionaries. If necessary the N. S. A. will publish the names of those delinquents that the public may be thoroughly warned against them.

All commissions signed by the writer since October 22, 1896, will expire October 21, 1897. H. D. BARRETT.

AN URGENT APPEAL.

Spirit message to Carl Seymour, Philadelphia, Pa.: "To you, I, Henry Seybert, assign the work of recovering money, purposely bequeathed the medical men of the Pennsylvania University, to carry out my intentions.

"Said bequest shall not remain unheeded nor longer disregarded; therefore I, in conjunction with others, have resolved to force a final and thorough investigation of spiritual phenomena by those men, or adopt measures to compel the delivery of the money.

"Unlawful retention of said sum will not be countenanced further.

"Who, I repeat will assist the writer to recover said amount, thereby obliging the donor?

"The time is ripe for action; prove your right to head the ranks of nineteenth century thinkers.

"Know that I, Henry Seybert, am justly grieved by this long-neglected duty devolving upon you.

"Old obligations must be paid ere new ones are assumed; therefore assist in carrying out the wishes of a sincere and practical friend, who, from the other shore, awaits with interest your action in the matter. Truly yours,

"HENRY SEYBERT."

"Principles of Light and Color." By E. D. Babbitt, M. D., LL.D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here garnered and made amenable to the well-being of humanity. Medical men especially and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, $5. It is a wonderful work and you will be delighted with it.

Persian history claims that the Persians are descended from Perseus and Andromeda.

FIFTEEN CENTS!

PROF. BARRETT'S ADDRESS.

Other Subjects Treated of Especial Interest.

The Progressive Thinker is to be sent three months for 15 cents to all New subscribers.

Spiritualists, keep posted in current Spiritual events.

Why remain in ignorance? Why don't you keep posted in regard to the great Spiritualistic movement? Prof. Barrett delivered an address before the National Association of Spiritualists. It was an important one, and should be read by every Spiritualist in this broad land. We have had his address (which covers three pages of The Progressive Thinker) and five other important lectures and articles embodied in one paper, which we propose to send forth to illuminate the minds of those who have not had an opportunity to read them.

The first page of this paper contains he lecture by Col. Ingersoll, given in a Chicago pulpit. It scintillates throughout.

The second page contains a highly interesting lecture by Mrs. Cora L. V. Richmond, on the "Dwellings of the Dead."

The third page has a splendid article on "Science versus Theology," in review of Andrew D. White's two superb volumes.

The fourth page has another excellent lecture by Mrs. Cora L. V. Richmond, on "Spiritual Unfoldment."

The fifth page is very suggestive throughout, and is devoted to the "Hindoo Teachers—They Will Try to Capture the United States."

On the sixth page commences Prof. Barrett's admirable address, occupying three pages. In order that all whom this notice may reach, can secure this address, as well as the other lectures and articles, we have made arrangements to have 10,000 copies printed to be sent out free to new-trial or new yearly subscribers. This paper is well worth 25 cents. Every Spiritualist who wishes to know what has been going on should carefully read it. Our regular subscribers have, of course, had the contents thereof.

We will also, in connection with this paper, send out another equally as valuable. The first page contains an excellent lecture by Virchand R. Gandhi, a learned Hindoo. The remaining seven pages contain the wonderfully thrilling narrative (founded on facts) entitled, "The Night the Light Went Out," exhibiting many of the inside workings of the Catholic Church. Besides the address by Mr. Ghandi and the remarkable narrative, "The Night the Light Went Out," the first page has an excellent communication obtained through Ouija. The second page has a startling statement in reference to the "Romish Octopus—It Is Winding Its Poisonous Coils Around Washington." The poem on the same page, "The Sad Picture of a Wrecked Human Life," is wonderfully suggestive. The third page has a striking illustration showing how the Romish Church treats heretics. This page and the fourth also have a continuation of the "Romish Octopus." The fifth page has that remarkable poem, "St. Peter At the Gate." Every freethinker should read it. It is full of excellent "points." It also contains interesting facts in reference to the Romish Church and offices. The sixth, seventh and eighth pages have the following: "Monasteries and Convents—Where Those Alive Are Entombed." "Rider Haggard and the Immuring of Nuns." This paper alone is well worth the price of a year's subscription.

Every Spiritualist in this broad land should have these two papers. Our regular subscribers have already read their contents. For Fifteen cents we will send the Progressive Thinker for three months to all New trial subscribers and also send these two valuable papers.

Bear in mind that by New subscriber we mean one who has not been on our list for at least three months. Those of our present subscribers who wish to buy these two papers can have them both now for five cents. All of our regular subscribers have read their contents.

Send The Progressive Thinker three months to some friend, and thus get him interested in the cause. Stamps taken on small orders.

VERILY, WHAT NEXT?

Under the head of "A New Programme," we announced a radical new departure from the general routine of work assumed by the average Spiritualist paper. We do not follow old established usages unless we are thoroughly convinced that they are the best, which is very rarely the case. We established the original dollar Spiritualist paper, and introduced a new era in the line of Spiritualistic journalism. Others have followed after us, but in all candor the only thing in which they have equalled us, is in the price of the paper—one dollar.

We now have three books which we send out at a nominal cost to our subscribers: The two volumes of the Encyclopaedia of Death, and Life in the Spirit-World, and The Next World Interviewed. The three volumes will be sent out to those who remit a year's subscription to The Progressive Thinker on the following terms:

The Encyclopaedia of Death and Life in the Spirit-World, when ordered singly, will be sold at 50 cents per copy. The Next World Interviewed at 35 cts. Those who order the three books at one time will get them as follows:

Vol. I. of the Encyclopaedia	$ .45
Vol. II. of the Encyclopaedia	.45
The Next World Interviewed	.35
Total	$1.25

NO. OF PAGES IN EACH BOOK.

Vol. I. of the Encyclopaedia	400
Vol. II. of the Encyclopaedia	400
The Next World Interviewed	250

Each of these books is neatly and substantially bound in cloth, and printed on fine paper, and as prices go, are well worth one dollar per volume.

Bear in mind that this Library is being formed for the exclusive benefit of our subscribers, and all orders for one or more of these books must be accompanied with a year's subscription to The Progressive Thinker. To all others the price will be one dollar per copy.

Just think of the great good that will be accomplished by this plan which we have outlined. Tell your neighbors about it, and get them to subscribe for The Progressive Thinker.

Remember, please, that in order to obtain these three books for $1.25, you must send along a year's subscription to The Progressive Thinker; the paper one year, and the three books costing $2.25. It is the subscription to the paper that enables us to send you these three books at cost.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Communications must always be accompanied by the full name and address of the writer, or no attention will be paid to them.

J. C. F. Grumbine finds it impossible to fill all of his engagements in the East for the season of 1897-8. Societies will please be patient. His work at the Spiritual Temple, Boston, has been very successful, speaking to very large audiences each Sunday. He continues at the temple through this month and then enters upon a return and two months' engagement in Brooklyn, N Y. His developing classes in the mental phases of mediumship have been a great success, and attention is called to Mr. Grumbine's advertisement of classes on the last page of this paper. June, 1897, is still open to any Western societies. May, 1897, he goes to Princeton, Mo., Geneseo, Ill., and Chicago.

Dr. H. C. Andrews writes from Coloma, Mich.: "Our labors are crowned with fair success, and we are ready to fill engagements during week evenings and during the next three months the Sundays of each or to officiate at weddings or funerals. Permanent address, Riverside, Mich. Box 45."

Mrs. and Dr. S. C. Burland write from Ludington, Mich.: "Our meetings every Sunday at 2:30 and 7:30 p. m. are fairly well attended—a continually changing congregation of about fifty, but the times make collections small, though the convincing work done would pay us for all trouble, were we in a position to bear the expenses. Our Wednesday circles bring more that have never thought on the subject, than anywhere I ever visited. Last week three that were afraid to stay at first, went away, not believing, but knowing the truth, and one sent two young men here Christmas day, telling them to come, it was true, and both of them were fully satisfied, for numbers of their friends from spirit-life came to them, several words being spoken in their own language by their relatives, and understood by them. Both were foreigners."

George S. Stephens writes: "We wish to correspond with any medium who may be traveling by the Pennsylvania railroad between Pittsburg and Philadelphia, who can give seances for materialization. Write to Geo. S. Stephens, Wigton, Clearfield county, Pa."

G. W. Kates and wife have served the Spiritualists of Homestead, Pa., January 3, 6, and 10. A society has been organized there, with Mr. Charles Baptie as president, and Mr. J. Dixon, treasurer. Large audiences are being attracted and much interest manifested. Mrs. Kates was called to Philadelphia to attend the funeral of her grandmother, and on Sunday, January 10, Mrs. Dr. J. W. James, of Pittsburg, gave tests after lectures by Mr. Kates. Six nights of meetings are to be held in Massillon, Ohio, by Mr. and Mrs. Kates, then to Burton and Portage, Ohio. Last of the month they resume work in Rochester, N. Y., until after the anniversary. Address them there at 55 Comfort street.

At a meeting of Spiritualists held in the Home on last Sunday evening, a society was formed with the most favorable prospects, under the management of the following officers: President, H. A. Pugh; secretary, Henry Kline; treasurer, John Sanders; pastor, John Bartscherer; leader of instrumental music, Peter Larsen; organist, Mrs. John Sanders. Will have also an addition of quartette singers. At the first regular meeting, next Sunday afternoon, Judge Thompson, of Dayton, O., will deliver the opening address. In the evening we will have a trumpet seance under the mediumship of Mrs. Phillip Wreidt, also of Dayton. The mediumship and talent of the old soldiers are remarkable. With such an array of influences it is already looked upon that the Veterans' Spiritual Society, National Military Home, O., will be the means of shedding an influence of light and morality (a long-felt want) that will be surprising among the 5,000 veterans there. Suffice it to say that the best results are already guaranteed.

The Rochester, N. Y., Spiritualists desire to hold a State Convention in their city during the next anniversary exercises, and then take active steps in preparation for the great jubilee in 1898. Address G. W. Kates, 55 Comfort street, Rochester, N. Y., for further information.

Alice R. Andrews-Kibbe writes from Stratford, New York: "It seems so strange, with all the cities and large towns on the New York Central, east of Rochester, there are no spiritual societies. I wish Brothers Will C. Hodge, Willard Hull, or L. V. Moulton, would come this way and speak for a collection until societies could be formed. It is a rich farming country, the people are intelligent, and I know no reason, if the right persons come, why meetings could not be held in all these places."

On Sunday evening, January 10, the First Society of Spiritualists elected the following persons officers for the ensuing year: Joseph Challand, president; A. H. Slayton, vice-president; T. P. Kelly, recording and corresponding secretary; C. W. Pensyl, treasurer; Levi W. Hammon, musical director; Daniel Bates, H. A. Wolf, Leo Gabler and C. H. Goodwin, directors. The society meets at Lincoln Post hall, in Topeka, Kansas. Mr. C. W. Searing is lecturer at present. Mr. and Mrs. Noyes, of California, have been there, and did good work for the cause.

J. W. Dennis writes that arrangements are under way for a camp on Oneida Lake, N. Y., in August, 1897. This camp will be located about one hundred miles north of the Freeville camp, in Tompkins county.

Pilgrim writes from Little Rock, Ark.: "After some years of sleep, with the help of the spirit-world we have reorganized and awakened again into life the State Spiritualists' Association of this grand State, meeting in the elegant parlors of dear Brother and Sister Benj. Campbell, with Brother Morean Campbell, Sister M. Campbell and others. New and old names were pledged to active work in our loved cause. In my work all over the southwest I have met with many dearly beloved brothers and sisters, but nowhere else have I ever met with nobler, better, more heaven-guided ministering spirits in the body, than in these dear friends. I want the world to know them, and just what such true Spiritualists really are. Both the Campbells are prominent railway engineers. Brother Tobez, a large wholesale grocer, is also active in work here."

H. W. Boozer writes: "In an article in issue of January 9, I am made to appear to your readers as advocating the announcement of tunes before the singing. I have never done so. I have advocated the announcement of the subjects of the songs, as a means of teaching our truths through the agency of music; am doing this now and shall continue to do so. It would be entirely unnecessary when the airs were familiar ones, and it would seem to be going much out of one's way to make such announcement, though it might be ever so harmless."

S. P. Stewart writes from New Sharon, Ia.: "We are in need of a good medium, one that would be willing to run some chances. Our people are not stingy, but they seem to want the goods before they pay for them. We have as fine a little church as there is in the city, unoccupied, and the doors are ready to swing wide open for the asking. We feel sure that a good test and slate-writing medium could do well here."

D. L. Carpenter writes: "Ft. Wayne is alive to the interests of the cause. Brother Sprague has been with us through December, and remaining for January. His soul-stirring lectures have awakened a great interest in the cause, with the assistance of that noble little worker, Mrs. Sprague. He gave a lecture at Payne, O., and I understand that he has an invitation to lecture there next Tuesday. They have organized a society of some thirty in the past few weeks. Miss Daniels, trumpet medium, of Waterloo, Ind., visits us every Friday, remaining over Sunday. It was the writer's good luck to have her at his home, and we had a good time. Captain Stevens always has a good word for all. I had a wonderful test. I wanted the address of a lady at Indianapolis, for a friend of mine, and there was only one near here that could give it to me. My spirit son came and said: 'Pa, write to Mrs. Jacobs, North Mississippi street, and it will be all right.' I met my friend next morning; he said: 'Just add No. 320, and you have all correct.' Mrs. Hibbits, of Muncie, will be with us on the 17th and 18th, and then we will have a love feast and communion with loved ones. We know they still live."

C. M. Harmount writes from Belvidere, Ill.: "On my arrival at home I find the light gone—that is, The Progressive Thinker stopped. I would as lief be out of the world, or away from civilization, or even return to orthodoxy, as to be deprived of this fountain of sparkling intelligence springing both from this and the spirit-world."

Mrs. Effie M. Post writes from Flint, Mich.: "I am very much interested in the subject of Spiritual Music. Have been reading C. P. Longley's letter. It is true, as he says, 'Longley's music is hard,' not easy like 'Nearer, My God, to Thee,' that one hears at almost every seance or circle, because we all know it. Even spiritual words to the old tunes are tiresome, and we want the music inspirational as well as the words. There are quite a number of singing books. I have all that have been published, and while the Spiritual Harp is an old stand-by, C. P. Longley's music is of a higher grade, and like all high-grade music, must be well learned—then the harmony is grand. A choir cannot expect to learn them as easily as they did the old Gospel Hymns. I believe as a rule Spiritualist societies pay too little attention to the music. Churches all try and have fine music and singing, while we are apt to say: 'We'll sing this—it's easy.' All speakers say music makes harmonious conditions; so I believe it should be chosen with care and learned perfectly. Taking everything in consideration, Longley's music is not so expensive, for as one gets used to the style it gets more pleasing. And there is much good to be had by those singing them as well as those who listen."

W. F. L. writes from St. Joseph, Mo.: "For the past six weeks we have had with us Mrs. May Goodrich, of Portland, Me. Her tests are very satisfactory, giving detailed descriptions and messages from friends who have passed over, and very often full names. She will be with us for the month of January, and then expects to go East for the remainder of the winter. We can heartily recommend her to any society."

Mrs. S. J. Grubb writes from Mankato, Minn.: "I stand all alone but undaunted, for my knowledge of the truth of Spiritualism came to me through my own mediumship forty years ago, and is a pearl of great price to me, and my constant wish is to live so that I shall never disgrace the grand philosophy of Spiritualism. I have often wished to inquire of you about Andrew Jackson Davis. He was a grand medium. I have read the three volumes of his Great Harmonia, and Nature's Divine Revelations. I took the Religio-Philosophical Journal for years, but I like your paper even better now, I think, than I did that, and could not do without it and enjoy life."

A. J. Cotton writes from Oak Park, Ill.: "I was somewhat sad because of the taking off from active work in earth-life of Mr. Putnam and Miss Collins. I read Miss Collins' lecture which she delivered just before her sudden exit, and wonder why she worked with those only who could not or would recognize only this present physical life, for it is evident to me, that she recognized a life in spirit-world outside of this body. I am glad to see that the Seybert will fund is to be looked after, as also the Girard College trustees in their hypocritical, dishonest course. Trusts, combines and dishonest legislation on financial matters cause me to be too poor in money to contribute to help to get justice in this case. I came here from my home in Vineland, N. J., to stay indefinitely, and will be glad to co-operate with all Spiritualists and Liberals in forming a circle for the development of mediums and improvement of the mind. Come, brothers and sisters, let us reason together. I will accept calls to lecture near here, or attend funerals. Will also perform the marriage ceremony, as I am legally authorized to do so. All who desire to see me on any subject, can call at Cicero Laundry, corner of Madison and Harlem streets."

C. H. S. writes: "A pleasant surprise was given Dr. Vickers Fell and his wife on December 31, 1896, at their home, East Nashville, Tenn. It was the anniversary of their wedding. A large number of their friends dropped in to see and congratulate them on their fifty years of happy married life. Several hours were spent in social converse; addresses on the golden wedding and reform subjects, which were interspersed with delightful vocal and instrumental music. Many of the selections were old pieces, familiar to them in their early life. A number of valuable presents were received by the aged couple. Dr. Vickers Fell is 77 years of age. His wife, Elvira A. Fielding Fell, is 70 years of age. They were married December 31, 1846. Dr. Fell is well known in newspaper circles. He was formerly connected with the leading newspaper at Minneapolis, Minn., and of recent years a writer on reform questions. He is still actively engaged in this work. He has long been a zealous Spiritualist; is a member of the First Spiritual Church of Nashville, and has lived in that city for years."

Mabel Kline writes from New Orleans, La.: "At Spiritual hall, last Thursday evening, January 7, Mrs. Dr. Hillegoss, of Anderson, Ind., our spiritual adviser for the month of January, answered questions from a large and interested audience. The questions were answered promptly and to the point, and at intervals loud bursts of applause were heard. She is trying to organize a Ladies' Aid Society. I consider we were fortunate in falling into the loving arms of our motherly sister. Mrs. Hillegoss is holding developing circles every Tuesday and Friday evening at 7:30, at the residence of Bro. Patterson, 1048 St. Charles avenue. These developing circles so far are said to have proven very beneficial to those inclined to be mediumistic."

Mary R. Beauvais writes from Phoenix, Arizona: "I have been a medium all my life, but I have always kept still. I have six children, and they all have good gifts. I have been a healer and a life-reader all my life. I have cured many wherever I have lived. I am proud of my many gifts. I have been at school only six months in my life. I am a musician; I have no use for written music; I play the violin, piano, organ, banjo guitar. When I play I close my eyes or go into a dark room. When I play best I want to be alone. I have only been playing the last seven years. My children can call for raps and get them. My step-child, ten years old, Sadie Beauvais, is a natural artist, and when she gets sick her mamma rocks her to sleep. Her mamma died when she was a baby. We never go to any churches, because we are happy at home. I try to be charitable, and help all who are in need. I never charge for anything I do for the poor or sick."

L. E. Hughson, secretary, writes: "The First Progressive Spiritualists' Association of Fresno, Cal., elected the following officers for the ensuing six months: President, Geo. S. Holden; vice-president, Mrs. M. E. Palmer; secretary, L. E. Hughson; treasurer, Mrs. M. A. Holden; trustees, G. F. Cooper, Mrs. G. F. Coombs, and Mrs. Wm. Degen. This society is now in its second year and has sixty-five members, and is making additions every week. There is a standing committee whose duty it is to visit all mediums who come to Fresno, and ascertain their moral standing and their mediumistic ability, and if they are not what they should be, the public is informed that we do not consider them true representatives of the cause. The Spiritualists of Fresno swear by The Progressive Thinker."

Clara M. Wilson writes from Algona, Iowa: "I want a good test medium to come here—one who would not repel the orthodox element. My brother and I think it is a great reproach for Spiritualists to fight orthodoxy all their lives, and as soon as they leave their bodies a minister must be called upon to help put it out of sight! Most of the Spiritualists are greatly lacking in the right kind of courage when it comes to laying away the bodies of their friends or themselves."

Grace E. Grinnell writes from New York City: "I would not do without The Progressive Thinker—it is most valuable to me. All I know of Spiritualism I have learned from it. I am interested in science, too, and take books out of a free library. I don't suppose the Spiritualists have a library in this city."

Mrs. S. M. Steel writes from North Amherst, Ohio: "Last night about thirty of the friends of Mrs. C. C. Bacon gathered in the parlors of Mr. and Mrs. Smith Steel, it being a successful surprise to Mrs. Bacon, when she was presented with a beautiful rug which was given as a token of their love, respect and appreciation of the good work she has done among us this winter in the form of inspirational lectures given every Sunday evening, and which will continue for some weeks yet. Refreshments were served, interspersed with an inspirational poem through Mrs. Bacon, which was very appropriate for the occasion. All pronounced it a very enjoyable occasion."

Frank T. Ripley is engaged to lecture at Marcellus, Mich., for February, instead of Toledo, Ohio.

Mrs. M. L. C. writes from Kansas City, Mo.: "Dr. and Mrs. Noyes have worked for the Spiritualists' society here for the last two Sundays and the people have been pleased with the forcible strength of the Doctor's lectures and the powerful, convincing tests given from the platform by Mrs. Noyes. There is also an attractiveness added to the work by the music and inspirational poems given by their organist, Mrs. L. Dille."

Mrs. Virginia Barrett has been temporarily stopping in this city. She will answer calls to lecture. She gives tests and psychometric readings. She can be addressed for engagements at 499 Eleventh street E., Indianapolis, Ind.

Mrs. A. L. Pettengill writes: "I visited Lily Dale last week in company with my son, Mr. Henry A. Everett, one of the best known street railroad men in this country, and the pioneer of the three-cent fare. I made the last payment on the magnificent property adjoining the Lily Dale camp, and am much relieved, and happy to be the owner of the place."

A lady will assist in work for a home in a Spiritualist family. She desires to develop her mediumship. Address Mrs. E. H. W., 40 Loomis street.

Lyman C. Howe is lecturing at Toronto, Canada. He will remain there during January, and probably longer. His permanent address is Fredonia, N. Y.

Carlos Wright, inspirational speaker and developing medium, would like to confer with Spiritualists or Liberalists in his vicinity with a view to forming developing circles or parlor meetings, for the advancement of our cause. Call on him or write to him at 242 E. 55th street, Chicago, Ill.

Aydlett Millsap writes from Magnet, Mo.: "The beautiful phenomena of Spiritualism is blooming fine here. It seems to be catching. Whenever we can get a person to investigate, we have got him. We now have a trance medium here, Mrs. Baker, formerly of Boston. We would like to correspond with a medium who thinks of coming in this direction. Here is a good opening for the right kind of a medium. When I say here, I mean the country towns generally. I was well pleased to see G. H. Walser come out with his denial of the white-livered lie, as he called it, for I knew him here in this county, and couldn't believe that he had backslid."

The following is going the rounds of the press: "It has been discovered during the past week that four pupils of the schools of Colorado Springs, Colo., are victims of a sort of malady which causes them to write backward and upside down. The school officials are baffled, and say they cannot explain this strange phenomenon, and physicians who have been consulted can give no satisfactory explanation." Of course they are mediums. The spirits are aggressive everywhere.

From Two Worlds, London, England.

COMPLIMENTS TO J. J. MORSE.

Morse's record is so well-known that we need not attempt to give details of his long and successful career as a medium. He has established a record in these record-breaking days that will be hard to beat, for he is now rapidly approaching his thirtieth year of service—continuous public advocacy of the Spiritual philosophy. How well and worthily he has labored under the guidance and inspiration of his wise and loving spirit friends and preceptors is pretty generally known—but the struggles he has had to make, the privations and sacrifices he and Mrs. Morse have had to endure and make, but very few people know or realize. Three visits to America, and continuous journeyings in all weathers, pretty nearly all over this land, a well-nigh unbroken series of public discourses on Sundays and weekdays, besides the thousand and one other duties incidental to public life—together with his frequent contributions to and connection with the Spiritual press of this country and America, and his editorial labor on behalf of the lyceum movement, on the Lyceum Banner—these things make up a life-work of earnest and sincere service to the Cause of Truth, Progress and Humanity, that has been of incalculable value to Spiritualism, and constitutes a crown of worth for the worker.

BAD OUTLOOK.

With the recurrence of Yule-tide, there comes a retrospective vision, and one cannot avoid contrasting the past with the present; and as I look over the Spiritualistic field, I must confess, the contrast is not a flattering one. Seventeen years ago our Cause in England presented a more intellectual aspect than it does to-day. Not that our teachers have deteriorated, but that owing to a growing sensationalism in our movement, a large portion of the cultured public that used to attend our meetings have withdrawn, no longer finding our platform an educational rostrum, except when some of our best speakers occupy the lecture room.

ETHICAL SPIRITUALISTS.

In the realm of scientific knowledge, we may arrive at unity: in the domain of ethics, or the what ought to be, we may join hands, while in the sphere of theological and metaphysical speculation there should be freedom of thought as wide as the universe! "In things essential, unity; in things doubtful, liberty; and in all things, charity." With some such sentiments as these, could there not be a grand fellowship of Ethical Spiritualists? There should be no barrier to such a union, and all should be willing to co-operate on such terms. In going from place to place I sense a laudable discontent with things as they are, and if the leading men and women in our cause rise to action, there is indefinite progress before us.

LYCEUMS DETERIORATING.

Our Lyceums are not, as a rule, in as good a condition as they were a few years since. If the conductors could only more readily throw themselves back to the days when they were children, and appreciate more fully the child nature, the Lyceum would be more attractive than it is now. Then, too, those who are called upon to address the little ones often forget that they are not talking to seniors. The indifferentism of parents, too, has a great influence upon the children. If Spiritualism is a vital truth to you, show its living power by making it the most revered of religions by your children; for that faith which most brightens the home and sanctifies the lives of parents will inspire children with a passionate love for it.

LIGHT OF COMING TIME.

Spiritualism has been the consolation of millions, it is the hope of the world to-day, and it depends upon us whether it shall be the light of the coming time, shining through a well-organized body of men called Spiritualists. Spiritualism will live anyhow; for if we prove unfaithful to its call, others will be chosen to rebuke our want of fidelity, and filtrating through other isms, it will reach Humanity.

ATTACKS ON ORTHODOXY RIGHT.

Spiritualists are frequently censured for their attacks on orthodoxy, and in the arguments the fact is conveniently lost sight of that the orthodox believers have been the first to attack the Spiritualists, and in accordance with their creed, condemn all Spiritualists to, well, "The place where there's no winter." It is the false, illogical creed which is attacked by the Spiritualist and not the persons whose lives, good though they are, might have been much better without the bigotry and intolerance called Christian zeal. The fact is, the orthodox faith, with the doctrines of the fall of man, the vicarious atonement by Jesus Christ, and the Resurrection of the Dead—body, bones, and all, are, thanks to Spiritualism and modern research, becoming estimated for what they are worth, instead of being implicitly believed in as a special revelation of God to man. As the Spiritualist learns, on the testimony of his spirit friends, that man was never lost, evolution supplements that knowledge by the records on the planet itself, and not by records man made and man manufactured, forged, falsified, and re-indoctrinated to suit the times; revised and re-translated, and of which no originals are in existence.

THE PERSIAN PROPHET.

The best authorities place the Persian prophet Zoroaster between 6,000 and 5,000 years B. C. Like Mahomet, he had dreams; like Jesus, he believed the kingdom of heaven or earthly paradise was at hand. God was personified as Ormuzd, and evil as Ahriman. The rules laid down in the Zendavesta, in the most ancient known language, except Sanscrit, show a beautiful moral code: to "think purely, speak purely, and act purely," leaving room for spiritual aspirations and material pleasures. Probably Moses borrowed the maxim "I am that I am," from the Zoroastrian system, or obtained it from Yehvah, his spirit guide and God of the Hebrews. Modern scholarship has helped us to understand that system, much to the annoyance of the theologian, who finds no contradictions in the biblical records.

SURVIVAL OF THE TITLE.

The doctrine of the "survival of the fittest" seems to be regarded by some people as "divinely conceived." There is a popular fallacy that in any state of society those most fitted to live by virtue of their superiority will do so. This is not borne out by the facts. According to my reading of Darwin, those most fitted to survive in their peculiar environment will live, while the others will be swept away. The gross will survive in a low environment, the higher forms of life will decay. In an exalted and pure environment, the higher forms will live, the lower grosser ones will die for want of nourishment. Where cunning, trickery, fraud, and deceit are tolerated, those exercising such accomplishments will survive and crush out the others. The "struggle for existence" in human society implies all these vices, with blood-thirstiness added. Scan the daily papers, observe their revelations, and you will see what is the nature of our environment. Observe what is going on, and you will too often find the unscrupulous man in business survive, while the honest trader is driven to the wall. Who grows rich? The greedy, avaricious, conscienceless grasper. Who becomes poor? The generous, "injudicious" giver. Who remains poor? The quiet, sensitive, spiritual-minded ones. Who too often remains out of employment? The man who thinks his friend's need is greater than his own.

HUMAN BROTHERHOOD.

Thus again is Spiritualism in strict accordance with science, social and evolutionary, in asserting that the future progress of humanity can only proceed by founding society on a basis of human brotherhood. Not a basis of "self-help" but of helping each other; in short, a co-operative commonwealth, in which the welfare of each is the care of all, the happiness of all the care of each.

From The Freethinker, London, England.

This is a very pretty story, but we can hardly accept it as an authentic miracle. Pope Leo XIII. has not yet attained to a supernatural age, and it will be time enough to talk of miracles when he has done so. When he reaches a hundred and twenty the world may begin to wonder; at present there is no room for the smallest surprise.

In round numbers, out of an expenditure of four millions upon education the denominations raise only £300,000, while the State and public sources provide £3,700,000. Surely it is time that all schools receiving so much public money should be publicly managed. The Church men have continually been crying, "Give, give," and it is time for John Bull to see what he gets in return for his cash.

The proof that hospitals existed before Christianity, and apart from it, is abundant, and may be found in the Secular Almanac for 1897. Yet we notice that the ministers, in their Christmas sermons, still persist in ascribing this and every other blessing to Christianity.

One satisfactory piece of evidence on the hospital question is that of the rock inscriptions of King Asoka, who reigned in India in the third century B. C. We notice in the Times that another of these inscriptions has just been discovered on a pillar, which records that it is erected on the very spot where Buddha was born, about eighteen miles from the site of Kapilavastu, the capital of his father, King Suddohana. The birthplace of Buddha is thus better attested than that of Jesus Christ.

Herbert Spencer's view, that gods have grown from dead chiefs, finds some countenance in the fact that a religious sect at Orissa, in the Bengal Presidency, worship Queen Victoria as their chief divinity. It has been discovered that she is also an object of worship in one of the temples at Toomloong, in Thibet. Perhaps she is considered a great Mahatma. A medallion of Napoleon was found in Central Africa, where it was worshipped as a fetisch.

Clericalism has so long been dominant in Galloway, Wigton, and the southwest of Scotland that it is refreshing to find the Stewarton Observer giving its first article to a very liberal utterance on Sabbath observance, which is calculated to make the little parish godalmighties grind their teeth.

Christian charity is seen in its native guise in Russia. The Women's Medical Institute in St. Petersburg, recently established, is forbidden by its regulations to receive any students who are not of Christian faith. A petition, signed by the Jews resident in Odessa, praying for the admission of certain women of their belief, has been rejected.

Pick Me Up says: "It is estimated that the number of slippers presented in twelve months to the unmarried clergy in the United Kindom is 765,000 pairs. In order to wear out his share of slippers, each of these clergymen would have to walk a distance of 261 miles per diem."

From Light, London, Eng.

COMPLIMENT TO HUDSON TUTTLE.

We are always pleased to see any of Mr. Hudson Tuttle's books presented to public attention in any way, and we are specially pleased to see Mr. Copley's spirited republication of the clever work on "The Origin and Antiquity of Man." The book aims high. Dissatisfied with the hitherto "vulgar aim of History," Mr. Hudson Tuttle attempts a more comprehensive generalization and more philosophical analysis of the facts. He says, "The problem we are to discuss will involve the investigation of the origin, science, and relation of language; the geographical distribution of races; the relation of man to physical conditions; a survey of the races of men, and an inquiry into the causes of deviation." That is a large proposal, and yet we have only a comparatively small book. But that is, in a way, an advantage. Mr. Hudson Tuttle is not, like Lyell or Darwin, an original investigator and experimenter. He is intuitive and industrious, and compresses demonstrations into something like assertions or principles: not so good for the student, but sufficient for those who only require a general knowledge of these vast subjects. The book is published by H. A. Copley, Canning Town, Eng.

BRIGHT AMERICAN MINISTER.

A bright American minister (S. C. Beane), speaking lately at the installation of a brother minister, put the standard very high. He is all for shortening the distance between the visible and the invisible. "The invisible world," he said, "is not a strange, fenced-off or altogether unknown country. It is the other half or nine-tenths of everything we see or touch." It is only "that part of ourselves which we have not yet explored." "In the light of to-day's knowledge it is unmanly superstition which stands appalled before any new comer or old visitant from the unseen world."

NEVER LIVED IN THE FLESH.

There are some who think that no such person as Jesus ever lived in the flesh, and we believe that even so good a Spritualist as Mr. Gerald Massey has his doubts about it; or, at all events, that he thinks Paul's chief references to Christ were cryptic or occult, referring not to an external person but to an internal principle. And there is, indeed, not a little in Paul's letters to back up that opinion. That was a remarkable saying, for instance, in one of his letters to the Corinthians, "Though we have known Christ after the flesh, yet now we know him so no more" (R. V.); as though, in some way, he gave up the person and relied on the principle, for he elsewhere and repeatedly writes of Christ being born in us; and, in a variety of ways, seems to insist upon it that the real Christ is every one's true spirit-self.

THE NEW SPIRITUALISM.

The New Spiritualism will start with the proposition that the universe is a spiritual universe and man a spiritual being; that the true man is the noumenon of the phenomenal man—a real mystery, of which we may never know anything, except that it has a separate life as a center of consciousness. It is in fact, the hidden "I am I", in each of us, the real owner of body, mind, consciousness, and everything else we call "ours;" and which we infer to be a part of the Universal Noumenon we call Deity. That is the view of man which is characteristic of Spiritualism, and it is supported by the analogies of science—the Conservation of Energy, for instance, being almost another name for the conservation of consciousness. According to this view of man, his ceasing to exist at death is the most unnatural, the most absurd, the most impossible thing imaginable, and the onus probandi falls on those who maintain that he does not continue to exist; and if the Materialist can prove that negative, he will show himself a cleverer fellow than I now think him.

WORSHIPER OF ALL GODS.

The New Spiritualism, instead of "robbing" anyone of his faith, or of his "God,"- makes him a worshiper of all Gods, a partaker of all faiths, a free member in all religions, all theologies, all churches. The New Spiritualism therefore, gives to men a true Initiation into Mysteries; but it does more than that. Like all Initiations it confers not only knowledge but power. It gives its Initiates a real power that nothing in this world can withstand. It teaches its Initiates how the world may be transformed from a den of misery into an abode of happiness, and it puts in their hands the means to make that transformation.

GREAT SPIRITUAL FORCE.

It is because the New Spiritualism will supply a great spiritual force, that it will save the world; and it will supply that force by giving back to humanity the great conception of Deity, now almost abandoned alike by religion and science; and by giving us, in place of the Allegorical Monsters of Theology, real friends, powerful friends, in the persons of those entities whom we call high or advanced spirits—beings who, compared with men, may verily be called "Gods." The New Spiritualism supplies the force that will transform the world, because it teaches every human being, no matter how guilty and degraded he may be, that since the life that animates him is part of the Great Life we call Deity, he is, not figuratively, or by anyone's mediation, but literally, and by his own right, a child of God, and co-heir in all that life has to give, whether in this world or in the next; and that if he is kept out of his heritage, somebody has swindled him, somebody has tripped him up, and knocked him down, and now sits heavily on him to prevent him rising to his feet.

A SPIRIT PORTRAIT.

Josephine died of one of those childish ailments which take off the very young with the awful rapidity of the thunderbolt. The mother became almost insane with grief. She did not possess a single portrait of her daughter, and had this illusion—strange, but so touching—that if I would only sit to the photographer as a substitute for the departed child, her grief would be assuaged.

So they took me to the photographer. The thought of the part I was going to play, of that child who had, they told me, gone up to Heaven, and whose place I was to take, overcame me—made me nervous and tearful.

It was an April morning, blue, clear, and languid. In the work-room of the photographer, at the top of the house in St. Gudules-place, where one could hear the vibration of the church bells as if one were in the belfry itself, the heat was stifling and enervating. The sunlight was blinding and the odor of collodion overpowering. When the photographer turned the lens on me, I was almost fainting. It seemed to me that I no longer had any legs or arms or material body, that my brain was emptied, my arteries bloodless.

They took me home cold and white, my forehead damp and my teeth chattering. I was ill for a week. But the most extraordinary and marvellous thing was that the portrait so obtained was that of Josephine—her faithful likeness and certainly not mine, for on this point I insist that, in spite of her parents, there was not the slightest resemblance between us.

DR. J. M. PEEBLES QUOTED.

"Old! I am not old; but in the morning, the morning-time of eternal youth.

"True, the hairs may have whitened, but the silvered hairs are not I. The brow may have become wrinkled, but the wrinkles are not I. The knees may be weaker, stiffer than fifty years ago, but knees are not I. The hands may be a little tremulous, but the hands are not I. They are but the instruments that I use. This body of mine is not I, but the tabernacle, the tent, the house that I live in. I, the ego, the conscious myself, am not growing old. I am young, and life to me is afire with youthful hopes and towering aspirations.

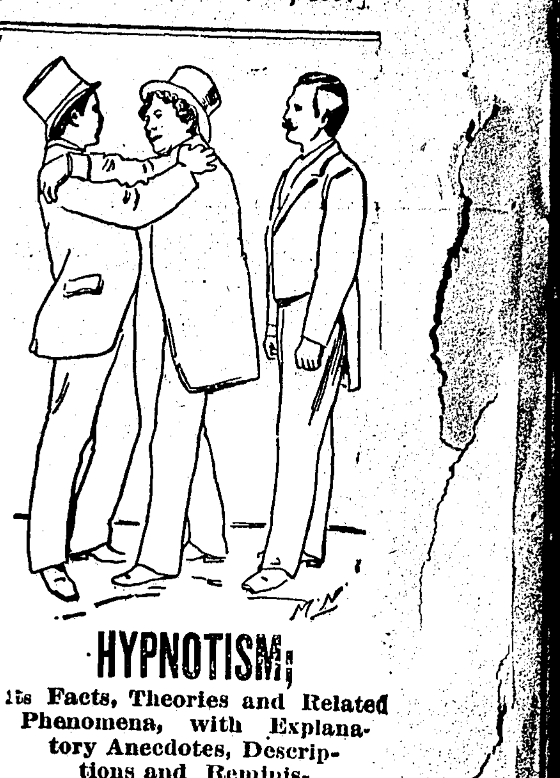
"Growing old is only a delusion of the senses; the inmost soul, a divine entity, a potentialized portion of God, cannot grow old. Eternal youth is its birthright.

"Occasionally I have neglected the house that I inhabit, for the purpose of repairing the houses of others. Both duty and the law of self-sacrifice required it. There's no loss, however; "Whosoever loseth his life for my sake"—that is, for the sake of truth and human good—said Jesus, "shall find it"—find youth eternal!"

BEREAVED MOURNERS.

Mr. Thurston now contends that bereaved mourners are in a state of infectious spiritual ill-health, and likens their condition to that of a person suffering, say, from influenza. I admit that a sufferer from influenza ought not to mix unnecessarily amongst his fellow beings, because he would almost certainly infect them with the disease, and not be relieved thereof himself. With a bereaved mourner the case is quite different. By mingling with his fellows he would be likely to be cheered, and they in no wise affected unless to sympathy and tenderness—a condition to be preferred to the light gaiety which often accompanies a selfish and callous heart.

Dr. Willis Edwards writes: "On the evening of Saturday, January 23, a unique entertainment will be given at the residence of Dr. Willis Edwards, 162 Dearborn avenue. Five prominent mediums have offered their services, giving different phases of mediumship. Mrs. Nash, the noted palmist, will read hands, and every one attending shall have a reading, either through clairvoyancy, palmistry, psychology, slate-writing or phrenology. Music, vocal and instrumental. Refreshments served. Tickets 50 cents."



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QUESTIONS AND ANSWERS.

This department is under the management of the distinguished author, speaker and medium,

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

"Student," London, Eng.: Q. What are your terms for a course of lessons in spiritual science?

A. All that has been given to me on the subject is recorded in the books I have published, and the entire list is not expensive. The questions and answers in The Progressive Thinker have been lessons in spiritual science, as I have interpreted it, or has been given to me. It is free for all, and those who desire to learn more of the great problems presented by Spiritualism, have only to put their questions into form. The treatment may not be the best, and errors may occur, but the answers will be all that my own experience and inspiration can give. I have no private lessons, no patented mysteries, for Spiritualism pure and simple admits of none. What I have is free to others as it has been to me, and as this department has my best, I have nothing better to impart.

One Interested: Q. President Barrett in a late letter calls on all good Spiritualists to contribute toward a fund to prosecute the railroads in a test case, and compel them to grant half-fare passes to spiritual lecturers as well as ministers. Suppose the N. S. A. gets five or ten thousand dollars, how will it proceed to force the railroads to give passes to lecturers or withhold them from ministers?

A. There have been many knotty questions thrown into this department within the last year, but I confess that the above is one of the most perplexing. As the railroads grant passes as a favor, and there is not a vestige of law compelling them to do so, how, though backed by thousands or tens of thousands of dollars, the N. S. A. is to even start legal proceedings, I confess beyond my powers of explanation. The Hon. A. B. Richmond is a shrewd lawyer and may find a vulnerable point. Perhaps it would be well to refer the matter to President Barrett, and have him make clear how he will proceed to compel the Pennsylvania or the Lake Shore to pass spiritual lecturers over their respective lines, if they decided not to do so, or prevent them from carrying the preachers.

Mahatma, Boston, Mass.: Q. By going further into the higher degrees, is there any truth to be learned from the "masters," or the practitioners of various names, which cannot be otherwise gained, and which are superior to what Spiritualism offers?

A. The so-called "occult" knowledge of the East, of Hindoo priests, and Thibetan "masters" is in mildest phrase the twaddle of ignorant pretension, and the veriest rubbish. That there are devotees who have power to call on spiritual beings, to run here and there to their bidding, or that there are methods by which the initiate can gain such control, are unworthy even of the honor of contradiction. Of late there has been a disposition to accept the mysticism of the East, and to see in its arrogant claims and incomprehensible doctrines a mine of wisdom. It is overlooked that a belief or doctrine may be estimated in value not in direct, but inverse ratio to its age. The older any opinion or statement, the greater the probability that it is valueless. If travelers are to be believed, nowhere is there such wretched ignorance, uncleanliness, superstition and duplicity as among the priests of the vaunted monasteries of the Himalayas, and the miracle-workers of India are simply fakirs, who show the feats of legerdemain with Herrmann and Kellar. I well know that these statements will bring severe criticism, and the proof will be called for. In reply, the affirmative evidence must first appear and I ask for the evidence, beyond personal assertion, of the coming of a "master," a "mahatma," a "chela," the "astral" of the existence of the "brotherhood," of one and all the claims set up by the occultists and theosophists.

I am profoundly thankful that Spiritualism has no "divine order," or "seven degrees of mystery." I am profoundly thankful that it has not been confined within the narrow boundaries of a creed, even though that creed had been written by the angels.

I am thankful that no man or clique have controlled its career. No organization has been found commensurate to restrain and embody it—every attempt has been that of children playing at curbing the course of a river. It came without a leader, it grew apace without an organized effort, and permeated everywhere, because it struck the tenderest chords of the human heart and appealed to the hopes and aspirations of all.

It has no mysteries, no high priesthood, no holy of holies where only initiates can tread. Its "mahatmas" and "masters" and "astrals" are our own dear loved ones, ready to give us the full measure of their assistance our welfare requires.

The cultivation of our spiritual faculties, which turn toward them and make their approach and communication possible, is of more moment than all the obsolete "wisdom" of the East, and initiation into "occult" degrees.

There is one science and philosophy of life here and hereafter, that comes free to all as the sunlight, and scorns the limitations of creed, set forms of belief, and the organic efforts of self-constituted leaders. It founds no lodge, and its believers are not identified by grip or sign. Its holy temple is the wide world, its brothers are mankind, its effort is to escape from the mysteries of ignorance to the light of truth, its leaders are the independent workers innumerable, who labor in diverse ways, and the angel host.

Catholic spirits work through the Catholic channels; Presbyterian spirits return to Presbyterian friends; Methodist spirits inspire Methodist orators, and thus every church and society, and the drift of all is to receive the spiritual baptism in the measure of receptivity, growing more and more.

We should as Spiritualists, receiving more fully with deeper comprehension, rejoice with great joy, that we have not built a dam to restrain the flood, that we cannot build walls to confine it, or make a creed that will express it, or set up an organization to direct it, or inaugurate a propaganda for its extension.

Mental Student, Santa Fe: Q. If the mind depends on the brain, there should be an exact relation between them; that is, the size of the brain should show the intellectual development. Is this true?

A. It is too broad a claim that such relations between the size of the brain and mental endowment must exist. The texture, activity, circulation of the blood, and general healthfulness, have a most important influence, even more than size. The manifestations of mind are not in proportion to the size of the brain. The greater part of the brain, especially in animals, is devoted to supplying the necessary nervous currents to the organs of the body, and only that small part which forms the coronal arch is apportioned to purely mental manifestations.

Thus a whale had a brain weighing 236 ounces, or almost six times as large as the French statesman, Gambetta, whose brain weighed 40 ounces. Jumbo, Barnum's elephant, had a brain of 232 ounces. Compared with the size of its body, the brain of the whale is small; the elephant, having a body not to be compared with the whale in size, has a brain almost as large.

Although a large share of the vital functions receive their nervous force from the ganglia of the spinal cord, and go on when the connection with the brain is severed, yet all receive some assistance from the cephalic ganglia, and some are quite dependent thereon. The character of this nervous force and its functions in the process of digestion, secretion and assimilation, we may be unable to explain, but we know it must be present; that if the nerve leading to the liver is severed, there will be no secretion of bile; if the capillary extension of a nerve leading to a cell be cut off, there will be no growth. The power and strength of the body lies not in its muscles, but in its nerves. Hence the necessity of a central power-house, and relay batteries, as furnished by the brain and the spinal ganglia. As far as this is concerned, it is furnished by the base of the brain, and hence it is not so much how large the brain is as to mental manifestation, as to where it is. Is it in the spinal cord, as in the reptilians; the base of the skull, or at the top of the head?

The size of the brain in man is evidence of the above statement. The largest brains observed, may be those of great intelligence, or the reverse.

Thus the brain of an ignorant laborer weighed 78 ounces, an Indian squaw's 73 ounces, an imbecile's 70 ounces.

The average weight in ounces

From 105 English and Scotch	50.3
From 18 Germans	49.1
From 40 Germans	48.7
From 50 Austrians	47.3
From 28 Frenchmen	47.0
From 8 African negroes	45.0
From 7 African negroes	43.6

Superior intelligence is usually united with a relatively large brain, but this is not an absolute rule, as the following table will show:

Cuvier, naturalist	64.5
Abercrombie, general	63.0
Rulloff, murderer	59.5
Butler, lawyer and soldier	57.5
Spurzheim, phrenologist	55.6
Webster, statesman	53.5
Lord Campbell, jurist and author	53.5
Dr. Chalmers, divine	53.0
Dante, poet	46.0
Tiedermann, anatomist	44.0
Gall	42.0
Bishop, mind-reader	40.0
Groat, German historian	39.0

A small engine, with plenty of steam, and high pressure, will do more work than a large engine with half-supply of steam, and in a similar manner a small brain well supplied with healthy blood, has an activity unknown to a large brain, ill supplied.

A few ounces at most marks the difference between the brain of Daniel Webster and an imbecile, yet the measurement from the cavity of the ear to the top of the head would show twice the height in Webster's brain. His brain was at the summit, while the imbecile's was at the base, and simply a spinal center of physical force.

Again, the small brain of Tiedermann, or Grote, was incomparably larger in the coronal region than the largest average brain of the laborers given in the above table. Hence it is not how large the brain is, so much as where its substance is located, and the activity of temperament which supports it.

AN EXCELLENT SUGGESTION.

The following is taken from the Fort Wayne, Medical Journal:

Would not the present be an auspicious time to appeal to the incoming administration in behalf of the medical profession of America? Like the immortal and lamented Abraham Lincoln, I believe His Excellency, our President-elect, will receive suggestions from the humblest of his subjects, whether or not he may consider them worthy of being acted upon.

Be it said to the everlasting credit of the countries of Europe, and in humiliating contradistinction from that of boastful America, they have ever fostered and encouraged, regardless of national expense, original scientific research, which fact in a great measure explains the reason why after one hundred and twenty years of American independence, Europe still continues to furnish the world with the greatest men of science, and therefore the greatest scientific discoveries.

All over this beloved land of ours may be found in embryo, poverty-stricken scientists, who with the same substantial governmental encouragement accorded to European students, would render the American constellation of worthies in the field of science as brilliant as that of any other country on God's footstool.

I would therefore suggest that a governmental laboratory be established for original scientific research along the line of discovery of remedies for diseases now considered incurable, as well as along the lines of all scientific inquiry, and that a corps of the very ablest American scientists without regard to their politics, religion or professions be appointed for life.

I see no reason why the legal profession should be favored with governmental patronage to the almost absolute exclusion of the medical and theological professions. There are doctors and preachers whose judgment in the councils of our nation would carry as much weight and command as much attention as that of any equal number of lawyers, who have hitherto seemed to exclusively occupy the field.

There is no profession that has done so much for suffering humanity and received so little remuneration as the medical, and it seems to me that the time has come when it should be accorded some substantial recognition from the government both State and National.

The fact that I would not accept and do not consider myself competent to fill a place in that corps of scientists I have suggested, will relieve me of the imputation of entertaining any selfish or personal motive in making the suggestion.

We are but parts of one stupendous whole, I am but an integral part of the medical profession. Whose body the profession is, and science the soul.

It is our duty, however, to ascertain as a profession what its political rights are and then to take a decided stand in their defense. H. V. SWERINGEN.

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MORAL PHILOSOPHY.

The Kind That Is Inculcated by Spiritualism.

A Letter Addressed to J. W. Dennis, of Buffalo, N. Y.

My Dear Mr. Dennis:—On opening my well-named Progressive Thinker, of the 12th of December last, I was led, probably by the natural instinct that like likes like, to hit upon your communication of the same tone as that which characterized a few others in a former number of the same paper, pointing out the impending danger to the cause of Spiritualism, arising from an increasing class of Spiritualists who wish to churchify that great distinguishing movement of this age. It reminds me of the Old Testament story (in the Book of Numbers, xi:4,) of the Hebrews, who, after Moses had delivered them from the bondage of Egypt, had actually crossed the Red Sea, and begun the long march through the wilderness, on their way to the promised land, grew tired of the heavenly food on which they lived, and longed to go back to Egypt.

They wept sore, and said: "Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic. But now our soul is dried away; there is nothing at all besides this manna before our eyes."

Ever since I made your acquaintance at Cassadaga, many years ago, I have been watching your career as a Spiritualist, and find that the judgment I formed of your character then was correct. There is nothing of the hermaphrodite about you; that is to say, you do not wish to combine two opposite attributes in your character; for you know too well that if a person undertakes to do so, it will be like mixing an acid with an alkali, in chemistry—there will be a momentary fizz, and then the mixture becomes a neutral.

If the usefulness of Spiritualism in the world is only to assure all men of a future state of existence, it does not pay to keep up the expensive business of printing presses, seances, lectures and camp-meetings to convince them of that simple fact, any more than it would pay to use such expensive means to convince them that they are all going to die and be forgotten; for if we are naturally immortal we will live after death, whether we believe it or not. A proposition once demonstrated to an intelligent mind to be true, cannot be made more true by additional proof, and therefore, I think the main office of seances is to give an opportunity to skeptics to investigate and satisfy their minds as they would on any other question in nature. If they become convinced of the fact that this life is only a stepping-stone to another, the next thing to do is to utilize the fact by drawing legitimate inferences from it and making it the source of well-being to the world instead of a mere curious speculation.

I hold, after much observation and study, that Spiritualism is not a form of any system, either of Pagan religion or of any of the 143 different and conflicting sects of the Christian religion, now existing in this country; but a profound system of natural moral philosophy, based upon the fact that it is as natural to live after death as it was to live before birth. The word "morals" is a neuter noun, and means the manners, habits, customs, which, at any time, prevail among mankind, and may be either good or bad. And by moral philosophy I mean that natural, and therefore certain form of truth which, when practically applied, makes association with our fellow-beings both pleasant and profitable. A philosopher, moreover, is a man who wishes to know as much as possible about his relations to the rest of the universe, besides the little speck of earth on which he lives; and in this department of inquiry speculation is allowable. In this respect he is different from the scientist whose office is that of an interpreter of as much of nature as is revealed to our vision by the telescope and microscope, as well as to our unassisted senses. Let me offer here only the bare skeleton of an argument to show that Spiritualism, as a system of moral philosophy, is superior to all others in its reforming, and especially, its preventing influence upon the lives of men.

Nearly all the vices and crimes that people commit against themselves and others are done in secret. Both the sexes behave better in the presence of each other, than when alone, because they act under the reciprocal restraint of personal observation. Notice the contrast, on the score of decency and good morals between the students of those medieval, monkish institutions called colleges on the one hand, and on the other those institutions of our advancing civilization where, as in the primal institution called the family, the sexes mingle in natural fellowship, and are educated together. They see each other as students, in undress uniform. They come there solely to obtain an education to fit themselves to grapple with and do their part in the stubborn realities of human life, and not as a fashionable watering-place, to give and receive personal attention, and to make love. Hence, it is said that, the marriages afterwards formed by the students of these family colleges, being based upon long and real acquaintance, as mere students, turn out exceptionally happy.

If any additional facts were needed to prove that it is best for the sexes to live as much together in the open as possible, we find them in the history of monasticism, where religion has done its best for long ages to improve upon nature, by separating the sexes into monkeries and nunneries, thus illustrating what they regard as the heavenly grace of chastity, and proving that celibacy is a holier institution than matrimony. But history, as written by church authors themselves, declares that, as a general rule, instead of producing models of chaste lives, these institutions were sinks of iniquity. Holy fathers without wives, and holy mothers without husbands, were the result.

Now, the moral philosophy which Spiritualism teaches, and which, when understood and believed in, is so influential in the formation of a character that will make its owner happy and useful in the world, derives a large part of its force from the fact that a man is never alone and out of sight of observers, but is constantly under the affectionate surveillance of departed friends, who feel an interest in his welfare.

Let me illustrate this by a parable. A young man, carefully brought up, has been intrusted, as a calling, with the responsibility of managing the funds of widows and orphans, in what is called a savings institution. His salary is ample enough to maintain him self and family comfortably if they practice one-fifth of the economy which the poor depositors did, who for years had been laying up their savings for the time of old age and its infirmities. But our young man has a fashionable wife and daughters, who know nothing about his business, nor any business, and who, if they ever knew, have entirely forgotten how many cents there are in a dollar. Parties, theatres, operas, etc., are indulgences which a man of wealth can allow his family to enjoy, if they like; but a man on a certain but limited salary, if he value peace of mind and conscience, must do without. But our young man is in the "swim," and when call after call is made by his family, to defray the expense of entertainments to preserve their caste in the circle they mingle with, he is too proud, like many other Americans, to say: "I can't afford it;" and before he knows what he is about, he has made a compromise with his conscience and "borrowed" so much of the widows' and orphans' money to keep up this artificial mode of life, that the inevitable consequences stare him in the face.

Women who are devotees to fashion, especially if they know their pecuniary circumstances to be a little straitened, are exposed to the deadly influence of envy, and become utterly unscrupulous in their demands for money, so that, when our cashier sees the jaws of destruction open to receive him, he is afraid to reveal his circumstances to his own wife, lest she should reveal to him that her love was only that of the hired kind. But he can yet be saved. For when a man gets into trouble, and all the world forsakes him, and he does not know whether he can trust his own wife as an adviser, his thoughts, in their wild wanderings, light upon his mother. That recollection sobers his judgment and steadies his purpose. He calls a family council, reveals to his wife and daughters his terrible condition of liability to ruin. The use of his reasoning faculties comes back to him, and he shows that by practicing a self-denying economy, and appropriating one-third of his salary towards refunding the money he only meant to "borrow," in a year or two he could get his hand out of the lion's mouth. The love his wife bears to him proves to be worthy of the name, and she and her daughters cheerfully consent to the arrangement he proposes, and they all learn by a tough but happy experience, that the secret of human happiness consists in always keeping on the sunny side of conscience and self-respect.

Now, had this young man, instead of believing that his mother had long since died and gone into complete extinction and forgetfulness, believed that she still lived and felt as much interest in his manhood as she did in his childhood—had he understood that there was a natural law, by observing which he could bring about a mutual recognition and a close communion, could he, when, in the privacy of his office, the temptation to transgress met him, have taken the first step towards experiencing the meaning of that most fearful word in English language—remorse—that biting and gnawing of conscience for a sin committed?

I like the idea which, I think, the new philosophy teaches, that every person has two selfs—his own, acting self, whose province it is to do things; and his alter ego, or other self, whose sole function in the microcosm of the body is to sit as an equity judge on the actions of his primary. A man who is somewhat acquainted with himself, and observes the operations of his own mind, often detects himself in the indulgence of thoughts and feelings which are wrong and full of tendency to evil consequences. But his individuality of character is not so intense that he cannot stop and think, else he must be adjudged to be insane. Under the influence of a strong temptation, he is contemplating the commission of a criminal act.

It seems to be true of the mental economy, that it is not the strongest motive in existence which always carries the day, but the strongest motive present, which takes advantage of his weakness. There are always in existence infinitely stronger motives to well-doing than to evil-doing; and what a man in such a case owes to himself as a conscious and responsible free agent, is, to pause and allow his alter ego to summon into his presence a different class of motives, upon which, one after another, he expatiates until, all combined, they rush into the empty scale of the balance and make the other kick the beam. The actor feels that he is perfectly free, and therefore accountable; while, as a metaphysician, he knows that his purpose has been changed by the presentation of stronger motives.

This is the way, it seems to me, the new moral philosophy works, in its influence on men when they are tempted to do wrong. I admit that the process presents the insolvable enigma how a consciously free agent can, in all his doings, act under the influence of the strongest motive, and yet be free; but, it is nevertheless true. While the scientists show that it is the environment which governs all men and other animals, a man can change it when he finds it damaging to his interests, and place himself in better circumstances. In like manner he can pause when tempted to wrong-doing, and listen to the judge, whose office it is to call in all the evidence in the case before he takes final action.

The most powerful safeguard, however, against secret concoctings of evil, and the wreck of human happiness they make, when allowed to develop into realization, is the fact that the new philosophy acts as a searchlight and reveals to the world all the secret hellholes to which bad men resort in planning and carrying on their crimes and other rascalities. It does this by teaching that the world is a stage upon which, in the drama of life, every one is an actor, performing his allotted part before an audience of interested observers and critics. The play, in all its acts and scenes, is written down with as much circumstantiality as Macbeth, or Hamlet; and now goes by the name of "Evolution;" which means that all the events of time, both great and small, including all the deeds of individual men, form an iron chain, whose links sustain to each other the relation of cause and effect; so that, if we had an instrument by which we could foresee the events of the next thousand years, as a perfect history would enable us to aftersee the past thousand, we would have a panorama representing the future to be as certain in its details as is the past.

The audience I speak of, if we can trust our senses, and confide in human testimony at all, is composed of those who, after performing their parts as actors, have graduated into the class of spectators. They were born on this planet, acted their parts in the drama of its affairs, and although they have passed into the world of spirits, still take an interest in the cause of progress, as part of a general scheme. The witnesses of this drama of life constitute a great assemblage. Still, every one preserves his individuality, and stands related to some family where his existence began. And who, of all the vast crowd now beholding the progress of the drama as it develops, is so likely to single out a son among the actors, as his own mother? And if he, from the stage, sees his mother in the crowd of observers, could anything so stimulate him with the ambition to perform his part well, as that fact?

I fancy I see the curled lip and smile of contempt on the countenance of an objector, who regards this as mere speculation. But what friend or any other person on earth is so much to a man as his mother? He is the offspring of her body and soul! There is much vapid nonsense uttered by the poets and novelists about the love that results in marriage, but in the majority of cases among human beings it is on the same level of character as that which nature has implanted in the whole animal kingdom, to propagate their kind. It is a blind instinct, and as soon as it answers its purpose, disappears from the scene. On this account, as we see exhibited in a thousand cases, the love which wives bear to their husbands turns into bitter hatred and calls for divorce. But a mother's love is not like conjugal love at all. It never ends, and it never changes its character, but is absolutely pure and unselfish.

There is a class of highly-cultivated, nominal Christians who are so charmed with the mother idea, that they join it with the paternal attribute in the character of the God they worship. I think our Saxon ancestors had this idea, too; for, the etymology of "mother" is matter, and matter is substance, or stuff, out of which nature in all its infinite forms makes everything that exists in the universe. Therefore, if a man really believes, on evidence, that his departed mother still lives and feels as much interested in his welfare as ever, and can see clearly through the veil which his vision cannot penetrate, he not only enjoys the great happiness of communion, but is under a stronger influence for good, than any religion, with its future heaven and hell, can offer.

It is very noteworthy that all the motives used by the new philosophy to promote correct living in the world are natural and honorable ones, just as praise in a parent or teacher, in contradistinction to flattery or censure, is an incentive to well-doing, either in behavior or study. They appeal to a sense of duty and the sentiment of self-respect, and are thus true to themselves and therefore cannot be false to any man. The idea of a departed mother's presence and her rebukeful love, if it were needed, could only arouse in her son a sense of shame, which is a very distant approximation to the craven feeling of fear. The religious motive, on the contrary, is always a base one. It appeals to the most ignoble weakness in the human character—its cowardice. On account of its importance, let me expatiate a little.

When a Christian court of justice wants to get the truth out of a witness, in an important case, it puts him on his oath; and before administering it, inquires if he believes in a future state of rewards and punishments. That is, a heaven of unspeakable happiness at the end of the world for those who tell the truth; and a hell of fire and brimstone for those who lie. If he says de does, he takes the oath; if he does not, he is banished from the court as an unreliable witness. But when the British House of Lords sit as a court of justice, in the trial of a peer, they still show so much of the old chivalry of their order, that they never take an oath. They testify on their honor, as giving the strongest possible guarantee to the accused and the public, that they will be impartial in their judgments. It is this manly sense of honor, in all the relations of life, which glorifies its possessor. When the Roman patriots, driven to desperation by the towering ambition of a despot, determined to rid the country of his presence, assembled at the house of Brutus to mature their plans, Cassius proposed that they should swear their resolution. But the noble Brutus replied:

"No, not on oath.
Swear priests, and cowards, and men treacherous,
Old, feeble carrions, and such suffering souls
That welcome wrongs; unto bad causes swear
Such creatures as men doubt; but do not stain
The even virtue of our enterprise,
Nor the insuppressive mettle of our spirits,
To think, either our cause, or our performance,
Did need an oath; when every drop of blood
That every Roman bears, and nobly bears,
Is guilty of a severest bastardy,
If he do break the smallest particle
Of any promise that hath passed from him."

It is a singular fact, and very instructive, that the doctrine of a personal, omniscient and omnipresent God, as held by the Jewish and Christian churches, had no general effect in making the morals of the people who believe them, good. The reason is, that these notions are dogmas, that is, mere assertions, made on assumed human authority.

When we look narrowly into the human mind and notice the process of thinking, we perceive that in the exercise of judging there is a great difference between believing and knowing. The world, for a thousand years, without the exception of a single man, sincerely believed as true, what every person now knows to be false, that the earth is flat, and the center of the solar system. So we find many who believe a certain religious dogma, as for instance, the cardinal doctrine of eternal punishment, as the doom of millions of the human family; and would fight till they died for it, as the key-stone of the arch of their theological system. But the Spanish Inquisitors belonged to the only class of men who really believed in that fundamental doctrine, for they acted as if they believed it. When they burned heretics, it was not to gratify personal hate against them, but because they were leading hundreds of others astray from the church, as the ark of salvation, into eternal ruin. Our penitentiaries have within their walls, as convicted criminals, large numbers of Christians who have professed all along that they acted constantly under the eye of the omniscient and omnipresent God. But it was all a delusion. There is no such being in existence as a personal God, who spends his time in watching the accursed race of human beings who live and act on this planet.

Now, Brother Dennis, if you were brought up as I was, to be familiar with the Bible, I know what you will be thinking of at the moment you read these lines. You will ask what I make of the first verse of the 12th chapter of Paul's Epistle to the Hebrews, where he speaks of the "great cloud of witnesses," whom he represents as looking down from heaven upon and encouraging the Christian soldier who is fighting the good fight of faith. Well, I believe in the cloud, but not in the witnesses; for they were all Old Testament saints, named in the preceding chapter, beginning with Abel, and coming down to the prophet Samuel. If you turn to the Old Testament Scriptures and read the details in the history of such—as written, remember by the pen of inspiration—you will see that, according to our present standard of morals, the most of them, although the apostle holds them up to the Christian church as models of holiness to copy after, would be sent to the penitentiary for their crimes.

A large proportion of the acts of mankind are private, and it would be justly considered an offense to perform them in the public view. But privacy is a very different thing from secrecy, which implies, even in the affairs of state, a certain amount of trickery, called diplomacy. It is for the best interest of society that there should be no secrets, no cabelling, in affairs in which all are equally interested. Except for the purposes of rest and sleep, all men, but human beasts and birds of prey, hate darkness, because they are then most exposed to harm, and rejoice in the coming of day. Therefore it is good policy to let Truth and Justice, as the ministers of good, go hand in hand, and bring out the deeds of men into the open, and before all Israel and the sun! This service is rendered by the new moral philosophy. It places responsibility where it belongs by making every man the keeper of his brother, thus ultimately making civil government the servant instead of the ruler of men.

Perhaps you think I may attach more than is due to the influence for good of the mothers of the race. But I guard my language. When I speak of the almost omnipotent power for good which a mother can exert upon a son, I mean a woman who not only feels, but is intelligent enough to understand the relations she sustains to her offspring. The terrible condition of human suffering and degradation in the world proves that; thousands of sons and daughters give evidence that they had no mothers. Like Topsy, they "just growed." They resemble ships on a stormy ocean, that have lost compass and rudder. They have no distinct purpose in life at all, but are driven about by every wind that blows, till they finally strike upon the rocks and go to the bottom.

Oh! Brother Dennis, let the Spiritualists study and understand their true vocation in the world! Let them be actuated by the noble ambition to become moral philosophers and progressive thinkers, and not backslide and degenerate into a religious sect of Egyptian garlic eaters, to be known, wherever they go, by the unpleasant odor of their breath, and the tattered dress they wear, made up of the offcast deeds of a church, now fast passing into its dotage. Fare thee well, John. SENEX.

SUPERNATURAL VISITOR SAVES A WOMAN.

The following remarkable occurrence, an absolute fact, is related by a lady visiting friends in Hartford, as it was told her by her cousin in Meerat, northwestern India. It took place in the house of the sister of the narrator. Of its absolute accuracy there can be no question. The two sisters in India are connected with families of repute and with officers in the British army in India. We give the story as the lady here related it. She is a devout member of the Episcopal church, and is incapable of misrepresenting in the slightest particular.

Her cousin, in whose house the occurrence took place, was seated at a lighted table engaged in reading, when, thinking it about time to retire, and happening to lift her eyes from the book, she was astonished to see seated in a chair before her, and between herself and the door to the bathroom, a man, a stranger to her, who calmly regarded her. It was too great a surprise for her to speak and demand who was thus intruding unbidden upon her privacy, and what was wanted. She remained for a moment in silent astonishment.

Then it gradually dawned upon her that the figure was probably not that of a person of real flesh and blood, but a visitor from the unseen world of life. She remembered having once, as a child, seen a similar figure, under circumstances which seemed to preclude the idea that it was any person still in the body, and in later years, in revolving those circumstances, she had remembered how the apparition had after a little while faded away into invisibility. Concluding that this new visitor also was not a person of flesh and blood, she sat silently gazing at the silent object, while the intruder, whoever or whatever he was, sat also in silence, steadily regarding her. Just how long this state of things lasted the lady did not accurately know, but it was probably not very long when the mysterious stranger began to vanish into a thinner and thinner personal presence, until in a moment or two he had vanished quite away.

It was the lady's hour for her evening bath, but she thought she would first let out her two pet dogs from their confinement in another room. They came barking furiously and running directly toward the bathroom. There, through the open door, the lady was horrified to see on the floor a monstrous cobra—the snake whose bite is certain and speedy death. Springing forward to save her dogs, she quickly shut the door, but not so instantaneously as to prevent her seeing the reptile turning and escaping down through a hole in the floor where the drain pipes of bathtub and washbowl went, a hole which had been carelessly left larger than was necessary.

If she had gone directly to the bathroom, as she would have done but for the intervention of her mysterious visitant, her life would undoubtedly have been sacrificed in the act.—Hartford (Conn.) Times.

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A Sermonette for the New Year.

"Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed."—Ila.

What more fitting time than now, the beginning of the new year, for us all to enquire what our lives are—their aims and objects, and what to live is, and what we as individuals are living for. We are so apt to judge of each other's lives, that we lose sight of what our own should be, and what real life is.

Let us review and see what has been our record for the past year. Our influence for good and evil has gone from us, out upon the sea of life, growing each day, reaching even unto the eternal shore, never more to be recalled; and if for evil—the thought to us is more than we can express—we wish not to dwell upon it. If for good, we shall daily reap the reward that comes to each soul from living not unto ourselves, but for the highest good of all. Let life indeed be to us real and earnest, let the aim and object of our lives be worthy of us; boldly assuming its duties and responsibilities, and nobly performing them—not those alone pertaining to our physical needs, but our inward soul-life.

Our spiritual growth—what of it? In order to know how to live, we must first study into the principles of life and its forces, and the relation we as individuals bear to them. Let us search into the mysterious science of life, and solve it as far as it pertains to ourselves, saying unto our soul: Know thyself. It is our right, let us claim it. We stand to-day the ultimate of all Nature's creative forces—the highest of all her works; and it is through us that this great work of creative life must be carried on.

The poet said:

"Look nature through, 'tis revolution, all;
All change; no death; day follows night; and night
The dying day; stars rise, and set, and rise;
Earth takes th' example.
Nature revolves, but man advances; both eternal.
The world of matter, with its various forms,
All dies into new life. Life born from death
Rolls the vast mass, and shall forever roll,
No single atom, once in being, lost."

Can we realize this truth and live in accordance with this divine law permeating all? Oh, the magnitude of this thought, and why do we, in our perversity and ignorance, ignore it, failing to understand, and even when we have glimpses of the truth, we wait for others to proclaim and prepare the way, that we may steer our bark, noiselessly following in the wake of those who have fought the battle of life and truth for us. Shame on us that we thus leave to others what we must do for ourselves. Begin now to review our lives and see ourselves as we are—part of the universal whole.

And the aim and object of our life here should be to carry on through our individuality this great work of perfected humanity, realizing our magnetic relation to this creative force, and how to sustain it—recognizing in each grain of sand, the pebbles on the seashore, the drop of water, the crawling worm, and thus through all grades of animate and inanimate life, this hidden, mysterious life-principle, pervading all, culminating in us, and through the same law continuing its creative power to the spirit realm, and onward, upward still.

When we contemplate this fact, and know of a truth that we are here upon earth to carry on still higher this work of creation, is it not meet we should lay aside all selfishness and ignorance, and aim to know how to live, and what life is? Realizing its importance, and having for our object the highest attainment possible to mortals, thus giving birth to an immortal, prepared to carry on still higher the design of nature's God from the beginning.

Let us as individuals keep pace with the march of progression; keep not in the background, but ever in the front, with our armor on, learning as we go the language of life as expressed in every flower and blossom upon our pathway. Sisters, let this year mark an era in our lives. Courage, ye fainting ones, borne down by your heavy burdens; the day of deliverance is near; the key of knowledge that comes to you now shall unlock your prison doors, and you shall stand forth in all the grandeur of individualized womanhood, prepared to know life as it is and to carry on in your own souls the work of life that connects you with the central forces of life in the eternal realm, and ever onward. Let us know ourselves, and our relation to this life-principle governing all; 'tis our right. Let us claim, and aim to attain.

"Life only from within proceeds,
Evolving perfect whole."

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TESTING MEDIUMS.

An Honest Doubter's Defense.

To the Editor:—In your issue of December 26, I read an article entitled "Testing Mediums," by Maud Vaughn, in which she is pretty hard on doubters, and as I am a doubter I would like to make a few remarks in our defense.

In regard to skeptics offering $100 for a satisfactory test, she says: "If I were a materializing medium I would not take such an offer." Now I fail to see where there would be any more disrespect or dishonor in taking a prize of $100 or any other amount, of an honest doubter in one lump, than there is to take one dollar per head as they do at their regular seances.

If, as some seem to think, $100 is too insignificant a sum to accept, why don't they accept the standing offer of the New York Herald of $20,000 for a genuine materialization? There would be nothing disrespectful or dishonorable about that, and if they can really materialize the departed in one case, they ought to in the other; and it would not only materially reduce the number of doubters, but it would also reduce the number of frauds.

She further says: "I think we sometimes cater to the spirit of contrariness when we pay any attention to such offers." Now that is putting it pretty strong, for I don't think there is any person living that is a doubter from choice. There are none of us but have near and dear friends and relatives in the unknown world, and none who would not give liberally, and gladly, too, to be convinced that they still live and retain their individuality, and can return and commune with us while in this life.

All are not as fortunate as M. V. in obtaining satisfactory evidence of the reality of the existence and individuality of departed friends; so I think she ought to put it a little milder than to charge us doubters with being willfully contrary in not accepting something before we obtain the evidence necessary to conviction.

In conclusion she says: "There are so many people who are so anxious to believe that the dead will stay put, once they get them planted, that really it is love's labor lost to try to convince them to the contrary."

Now that is the unkindest cut of all, and if the charge had been made by a man instead of a lady, I would have no hesitation in saying that the charge is heartless, unjust and false, and utterly contrary to human nature.

The charge will doubtless touch a tender place in the heart of every reader, as it has in mine, for who is there of us who has not went through the heart-rending trial of burying near and dear friends, and where is there a human being so heartless that he would not rejoice to meet those loved ones again?

D. T. WILLITS.

PRACTICAL ILLUSTRATION.

A neat story is told of a Roman Catholic priest in Victoria, whose sermons are usually of a practical kind. On entering the pulpit one Sunday he took with him a walnut to illustrate the character of the various Christian churches. He told the people the shell was tasteless and valueless—that was the Wesleyan church. The skin was nauseous, disagreeable and worthless—that was the Presbyterian church. He then said he would show them the holy Roman Apostolic church. He cracked the nut for the kernel and—found it rotten! Then his reverence coughed violently and pronounced the benediction. —Exchange.

"Talleyrand's Letter to the Pope" will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts he states, and his keen, scathing review of Romish ideas and practices should be read by all. Sold at this office. Price 25 cents.

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QUESTIONS ANSWERED.

(Continued from page 4.)

the means of automatic writings, are to be believed, there is a place in the spirit-world so dark, so dismal, so filled with nameless horrors, for such as lead an evil life here, that one can give no other name to it than hell. The following are a few of the many communications I have received in regard to this horrible nether world:

"Where are you from?"
"Lost."
"What is the place like?"
"Madness everlasting."
"What do you do?"
"Drink, all the same as on earth."
"Who are you?"
"A man bewailing a most sad and lone-cursed life."

Does the above sound like a description of "the summer-land," that we hear about sometimes from Spiritualist orators? Here is another interview:

I remark: "You might as well own up what took you down." (The spirit had been personating a spirit of light, but by a test which never fails I had discovered his true status in the Spirit-world.)

"I was a selfish man, and did not care for others, and I liked to please myself. I used the men to make money, like men work them now. Little money they had; my purse was full. I had a cotton-mill. My profit was enormous, and I was a very rich man."

Again:
"What good does it do you to come to the board?"
"I like the light."
"Is it dark where you are?"
"Yes."
"What are the spirits like where you are?"
"Devils."
"What do they do to make devils of themselves?"
"Live like devils"
"What do they do?"
"They make noises and worry each other."

A spirit had reported himself from heaven, but I soon discovered his whereabouts. I asked:
"Why did you lie so?"
"For fun."
"What kind of a place are you in?"
"Dark and wicked."
"What does the board do for you?"
"O, what a question! It keeps a man awake and away from violence."
"What violence?"
"Wicked spirits in hell try to kill me."
"How do they try to kill you?"
"Shoot me."
"Can you be killed?"
"Yes."
"Do you come to life again?"
"Yes."

Is the above a description of heaven? These extracts from interviews with the Spirit-world are given for the benefit of those who believe that hell is abolished. But the point I wish to make is, that people should find these facts out by direct questioning of the Spirit-world, instead of taking many things for granted.

The writers for one of our Spiritualist papers are now in an earnest controversy whether there be animals in the Spirit-world. One leading light maintains that there cannot be, because animals have not moral natures. Another says we will be permitted our pets there; while others think other animals may be found in spirit-life, but are by no means certain. If I wanted to know whether there were horses and dogs in England, I would not reason about it, or engage in controversy on the subject with my neighbors; but would ask some man who had been in England; or, if I could find no such a man, I would write direct to the country and put my question. Why not ask the dwellers in the Spirit-world whether there be animals or no in that phase of life? They ought to know, if any one. I asked them long ago; have asked them many times, and have always received the same answer, with many particulars. What that answer is I will not say, for I want others to enter into the same investigation.

I tell you we do not realize the opportunities which this intercourse with the Spirit-world affords us. We should drop mundane affairs, and ask about spiritual ones. There is very much regarding the life to come that has an important bearing on this. Ask the condition of all kinds of spirits, good, bad and indifferent. Learn whether there is work there, or whether heaven is a perpetual Sabbath day. Inquire what they do, and ask in what way the law of progress works. Study up mediumship from the point of view of the higher Spirit-world; ask what phases of it are desirous and what ones to be avoided. Inquire what mediumship is, and how spirits can approach one class of human beings and not others. Try to learn the laws of spirit communication; how we can discriminate good spirits from evil ones; how to encourage the former to come to us, and prevent the latter. Investigate the laws of spirit approach, and find if it is possible to protect ourselves from dark spirits. My investigations are all on these lines; but there is so much to learn that I want the help of every intelligent Spiritualist.

The first half century of modern Spiritualism is nearly ended and how much do we really know of the life beyond? Let us, with the coming half century inaugurate a new line of investigation, so that when the century shall be rounded, we shall be richer in facts, and be able to dispense with our theories.

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MY DEAR MRS. DOBSON:—I herewith enclose $1.16 for another month's remedies for my sister Emma. I can't tell you how much good these medicines do her and how thankful and grateful we are for having applied for them. When she began taking this last medicine, she had considerable distress in the bowels and stomach, but after a week she was relieved and we are convinced if she had not the medicine she would have had a serious sick spell as liver, stomach and bowels were in a bad condition. Now everything seems in good order; still we feel as if more medicine will eventually cure all her ailments. We thank you sincerely for prompt reply, and wish you all the success you so well merit.

With affectionate regards, very truly,
REBECCA LEVY.
3331 Laclede ave., St. Louis Mo.

PASSED TO SPIRIT-LIFE.

Passed to spirit-life from her earth home in Washington, D. C., January 3, 1897, Mrs. Mary A. Babe, aged about seventy years. A true and faithful Spiritualist for many years, and one of the most loyal members of the First Association in Washington, has gone from our midst.

Her life was one of continual exemplification of the principles of the religion of Spiritualism, being replete with good deeds quietly wrought for the benefit of the needy ones around her. She never let one hand know the deeds the other performed for others' good. Quietly, without ostentatious display she lived her life. She had many devoted friends who loved her for her own true worth, who unite their testimonials of praise to the noble friend now gone from our midst. True to her religious principles to the last, she did not forget Spiritualism when leaving earth, taking care to leave a portion of her earthly goods for the diffusion of the light of her religion among men.

Funeral services were held on January 6, Mrs. A. M. Glading, Dr. Geo. A. Fuller and Mrs. C. L. V. Richmond officiating.

Her husband preceded her entrance into spirit-life about three years and welcomed her to her spirit-home on the day above mentioned.

A good woman, a veritable mother in Israel, has gone to her reward. Peace to her enfranchised spirit.

H. D. BARRETT.

Mr. Freeman Wentworth, of Knox, Me., passed to spirit-life December 29, 1896, aged 71 years, 4 months.

He was one of the pioneer speakers of Maine, and attracted inspiration of a high order—Hosea Ballou and others of ability aided in giving discourses that were replete with original and convincing thought.

Of late years his health has had much to do in preventing him from continuing his work as a speaker, but his faith sustained and comforted him in his illness. He had no fear of the change, but longed to go, and as quietly as to healthy slumber he passed from the form, and so plainly was the impress of the happy spirit left on the pallid face that it seemed a mute assurance that Spiritualism sustained and blessed in the change called death.

X.

Passed to spirit-life from her earth-home in Anoka, Minn., Mrs. Belle F. Johnson, beloved wife of Charles H. Johnson, and daughter of Mr. and Mrs. R. M. Lowell. Mrs. Johnson was a firm Spiritualist in her religious belief and ever lived up to its sublime teachings in her everyday life. In the city where she resided, she was an ever-present helper to those in need, a true friend, a wise counselor, and willing assistant in every good work. Her call to the higher life came suddenly, but she entered it without fear, knowing that death is but the gateway to life eternal.

She leaves two bright boys who will sadly miss her motherly influence, a loving sister in addition to her husband and parents, to mourn her seemingly untimely transition to spirit-life. She is with them in spirit, and her love will be a benison in their home, flooding every portion thereof with sunshine.

The writer has known her for sixteen years, during which time he has found her a true and tried friend and one ever ready to do right for right's own sake. Our sympathy goes out to those who mourn her physical loss, but we know that she will give them the richest of blessings and highest instructions from spirit-life. Spirit-sister Belle, we greet thee! All hail to thine enfranchised spirit, but not farewell

H. D. BARRETT.

WHAT WE WANT TO DO.

We desire to illuminate the minds of every Spiritualist. We will therefore send The Progressive Thinker to new subscribers for three months for fifteen cents, and hope by so doing to reach 1,000,000 of Spiritualists. For full particulars in reference to this remarkable offer read the communication headed "Fifteen Cents," on our fifth page.

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The First Spiritual Society of the South Side, New Masonic Temple, 3120 Forest avenue. Services at 2:30 and 7:30. Mrs. Ada Foye lectures and gives tests.

Beacon Light Church 617 North Clark street, near Burton Place. Services at 2:30 and 7:45 p. m., conducted by Mr. and Mrs. Geo. F. Perkins.

German Spiritualist Society, Gartelman's Hall, 13th street and Ashland avenue. Services at 3 and 8 p. m.

The Spiritual Endeavor Society meets at 1 South Hoyne avenue, 7:45 p. m. Mrs. Sarah E. Bromwell, pastor.

Spiritual Gospel Temple, Hygeia Hall, Washington boulevard and Paulina St. Services at 2:30 and 7:30 p. m.

Home Spiritualist Society, 11 Ada street, at 3 and 8 p. m.

The Church of the Spirit, Willis Edwards, pastor, meets at 620 North Clark street, at 3 and 8p. m. Lyceum at 2 p. m.

People's Home Association, Bricklayer's Hall, 93 South Peoria street. Services at 7:30 p. m.

South Side Christian Spiritual Society, Kenwood Hall, 4308 and 4310 Cottage Grove avenue. Conference meeting at 3 p. m. Lecture at 8 p. m.

The Spiritualists Church of the Students of Nature meets every Sunday evening at 7 p. m., at Monsen's Hall, 1052, Milwaukee avenue, corner Lincoln street. Mrs. M. Summers, pastor.

Spiritual Advancement Society, 684 West Madison street. Services at 7:45 p. m. Dr. Hasenclever will lecture and give spirit messages, assisted by other prominent mediums.

Brown's Hall, Forty-seventh and State streets. Services at 8 p. m. Lecture and tests by Dr. Harry Abbott of California.

Society of Spiritual Truth, 887 West Monroe street. Services at 8 p. m.

The First Society of Spiritual Unity will meet Sundays at 11 a. m., 3 and 7:30 p. m., in Washington Hall, 490 Washington boulevard, corner of Ogden avenue. Mrs. Mary C. Lyman, speaker.

South Side Christian Spiritualist Society, 4308 Cottage Grove avenue. Services at 3 and 7:30 p. m. Mrs. Lee Norie Claman, pastor.

The Progressive Spiritual Church, Lakeside Hall, southeast corner Indiana avenue and Thirty-first street, G. V. Cordingley, pastor. Services at 3 and 7:30 p. m. Harry W. Miller, soloist. Children's lyceum at 1:30; Bible class at 2:30.

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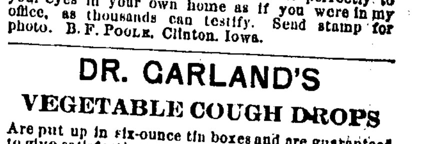
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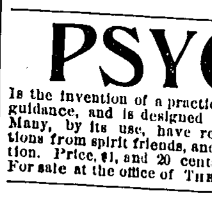
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PACIFIC COAST THOUGHT-FLASHES.

RE-EMBODIMENT AND THEOSOPHY IN THE LIGHT OF SPIRITUAL PHILOSOPHY—AN ADDRESS GIVEN BEFORE THE FIRST SPIRITUAL SOCIETY OF SAN DIEGO, CAL., BY ERNEST S. GREEN.

It will not be our purpose in this address to antagonize anyone's theory or belief; and certainly not our purpose to speak disparagingly of the work being done by Theosophy, as a body; but we shall endeavor to point out some of the danger-signals along the pathway of the spirit, both in Theosophy and Spiritualism. Therefore, whatever my be said will be in a spirit of kindness, and for the benefit and enlightenment of those who are willing to listen, as Lord Bacon advises us, "not to believe or contradict, but to weigh and consider." However, after duly weighing and considering all that shall have been said, we are perfectly willing that they should criticise, for criticism is the advance guard of the Army of Truth.

The word Theosophy comes from two Greek words: Theos, God, and sophos, wise, and literally means knowledge of things divine. But like Christian and mental science, divine healing, and other modern cults, it is an offshoot from modern Spiritualism.

Although Theosophy has a very elaborate creed, embracing many principles to which few could subscribe, it only requires those who unite with the society to subscribe to but one, and that is, "The Universal Brotherhood of Man;" its aim being to bring all mankind to understand that an injury to one person is an injury to the whole race. But Theosophy has no monopoly upon this truth, as it is also one of the basic principles of Spiritualism to teach the universality of the race, and to show its relation to, and the harmony with, both the spiritual and material in the universe—the Eternal Cosmos.

As a rule Theosophy is not antagonistic to Spiritualism, but there are decided exceptions. The late Wm. Q. Judge, who was the head of the Theosophical movement in America, for instance, never lost an opportunity to abuse Spiritualists, both on the platform and in his journal, which was the official organ of Theosophy in the United States. One incident will, we think, thoroughly illustrate the difference of opinion among Theosophists on this point.

A THEOSOPHICAL BIGOT.

Professor Abbott Clark, a prominent Theosophical lecturer, was giving a course of lectures before the Theosophical society of San Diego, and at one of the question meetings which he held, someone asked the question: "How does Theosophy prove Immortality?" Mr. Clark replied: "For absolute proof we are obliged to go to Spiritualism." Upon Mr. Clark making this admission, which we all know to be true, a lady arose in the audience and remarked: "I want it distinctly understood that Theosophy does not in any way affiliate with Spiritualism." This simply illustrated the broad mind of the teacher and the narrow mind of the pupil.

Unlike the lawyer, who states but one side of his client's case, we believe in doing justice to all, and giving credit where it is due; hence it will be permissible to briefly state some of the principles of Theosophy before entering upon the theme of re-embodiment.

REDEEMING FEATURES.

As a branch from the spiritual tree, Theosophy has profited by the bitter experience through which Spiritualism has passed and started right by becoming an organized body. Other points in its favor, (aside from those which are also fundamental principles of Spiritualism) is its endeavor to "promote the study of Aryan and other Eastern literatures, religions and sciences."

To men of science and letters the fact cannot be concealed that many of the prominent teachers of Spiritualism are inclined to be superficial—emotional rather than profound or logical. They trust too much to the "spirit" and ignore the "letter," forgetting the words of the poet-seer who said "God helps him who helps himself"—meaning, of course, that the spirit-world would aid a sensitive according to his own attainments. As "like attracts like," those who are uneducated naturally attract illiterate controls.

What Spiritualists need is just what was suggested by President Barrett of the National Association, in one of his lectures in San Diego, viz.: A psychic school well stocked with the classic literature of the world, particularly that bearing upon psychic science and spiritual philosophy.

But as there are many schools of Spiritualists, so there are of Theosophists, and with the latter, who represent the theories taught by W. J. Colville (who is also one of the leading workers in the ranks of Spiritualism), in his excellent book entitled "Studies in Theosophy," being a course of twenty-two lectures upon the subject, we perfectly agree, with the exception of his persistent defense of the theory of repeated re-incarnations as being necessary to the development of the human spirit.

DEVACHAN, THE FOOL'S HEAVEN

However, there are a class of Theosophists who believe in such Oriental myths as a sort of "fool's heaven," as it is rightly styled by Mr. Colville, which they are pleased to call Devachan, where the spirit is supposed to go upon leaving the body and loaf for two or three thousand years until its next re-embodiment.

NIRVANA—A MYTH.

Also the theory of "astral shells" floating around in the earth's atmosphere and influencing mediums is another absurdity which those who have thoroughly investigated psychic science, including all the principal phases of spiritual phenomena, will readily admit.

Again the idea that the spirit, when its many pilgrimages upon the earth and other planets are over, will go into a state called Nirvana, where it will be absorbed in the universal spirit and lose its identity, or to use the Brahmanical expression, "be absorbed in the bosom of Brahm," is another myth, according to the testimony of all the most ancient spirits that have ever communicated, and according to the testimony of all the greatest seers of earth.

THE "ASTRAL LIGHT."

Another Theosophical fallacy is that the "astral light," or Akasa—Theosophical vernacular for luminiferous ether—is a repository of all past, present and future events; that it is "The Book of the Recording Angel," and that it keeps a record of the deeds of each individual which he will have to meet in his future life.

We hold that the memory of each individual is his "recording angel," and that the misdeeds of this life will arise to the surface when the hour of repentance and the aspiration to "come up higher" confronts the spirit. This infallible memory is what is commonly called the "sub-conscious self," and that such an unconscious mentality exists as a part of every individual there can be no doubt. It is proven in many ways, but one example will suffice to illustrate. It is this: many persons who have been rescued from drowning and other sudden disasters which threatened to immediately terminate their mortal career, have testified to the fact that the whole of their past lives suddenly arose before them in a vivid panorama, including every deed, both good and bad.

This showed the subconscious self stimulated into action by fright. The Psychical Research Society of London has also proven the existence of the subconscious self by scientific experiments with sensitives.

MODERN VS. ANCIENT REVELATION.

Spiritualism has another advantage of Theosophy, in that it has so far progressed as to be independent of ancient writings for its revelations. Theosophists are constantly laboring to find hidden meanings in the numerous impossible myths and fables of the past.

A direct revelation from the Spirit-world means just what it says, and says what it means. There is no symbolism or mysticism about it, excepting in such cases as in the time when Dante wrote the "Divine Comedy." Dante was a great reformer, and as freedom of speech was limited, it became necessary for him to write his inspirations and revelations in allegory or similitudes, in order that he might criticise the despots of Italy, both in church and state—for church and state were one at the time—without directly violating the law; although his former expressions had already sent him into exile.

When we attempt to find some mysterious meaning to all that is in the Bible or any other ancient book, in order to make it harmonize with the natural law, science and philosophy, we are simply wasting our time. If the expression has no literal meaning, it has none at all.

When it is considered that every one of the sixty-six books in the Bible contains many self-contradictions and inconsistencies, it is quite plain that it is a compound of the inspired writings and teachings of the ages, filled with interpolations and revisions by potentates, aided by priestcraft, with a view to keeping the ignorant and superstitious masses in subjection and slavery; hence we repeat that it is a waste of time to endeavor to harmonize the myths of the past with the advance thought of to-day. None of the records of the New Testament were written until over a hundred years after the last of the Apostles—the witnesses—had passed from their earthly labors; hence the inaccuracy is obvious.

DR. BUCHANAN'S BOOK.

However, some ancient spirits purporting to be the Apostles have associated themselves with Joseph Rodes Buchanan, and have assisted him in sifting the chaff from the wheat, so that we are soon to have a true history of Jesus and the Apostles, including an address by St. Paul from the Spirit-world. If this book is what Dr. Buchanan claims it will be—and we have no reason to doubt it, as his spirit guides have revealed to him some of the greatest discoveries in the medical and other sciences during his more than eighty years of life, and as he is now already in the borderland of eternity—it will be the most important work on religion since the destruction of the great Alexandrian library by the torch of fanatical vandals.

A JOHN-THE-BAPTIST FOR SPIRITUALISM.

However, Theosophy has its place (and a large place, too) in the advancement of the race in this line. It takes the religions of the various nations and peoples of the earth, and by pointing out supposed hidden meanings to the teachings of the religion of each country or class, points them to a spiritual truth (whether one was ever intended or not matters but little, so the believers in that particular religion get the light thus making Theosophy the John-the-Baptist for Spiritualism to follow and turn on more light when the people's eyes become strong enough to bear it.

VEDANTA PHILOSOPHY.

Theosophy has been the means of introducing among Spiritualists what is known as the Vedanta Philosophy, which is a decided step backward in the march of progress—at least to our method of reasoning. It is similar to the teachings of Plato, the Stoics of Ancient Greece, and the Brahmins, and holds that the highest spiritual unfoldment is only attained by suppressing the physical senses and becoming anchorites and keeping entirely apart from the world.

Experience and observation show this greatest mediums and the most highly greatest mediaums and the most highly inspired men are those who mingle most with the people and share in their joys and sorrows. The highest and best inspiration comes to those who use their own good judgment in the control of their individual natures, rather than to those who are hypnotized by the glamour of the mystic, meaningless teachings of a people who have already gone backward at least a thousand years in their civilization. We refer to the degenerate Hindoo—poetic in language, but limited in reasoning powers.

How do these Vedanta or Hindu ascetic philosophers account for the phenomenal wisdom of Solomon—said to have been the wisest man of his time—with his 700 wives and 300 concubines? The great Mohammed, with his trances and celestial visions, and many great thinkers and seers of modern times, were also accused of being lustful as well as social.

Remember we are not defending these men, but merely point them out as an opposite extreme to illustrate that celibacy, or seclusion from the world has nothing to do with spiritual development or unfoldment.

JUDGE NOT, ETC.

Another "great truth" that many Theosophists and Spiritualists alike claim to have discovered in the scriptures is this: "Judge not, that ye be not judged." We propose to both judge and be judged. Otherwise, as Col. Ingersoll says, "what is your thinker for." No one who has a clear conscience will shrink from judgment. We all believe in the golden rule taught by Confucius, and 600 years afterward by the Nazarene, viz.: "Do unto others as you would have them do to you;" at least we profess to. We court criticism, and propose to criticise.

ORIGIN OF RE-EMBODIMENT.

Now, as to the origin of this doctrine of repeated re-embodiment in the Occident: Allan Kardec, who was the first to introduce Spiritualism into France, took with him some Oriental mediums with preconceived ideas of re-embodiment, and of course their guides who came with them were of the same opinion and taught very much the same philosophy as taught by Mr. Colville today. Thus was re-embodiment and Spiritualism simultaneously introduced into the Latin countries, although they are now slowly outgrowing the former, while Spiritualism is rapidly increasing. This same Allan Kardec published a number of books on the spiritual Philosophy in French, which were since translated into the other Latin languages—Spanish, Italian and Portuguese. There are now three times as many journals published in those languages as there are in the English languages, which are exclusively devoted to Spiritualism, and you can scarcely pick up one of them—particularly those of Spain and South America—without seeing Allan Kardec quoted as authority upon some subject. Last summer we read an account in La Revista de Estudios Psicologicos, published in Barcelona, Spain, of a celebration in that city by the Spiritualists in commemoration of the "disincarnation" of Allan Kardec.

This shows that Theosophical Spiritualism, as well as Theosophy itself, is fast developing into a form of hero-worship and antiquity-worship very similar to the churches.

SCIENTIFIC SPIRITUALISM.

However, both the French and Spanish Spiritualistic press are awaking to this danger, as evidenced by an article in the current number of La Estrella Polar (the Polar Star) published at Mahon, Spain. The article to which we refer was translated from the Moniteur Spirite et Magnetique, published in Paris, and has been much quoted by other Spanish journals devoted to our cause.

The following extract contains the keynote to this timely article:

"Whoever attempts to elevate Spiritualism by any other means than those of dispassionate experimentation and rigorous observation, errs completely, for Spiritualism without science runs the danger of converting itself into one of the many religious sects, or of forming material for endless scholastical disputes."

And the article closes by again quoting Allan Kardec in this manner: "Spiritualism," said Allan Kardec, "should be scientific or nothing."

We can forgive Allan Kardec even for his theories of re-embodiment for having expressed those sentiments.

But true Spiritualism marches forward with face to the front, never looking back upon the past for its authority. Had Columbus looked over the records of the past for authority of precedents, the untutored savage would still have been monarch of this land of liberty whose leavening influence has filled the world. The fall of Christianity from its primitive state should be a sufficient warning to those who think they must look back upon the records of the past for authority.

COLVILLE ANSWERED.

W. J. Colville, in his "Studies in Theosophy," page 175, says: "We have yet to see a single answer to the central claim, that divine justice, impartial equity, is only thus displayed (referring to the theory of re-incarnation). * * * Those who oppose the theory of re-embodiment never answer the questions put to them."

This seems strange indeed. We will undertake to give a logical answer to any or all questions propounded upon the subject.

One claim is that "luck" comes as a desert acquired in a former existence. So says Mr. Colville.

This being granted, Carnegie and Vanderbilt and Pullman must have done a vast amount of good in a previous existence, to be blessed with such uncommonly good luck in this.

If eternal progression is a fact—and both Spiritualists and Theosophists agree that it is—then, according to the good deeds of these men in their past existence, which merited them so much fortune in this, they should be perfect angels of light in this annus mirabilis.

Were this theory true, we would prefer to call it eternal retrogression, in the place of eternal progression. There could be no continuous progression if a spirit were to suddenly lay aside all consciousness of his past life and again become a helpless babe with all the lessons of life to learn over again.

Another claim is that earth-life is the only means by which certain experiences are gained—experiences which are necessary for the soul's unfoldment into the higher spheres, and which it is claimed cannot be obtained by the dweller in spirit spheres.

Every spirit that we have interviewed on the subject affirms that he commenced his experiences in the spirit spheres precisely where he ended in the material world; that every experience known to the earth-plane is also found in the spirit spheres. Transition makes no marked change in the individual. It is nothing more than going to sleep sick and waking up well, as many of us have done while yet in the material form.

Paul asserts that "there is a natural body, and there is a spiritual body," and the "spiritual body" is as real to the translated spirit as was the natural or physical body. The less advanced spirit spheres are all around us, and many are in spirit life some time before they realize that they are out of the old form.

There are certain experiences which we may escape that others have endured, but for which we may have made up in some other way, so that they will never be necessary, either in time or eternity, for our unfoldment. It will be in this manner: We can feel the experiences of friends, and understand them as thoroughly as though they were our own, if we are sufficiently sensitive, which will answer the purpose quite as well as though we had actually endured them ourselves.

PRE-NATAL INFLUENCE.

But the re-incarnationist thinks he has struck us dumb when he asks: "What makes one man the superior of another? Why are not all men born equal?"

To which we reply: Pre-natal influence, environments and early training will account for this so-called "mystery of the ages." Some very interesting experiments have been made among the medical fraternity, in the interests of science, on this subject, and the results were recently made public through the medical journals. These experiments confirmed the theory that by the parents' concentrating their thoughts upon a given subject—say painting, music, science or philosophy—for a year or so prior to the birth of the offspring, no matter whether the parents had any inherent taste for that particular subject or not, the child would invariably show an amazing precocity in the line of thought or study to which the parents had devoted their attention.

Again, if the parents dwell upon material, selfish or low subjects, the child will have a tendency in that direction.

In other words, it is not so much the inherent nature of the parents that the child inherits as it is the thoughts; hence parents should learn to think right.

Spiritualism, as well as Theosophy, recognizes the fact that the quotation, "As ye mete, it shall be measured unto you again," if it means anything, has reference to life as a whole, and not to the few fleeting years of this mortal existence, although Theosophists boast that theirs is the only religion that is able to make a truism out of this saying which is attributed to the Nazarene.

We have made a careful study both of Theosophy and Spiritualism, and in our opinion Spiritualism (without re-incarnation) gives more rational answers to all the mysteries of life than Theosophy is able to give with its hypothesis of re-embodiment.

Theosophy is correct, however, in asserting that if the materialistic theology of the churches is true, this, and the other saying of the Nazarene that "As ye sow, so shall ye also reap," must necessarily be false; for according to Christian theology a man may sow good deeds throughout his mortal life, and then because he refuses to throw away his reason and be swallowed body and soul by a church founded upon unauthentic records of something which occurred, or is supposed to have been said two thousand years ago, he will reap eternal punishment.

Our theory of the evolution of spirit, as many of you are aware, differs somewhat from the theories heretofore advanced, but nevertheless based upon careful observation by some of the most advanced zoological and ethnological societies in the spirit spheres.

We hold that the formula is not from matter to spirit; neither do souls as individual entities exist before matter—before finding expression in the form.

EVOLUTION OF SPIRIT.

The great Over-soul which pervades the boundless realms of ether and every atom of matter therein, first finds expression in the mineral, the vegetable and then the amœbae, or lowest forms enters the life germ of the next higher city begins, which after transition becomes a spirit of its kind, and after a brief period in the spirit, like the caterpillar which enters its chrysalis to come forth a butterfly, this protozoon spirit enters the germ-life of the next higher order of being, and so on up the scale of animal life, after each transition remaining a longer period in the spirit spheres, until, through the revolving, involving and evolving ages, it becomes a human soul—the crowning ultimate of creation, although the unprogressive souls still retain some of the characteristics and qualities of the animal through which they have evolved.

It is the imperfect comprehension of this philosophy that has given rise to the theory of repeated re-embodiments and to Darwin's theory of evolution, both of which are erroneous, yet both based upon a truth which could never be reached from a material point of view.

When a human soul has been evolved and finds expression upon this or any other planet, with all its faculties developed, no more will it be re-incarnated upon the material plane. The lower races of the genus homo, and idiots of all types of the race, may be re-incarnated in higher types, but intelligent people, never.

From a synopsis of a lecture delivered in Portland, Ore., by Dr. Dean Clarke, as reported in The Progressive Thinker, we take the following paragraphs, which were also quoted in our article on Theosophy in the Philosophical Journal of June 6, 1896:

"'The Wisdom Religion' is but a Colossus of error, builded largely of myths and speculations, with occasional truths interposed, cemented together by

(Continued on page 8.)

PASSED TO HER IMMORTAL HOME.

MEMORIAL SERVICES OF MRS. ANNA ORVIS—BY THE GUIDES OF MRS. CORA L. V. RICHMOND, PASTOR OF THE CHURCH OF THE SOUL—SCHILLER THEATER, CHICAGO, SUNDAY MORNING, JANUARY 10TH, 1897.

Mrs. Anna Orvis, who passed to spirit-life December 31, 1896, celebrated the new year most auspiciously in casting off the old and taking on the new.

Mrs. Orvis was born in Massachusetts, September 18, 1840. Her father, Gardiner Tripp, was a Baptist minister. She was, therefore, reared in that faith.

In early life she moved to New York State, where she married Mr. John T. Riley. In 1865 she moved to Kalamazoo, Mich. In 1868, she came to Chicago. Mr. Riley died in 1870. In the spring of 1874, April 30, we believe, she was married to Mr. Geo. Orvis.

Two children survive her: Mr. Harrison B. Riley, of this city, and Miss Amy Orvis, who accompanied her mother to California and was her constant attendant through all her illness.

It was destined, seemingly, that this family should be widely severed during these last months of her earthly life. Mr. Orvis was compelled to be in Dakota, Mr. Riley and Mrs. Orvis' sister, Mrs. Marten, in Chicago, other sisters and relatives in Michigan and else where, herself and daughter in that far western land, that flowery land where she sought to regain the physical health and strength, which would not come.

Mrs. Orvis, as said before, was reared a Baptist, but for the last two score years she has been turning toward the light of Spiritualism; for the last fifteen years she has been associated with this society, of which she has been a devoted member. Her sweet voice for a long time aided us in our worship. She was a beautiful singer, but another call came to her: to work in the vineyard of spiritual truth.

By nature endowed with a very clear mind, with a very earnest and sympathetic heart, and with a strong purpose that enabled her to carry forward any work which she undertook, she heard the call which came as the result of her spiritual gifts. At first she was a very fine healer, but the gift of healing was not all; to this was added the gift of teaching; she sought to find the ways of knowledge in spiritual truth. Her earnest desire was to labor continuously in this field.

For the last few years it was noticeable that her health was failing, but it was not until about a year and a half ago she felt constrained to give up her regular work, and but few weeks before her decease that she felt she would not resume it again in earthly life.

In all that makes life beautiful, in great endeavor, in ambition tempered by aspirations for the best, and in doing well what one undertakes to do, Mrs. Orvis was pre-eminent.

You have known her, most of you, for many years; she has sympathized with your sorrows, she has strengthened you in your hours of weakness, her words under inspiration, and of herself, have helped many over troubled ways and through many trials.

She took up this work as the work of her life, the only real mission that had come to her, and not until released from her mortal form could she fully make up her mind that she was not to bear forward this work for many years in human form.

The beautiful proposition of death comes to us this morning in the light of the knowledge of our arisen sister, in the knowledge she possesses of spirit life, and of the Soul Teachings, to which she was ardently devoted as the one perfect theme of existence. Her ordination by this church and by the pastor here did not make her the mouthpiece of the spirit-world; she was chosen as such from the wish of her own heart and from the choice of the inspiration that came to her; ours was but the recognition and confirmation of that work associated in outward form with the ordination of this church.

Under the light of these teachings, with the full knowledge that you possess and that she possessed, and while we knew that you will miss her in outward form, that her place cannot be filled in human existence, that there will be a longing somewhere and somehow which cannot be supplied, still no one should mourn this change; for who could mourn her passing from this state of suffering, way out there, cared for by that loving girl, whose devotion has memorialized her? Who could mourn when you think of her trials when struggling through her labors, when she felt the approach of this infirmity? You surely cannot mourn her absence this day. Wings that are more mighty than those of steam or electricity have brought her to you; a force more rapid than anything which human ingenuity can invent has impelled her to her own; and now neither time nor space, nor disability, nor pain, nor great restlessness of mind and body can separate her more from those whom she loves.

It is a great and wonderful theme which is solved to her: she has entered into the divine mystery of life.

Next to Love, Death solves, for the time being, all propositions, all questionings. Love is greater than Death, for Love solves them for eternity.

It is, therefore, not with sorrowing hearts, it is not with downcast eyes, even though tears of tenderness will flow, it is not with oppression that you appear here to-day. You welcome her into the larger house of God's greater existence as joyfully as you welcome the bride into the loftier existence of wedded life. You welcome her as you welcome one who is now crowned in all the aspirations that life has brought with their fruition; not crowned as human hopes might have wished; not crowned as loving, earthly hearts might have desired, but crowned in the larger majesty of God's great beneficence, who knoweth the need, who understandeth the fruition.

It is much to have one's life rounded and complete, complete in so many ways as was hers. It is great to have come from religion which in some measure enthralled though it led to the larger religion that set her free. It is great to have been chosen as one of those who are God's ministers to bear the Gospel of Light and Truth; and it is still greater to have entered into that ministration with all the fervor, and earnestness, and greatness of a noble, impulsive and strong nature; but it is still greater, the greatest of all, that, in the Divine love, one is set free to take up the larger work of the skies, to be a ministrant with swifter and more potent power, to be able to come thought to thought, heart to heart, soul to soul instead of voice to ear. It is great to be considered as fitted to be one of those who shall silently bear the message of this New Dispensation over all the earth. The voice is limited in its range, but who shall limit the powers of the enfranchised spirit? Who shall declare the boundaries that it shall not pass? There is no limit save there is limit to its love; there is no limit save the limit of its knowledge. Love is abundant with her, and knowledge grows greater in that diviner life.

She entered fully into the life of the heralds of the New Day; all the quickening pulses that are thrilling the earth to-day were felt by her. She knew, as many of you do, whereof she testified, and she gladly received the light from those who minister to you here, bearing the tokens of the Divine Day that is dawning upon earth. No voice was unrecognized by her: she saw in all the various forms of thought the evidences of the spirit and of this new light, and she felt that the bearing forward of this light was the one supreme work of her life.

Now that message can be borne with greater and more perfect power. Now the voice will not falter, and the physical form, for lack of strength, will not have to cease work. It is laid away for the more beautiful raiment of the spirit, for that which quickens the thought and sends the pulses of the heart unto every one who loves her.

Just think of the tardiness of the message by mail; think that electricity may sometimes be belated, but thought never. In your heart-beats she is closer to you now than ever before, in recognition of all your kindly ministrations while she was here, and your remembrances when she was away. The tokens which came to you, many of you, on the glad New Year; those fairy-like remembrances, the work of her hands, gathered from the sea-side, are but as reminders of that which she wrought in your lives in sweet memory.

How beautiful it was, that with the closing of the earthly year the earthly life closed. That the New Year brought her the last great triumph: the New Year of Peace. Longing to worship with you here during all those months of illness and absence, naught keeps her from you at this moment. It is not death that you memorialize, but life immortal; and here, beside us, as one of the worshipers, one of the ministrants, her arisen spirit rejoices with great and perfect rejoicing for being set free; rejoices as only one can rejoice who knows the bondage of earthly illness and the great freedom of the spirit.

Oh! when your spirit beats, as hers did, against the prison bars of earthly suffering, longing to be free to do the Master's work. How often did she say: "Wist ye not that I must be about my Father's business?" Still the body would not rise.

Now, here in the clear light of this glorious Sabbath: with the glad song of the new life upon her lips; with the great praises that flow out as an anthem from her spirit; with the full measure of immortal life to bear to you; with the great and wonderous tides of life flowing towards each of you who knew her and loved her, flowing toward all the earth; with the baptism of the New Dispensation of Truth upon her; with such glory and supreme gladness as makes all earthly joy to fade and pale, who, unless he or she were recreant to this perfect light, could wish her back in mortal form?

Clothed upon with youth; shining in the raiment woven of her goodly deeds, her loving thoughts, her beautiful aspirations, there is the supreme, glad song of recognition for one and all.

Your hearts will turn to the lone one out in Dakota, whose tender devotion to her and whose love was such as you have witnessed; and all know, owing to stress of outward circumstances, he could not be with her during these last months of mortal life.

Your hearts will turn tenderly to the fair young girl in the West, who does not sit idle and mourn, who knows of the light into which she has entered, but who still misses the human presence, the tender mother-love. It is sometimes difficult when a mother and daughter are together to tell whether they are mother and daughter or sisters. Sometimes they change places—and this young life took upon herself much the position of the mother, the aspect of the older; and ministered to her mother in a loving way as though she had been a babe. She will miss that loving care and responsibility; but rest assured that the seeds of the New Life, the Gospel of the great Truth which her mother taught, and which she as a young girl has heard all these years in your church, sustains her now. She does not idly mourn.

The noble boy, who has made the last months of his mother's life more easy to be borne, the son in this city will miss her, and will say, now that she has gone: "I wish it could have been my fortune to have spent more time in her presence." Also the kind sister, to whom, across the barriers of silence, she would wish to speak and thank her for her kindness. All this will occur to you, but in the great sweep and fullness of life that has come to her, you are forbidden even to make this shadow. You can say, "We sympathize with them in their loss, but we rejoice with them that she has entered into the larger possessions, she can pour upon them greater love, for the devotion of her life is still for them and for the truth."

To the loved of the congregation here, to all who are here, her love comes to you in the fullness of this perfect hour, and she praises the Giver of all, for your love, which gave her strength and encouragement to go forth in her work, and for what she received at this shrine and altar, but above all for that which comes to her now in the great and deep recognition of your spiritual love. She abides with you.

So, beloved, these tokens of sweet flowers
Bring back recurrent memories of years;
Flowers that she loved, resplendent in those hours
When, without sickness or haunting human fears,
She went forth teaching the gladness from on high,
The message, that the soul can never die.

But the tributes of external flowers must fade
Beside the memories of the olden-time.
Beside the blossoms that your love has made,
The love and tenderness of life sublime.

Now, oh Death! thou hast sapped her outward life;
Thou hast taken all that could decay on earth below:
Sickness, and pain, and care, and earthly strife,
But into that new life thou canst not go,
Nor rob sweet memory of one blessed flower,
Nor take from her arisen spirit one blest dower.

She is alive; her precious thoughts pervade
These flowers you place here; but earth's barriers divide—
A brighter glory comes, that she hath made;
Her placid brow is crowned with blossoms that abide,
With lilies and roses of immortal bloom,
With amaranth, heavenly fair, above earth's tomb.

Take all thou canst, oh Death! the shadowed form,
The sorrow and the care of the human state,
But the pure lifeglow from God's presence warm
Abides, immortal, blest and uncreate;
Thou hast no part in that great life, oh Death!
She now hath entered: the immortal breath.

Conscious of the brooding love, the life and power,
The wonderous glory, the perfected dower,
These shall abide, and every living hour
Shall bless you with the soul's transcendent power.

O Thou Infinite Soul! Thou Mother Love, Thou Father Wisdom; we praise Thee for all Thy gifts, for the fleeting birth and gifts of earthly life, for the shadow and the joy of human existence, for the great love of human life, and the larger birth of immortal consciousness, for that which abides beyond time and sense; for the glorious fulfillment of what the earth has promised unto the spirit, and for that which enters into the human state, pervading it and lighting up its shadows with the knowledge of immortality. May her arisen soul-presence abide with those who love her, and may the light of that matchless sphere of those teachers who are hers, those companions who are hers, enter into the companionship of these loved ones who abide, until at last all shall be joined in that larger congregation of the spirit where truth is perceived and love is known forevermore. May each one be blest: the companion of her life, may he not feel all alone; the dear daughter, the son, the sisters, the friends all, and may they abide in the consciousness of her love and of her ministrations, until the shadows of life pass away and they enter into the possessions of immortality. Amen.

IT JUST FILLS THE BILL.

To the Editor:—I take three spiritualistic papers. I get good, and lots of it, out of all; but The Progressive Thinker just fills the bill. It does me as much good as a good square meal. As an educator it can not be beat. Through the personal teachings of W. H. Bach and The Progressive Thinker, I have had the nonsense knocked completely out of my head. My feet are on solid ground, and with these two good friends to stand by me, I defy the world. Whereas, I was once blind, now I see. Why, the world is full of music to me. Spiritualism has made my life one of gladness, and what is better my whole family feel it too; in fact, we are all happy! All is Sunshine! There are no clouds. We take the facts as we find them. What we don't understand we don't worry over, but wait until such time as it will be made clear to us. The trouble with the majority of investigators is that they begin with the most difficult phase of spirit phenomena first, without preparation or understanding of first principles. I advise all beginners to attend lectures first. Prepare the mind to investigate without prejudice, and then much that is dark and uncertain will become as the noon-time, clearly presented and clearly received. The majority of people expect a medium to bring their friends to them. I don't. I am the one to attract those friends to the medium, and then if they can communicate with me I am thankful; if not I can but feel that we have all done the best we can. My friends never fail me when it is possible to come to me, so I am always content in that knowledge.

May your life be as full of prosperous sunshine as mine has been through the agency of The Progressive Thinker.

GEORGE T. LAMONT.

The Goths first came into notice in the second century, marching southward across the Danube from the great plains of Central Russia.

SPIRITUALISM AND RELIGION.

The Tree Is Known by Its Fruits.

Thus Is Spiritualism Shown Not To Be a Religion.

"A tree is known by the fruit it bears," was said by one of the greatest, if not the greatest, teachers that ever spake through man. Then the only way one can decide whether Spiritualism is a religion is to compare the fruits of each. If they do not harmonize in both the teachings, the manner of teachings, and the results—if Spiritualism seeks and finds truth which frees one from evil, and the religionists seek and find error which is the cause of all the evil in the world—if Spiritualists are found to be living more in harmony with the divine law of Love than those who profess religion, then how can it be said that Spiritualism is a religion?

History and statistics abound with the "fruits" of both Spiritualists and religionists, and one need not be misled in conclusions. Religionists are those who believe in the tenets taught by some church, of which there are one thousand and thirty-five in the United States called Christian; besides there are the Jewish, Mohammedans, and many others in European and Asiatic countries. And there are many men and women who have had and believe in the teachings of the church, who are not members of any established church and yet are religionists.

Spiritualists are those who, from knowledge received from observation, believe in spirit communion with and through men and women, and in the truth of life as gained from a search after knowledge of the Law of Being. In other words, Spiritualism is a philosophy; it is a practical demonstration of Truth, founded upon knowledge. It is the evidence or proof of that immortality which religionists teach, but which they accept by faith alone. Spiritualists believe, based upon knowledge and from analogy, that a knowledge of the great "Law of Being, of the Truth of Life" may be obtained from those on the other side of life, and who have from actual experiences for many thousands or, perhaps billions of years, the wisdom of countless ages that "shall guide us into all truth, and show us things to come."

Religionists believe (without experimental knowledge, and do not reason from analogy) that at sometime in the long past, ranging from the time of Moses to the time of Jesus of Nazareth, there was a revelation to man of all that he is ever to know while in this life, and that no more can or will be added at any time for the enlightenment of man. Spiritualists believe from experimental knowledge and from analogy that if there ever was a revelation to man by any spirit, the same or more and different knowledge can be transmitted to and through mortal instruments for guidance into all truth that can and will free the human race, who accept and live the truth received, from all evil; and that they may be "shown things to come" that they may not go blindly through this life and stumble in the darkness and suffer; that the same laws of inspiration and revelation exist now and at all times that existed nineteen hundred or four thousand years ago, and under right conditions men and women can and do receive the influx of thought from the great Master "over there" and can give it forth to the world the same as any time in the past, and that all that have ever inspired man with a knowledge of truth and love are ready, willing and anxious to do so now at any time, and do at all times when the opportunity affords.

But, it will be asked, what is philosophy? and from whence did it originate? It is from the Greek and means "a love of wisdom," and originated with that great philosopher, Pythagoras, who preferred it rather than that of "sophists" who were "fallacious reasoners" and taught for money—the same as the teachers of religion do at the present time. The word "philosophy" was appropriated by Socrates, who made it a distinctive appellation of his teachings, in contrast with the arrogant designation of the "sophists."

Many definitions have been given to the word "philosophy" by both ancient and modern philosophers, some of which are: "The knowledge of things divine and human;" "the part of human learning which has reference to reason;" "the science of things, evidently deduced from first principles;" "the science of effects by their causes and the causes by their effects;" "the science of connecting principles with Nature;" "the science of truth, sensible and abstract;" "the science of the origin of the Ego, or mental self;" "the substitution of truth—the necessary truths of reason, in the place of the oversight of popular opinion and the error of psychological science;" "the science of the first principles, namely, that which investigates the primary grounds and determines the fundamental certainty of human knowledge generally;" "the science of ultimate principles and laws of Nature, and their mutual relations;" "the science of the reason of things;" "the explanation of the phenomena of the universe;" "the thinking consideration of things;" "the science of principles;" "the search for true knowledge, or wisdom, as distinguished from belief or opinion on the evidence of the senses;" "to acquire true wisdom."

Aristotle said that, "as sciences deal with distinct departments of existence, there must be a science which deals with the reality that underlies them all," and that, "philosophy was equivalent to a knowledge of things in their origin or cause, and be applied to the sagacity or disposition best adapted to solve the problems of life."

Socrates, who first popularized the word "philosophy," heard an "internal voice" from his early childhood, of which he often spoke, and which he implicitely obeyed. This "voice" was to him an instructor, and thus he became the greatest teacher or "philosopher" of his or any other age. So closely did he ally himself with his "teacher" that he was accused of worshiping a demon unknown to the mythology, and for which he was tried and condemned to drink the fatal hemlock. By and through this great "teacher" that he called the "internal voice" he called philosophy down from heaven, as he said, and introduced it into the cities of his day, compelling men to inquire concerning life and morals and things good and evil.

Before the priestcraft held sway the ancient Egyptians had their "temples of truth" where, in the silence, they communed with those great teachers, whom the Christ called "spirits of truth," from the other side of life, and thus they learned the truth of life, the law of being, and became the most civilized of any nation then extant. They had no religion, but were philosophers in the true sense of the word.

Through the great philosophers of ancient times, thousands upon thousands of books were written on the philosophy of life and placed in the Alexandrian Library, and which the priests of religion so feared that they caused its destruction. Besides many writings are securely locked in the great pyramids of Egypt that still hold the secrets of that ancient and occult philosophy.

The Christ, some of whose teachings are contained in the Gospel of John, never taught a religion in any manner. There were at that time the Jewish and the Pagan religions, whose priests were despised by the Christ and whom he called hypocrites, vipers, and whited sepulchers, full of dead men's bones and all uncleanness. The Pagan priests were no better; but practiced deception upon the people until they could no longer hold them in ignorance, because of the Greek and Roman philosophers who were fast spreading the truth of Gnosticism, when the Pagan priests, to stem the tide of the philosophers and continue themselves at the head of an unholy priesthood, appropriated many of the writings of those philosophers and Gnostics, interpolated many of their own ideas, to fit their own religion, and promulgated it as a revelation from God for the guidance of men; and then stamped out the teachings of the philosophers of that time and established the religion that is now called Christian.

Spirit communion with and through man is the rock upon which the Christ sought to establish the true church; and had that manner of teaching been established and continued, the entire world, long ere this, would have been at peace, the brotherhood of man would have obtained, and the prayer: "Thy kingdom come, thy will be done in earth as it is in heaven," would have been answered centuries ago. The kingdom and the will of the Father is Love, which is to prevail among men and women as it does where all is harmony and love.

Spiritualists are a progressive people, and many millions have climbed the rough and rocky Alps of Truth in mental and spiritual unfoldment and stand with folded arms and uncovered heads in the ambient sunshine of eternal love, drinking deep of that Fountain from which "cometh every good and perfect gift," and are "guided into all truth, and shown things to come." Many millions are on the way up those Alps, and many millions have just started; and while it has been not quite fifty years since the tiny rap at Hydesville announced the advent of a New Era, that rap, soft as it was, has encircled the earth, counting its devotees by the thousand millions. Religion has been taught in the United States for nearly four hundred years; and yet there are not so many adult religionists in this country as there are adult Spiritualists with less than a half century operation.

As soon as religion obtained through the priests of the Roman Catholic church, the philosophy of Spiritualism that had spread so rapidly for about four centuries before the establishment of the Catholic church at the time of Constantine, was stamped out by the killing in the name of religion of the instruments of the great masters from the other side of life, and during the reign of priestcraft for twelve hundred years following the establishment of the Catholic church there were, as estimated by Victor Hugo and other reliable writers, more than ten million men and women burned at the stake and otherwise murdered by religionists, because they were suspected of being the instruments of the angel world for the transmission of truth to man.

In the latter part of the eighth century, at the solicitation of Pope Adrian I., Charlemagne established with the sword the Catholic religion among the Saxons and Lombards, killing all who would not accept that religion and be baptized into that church, slaying at one time at Verdun nearly 5,000 who preferred death to the Catholic religion. It took thirty-two years to establish the Catholic religion among the Lombards and Saxons, besides destroying millions of lives; but it was done, and that is the religion we have in this nation today.

In August of the year 1672, in France, one kind of religionists rose in a single night, by concerted action, and murdered about 60,000 of another kind of religionists. And now we find the religionists of Turkey seeking to destroy other religionists of Armenia. In all nations where religion rules generally are large standing armies for offensive or defensive action, and the more religion a nation has, the larger the armies and the most brutal. Spain is entirely under religious domination, and the brutality of her soldiers is beyond the art of language to portray. When Gen. Weyler left Madrid for Cuba to subjugate a long-suffering people, he was "blessed" by the Bishop of Madrid and sent on his way with the blessings of the Catholic church; and when he arrived in Cuba he was again "blessed" by the Bishop of Havana and sent on his mission of oppression and massacre.

The Israelites had religion, and they drenched the earth with human blood from Egypt to Canaan, at the command of their God; and are yet the oppressors of all the world for the sake of material gain.

From a careful examination of the "beliefs" of penitentiaries in the United States, Canada, England, Ireland, France and Germany, it is found that about ninety-five percent of the men and women incarcerated therein for offences believe in religion of some kind; and that ninety-eight per cent of those executed for capital offences also believe in religion. On the other hand there are not quite one percent of such persons in prison who are Spiritualists.

In the saloon business in the United States about seventy-five per cent are owned and operated by religionists, many of whom are members in good standing of some church. In this city are eight wholesale whiskey houses, seven of which are owned by members of the Catholic church and one by a Jew.

The Catholic church, from which all Protestant churches came, and whose God they ceremonially worship, positively asserts in its literature that it does not and cannot progress, for the reason, as is claimed, that at the time of the commencement of its religion, all was "revealed" to them by God that was necessary for man to know for his existence here and an entrance into heaven. It believes in and teaches a "vicarious atonement" for the redemption of sinners, and an intercessor and advocate between man and the Creator, that man may escape merited punishment which the "law of being" demands for the commission of evil. The philosophy of Spiritualism teaches that "as you sow, so shall you reap," and that there is naught but self-atonement for the commission of evil.

Spiritualism is no more a religion than white is black; and to be a hypocrite and fawning sycophant, to curry favor with judges and courts, is an absurdity that has no parallel in ignorance.

CHARLES HOWELL.

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The Japanese alphabet is said to be a modification of the Chinese system, but much simplified.

WHAT IS LIFE?

Life, Matter, Spirit, and Their Inter-Relations.

A Clear and Able Philosophical Essay.

There is little doubt that this question has been asked by every thinking and investigating person that has ever existed on this earth. There is also little doubt that few, if any, have been able to formulate an answer at all satisfactory to themselves. For this there is no good reason.

Man depends and relies wholly upon his five senses for all information and the establishment of every fact—the answer to every question.

Life being a substance that the senses cannot detect, all information in regard to it is necessarily derived from the phenomena produced by it. But are we not as capable of judging and determining what any substance is from the phenomena that it produces, as we are from coming in contact with it through either or all of our senses? For at last the reasoning power of man must judge of everything from phenomena.

We behold a horse, but the impression made on the retina of the eye is a phenomenon. And we must judge of the horse by that phenomenon. We place our finger on a coal of fire and receive the impression of heat; but that impression is only a phenomenon of heat, and we must judge what heat is from that phenomenon. Thus it is with all our senses. So that in the final analysis all our judgments, conclusions, and facts are reached by and through phenomena.

Is it not reasonable to conclude that we are as likely to form wrong opinions and judgments from one set of phenomena as from another? Especially if we give to each class of phenomena as careful and attentive investigation and as critical and unprejudiced thought.

We know that man was deceived by the phenomena of the material world and that the false judgments were adhered to for centuries; and that they who first discovered those errors were denounced as heretics and enemies of their race. From the phenomenon of the "rising and setting of the sun" (so-called) and the local appearance of the earth's surface, man judged that the earth was flat and that the sun went around or through it. And it ook centuries of thought to overturn this false judgment. But to-day, we comprehend how unreasonable and absurd that judgment was.

We frequently hear unthinking persons proclaiming that "it is easy enough to tell what matter is, for we can see and feel it, taste, touch and smell it; and we can weigh it. But no one can tell what life is for it is not subject to these tests. Yes," they added, "we can analyze matter and separate it into its elementary parts."

I concede, my boasting friend, that you know considerable about matter; about what you call its properties; about separating and uniting some of its compounds; about what you call its specific gravity; about what you call its chemical affinities; about what you call its law of attraction, or gravitation. But, if I say to you that what you call specific gravity, chemical affinity, and gravitation do not belong to matter in its final analysis, you are astounded and you immediately pronounce me a fit subject for the proper asylum. So be it! Let us see! I hold in my hand a bar of steel, I place on the table before me a needle, or nail; I hold the bar of steel one inch above the needle; the needle does not move. I now take a common horse-shoe magnet, and, presto, I draw it the length of the bar of steel, and I now hold the bar one inch above the needle and your law of gravity, as pertaining to matter, is annihilated, for the bar of steel now reaches down an unseen hand and picks up the needle and, holds it fast, notwithstanding the big earth is pulling with your law of gravity in an opposite direction. What is it? The steel bar weighs no more; its specific gravity is the same; its other properties are unchanged. Yet something has been added to the bar; but this something cannot be detected by the senses except by the phenomenon of picking up the needle. Was it matter that was added to the bar? Who says no? Who dare say yes?

Some scientist stands up and says, "it is the force of magnetism."

But what is force? What is magnetism? Webster says that force is "that physical property in a body which may produce action or motion in another body, or may counteract such action." Now, what is a physical property? Webster says, "property is a peculiar quality of any thing; that which is inherent in a subject, or naturally essential to it; called by logicians an essential mode." Webster also says that, "physical pertains to material things."

So we have, according to Webster, a "material quality." Now is that true? I think not. I think that the steel bar answers the same purpose in relation to this substantive force, magnetism, as the pail does to the water or fluid that it may contain. It holds it. It may hold it, or it may not hold it. It will not hold it unless it is poured into it, nor does the pail naturally hold water. Neither is the water a property of the pail any more than this "substantive force" is a property of the steel bar.

I define "substantive force" as spirit. Could it exist without matter? I answer yes. But it could not be brought to our knowledge so easily without matter. Its phenomena in connection with matter proves its existence. Light and electricity are substantive forces, spirit. Comprehended by us more readily through and by their phenomena in and upon matter, but they are not matter. They are a species of substance; so is matter a species of substance; but the characteristics of matter are so variant from the characteristics of spirit that they cannot be classed together.

Substance is a word broad enough to embrace all things that exist, and includes matter, spirit, and life. Webster says, "Substance in a general sense, means being; something existing by itself; that which really is or exists; equally applicable to spirit or matter."

Spirit is distinct from matter and life. Life is distinct from matter and spirit. Why do I assert this?? Because life is endowed with consciousness, and matter and spirit are not. Paul was right when he said, "There is a natural (material) body, and there is a spiritual body." II. Cor. xv: 44.

Matter may be defined as the inactive substance of space; spirit as the active substance of space; and life as the conscious substance of space.

Our material body is like the steel bar—it holds the spiritual body. It is the spiritual body that acts and by reason of its action moves the inert, material body.

Again. The spiritual body is like the steel bar, for it holds the conscious life substance. The conscious life substance directs the spiritual body when and how to exert its activity, its force upon the material body.

I raise my hand to my head. The "I" represents the conscious life substance. The "I" or "conscious life substance" does not move or raise my hand to my head, for the reason that life can not come in contact with matter; but it has a servant that it can come in contact with, and that servant is my spiritual body; and my spiritual body can come in contact with my material body. It is my spiritual arm and that raises my material arm and hand to my head.

Let us see if I am correct.

I—that is, my conscious life substance, put you into a hypnotic sleep or condition. What is hypnotic sleep? It is the breaking of the connection between the life substance and the spirit body. Now, instead of having your life substance coupled or connected with your spiritual body, I connect my life substance with it through my spirit body. And, behold, I suggest or command, and is my spiritual arm and hand that raises and moves your material body accordingly.

Let me illustrate: Here is a train of cars with the engine attached and the engineer in the cab holds the throttle lever. If he pulls the lever the train moves as he desires. He is not the force, however, that moves the train; but he can control and direct that force.

This train of cars in its completeness, with steam up and the engineer in the cab-house, fairly represents a human being. The engineer represents the "I" or life substance; the heat (which is spirit) separating and expanding the particles of water and steam, represents the spiritual body of the human being; and the engine and cars the material body of the human being.

I will now step into the cab-house and persuade the engineer to let go his hold of the throttle lever and allow me to take hold of it. Now I have the train hypnotized. The regular engineer has no power to move his train. In other words he has severed connection. His circuit is cut off.

This analogy holds good throughout all nature. Wherever matter is moved you may be certain that it occurs through the agency of spirit. It is the motive power of all space.

As spirit substance is the motive power of all space, so is the conscious life substance the directing and controlling power of all space. I mean by this that life is all the directing and controlling power there is in space.

Life and spirit and matter have ever existed and ever will exist. They cannot be created or annihilated. The relation that exists between them is what we call natural law, or nature's law. This law cannot be suspended or violated. Equal relations ever produce equal effects, or, in other words, like relations ever produce like effects.

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LAW OF EVOLUTION.

Illustrations of Mental, Moral and Spiritual Dynamics.

Evolution is the law of progress. And if evolution is true of one thing, it is true of all things; true of the mental as well as the material. No one doubts for a moment that the mentality of man is growing, expanding, his intelligence constantly becoming broader and stronger, but a pessimistic view of the morality of man shows us that goodness and virtue do not keep pace with his wisdom.

The power of kings has receded, but the plutocracy of the gold power now wields the sword of oppression, and they play a winning game with the nation's bread against the helpless poor, and from the topmost round of the nation's ladder, to the pickers of the garbage pile, we find the same game played, and the poorer and weaker are always the losers.

Thieving and robbery have become a science, for stealing by strength of law is a theft, just as much as stealing by muscular strength; and he that steals a hundred thousand in a day by the manipulation of that wheel of fortune called the Board of Exchange is a thief just the same as he that puts his hand into his neighbor's pocket and takes a dollar therefrom; for each has taken unto himself that which was his brother's. And then as we glance at the social evil, the question is, is it getting less, or is it growing and spreading and fastening its fangs upon society from the highest unto the lowest? We find no difference in the amount of social impurities, in the different strata of society, the only difference is that the higher, the more deeply is it covered with society polish, silken and broadcloth veneering and gold gilding.

These things are not arguments but facts. And so as a pessimist, I sit down in despair and with bristling hair and blearing eyes I exclaim, "Civilization is a farce, and all leads unto iniquity."

But as a firm believer in the best ultimate good, I know that the iniquity of the human heart is being manifested in its acts to-day as never before; as also, is the story of man's life, and a record of his thoughts written upon the lineaments of his face. The time is nearly past when rascality and licentiousness can be hid by a sanctimonious garb. Why? Because it is the law that as a man progresses he must become spiritualized and every one shall know him for what he is. If every one's spiritual nature were developed they could read their associates as easily as a printed page. Proof: A sensitive, a medium of to-day, can read the inmost secrets of his companions. And if there is a stumbling-block before you, a chasm in the highway, or pitfalls of any kind, we must first know they are there, before they can be removed.

Give to the world the knowledge of a wrong, of any evil system, and prove the source from whence it came; and the world (or the inhabitants thereof) will right it, for the world (or the inhabitants thereof) is God.

Oh! ye would-be reformers! Spend not your time in the cure, but dig to the bottom of the iniquitous pit—prove that it is there and how it came there.

Uncover wickedness and shame everywhere—in the political, the religious and the social circle. Shake it abroad before the eyes of man, and let its stench defile the air. And never you fear about the how of reformation, for the inherent good, the divinity of man will rise and from out the scums of pollution will come purity. And the deeper and blacker the pollution, the purer and brighter the result.

Just as the beautiful, pure water lily that rests upon the breast of the lake, making glad the very air itself, has its source in the murky mud beneath, and the deeper mud, the more filth there is, the larger, the brighter, the purer the lily.

MRS. E. M. HULL.

According to Blair, the first alphabet was invented by Memnon, King of Egypt, about 1822 B. C.

CONSUMPTION

TO THE EDITOR: I have an absolute Cure for CONSUMPTION and all Bronchial, Throat and Lung Troubles, and all conditions of Wasting Away. By its timely use thousands of apparently hopeless cases have been *permanently cured*.

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When writing the Doctor, please mention this paper.

BIBLE SPIRITUALISM.

A Succinct Resume of Scripture Evidences of Spiritualism.

A Friendly Letter to a Baptist Brother.

Mr. J. C.—Dear Sir:—Your favor of recent date received and highly appreciated. You refer to many facts which I recognize to be true, but I don't know that I construe them as you do. I don't object to facts from the Bible, but I want all the facts before forming an opinion.

Let me call your attention to a few Bible statements. Beginning with the advent of the Christian dispensation, I notice that Joseph was informed in a dream of Mary's conception. The wise men in the East saw a star and had its signification explained to them by spirits or angels, and after they visited Christ they were warned in a dream to not report to Herod, but to depart by another way. Again we find Joseph warned a second time in a dream to take the child to Egypt; and after the death of Herod, Joseph was warned the third time to return with the child to Judea.

Do you think the angels ever appeared to people in dreams? They certainly did in those days. Has God lost his power, or man his capacity for dreaming? If so, when did this occur?

I could refer to other dreams, before and since that time, which had their signification, but think this is sufficient to prove that the higher powers may sometimes impress us in dreams. Did you ever have a dream that impressed you notwithstanding your persistent efforts to cast it off?

Do you mean by rejecting Spiritualism to reject everything beyond this material body? How about the spirit that materialized in the form of a dove and talked in an audible voice at Christ's baptism? Can spirits assume different forms? Also the spirit that impressed or led Christ into the wilderness, and on the Mount of Transfiguration Moses and Elias materialized, and they had never been resurrected—for Christ was to be the first resurrection.

You will find the old Bible full of materialized angels and spirits, and before Christ's ascension he materialized in different forms; and later we find that spirits materialized and appeared to the apostles in different forms. They visited the disciples in prison, broke off their shackles and opened the prison doors. They appeared to Saul on his way to Damascus and spoke with an audible voice. Is not this sufficient on materializing before and after Christ?

When did materialization cease—or has it ceased? I read of it occasionally now, and that is the only evidence I have of it in those days.

Now, concerning the phenomena of the early Christian period, it seems to have been about the same that had been practiced from the earliest ages of which we have any record up to that time. Christ and his followers were able to cure all manner of disease, talk in unknown tongues, cast out unclean spirits, etc. This they did by command and by laying on of hands and in various other ways. We admit that the disciples failed on some occasions, but when they carried the matter to Christ, he told them that the conditions were not sufficient, that this kind of spirits could only be cast out by fasting and prayer. And this is not all—others who were not followers of Christ did the same thing, which induced Christ to say: "If I cast out devils by Beelzebub, the prince of devils, by whom do your sons cast them out?" And on one occasion the disciples reported to Christ that they had found others who were not his followers casting out devils, and that they forbade them. Christ said: "Forbid them not, for a man that can cast out devils in my name is not a man that can speak lightly of me."

Now, I would ask, were these dreams and materializations, and other wonderful works done in accordance with natural law, or were God's laws violated to produce these phenomena? You would certainly not charge God with violating his own laws. Then have Nature's laws changed since then?

When Christ had fulfilled his mission in the flesh, and was giving his last commands to his disciples, he said: "These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover. Verily, verily I say unto you, he that believeth on me, the works that I do he shall do also, and greater works than these shall he do." Now I ask, do you believe this?

Did he mean what he said? If so, where are the people that do these things? It is claimed that they are being done all over this country. Why may we not do them? Do we not ask aright, or do we not pray aright? Christ instructed us to enter our closets and pray in secret. Why would not his way be as good now as the modern praying-bee? May we not depend too much on the church? Will not many come from the East and the West and sit down in our Father's kingdom?—and we understand that the kingdom is a spiritual one. When asked when the kingdom of God should come, Christ said: "The kingdom of God cometh not with observation, for behold the kingdom of God is within you." Not a place, but a condition. Then how shall we enter that condition or kingdom? "Flesh and blood cannot enter the kingdom." Then must we leave this flesh and blood out? Certainly. "That which is born of the flesh is flesh, and that which is born of the spirit is spirit, not flesh and spirit both. When you get in the spirit condition or kingdom you will realize that death is only a new birth. Thus death is swallowed up in victory. "O, Death, where is thy sting? O, Grave, where is thy victory? But you may have the spiritual strength of the inner man or ego renewed by spiritual communion, and the oftener the better.

This new birth changes death into a continuity of life. Hence no man is dead, nor will any die. When Moses stood before the burning bush, God said: "I am the God of Abraham, Isaac, and Jacob." Christ refers to this passage and repeats it to prove that Abraham, Isaac and Jacob were not dead, for he says: "God is not the God of the dead, but the God of the living." Then these good old patriarchs were not dead, but were in a spiritual condition, and could have materialized at any time, like old Moses and Elias did at the transfiguration, or like old Samuel did when the lady (witch) of Endor held a materializing seance for King Saul. In fact, every one we have heard from seems to have been very much alike. Why, then, should we differ from others?

Now, if the Bible proves anything, it proves that those who have passed through the change called death are not dead, but have life more abundantly. Then shall we remain in the spirit-world just as born into it. All nature suggests evolution. Shall we say, then, that the spirit of man has reached its final goal? That there it is to remain forever in a state of idleness?

If we have a reward, in what will it consist? Will there be no progression there? If everything is now and always has been a monotonous fixture there, why did Christ go to prepare us a place? And if Sodom and Gomorrah are already eternally damned, how can it be more tolerable for them in the judgment than for Chorazin and Bethsaida? We only note a sin that cannot be forgiven either in this world or the world to come, and that is sinning against the Holy Ghost; and that particular sin I will not be accountable for, for I am ignorant of what it is.

The tolerable chance of Sodom and Gomorrah in the judgment, and the idea of forgiveness in the world to come suggest to my mind evolution.

By examining the Acts of the Apostles, we find that on the day of Pentecost they spoke in different languages, without having previously studied them, and that the prophets were not only until John, but they continued in the church after Christ's ascension. See Acts xi:27 and Acts xiii:1.

In Paul's letter to the Corinthians, chapters xii and xiv, he writes concerning the spiritual gifts that they are practicing down at Corinth, the gifts of prophecy, healing, discerning of spirits, working miracles, speaking in tongues, and the interpretation of tongues. He recommends them to cultivate the gift of prophecy and the discerning of spirits as it was more edifying to the church, and if one unlearned or an unbeliever comes in and has the secrets of his heart told him, he is more apt to be convinced. Is not this spiritual doctrine?

Why, my dear sir, Paul was held in such esteem as a healer, that handkerchiefs were sent out from his body to the sick, and they were healed—something like Spiritualists do at the present day. Yours very truly,

Graham, Tex. C. P. BENSON.

SPIRITS OF ANIMALS.

Are They Immortal?—Some Very Striking Experiences.

To the Editor:—Seeing by Dr. J. M. Peebles' "Pen Flashes" that he and many others do not believe that animals have an existence in the spirit world, I would like to give the many readers of your paper an experience, as told me, by an old gentleman, which he had when a boy.

I have every reason to believe he told me the truth, as he never told me one untruth in these many years of our acquaintance.

When he was a boy, about twelve years of age, he lived with his parents near Cincinnati. One night he and his father were returning home from a neighbor's, about dusk, and as they neared where the road forked a large dog ran in front of them, and his father kicked at it, and as he did so he was astonished to find his boot pass through the air, as the dog had vanished.

Now what was it if not the spirit of a dog? The church people would say, perhaps, it was the Devil—as they think he can take on any form he chooses, but Spiritualists should be more reasonable.

I will give another experience, of a lady who is now in the spirit-world. Her daughter, then fourteen years of age, was a trance medium. A spirit friend had two lions, which she often brought with her, and the lady told me she often saw them. One day she had to attend to some business for her husband, and her daughter accompanied her. The people upon whom they were to call lived in a mansion around which was a beautiful yard surrounded by a stone and iron fence. The people had a very vicious dog, and no person could enter the yard without danger of being attacked and bitten by the savage animal, unless he was chained to his kennel. On this day the dog was unchained and in the front part of the yard. As the lady and daughter approached the gate the daughter was entranced and she spoke to the mother saying; "Fear not; open the gate and go in, for the lions are with you." She opened the gate and entered. The dog immediately started toward them, he had taken but a few steps when he suddenly stopped, turned about, and with a terrible howl fled with all his might around the mansion.

The people in the house, hearing the howl of the dog, came rushing out greatly excited. The dog had disappeared, but there stood the lady and her daughter in front of the porch. They immediately inquired if the dog had attacked them. The lady said no, but related the circumstances of the two lions being with her as a guard. The people would not believe, but went in search of the dog, and he was found in his kennel at the back part of the yard, doubled up and trembling like an aspen.

Now I would like to ask Dr. Peebles for an explanation.

Recollect, Mr. Editor, there is more in our philosophy and science than Dr. Peebles or those whom he has mentioned dream of.

I will give you one more. Near the beautiful city of R— lived a gentleman named Capt. Loucks. He had a large ranch and a beautiful home. He was a very agreeable and sociable man and his hired help always sat at the same table with himself and family.

The old gentleman (to whom I have referred above) one day with his wife and daughter called upon Capt. Loucks and his family. The Captain was an outspoken materialist and my old friend with the Captain were soon discussing the pros and cons of futurity. The dinner hour came and some twenty persons were seated around the table in the large dining-room, and as it was in the balmy month of June the windows were all open, the day being bright and beautiful. In the center of the table was a silver butter-bowl with a raised arch handle and under this the semblance of a maltese cross. The company were very agreeable, harmonious and sociable. All at once to the surprise of the company a beautiful canary bird came flitting apparently from the ceiling and perched itself underneath the silver bowl. All saw it, and Capt. Loucks suddenly spoke up and said: "That is my poor dead wife's canary bird Tommy." At this the bird chirped and spreading its little wings flew upward toward the ceiling and vanished.

Capt. Loucks became a Spiritualist and to the day of his death believed in progression and Spiritualism.

I will ask: Are principles eternal? and if so, why may not man have use for canary birds in the spirit-world as well as here?

If we are to judge by principle, then there is many an animal with four legs that is possessed of more principle than scores of animals that I know of that are in possession of but two legs.

A man's soul is only immortal when it has the necessary habiliments to make it so.

There are to be found many spiritual monstrosities on the spirit side of life, and they are generally found to be of the genus homo.

MACIE B. MILLER.

There are many alphabets syllabic in character, having a separate sign for every syllable in the language.

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MUSIC AND SONG.

Music Books and Song Books and Their Uses.

Both Kinds Ate Useful by Adaptation.

The aim of this article is to make more clear the distinctive difference between music and song, with their mode of construction and the adaptability of each to our song service. In every direction is felt the need of a greater degree of spirituality of showing the world that Spiritualism is a religion as well as a philosophy; and to make us more devotional and aspirational the workers on the spirit side of life are now making their best endeavor.

This is nowhere shown more than in the line of music for public, seance and home uses. These of the beyond realize that teaching and demonstration must go hand in hand, and that, to harmonize both, music must play its magic part. Also that in doing so, the latter shall also be a great teacher of our truths, concentrated, sweetened and made effective by the poet's art; so that, while philosophy unlocks the prison of ignorance with the key of oratory, music like an angel's hand reaches down its caress to the bruised and wounded heart pleading for our gospel's consolation.

Musicians tell me it is much the practice of writers to fancy some verse they see, and compose the melody to fit. That this method is wrong is readily seen. The melody is fixed, while the verse changes: portions of the former may be sad and plaintive—again it rises in its exultation, and it may end in a cry of triumph. How natural to make the words and ideas correspond with these changes!

But if this is reversed, every verse, to make adaptation, must require a new melody. Here is seen the appropriateness of a method which can be illustrated in a limited way from "Old Melodies Spiritualized," which is a song book—not a music book. Observe the change from the sweetly plaintive to triumphant joy in the third line of the four verses of "Peace, a Savior," corresponding with the air, "Last Rose of Summer." Read "Invocation" to "Rocked in the Cradle of the Deep;" The wife's heart-break to "Jeannette and Jeannot." The Funeral Hymn, Maternal Love, to "Suwanee River;" All will know," to "Old Black Joe." Behold the forms come and go in "Materialization"—air:" Where the roses ne'er shall wither;" "No fear of death," to "Nellie Gray;" Our religion, to "Bratle Street." The world of phenomena, to "Old Oaken Bucket." "The lost are found," and "Now we know" are as ringingly expressive as any songs that have been unversally sung. How well fitted are "The re-discovered land," and "Immortal life," to the "Star Spangled Banner" and the "Marseilles Hymn." Where are words like "The two forces" for "Storm the Fort?" or "Spirit visitants" for "Oft in the still night?" Really there is no place to stop, but this must pass.

It seems a necessity to tell something of this song book, its conception and production. We had failed to make use of the much and so good writers had given us. We did not agree as to what we should use. Most localities lacked organization and needed something to sing at sight, without training. In view of this, noble efforts were made with words to old hymns. These failed for general use, through the dislike of our people to use music which made the service of those who had so bitterly antagonized us; and because their popularity was gained more from their teaching theological falsehood than from their excellence.

One method remained comparatively untried: To use secular in place of sacred music. These contain the finest melodies man's musical genius has conceived. For this reason they have been seized by the material world to help build success. They have been avoided by the religious world, so-called, for the reason that the I-am-holier-than-thou spirit was so strong to render such use practicable.

The idea of "Old Melodies Spiritualized" is to utilize these in the interest of the great nineteenth-century revelation; and the obstacle to their use seems to be the same as has debarred our Christian friends from their use; for the excuse has been made of inappropriateness, and assertion that words cannot be adapted to such for our use.

Now, the claim I make is not that they are as appropriate, but that they are more so; and it is because of their superiority that this collection is published. As to the why of this excellence, the melodies themselves are the best. J. J. Watson has told the readers of The Progressive Thinker that but few, very few airs have immortalized themselves through their excellence, and all who know of musical composition are aware of the using over and interweaving the strains of these to make popular the present day creations in both song and opera. And to this excellence is added the proper construction of fitting the words to the melody.

The worry of the Christian about things profaned by the world's use comes to some of us from the use of negro melodies. Do the objectors know that these productions of Stephen Foster are in no case the results of negro genius? This great musician whose work will live forever, had the most profound love for humanity. The colored man was then the oppressed: his heart went out in sympathy and he made these songs to lighten the sorrows of the slave.

Yet while we claim that our foundation is a love for humanity, it seems we can be ashamed of Stephen Foster's exquisite musical creations because those for whom they were composed made them household airs. And our objectors voice the opinion that new words cannot be successfully adapted to old tunes. The incorrectness of this is proven, by demonstration actually made every Sunday before what is known as the Band of Harmony in this city, by a male quartette of trained singers, with lady pianist, who from singing the average song service of the day, here enter into their work from the fascination which goes with the superiority of the old melodies, with a zest and interest surprising to see, and resulting in a rendering that deeply impresses all who hear. Those who have extensively heard society and camp singing cannot say too much in praise of it; so that I cannot but think truth would be the gainer if experiment took the place of opinion.

There are two modes of vocalizing—by note and by ear. A musician desires excellence in music as a science. As a lover of truth I desire the most possible for my truth in song. I love the exactness of harmonies, but I love truth more; the latter being paramount to all else. Music by note is rigid in regard to time and all that pertains to it as written. Articulation must be somewhat defective, and little attention can be given to the utterance as punctuated, the words being subordinate. In music by ear the truth, principle, sentiment or idea is predominant, to which the music is so fitted or sung as to give the former the greatest power and effect. Music by ear is a form of elocution by which extraordinary results are attained in appeals to the intelligence and especially to the emotions of the hearer.

With this explanation of the office of music in our song service, it will be plain that music books are designed for those who sing by musical science, and that song books are made for those who sing by ear. Where organizations exist, with experts in this science for choirs, music books for the popular taste are a necessity. But a large portion of the field is without organization or systematized effort. Here the song book is the one for those with voices who sing by ear.

I am also made to appear as offering songs (not music, I use the words always to represent words, not notes) which are entirely suitable for entertainments for use in public meetings. I have advertised the collection as containing songs for several uses, presumably selected for the occasion. What might be entirely appropriate for an entertainment might not be in good taste for a lecture, while the seance-room, public or private circle, each makes its own demands for words and thought corresponding.

In closing let me say I do not share the prevailing opinion of writers, that a book can be made which will suit all and be universally used. There are insurmountable difficulties to unanimity of action, which space does not allow mention of here. For this reason and that societies may have opportunity to fully investigate all that has been done to supply a song service, I wish editors of all our spiritual papers would print a list of all the publications—both music and song books—that have been made, with price and name of publisher, as a help to all who are seeking for the best music as an ally to our blessed gospel of consolation.

H. W. BOOZER.
Grand Rapids, Mich.

A LUCID STATEMENT.

PRESIDENT BARRETT EXPLAINS CERTAIN MATTERS PERTAINING TO RAILROADS—"EQUAL RIGHTS FOR ALL, AND SPECIAL PRIVILEGES TO NONE," IS HIS MOTTO.

To the Editor:—"One Interested," in the issue of The Progressive Thinker of January 23d, asks Brother Hudson Tuttle how President Barrett can compel the various railroads to do justice to the Spiritualists speakers in the matter of half rates. Brother Tuttle generously turns the questioner over to me with the request that I furnish the desired information.

Does not Brother Tuttle realize, also his interrogator, that the Inter-State Commerce Law expressly provides that no discrimination shall be made in favor of any particular party in the matter of reduced railroad fares? Such is the fact, and because of that fact the Spiritualists have a clear case against the several railroads for unjust discrimination against the speakers upon the Spiritualist platform. I want to be rightly understood in this matter. I am opposed to half rates for all ministers, nuns, Y. M. C. A. Presidents, and other recipients of such favors, be they Catholics or Protestants in their religious beliefs. This will include Spiritualist speakers as well as those of other denominations. "Equal rights for all and special privileges to none," is my motto. Why, then, should our Spiritualists be alone excluded from the privileges granted to others who are no more entitled to them than our speakers are? By taking a case before the Inter-State Commerce Commission, we can prove unjust discrimination, and obtain a decision in our favor. If the railroads still ignore our claims, and violate the law as interpreted by the court, we can take the case to the highest judicial tribunal in the land for adjudication. We can continue this line of work, until the several Passenger Associations either do away with half-rate privileges voluntarily, or the law-making bodies of the land do so for them. In brief, we can agitate this question, and keep the railroad officials constantly aware of our existence, until they will be glad to do us justice one way or the other.

I note, with extreme pleasure, the reference to my call for contributions to the N. S. A. treasury to the extent of five or ten thousand dollars for the purpose of doing a certain kind of work. "One Interested" kindly infers that I wish that money for the purpose of testing the half-rate question. Such an inference betokens great wisdom, and is in keeping with many similar wise expressions from others in the past few years. If "One Interested" will re-read my article, he will see that I do not mean the half-rate question alone. I referred to the Seybert will in special terms and wish to see that will tested in the courts of the land. I believe that Mr. Seybert's bequest has been willfully perverted from the intent and purpose for which he generously designed it. Through this perversion, "One Interested," if he is a Spiritualist has been injured. Mr. Seybert designed his bequest to the upbuilding of Spiritualism in the world, hence every Spiritualist on the globe was a Seybert beneficiary, and is entitled to his rights under the law. These rights have been flagrantly violated, and the N. S. A. seeks redress. In this laudable work, it asks and has the right to expect the co-operation of every true Spiritualist on the earth.

The question of half-rates is but a side issue as compared with the Seybert will, yet both trend in the same direction—the deprivation of the Spiritualists of America of their legal and constitutional rights. We have a remedy at hand, if we will but use it. My former letter outlined the course of action necessary, and I can but repeat the same here. Let one thousand others join me in giving ten dollars each to the N. S. A., and the half-rate question, the Seybert will, and all other questions affecting the rights of Spiritualists can be determined by the courts of our nation in a very short time. My ten dollars will be ready, in fact, are waiting responses from such philanthropists as "One Interested," and other workers, in one of the few practical attempts to do something to benefit the cause of Spiritualism. Come forward, my friends, and prove your Spiritualism by your devotion to it in a financial way, as well as in quizzical, and satirical reflections upon those who are honestly trying to do what you have so long left undone.

H. D. BARRETT.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price $1. For sale at this office.

NOT THE TRUE PROPHET

MOHAMMEDAN VIEW OF JESUS CHRIST AND OF CHRISTIANITY—ISSA BEN MIRJAM—THE MYSTERY AROUND THE LIFE OF JESUS STILL DEEPENING.

The following description of the legends and opinions of the Mohammedans is by a writer who has spent much time in Turkey:

The Mohammedans, says the writer, are true and zealous worshipers of Issa ben Mirjam, Jesus, the Son of Mary—and blasphemy against him is punished with thirty lashes. Numerous legends are related about him. One allegory tells the story of three men who walked a long distance across the country and on the way found a treasure, and resolved that one should take a little of it, go to the city and buy meat for their dinner. This was done. But the man who was sent to the city poisoned the meat that those who ate of it might die and he remain sole owner of the wealth. When he returned to his companions with the food they killed him in order not to be obliged to divide it into three portions, ate the poisoned meat and died.

"Thus the world serves all who seek its treasures," says Issa ben Mirjam.

The world came to Issa ben Mirjam in the form of an old woman, who wanted to marry, and Issa talked with her and asked her how many husbands she had had. "So many, master, that I could never number and name them." Issa ben Mirjam then asked: "Did these husbands die, or did they cast you off?" "They did not cast me off," the woman answered. "I myself strangled, murdered, crushed them."

"Then," answered Issa ben Mirjam, "I marvel that you obtained new lovers, since they saw how you treated the others."

Here is another legend: God wanted to give the world, which had fallen into misery and sin, a deliverer who, in love, wisdom and virtue, would illumine the dark path for mankind, to lead them from error into the right way. And God said to Gabriel: "Go down to the earth and see if thou canst find mortals who are worthy of a son who is to enlighten the world." And Gabriel did as God commanded. He searched the world from end to end till he found Jussuf and his wife Mirjam. When he told God of them the Lord gave him His commands.

That night Gabriel entered the house of Jussuf, where Mirjam lay asleep alone. Jussuf was not at home, for he worked in Nazareth from Sabbath to Sabbath. The angel Gabriel laid a rose which he had gathered in Paradise by Mirjam, and when she awoke from her slumber she found a beautiful boy at her side. "Christians," so say the Mohammedans, "pray to Issa ben Mirjam and celebrate the great prophet's birth as their highest festival; but those who call themselves by his name do not understand him, cannot correctly understand him, because he was a genuine Moslem, and therefore not akin to them, but a good oriental whom only an oriental can truly comprehend, interpret and follow. It is not difficult to obey his teachings, to live according to his will; a good man does so voluntarily.

"But to the Christians," so the Moslems say, "this is not a matter of course, for they act in all respects contrary to their own prophets, abandon and kill each other and hate those of a different faith." "This is unnatural," the Mohammedans say. "The Christians must have another prophet, a false one, besides Issa ben Mirjam. Allah knows who it is."

Issa ben Mirjam tells them: "But I say unto you that ye resist not evil, but if anyone smites thee on the right cheek turn to him the other also." "Did you ever see a Christian do so?" ask the Moslems. "Any Greek or Catholic Armenian? Or even an English missionary? Or the European ambassadors or consuls? No! Never! Not within the memory of man. Neither among us, nor in their own country. This must be because they do not obey Issa ben Mirjam, but the second, the false prophet, who teaches: Avenge every insult; avenge it doubly and trebly. Wash out every offense with blood! Your honor and your profit demand it. Require tenfold compensation for every insult. If it is not instantly granted send your warships to the cities on the seacoast and shatter and destroy everything as far as your marvelous guns will fire. For what else do you have them?"

"Issa ben Mirjam also says: "Love your enemies, do good to those who hate you and persecute you."

But the other, the false prophet, to whom the Christians listen, says: "To forgive is weakness; you must avenge and punish. Whoever forgives makes himself dishonorable, contemptible and ridiculous."

Issa ben Mirjam seeks the company of publicans and sinners because he has pity on them.

But the false prophet says: "Thrust the sinners from you, that you may not be defiled; repulse them utterly. Maintain your dignity. Woe betide him who has compassion on those who have once been led into any sin! Woe betide him who does not hold aloof, who does not behave arrogantly. He himself shall be numbered among the outcasts."

Issa says: "Behold the fowls of the air, they sow not, neither do they reap, yet your Heavenly Father feedeth them."

The false prophet, whom the Christians love and whom they obey, says: "What are you doing, you sluggards, you idlers! Go to work from morning till evening. You must cheat and toil to gather as much as possible. And the more you have the more you must try to get." Whoever has not been caught has people say of him, "He went through the world honestly! A self-made man! A man of honor! There is no higher goal!"

Yes, the Christians, it is true, call themselves by Issa's name, but only because their prophet has no good one which they could bear. They celebrate the day of Issa's birth because they do not exactly know, or will not confess, the origin of the other, the false prophet. On the one day, Christmas, on which the Christians celebrate the birth of the good oriental, Issa ben Mirjam, everything which the latter said and taught usually seems to revive. The noisy false prophet then keeps silent a few hours and Issa has his full power. But how different everything is at once in the villages, the cities and throughout the whole land. Everything seems changed, everyone wants to give and bestow. People become kind, gentle, loving to one another. The poor are remembered and sought. Many a man feels an impulse to forgive, and goes so far as to speak a kind word to his foe. All this happens during the few hours when Issa ben Mirjam is master in the land, speaks, and is obeyed. What a people the Christians would be if they did not have the other, the false prophet. They would then be almost as good as we ourselves!

"Talleyrand's Letter to the Pope" will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts he states, and his keen, scathing review of Romish ideas and practices should be read by all. Sold at this office. Price 25 cents.

SOUL-GERM THEORY.

Some Thoughts to Pose the Philosophers.

An Object Lesson—Deductive Reasoning.

Deductive reasoning seems to prove that the advocacy of "soul-germs" emanating without selfhood and prior individuality, from a central source, is inadmissible in theory, and undoubtedly as vague in fact; and I will here endeavor to treat with comparative analogy instead of metaphor, although it adds strength and lustre to our language, while at times it borders on the "Latin masses" to hearers who know but the rudiments of the Anglo-Saxon; and I will give my individual ideas, and let them float or sink according to their worth.

1st. If the dual soul-germs emanated from a central source of life, and incarnated in physical forms, why do we find the mismating and inharmony in the great majority of marital relations here, if love attracts its corresponding love, and thought echoes thought?

2d. If these soul-germs were sent here into the physical forms, without individuality or selfhood, would they not enter the spirit-world devoid of the same? Or, in other words: If individualized existence commenced at conception, would it not end at death? But we have positive proof through all historic ages, and more especially for the last five decades that it does not.

3d. Where is the spirit who controls the media, or the mind who controls its subject, while exorcizing their power? Are they not within the physical organization?

4th. Supposing that "spirit" is the same in whatever organism it controls, and could control an organism already trained, could it manifest through the organs of a mute or an infant as well? If not, then we see that the spirit of a sage or a savage would be powerless, and we could but judge them by their works, irrespective of all former experiences.

5th. Why do we find from a certain parental stock such diversity in the minds of their offspring—some are bright, some aged, some dull, etc.,—if they were all equally endowed and from the same source?

6th. If an individual spirit who had passed through physical experiences, as is supposed of all those who communicate to mortals to-day, could control a medium at the age of twenty, why could it not take control of one at the age of ten, five, one, or at one minute old, and hold such control?

7th. If the theory of reincarnation is objectionable to some, we see a concurrent emergency even with the learned ones in therapeutics and physics, who feel themselves at times unable to cope with modern diseases, and renew their schooling and severe training often at an advanced age; then why should there not be need of earthly lessons for the wobbly Briton and the thousand of primitive tribes who once trod this earth in a barbaric state?

8th. Remembering that spirit (a truly individualized being) occupies no physical space, and loses no individuality, but wholly depends upon form to act through; then, if acting through an imperfect organism, its work will be correspondingly imperfect; if through the organism of a babe, it might be a babbling, incoherent sound; if through the most perfect form that physical life can furnish, we may expect grand possibilities, if such spirit is correspondingly aged in experience to master his advantages, considering surrounding conditions and exigencies appertaining.

In comparative analogy I find that a figtree will serve my purpose for an illustration; and remember that a positive and a negative is requisite in reproduction of the species throughout Nature's domain. Then, by being admitted, we have here the parental stock of an August figtree; and also, we will appropriate a tiny bud from an adjoining earlier figtree; and by inoculating this tiny scion into this parent stock, we will receive the fruit of said scion in kind, governed in part by climatic conditions and condition of the parent stock. The scion being the life or soul, it will act out its selfhood, subject to parental conditions and future care and training. The scion which we appropriated might have been immature (like an inexperienced soul), and it might have been the one most perfect on the tree (like an aged and experienced soul); but in either case, the life of the scion will prove its own selfhood if conditions and nourishments (parental nobility and health, and right training), are afforded it.

In the economy of nature we find that primitive tribes, physically weak infants and stunted forest growth are hourly crowded out of existence by stauncher and healthier descendants—the ranker trees and the people better adopted to the age. The stunted tree, the weakling babe and the primitive races may lose their identity, but their essence or soul never. The decay of the stunted forest will appear in the life of nobler trees, and in all justice the primitive races and the child who passed beyond the veil minus earth experience, must have an opportunity to learn by actual experience the life of that age. Again, as we have ascertained through spirit communion that the aged minds in Wisdom's spheres are the actual leaders who, in a great measure, shape the destiny of our planet; now, how would it be possible for them to be infallible guides if they had not passed through those different experiences? What would a man know of poverty if reared and petted in the lap of luxury? and what would any man know of the chemical laws governing, if he never had practical experience therein?

If the "soul-germ" theory is a fact, then according to statistics, upwards of thirty-five million souls are born on this planet every year; and if all the countless stars are suns, and each has a solar system with inhabited planets like our own, and the propagation was drawn from that central source of life, it would take more figures than were ever written, placing them one after another, to describe the amount. Now in Nature's vast storehouse, science finds no such an act as "creation;" and if the germ theorists intend to convey the idea that when spirits advance into sublimity they are swallowed up in that central source of life, robbed of their individuality, and sent another round, then where is the progress?

In daily life we often hear the expression, "If I had my life to live over again I would do differently." This is expressed after they, through experience, have learned a better way; and when men after having passed through life's vicissitudes make such expressions, then would it be improbable for more advanced spirits to wish and desire another experimental course on earth after they see what failures they made, and how much more useful their lives would be for their own progress as well as for the advancement of others? The thoughts of such probabilities are far grander to contemplate than the starting at nil, and ending in a sublime nothingness, as far as selfhood is concerned.

C. J. JOHNSON.
Pocatello, Idaho.

THOUGHT FLASHES.

(Continued from page 1.)

ingenious sophistry and whitewashed and gilded by the magic art of a most consummate enchantress and adventuress.

"As Madame Blavatsky is the oracle from whom this strange conglomerate of ideas has come, we may first question her reliability and veracity.

"As to her truthfulness, many of her best friends and followers and even her consociates in the fabrication of the system admit that she was a falsifier at times; and as to her reliability as a teacher, her books contain so many plagiarisms (over 2,000 in "Isis Unveiled" alone), so many forgeries and garbled quotations (at least 160 in "Isis Unveiled"), so many misstatements (at least 120 in regard to Hindooism and Sanskrit literature), and so many errors in regard to important subjects; as for instance, over sixty relating to Buddligion and literature, seventy-five regardligion anl literature, seventy-five regarding Christianity and the New Testament, thirty about the classics, twenty-five on Egyptology and twenty more relating to Persia and Zoroastrianism—so says Wm. Emmette Coleman—that altogether they prove her utterly unreliable.

"And as to her Mahatmas, undoubtedly they are myths. Sumangula, a chief priest of the Buddhists, declared his disbelief in their existence, to Moncure D. Conway. Sir Edwin Arnold, who conversed with many learned Pundits, found no proof of their existence. Sir W. W. Hunter says Koot Hoomi whom she (Mme. B.) claimed as her chief authority, is not a Sanskrit name or word. Originally she wrote it "Cotthume," a compound of Olcott and Hume, two of her consociates.

"Furthermore, Wm. Emmette Coleman, one of the ablest and most erudite of Oriental scholars in this country, says there is scarcely an item in the 1,500 pages of "Secret Doctrine" which he cannot point out in the published literature of the world, though she claims to have received it direct from Mahatmas, and he has traced their pretended teachings to the following sources, viz.: About one-fourth to Modern Spiritualism; one-third to Brahmanism and Buddhism; one-third to Paracelsus and Eliphas Levi; and the remainder to science, Gnosticism, Kabbalism, Neo-Platonism, Rosicrucianism, and other forms of mysticism. (Exit Mahatmas.)

"Again the Madame's authority is impeached by her many self-contradictions. In "Isis Unveiled" she says the "elementals" never evolve into men," while in the "Secret Doctrine" she says "they are all future men." O, Consistency, thy other name was not Blavatsky!"

Many other contradictions were cited in Dr. Clarke's discourse, but the one quoted should suffice here.

BLAVATSKY A BOGUS MATERIALIZING MEDIUM.

We admit that both Mr. Coleman and Dr. Clarke were rather severe in their estimate of Mme. Blavatsky, but in the light of the following corroborative letter by a lady who was in a position to know whereof she speaks, published in the Philosophical Journal of July 4, the charges seem to be well founded.

After a brief reference to our article in the journal, the writer says:

The statements regarding Mme. Blavatsky personally are confirmed by acquaintances who were on social terms with her when in New York.

Mrs. J. C. Hales, her son and his wife accompanied Mme Blavatsky to a materializing seance in Brooklyn, N. Y., where Mme Blavatsky officiated as the medium, calling forth spirits arrayed in fleshy integuments. She then was an avowed Spiritualist. Shortly after, she announced her Theosophical dogmas, entered upon an actual campaign denouncing Spiritualism and declared the impossibility of the return of the "dead." Olcott joined her.

William Fales, a young lawyer occupying rooms near Olcott, in the same building, conveyed to Olcott's room, on several occasions, "Mahatma" letters, which letters Olcott exhibited to other fellow occupants of the building, all of whom were let into the joke, and enjoyed it hugely. Olcott himself was made so happy that the joker left him undisturbed to the full enjoyment of his mysterious intercourse with the Great Unknown.

In Boston I heard Mrs. Besant and Claude Wright several times, Mr. Judge or The Great Master and several speakers of lesser magnitude. I read widely two years or more—one year Mme. Blavatsky's India Journal—and left it all for the plain, simple truths embodied in Spiritual Philosophy.

In the same city I heard Mr. Mazoomdar, a native of India and a delegate to the World's Religious Convocation. Speaking of the doctrine of re-incarnation, he said that no such dogma existed in India outside of an ancient belief that a wicked man at death became incarnated in that species of animals to which he most closely approximated in earth-life. It might be a tiger, a wolf, a serpent. That re-incarnation, as taught by Theosophy, was a myth, having no existence.

Mr. Mazoomdar further said that for many years he had spent six months of each year in the mountains of Thibet. He there had met saintly men and scholars, but had been unable to learn of the existence of a Mahatma.

Mr. Mazoomdar is widely known as an author and the head of a great religious movement in India, embracing the higher spiritual truths of Christianity.

Further, with respect to the doctrine of re-incarnation, from different sources and through varying channels, I am told by spiritual friends that re-incarnation finds no place in the spiritual economy.

COUNTERFEIT.

It would appear from this letter that the Madame attempted to counterfeit the phenomena of materialization, was caught and exposed by Spiritualists, and in revenge established a rival religion.

However, no harm has been done to Spiritualism, but on the contrary Theosophy has proved a valuable auxiliary to lead people gradually to the light, who might be blinded by the sudden glare of Spiritualism. The present speaker confesses that he was led to the Spiritual light by the circuitous route of Theosophy.

CONCLUSION.

Having delved deeply in all the great religions of the world for spiritual light, we were about to give up in despair, when we saw the first faint gleams of the full sun-burst of immortal day in Spiritualism.

Theosophy points for its authority to the crumbling ruins of the darkness of antiquity, or to mythical Mahatmas, contenting itself with the few gems that glitter in the mire of decaying ages.

Spiritualism also accepts those gems, but adds to them the breathing, burning inspirations and revelations of this "age of ages telling;" mingling the old truths of the past with the revealed truths of the present which are being daily demonstrated, and by the aid of clairvoyance, which should be the birthright of every child of earth, we behold that "old things are passed away, and a new heaven and a new earth" are revealed to us.

Instead of believing in dead astral shells floating around in interstellar space, Spiritualism demonstrates that "All the boundless universe is Life"—and that there is no death.

When Theosophy discards its Blavatskyan sophistries and Spiritualism discards its superficial crudities, then will the two blend together into one harmonious body that will constitute the religion of the future—a religion that will teach all mankind that they are brothers and sisters, thus relegating crime and poverty to the past and establishing a heaven upon earth.

With such a grand psychic religion and such harmonious conditions, angels could walk and talk with men as of yore; sickness, suffering and sorrow would pass away, and death would be but a calm repose from which we would awake in the Morning Land of Eternal Life.

A LIVELY GHOST.

To the Editor:—Some time ago Philadelphia Spiritualists were in a fever of righteous indignation at an edict sent forth by the city officials, spurred on by the clergy, that Spiritualism was to be stamped out—killed root and branch. The work was begun—the ax of justice (?) swung vigorously for a time and the chips flew in every direction.

Last Sunday being the first in the New Year, we were determined to take a look at the supposed corpse and see if it really was dead. In the course of the day we visited the three principal places of gathering in this City of Brotherly Love, and we want to say right here, friends, that if Spiritualism has been killed, it has resurrected the liveliest ghost we ever saw.

By virtue of its gray hairs and good deeds we will begin with the First Association of Spiritualists. This old (we had almost written ancient) society was organized and chartered away back in the morning of Spiritualism, when being a Spiritualist meant something more than dropping a ten-cent piece in the collection basket, listening to an eloquent lecture and going home with your head up and your soul fired with the consciousness that there are millions of Spiritualists in the United States, hundreds of flourishing societies and an N. S. A. located in the very center of the heart of liberty.

In those times it meant a species of martyrdom—a taking of (if not your life) at least your respectability, into your own hands. It meant social ostracism, business blight and numerous other inconveniences; and this first and oldest society in the country stands to-day crowned with the glory of triumph over the storms and reverses, the trials and difficulties that must be met at the outset of every new movement.

Upon reaching the hall of this association on Sunday evening, we found a splendid audience listening to a most eloquent discourse on the New Woman, by W. J. Colville, known not only in our country, but in foreign lands, as an author and speaker of wonderful ability and power. We were surprised at the great number of young people present, drinking in the truth as it fell from the lips of this inspired speaker.

Having satisfied ourselves that here, at least, Spiritualism was alive and vigorous, we hastened over to Brother Lock's Association, and found it literally jammed with people—old and young and middle-aged. Professor Lockwood, the eminent student of nature's forces, was demonstrating to his delighted audience the philosophy of corelations; and later on California's wonderful medium, Mrs. Maggie Waite, gave indisputable evidence of the truth that we live as individual identities after the chemical change called death.

In the afternoon we visited Columbia Hall, in the upper part of the city, where the Spiritual Association has met for the last three years. There we found that charming lady, Mrs. A. C. Barry, as speaker of the day. Her New Year's address, "The Old and the New in Religion" seemed to go right to the hearts as well as the understanding of that fine, intelligent audience, while the eager faces and beaming eyes gave evidence of the fact that, if they never thought so before, they were now convinced that Spiritualism was the highest epitome of all that was good, beautiful, practical and worthy man's attention in this age that demands that religion shall be scientific rather than theoretic.

No, friends, Spiritualism is not dead in Philadelphia or elsewhere. It is alive. It is spirit. It comes from God, and you cannot kill God. Priests may howl, Legislators may enact laws, but in vain; and to quote the words of our talented sister: "The masses are calling for more light, and light is coming, it is here. This light of the spiritual phenomena and philosophy is stealing in through the stained glass windows of the churches and making its silent but potent influence felt right in the congregation, and the time is coming when the churches will be obliged either to accept this spiritual gospel and preach it from the pulpit or close their doors forever. The world is moving onward according to the law of progress, and all men in time will arise in recognition of laws and relations higher than those recognized by the multitudes in the past." Amen and so be it.

PHILADELPHIA.

VERY SIGNIFICANT.

The Progressive Thinker leads. It publishes more reading matter than any other dollar Spiritualist paper on this green earth. It was the only Spiritualist paper that had enterprise enough to publish President Barrett's address before the National Convention at Washington. It covered three pages of the paper. It now proposes to send out 1,000,000 copies of the paper containing his address.

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SATURDAY, JAN. 30, 1897.

CHURCH ENTERTAINMENTS.

Rev. W. Bayard Hale had an article in a late number of the North American Review, entitled "Another Year of Church Entertainments," wherein he tells of the amusement-loving and tireless effort of the churches to provide fun at a minimum cost to the humblest and poorest Christian people, in the way of "Female Minstrels, Dog Shows, the Dance of Wood Nymphs, the Brownie Drills, and kindred joys." He says for monumental godlessness, not made endurable by the saving grace of humor, or the slightest suggestion of common decency, but for groveling baseness and depraved vulgarity the Trilby Parties, otherwise Foot Socials, also known as Ankle Auctions, stand at the head of church entertainments. He tells of exhibitions of that character by the Methodist Episcopal churches, of the Protestant Episcopal churches, etc. It seems the Boston Sunday Journal, and the New York Herald sensationally illustrated these "tantalizing" displays of nude feet and ankles whose owners stood behind the curtains. They were auctioned off by the deacons to good churchmen as living pictures, with privilege to the purchaser to take the owners to supper.

Cotillion parties and round dances are exhibitions of gross lewdness, according to the average churchman; but such shameless displays of vulgarity were never heard of, or thought of in terpsichorean circles. Is it not closely akin to the washing of feet by a magdalene, and the drying of them with the hair of her head, as told in Bible story?

FREE FIGHT AT A REVIVAL.

A dispatch of the 12th inst., from Little Rock, Ark., shows what a powerful instrumentality revivals are for gaining recruits for heaven. The telegram says:

"In a Baptist church at Yellow Bayou, in Chicot county, last night, one man was killed, another fatally wounded and several badly hurt. A revival was in progress at the church. Last night Rev. Henry Walker, the pastor, read a chapter in the Bible and Deacon Austin Williams passed the plate for the offering. As he set the hat, containing a few small coins, upon the pulpit, the preacher made a remark which Williams did not like and he slapped Walker in the mouth. Walker attacked the deacon, knocking him to the floor with a cane. A free fight ensued, in which partisans joined, using razors and clubs. Walker, with his razor, cut Williams' throat, killing him instantly. A negro, name unknown, received a fatal cut, and about a dozen others were slashed more or less painfully. Several arrests were made, including Walker, who is under a heavy guard to prevent being lynched."

STEALING FOR THE GLORY OF GOD.

John D. Rockefeller has made munificent donations to church institutions, and stands at the head of the millionaires of the world in aid of his creed. His wealth, invested in churches and schools of learning, is protected by government, but it does not pay any portion of the cost of such protection. It has just developed how the magnate manages to escape taxation for the glory of God and the upbuilding of his kingdom.

In an action brought against the millionaire by Rev. Dr. Potter, of the Tabernacle Baptist church, to recover a back income of $9,000, alleged to be due the church, Rockefeller was put on the stand as a witness. Asked:

"Who was the real owner of the lease obtained from St. Mark's church?"

"I was."

"But it was held in the name of the church; why was that?"

"The reason for that," replied Mr. Rockefeller, "was to escape taxation. If I had held the lease in my name the property would have been taxed. If the church held it it was exempt from taxation."

It is by steals like these the church prospers, as do its largest contributors.

A NEEDED LAW.

"There is a strong probability," says the Chronicle, "that a bill seeking to tax all church property in the State will be introduced at this session of the Missouri Legislature soon after it gets down to business. For several years past there has been a reform organization in St. Louis which has sought to compel all religious societies to pay taxes upon all property held by them, and a bill embodying that idea is now said to be almost ready for submission to the general assembly."

GREAT TEMPERANCE REFORM.

The Grand Lodge of Masons of Minnesota has just adopted a resolution barring all who sell intoxicants from membership in its jurisdiction; and another for the expulsion of all persons engaged in the vile traffic. If the several benevolent orders in all the States would join hands, and act harmoniously together in this direction, they would complish what the churches are powerless to do.

A HEATHENISH CUSTOM.

They who would employ any form of baptism, either sprinkling, pouring, or dipping, as a stepping-stone to admission to any spiritual organization, whether known as a society, or miscalled a church, cannot have traced the origin of the rite; for had they done so they would have rejected it as unworthy of repetition in this age of enlightenment. Professors in colleges, priests, bishops and laymen have taught the rite originated with Christianity, hence their effort to perpetuate it. The facts are, it was an old Pagan custom. It was borrowed by Christians just as was nearly every other rite, symbol and festival now practised by the church, from Egyptian, Grecian and Roman mythology, antedating Christianity many hundred years.

Cleansing by water must have commenced with the beginning of the race. The origin of the custom, necessarily, antedates all history. The first we know of any people they practised lustrations for purposes of cleanliness. The Encyclopaedic Dictionary says:

"It is scarcely too much to say that lustrations or symbolic purifications is to be found in every form of faith. . . . Lustrations by sprinkling with water is the most common form, but it was also affected by fumigations, and by passing through fire; and Mahomet, failing water, commanded his followers to use fine sand."

The Grecians and Romans, who made animal sacrifices to their gods, as did the Jews, thought the blood of the animals slain on the altar had special cleansing qualities, so in process of time blood was substituted for water. The Latin poet, Prudentius, represents the pagan priests as causing a pit to be excavated. This was covered with planks bored full of holes, so the blood of the goat, bull or ram sacrificed on them might trickle through upon the person beneath who wished to be regenerated, and walk in newness of life.

This sprinkling with blood is commended by Paul, Hebrews xii:24, as better than that practised by Abel. In 1st Peter i:2, it is mentioned as the "sanctification of the spirit unto obedience and sprinkling of the blood of Jesus Christ." And in Hebrews ix:12, 13, it is shown how greatly superior for purifying purposes is the blood of Christ than is the blood of bulls and goats.

The whole idea of sprinkling with water by the churchmen, as an emblem of purification and regeneration, had its base in the nasty heathenish habit of sprinkling the candidate on admission to fellowship, with sacrificed blood. Paul, Hebrews ix:22: "Almost all things are by the law purified with blood; and without shedding of blood is no remission."

In these better times, when we are discarding the foolish flummery of bygone ages—when purifications were made by walking through fire, the sprinkling with blood, and more lately the substitution of water—cannot some method be devised which will give no hint or trace of a sanguinary origin, on admission into spiritual circles? This aping the churches, whose foundation rests on bloody sacrifices, ill becomes those whose faith is spirit-born, and is in no way dependent on the blood of bulls, or goats, or lambs, or rams, or crucified gods, or emblems drawn from these barbarian practices, though that emblem is water itself.

CHRISTIANS FIGHTING CHRISTIANS.

The following is a late news dispatch from Jerusalem, to which the attention of Christian readers is earnestly directed:

"Constantinople, Jan. 10, 1897.—Official advices received from Jerusalem state that there has been further trouble among the worshipers at the church of the Holy Sepulchre. It appears the Roman Catholics were opposed to members of the orthodox Greek church entering the church by a certain door on the evening of January 6, the day observed by the orthodox church as Christmas. The Greek Christians insisted on their right to enter. The result was, the two factions became involved in a serious fight, which did not end until the Turkish authorities intervened to restore order. Some of the combatants were badly injured, but it is not known whether any were killed."

It is fortunate the "Holy Sepulchre" is in the keeping of Mohammedans. Give the control to either Protestants, Roman or Greek Catholics, and a war of extermination would soon follow. Each faction would heed the direction of the Master to him who had no sword: "Let him sell his garment and buy one." From the quotation it is clearly inferential, that it is better to go naked than without a sword when there are enemies to conquer.

THE CHURCH WANTS THE GLORY

As we suggested recently, the church is now coming to the front in support of national arbitration to prevent bloody wars. For full fifteen hundred years the church has given laws to the world. It gained legislation in most European countries in aid of the Inquisition, and only reversed that legislation when overruled by evolution. Now Cardinal Gibbons, recently interviewed, expresses himself unqualifiedly in favor of arbitration between England and America, and hopes all nations will enter into similar treaties.

Whilst the churches were slumbering, and doing nothing in favor of this measure, a class of reformers whom these Christians designated Infidels, were active in arousing interest on this subject. They have succeeded in accomplishing the beginning of a mighty reform, which is to inaugurate an era of perpetual peace with all the world. It is very questionable if President Cleveland, or Secretary Olney knows the origin or the principal movers in this mighty stride towards the disarmament of nations, to which they have given their powerful influence. We are glad to see the churches rallying to the support of the measure, and yet we know they will claim all the honor of its accomplishment.

A SENSELESS FANATIC.

A crazy fanatic by the name of Lambert has broke into the Kansas Legislature, and is exposing his greenness by introducing a bill to prevent women from riding on bicycles, or astride on horses. The women of the East are making mirth of this Western solon, and well they may. Quoting Paul on fashions has lost its efficacy; hence now attempts at prohibitory legislation. It was only a few centuries ago men wore skirts, as women and priests now do. They changed their attire to meet the needs of civilization, and to adapt themselves to their new environment, just as the women are now doing. As well attempt to force the Gothic architecture into general use again, as to declare by law what people shall ride and how, as Mr. Lambert proposes.

As a general rule the alphabets of the Semitic races run from right to left, those of the Aryan from left to right.

OLLA-PODRIDA.

A Dish of Many Choice and Toothsome Meats,

Served to Our Readers by Moses Hull.

To the Editor:—I am informed that the Spanish get up a dish of a dozen or two kinds of meat, and as many kinds of vegetables and call it olla-podrida. Well, I feel just like serving up a kind of mental olla-podrida to your readers to-day. I have thoughts enough, such as they are, on various subjects to fill a volume as large as Webster's Dictionary. But I am a merciful man, and will spare your readers.

SETTLED.

We have at last got settled—comfortably settled in Stoneham, Mass. Stoneham is a suburb, eleven miles north of Boston; a beautiful and a very healthful place to live. Though we found some of what people call "bad luck," in getting fixed up for living, we are comfortably settled, and are as happy as we deserve to be. We have plenty of work to do within easy reach of home, which was one of our principal motives for coming here. The fact is, I am getting to be an old man, and the older I get the more of a home-body I become. We like our home here and seem to be as much at home as if we were to the manor born.

THE WORK.

Since I have written you, I have spoken in Philadelphia, Pa., Bridgeport, Conn., and Stoneham, Boston and Haverhill, Mass. Audiences have been as large and the interest as deep as could have been expected. The fact is, hard times have compeled many societies to either suspend operation or take up with such speakers as were able and willing to go for almost no pay.

Frauds have done their share toward injuring Spiritualism. The fact is, we began many years ago to offer high premiums for first-class tricksters; now we are reaping the harvest. I am convinced that it is not in the power of the enemies of Spiritualism to injure it; it is those inside who are doing the mischief.

The world and Spiritualists have for years demanded more than any medium could do legitimately. The result has been here in the East, as it is in the West, many good mediums have been compelled to supplement their manifestations with some things which were not purely spiritual, or to leave the field to those who had less mediumship, as well as less conscience than themselves.

MR. AYER AND CHURCH TAX.

I seems that the officers of the law have levied a rather heavy tax bill against Mr. M. S. Ayer's Spiritual Temple. Mr. Ayer, of course, refuses to pay it. He justly claims that if other church property is exempt from taxation, his should be. The result will be that the fight on the taxation of church property is to be renewed, and on somewhat different grounds from those on which former similar battles have been fought.

Mr. Ayer has already gained one victory before the courts. He has compelled them to acknowledge that his seances were religious meetings. If even the manifestations were all tricks his meetings were religious. The people had not met there to deceive each other, and the presence of a trickster among them would no more destroy or change the character of their meetings than the presence of a scoundrel in the pulpit would prove that all his hearers are scoundrels.

Mr. Ayer is acknowledged by everybody, so far as I can learn, to be a man of intelligence, energy and means. That he is thoroughly conscientious I think no one will deny. He is not a man to be trifled with. This is a fact certain ones have learned to their sorrow. Mr. Ayer runs his own meetings, at his own expense, and pays all his bills without asking help from anybody, and he has a perfect right to conduct them after his own plan. The Spiritualists will stand by him in his fight before the courts, and, if need be, before the legislature.

THE BANNER OF LIGHT.

Of course, every Spiritualist knows the Banner of Light; and everyone who has seen it during the last thirty years knows, at least, through his editorials, Mr. John W. Day, Mr. Colby's successor. All will be sorry to learn that he and the good old Banner have dissolved partnership. Mr. Day was not born in the Banner office, but Mr. Colby took an interest in him when he was quite young, and he has almost grown up in the office. I think he never worked anywhere else except while he was down South assisting Uncle Sam about putting the rebellion down. I have not heard who is to succeed Mr. Day, but Mr. Rich, the president of the Banner of Light Publishing Company, is not the man to put anyone in there who will lower its tone.

THAT NEW PAPER.

I see a new spiritual paper has been launched in Cincinnati; I am sorry. I am a wet blanket medium for all new Spiritualist papers. The epidemic of starting new Spiritualist papers seems to be very closely related to that of starting new societies and camp-meetings. Honest, good men undertake them, but they cannot live. I am neither a prophet nor the son of a prophet, but I will here record the prediction that the papers now in the field cannot all live. I think 1897 will see some of them go to the wall.

BIBLE CLASSES.

Now don't laugh. I have opened a Bible class in the city of Boston; and I am to open others in Boston, and other places in the near future. My present class is small, but is composed of ladies and gentlemen of energy; and you would not believe how much and how fast they are learning. All are deeply interested, and to some of them the Bible already seems to be a new book. The fact is, the church supposes the Bible to be its book. The Bible is thrown at Spirttualists every day; it is used as the weapon par excellence against Spiritualism. It is not the churches' book at all; on the contrary, it is our book. It is a very easy job to drive the average Christian entirely out of the Bible, which he supposes was made expressly for him to use as a weapon against Spiritualism.

OUR TRAINING SCHOOL.

All this reminds me that it is only four months until our Spiritualist workers' training school is to begin at Mantua, Ohio. While I have talked with many who want to be scholars, I have not found over fifteen persons who say positively that they will be there. I do not know how it is with the association which has the school in charge, but I am getting anxious over the matter. I do not feel much like going to Mantua, and taking with me two or three good teachers, and working forty-five days for only a dozen or so of pupils, when it would be just as easy to teach fifty or a hundred. I wish all who would like to avail themselves of the benefits of that school would write me here.

THAT POLYCHROME BIBLE.

I see "X-Ray" makes some reference to Prof. Welhausen's translation of the Psalms. I have looked forward with pleasing anticipations to the time when that new Bible should come out. There are forty as good Hebrew scholars, and as honest men as there are in the world at work on that Polychrome Bible. More than that—they have no fear of the church or of the older Bibles before their eyes. When that Bible comes out the world will hear something drop.

I have read the new translation of thirty of the Psalms, and know whereof I speak. In many instances the difference is as radical as can be imagined. In the first place the Polychrome justly throws every word out which is printed now in italic letters, and adjusts the other words so that it reads more sensibly without them than it did with them. There is a great change in the punctuation, which in not a few instances entirely alters the sense of the text.

I will give but one instance. I will try to reproduce the 4th, 5th and 6th verses of the 19th Psalm just as they are in the Bible; then I will reproduce parts of them as near as I can from memory, the way they are to read in the new Bible:

4. "Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

5. Which is as a bridegroom coming out of his chamber, and rejoicing as a strong man to run a race.

6. His going forth is from the end of heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof."

Please observe the versification. Prof. Welhausen has changed all this, but the most radical change is, as nearly as I can remember, as follows:

"In them hath he set a tabernacle for the sun, which, as a bridegroom coming out of his chamber rejoiceth. As a strong man to run a race his going forth is from one end of heaven and his circuit unto the ends of it."

It will be discovered that in the old version the end of a sentence and the end of a paragraph comes in the middle of a sentence. It destroys the meaning by making the bridegroom come out of his chamber to run a race; whereas the new makes the sun rejoice as a bridegroom, and run a race as a strong man.

THE SEPTUAGINT.

I have no Hebrew Bible, and could not read it if I had one; but I am the owner of a Septuagint Bible, and lately I have been examining it with more care than ever before. You know what the Septuagint is, but some of your readers do not; so I will stop and tell them. It is the Old Testament as translated into Greek by seventy learned Jews, to be placed in the Alexandrian Library, under one of the Ptolemys, in the third century before the Christian era.

Speaking of the Christian era, reminds me that many think that the Bible teaches that Jesus was and is the only Christ. That is not so; even the New Testament will not justify that idea. The Septuagint Bible speaks of as many as twenty other Christs beside Jesus, each one of them as genuine a Christ as Jesus is supposed to have been. Saul, David, Solomon, Rheoboam, Hezekiah, and many others are in the Septuagint, the original from which our Bible was made, called Christ. Where you read "the Lord's anointed," in our Bible, the Septuagint every time reads Jehovah's Christ.

By the way, the term Jehovah is not to be found in the Polychrome Bible; nor is the word Lord, as applied to Jehovah, in the old Bible. The word is always left untranslated. It always comes out in the capital letters, JHVH, as in the original. I have not seen the new translation of Psalm cv:15, where it says: "Touch not mine anointed and do my prophets no harm," but if it would do any good I would swear that the Septuagint reads: "Touch not my Christs and do my fortune-tellers no harm." I have just looked the matter up; I prophesy that the Polychrome will justify that translation.

I gave this version of the text in a debate over a quarter of a century ago, and it was only by the miracle of the weather being so cold that the friends of the Bible as it is could not get them, that I escaped a dose of eggs laid by stale hens. Now one would travel a great way before he would find a minister who would have the temerity to dispute that rendering.

ARBITRATION.

Well, John Bull and Brother Jonathan have at last shaken hands; they have set the ball in motion which it is hoped will bring about that era foretold by the Judean mediums, when men should beat their swords into plowshares, and their spears into pruning hooks, and the nations shall learn war no more. Every question will at last have to be arbitrated, and I have always wondered why arbitration could not do its work as well before any blood was shed as after. Now that arbitration has actually come, I feel to sing:

"It must be now de kingdom's a comin',
And de year ob jubilo."

Why could not the nations have learned that a thousand years ago? It has learned it now; let us rejoice.

Horace Greeley was not far wrong when he said: "The worst use you can put a man to is to hang him." It looks almost, if not quite as bad, to send him down to the battlefield as a mark for enemies to shoot at. I hope now the States of this Union will rapidly follow the exeample of England and America, and quit hanging men because they have killed somebody. Why should governments make brutes of themselves because a brute kills a man or a woman? O, that we were civilized; but we are gradually—very gradually reaching toward civilization.

Brother Francis, I do not want to occupy your whole paper, so I'll stop.

MOSES HULL.

OVER IN CANADA.

A Canadian archbishop ordered the faithful to stop reading a paper known as L'Electeur, which offensively declared that the church ought to let the State alone. In one village in Charlevoix county the local priest went to the postoffice and ordered the postmaster to give up all copies of that paper addressed to the people in the place and burned them. The postmaster did not like to obey, but he felt under the circumstances he must, so he allowed the mails to be rifled without a struggle and the property was destroyed.

Put God in our Constitution and just such priestly usurpation and tyranny will be rampant all over this country.

MASS MEETING.

There will be a mass-meeting of Spiritualists in Brooklyn, N. Y., at Historial Hall, Feb. 3d and 4th, afternoons and evenings. It will be under the auspices of the National Spiritualist Association. Judge A. H. Dailey, chairman.

The German alphabet, as now employed, is a modification of the Caroline, or the style introduced by Charlemagne. The Roman letters, represented by the plainest of our capitals, were used until the latter part of the sixth century.

SOLON AND MARY.

A SEQUEL TO "Mary Anne Carew," Wife, Mother, Spirit, Angel.

BY CARLYLE PETERSILEA,

AUTHOR OF "THE DISCOVERED COUNTRY," "MARY ANNE CAREW," "PHILIP CARLISLIE," "OCEANIDES," ETC.

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CHAPTER III.—Continued.

LIONS ON GUARD.

SOLON AND MARY VISIT DANIEL THE PROPHET, WITHIN THE HEAVENLY SPHERES.

Now the natural angelic world, like the natural earthly world, exists; and angels have nothing to do with the formation of it any more than man has with the formation of the earth or the natural forms within it. Great eternal laws exist over which angels have no control. Angels do not create the light of the sun, neither do they create the heavens nor the earths, neither themselves; they but obey eternal laws which change not, nor ever can change; they but try to understand these laws and conform in wisdom to them. For instance; they did not create, neither can they change the great law of magnetic attraction; but they, by understanding it, can make great use of and be guided by it. They did not create light, but a great unchangeable natural law did; neither did they create form; but a natural law did; but they can copy all forms, whatsoever, which come under their observation, yet they cannot put soul or will-power into them; therefore whatever we invent here is art and not nature, just as it is on earth; we but make use of nature or material already at hand, yet it is not necessary that we perform manual labor in order to clothe our inventions; we but draw into ourselves wisdom, love, and soul-power; wisdom, by understanding and conforming to great natural laws; love, by understanding and conforming to the great law of magnetic attraction, which holds all forms together; soul or will-power, which is the ruler of wisdom and love or guiding principle. Now for an example:

Mary, my love, or magnetic counterpart, who is wedded to me through the great law of magnetic attraction, according as like attracts like, says to me as we walk in our beautiful garden:

"Solon, do not you think this would be a lovely spot on which to erect an arbor?"

Our minds or souls being in perfect unison or equilibrum, her thought being my thought, there is but one thought, wish or desire; that is, I could not possibly desire something entirely different or opposed to her thought or desire; next, we must construct our arbor, give it form, size and color; but our materials are so exquisitely fine that they consist of magnetism, which is a fine, pale, amber flame, and the various colors which are seen within light. Now we must first construct the arbor entirely within our minds, and there must it receive its first clothing.

"Why?" you ask. Because our will or soul-power attracts to our thought a suitable amount of elementary magnetism wherewith to clothe it; likewise by our will-power we project the thought or push it away from us as a separate form or entity, upon the spot where we desire it to stand, and by a great natural law pertaining to the soul the magnetism which we have thus clothed our thoughts with attracts and holds in their various shades the colors in which we wished our arbor to appear; the vines, leaves and flowers wherewith we wished to deck it; and so of all other inventions or works of art, we have but arisen in the scale of the great universal laws which govern all things. On earth a man or woman desires an arbor. He or she concludes just what kind of one is wanted. Now they dwell lower down the scale; they are within coarser elements called material, yet the word is not advisedly used, for all things are material, both earthly and heavenly, the difference, as I have already shown, being entirely that between fine and coarse, or dense and heavy and porous; they must draw coarse materials, such as wood, to their aid, and must construct their arbors with hammer, nails and paint; it takes them, perhaps, days before completed. We, on the contrary, can construct an arbor of exceeding beauty and durability, in, perhaps, thirty seconds of earth time, according to the amount of will or soul-power we possess, or according to our love and wisdom; and thus of all other constructions or inventions. Manual labor is not necessary with us. Most exquisitely elegant buildings are thus created by us and in a correspondingly short space of time. Our buildings appear just as we desire them to appear, either of marble, granite, or precious stones, and in whatever form we desire them to be constructed, and they are as tangible and real to all angels as men's houses are to all men.

When we visit earth we are earnest to desire what will benefit man most, then we invent within our souls that which he needs; from thence we project our thought or invention upon the camera of his sensitive brain; being in sympathy with him he causes the thought or invention to be clothed with coarse material substance, otherwise in his present condition it would be of no use to him. And thus man goes on step by step, not yet understanding the power which guides him.

Men hold the same position toward angels that children hold toward their parents and teachers.

A mother says to her child: "Come here, my darling, and let me show you how to do this piece of work." The same principle carried higher obtains with man. The mother is visible to her child; the angel is not visible to man, and it is far better so for if the angels were objective or visible to man, their teachings would have to be given to the exterior instead of the interior. Then again there would be dissatisfaction, antagonism and even war, as there is between mankind, they being objective to each other. The angels being invisible, silent and intangible to man, they work with and for him, silently, wisely and well, without the obstructions that would otherwise be thrown in their way.

We had now visited three of the wisest and best men who had ever lived on earth; Benjamin Franklin, Sir Isaac Newton, and Daniel, or Belteshazzer. Neither of these men, nor their teachings, had ever caused war or bloodshed of anykind. They had given nothing to the world but pure love and wisdom; nothing but what would increase man's progress in the knowledge of science and benefit him in every conceivable way, and they were still at work for man as industriously as ever. As soon as Franklin had gained some great truth whereby electricity could be made more servicable to man, then he put himself enrapport with a sensitive child of earth whose body and brain could serve him best, and through this instrument or channel give to men the improvements which they most needed. Thus man has now his electric cars, electric lights, the telephone, and soon other great inventions too numerous to mention will be given.

Perhaps some may say: "Edison invented these things." Well, Benjamin Franklin does not care, so long as man receives the benefit. It is not for Franklin's glory, or for Edison's glory, but for man's best good. He who wishes to be glorified is not a fit subject through whom to give great truths to the world; but he who is meek and lowly, thinking not of himself or his own glory, but with his mind fixed intently on the great principles or truths that are to benefit the world; in other words, he who would find his true life must lose it, and he who thus loses his life will surely find it to his intense happiness.

Think you not that Franklin is intensely happy, when he sees the great amount of good which the world has, and will, receive through his efforts in its behalf? and so of Newton and Daniel.

CHAPTER IV.

BEETHOVEN CASTLE.

My sweet Mary now said: "Solon, I greatly desire that we put ourselves en rapport with one of my children who still remains on earth."

Her wish was my wish, and soon we were with the much-loved one; and this child, or man as he had now become, was a sensitive or instrument through whom the great composers and masters in music could work, as Franklin could work through Edison and others.

Working with and through him, we found Beethoven, Chopin, Schubert and many other musicians, still striving to render good unto the world which would raise man and make him better and happier.

We were attracted to the great composer Beethoven; for he was one of the most active of all who were in sympathy with Mary's son.

On perceiving that my Mary had been the mother of this young man, he turned to us with the utmost urbanity—we must here say that he, like all other angels, was accompanied by his other self or female half; but in writing this message to man we shall be obliged to use the pronoun he, otherwise earthly savants will accuse us of using bad grammar, which to them is of far more importance than eternal truth; the husk is to such more than meat; the outside must be decked in fine array, no matter how filthy or empty within; but earthly language has no words whereby we can talk of the oneness of two forms, female and male blended together; therefore when men talk of God they always say He, as though the female had no part whatever in the constitution of that which they call God, and as their thoughts have ever been thus, they have no words whereby an angel can be specified except through the words he or she; thus we labor under difficulties to make ourselves properly understood.

The angel Beethoven turned to us with great urbanity, and instantly divining that we wanted to become acquainted, for the sake of wisdom and love, they invited us to go with them to their angelic abode. This invitation gave us great joy, and together we commenced our flight, nor paused until we entered what at first seemed to us a vast cathedral, so vast, indeed, was it that hours might be spent in walking around it near the walls. It was circular in form; the dome corresponded in vastness to the circular wall. To a child a very large room appears vast; not so to a man, however; a man's sight could not have taken this large building in at once, but with angels it was otherwise; and Beethoven alone had covered the wall of this vast cathedral with written music—literally covered it everywhere, and all the music which he ever wrote when on earth was arranged in one tier at the base, and all thereafter had been added, tier upon tier, until this vast structure was the result. Here were congregated a great many angels, lovers of music, those who could understand the great soul of the grand master.

The angel Beethoven ascended a platform and addressed the multitude there assembled; the following were the sentiments expressed:

"You will all observe that the base of this building is composed of the music which was written by me when on earth; you also observe that the music then and there composed is imperishable, although here it is but the rough-hewn base to that which was to follow—which has followed as you see—but how rough, coarse, and unsightly, compared to the superstructure; yet it contains the elements of strength on which to rear better and more perfect harmony. Ah! my soul even then caught the scope, breadth, depth and grandeur of the eternal heavens, and when deaf to all earthly sounds, still I heard the angels singing, caught the notes and penned them, as well as I could. Many, many times was my spirit caught up out of my body, and I glided with them singing or endeavoring to sing their grand, perfect songs and joyful sonatas, their anthems of praise; but, oh! how sadly I fell short, for I had not then arrived at an angel's estate.

"Poor, crawling worm that I was! But the worm must first crawl that the butterfly may soar, and when at last my wings were grown how gladly I left the worthless shell to become the soaring spirit and now the completed, rounded angel. My songs and sonatas now rival my compeers; the rough base has been crowned by the polished, the clear, the harmonious, the ethereal; corresponding with the granite, the marble, the crystal, the pearl, the diamond; to gold, silver and all precious stones; for you will observe that no two pieces of music composing this structure are exactly alike."

We observed that many of the angels were copying music from the walls, songs and sonatas which they liked best, or portions of them; we also knew that these angels would carry their music to some one on earth who was their medium, sensitive or instrument, and give as much of it through such an one as possible; also, inspire performers to outrival themselves, that the men of earth might be drawn up out of their grosser natures into the heavenly, the angelic, the harmonious; that they might catch the grandeur and depth of eternity, "and," continued the angel Beethoven:

"Music is but trying to express through sound that which is unutterable in any other way.

"A soul looks on the ocean and enters into sympathy with its great depths, its vast expanse, the immutable laws governing it, its surging, heaving billows, the great storms by which it is agitated, the grandeur of its calmness, the overarching heavens, the great ships sailing on its bosom, the screaming of sea birds and petrels, and that soul tries to give vent to its sympathy with all this in corresponding sounds; or it may take one or each as a theme, and then sing of this theme in various notes or strains, and the nearer it approaches nature the more perfect the music. For instance, if one can imitate a storm so true to nature that one's hearers are made to shudder with fear and for a time seem to be transported to where such a storm is taking place, then has one accomplished the end and aim of one's endeavors; then has one become a true musician, and great. If one can describe sorrow or joy so true to nature that one's hearers weep or laugh in sympathy, then is one an interpreter of human emotions; likewise, if one can enter into sympathy with the hosts of heaven or the angels, and sing with them their joyful anthems of love and wisdom, and also transport one's hearers until they too catch the angelic strains, one will have arrived at a great altitude and cannot expect to do much more while yet on earth.

"My dear Solon," he said, turning to us, "I am impressed that you design to write a book that men on earth may read, and for your own pleasure and instruction, as well as for the purpose of giving to earth knowledge concerning heavenly things, you are visiting many angels, who when on earth were great discoverers, scientists, musicians, or reformers; therefore, give this message from me to any on earth whom it may concern—that an interpreter or performer of music should try to the utmost to understand the true meaning of a theme; that is, he should by playing the theme over and over again while practicing, find out what the composer meant, what episode in nature or what emotion of the human soul he was trying to imitate; one can tell by giving suitable expression how one's own soul is affected, what is meant, and afterwards in all variations one should to the utmost try to express or imitate nature, that part of nature meant to be expressed by the composer. How often, when we visit earth, do we listen to players trying to give our compositions to an audience, without in the least comprehending what is meant, and their performance falls like dead weights of sound upon their hearers, having no soul or life, for the player gives it none, not comprehending that it has any. To the player the music has so many notes in juxtaposition to so many other notes, to be played in such and such time, divided so and so, a lifeless thing without a soul. How often we turn away sorrowful, hardly recognizing our own compositions that were written and composed under the most intense sympathy and excitement with the subject in hand; and now from Louis von Beethoven say: Man has a spirit; man has a soul; man becomes an angel. I have not seen God as a personality in form like a man. I am in eternity. I am an angel. I am still writing and composing music. I am happy as the angels are happy. I am joyful as the angels are joyful. I am not as on earth one half alone, but have found my true mate and am joined into oneness with her, as the angels are joined; that the ears of my soul are opened to catch the faintest whisper of nature; that I have a beautiful temple erected by mine own endeavors, that is as plain and palpable to the angels who surround me and are my companions, as my written compositions are to men—that I shall not cease in my endeavors and to what heights I may yet attain eternity knoweth, I cannot as yet tell.

"My last earthly sonata was written at a time when my soul was struggling to free itself from the body or shell, and is the language of a soul striving to throw off earthly shackles; or like a bird trying to fly with broken wings; falling back with languishing moan, then starting up afresh with painful struggles; but the sonata, like to what my soul then suffered, falls back without reaching the goal, falls back with sobbing moan to earth. The nearly wornout body in painful weariness sighing for the then unattainable—the heavenly—the angelic—leaving the theme broken off, as it were, between the two worlds; nearly done with one, not fully comprehending the other. I have finished that sonata here. I have improvised another upon it. I have made it the base of a grander, nobler theme, and my theme, immortality, eternity, everlasting life, love, wisdom:

"Triumphant swell the strains; gladness and joy re-echo the sounds; the white feet of angels tread the mazy rondos; their delicate hands hold wreaths of never-fading flowers wherewith to crown inspiration; their sweet lips and smiling eyes sing of hope, courage, earnest endeavors and activity; they glide swiftly along polished avenues of light and truth; they plunge downward toward earth, its ignorance and suffering; they rise more slowly, being weighted down by its notes of woe, its false and discordant sounds; these must all be made to at length harmonize; and this must be their mission and work. They rise into greater, grander heights of love and wisdom; their strains are more and more joyful still, until at length they whirl in a grand circle around the great white throne which forever stands a symbol projected from them interiorly as an outward semblance of that which is within them, the ultimatum or throne of peace, purity, wisdom and love, whereon wisdom and love sit crowned as one,—a very God indeed, for to these attributes all angels bend the knee; to these attributes all angels shout their anthems of praise, with thrills and trills of ecstacy.

(To be Continued.)

DISHONEST PREACHERS.

"There is no getting away from the fact," says the Galesburg Mail, "that nearly 500 clergymen have been placed on the black list by the railroads, because they have abused the half-rate privileges the companies have given them. They will not be trusted with such privileges again." Instead of conserving public morals by exemplary habits, if the truth could go before the country, the clergy would be found as guilty of immoral habits as are the rest of the race.

JESUIT PLOTTINGS.

It is well known that during the last few years large numbers of the Catholic clergy have deserted the ancient faith and have identified themselves with the Church of England. The Church Review, London, says the numbers are decidedly on the increase. Is it not possible this is a Jesuit movement, having ultimately in view the absorption of the English church by the Catholics? Gladstone's expressed desire to see the two bodies reunited, and the Pope's conciliatory letters looking in that direction, have meanings not understood by everybody.

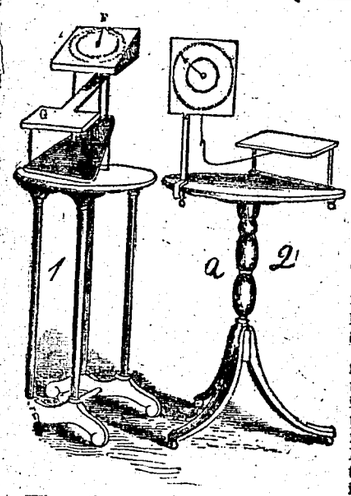
The Cherokee alphabet, invented by Sequoyah, George Guess, contains eighty-five characters.

SPIRITUALISM SCIENTIFICALLY DEMONSTRATED.

BY PROF. ROBERT HARE.

His Remarkable Researches Made in the Early Years of Spiritualism.

Directly Edited and Revised by Him, Now in Spirit-Life.



When the process commenced, the hand of Mrs. Hayden was resting on the lever in the usual position, but was subsequently lifted, so as to allow Mrs. Eustis, as well as myself, to see between it and the wooden surface, without creating any apparent abatement of the power of indicating the requisite letters.

While the process still proceeded under these conditions, Mrs. Eustis, having placed her hand upon the surface of the board lever, alleged that she felt it imparting motion to her hand.

Dr. W. F. Channing has since informed me that Mrs. Eustis's account of these manifestations, as given to him, coincide with those given to him by me.

But as respects the selection of letters without the assistance of the eyes of the medium, I have had many instances of this being done, although the facility of its performance is various, not only with different media and with different spirits, but likewise when the spirit and medium are the same; it varies with the state of the medium. I sat more than an hour with an accomplished medium, during an excessively hot evening, without receiving any communication; in consequence, as I supposed, of the effect of the heat upon her organism.

The interposition of water contained in a glass vase, upon the board part of the lever actuating the index, so that the hands of the medium can touch nothing but the water, has an effect analogous to the lifting of the hand as above described, since the only difference in the conditions is, that in the one case there is air, in the other water, interposed.

It has been stated that, by the interposition of water, the power of actuating the index was paralyzed; yet merely warming the water enabled the manifestation to proceed, so as to empower the spirit to spell such names as were called for.

In one instance, I took a book from my pocket which the medium had never seen, and opened it at a page where the heading "Publisher's Preface" was conspicuous, without allowing the medium to see anything more than the back of the book. Holding the page exposed to the disk, the spirit spelt out "Publish—," and then seemed unable to proceed. Meanwhile, the medium called to her little son to be quiet; forthwith the deficient letters, ers, were supplied, so as to finish the word "Publisher's."

The medium alleged that her mind was imbued with the idea that the word "publishing" was coming forth, and with a view to aid the spirit, lent some muscular aid to the letters necessary to complete that word; but attention to her child causing her mind to be withdrawn, the spirit immediately selected the letters above indited. On the same occasion I opened the same book, keeping the back toward the medium, opposite to an engraving of Jefferson: immediately, Jefferson was spelt out.

On my way to Boston, I visited Mrs. 'Ann Leah Brown, formerly Miss Fox. At about eight in the morning, I found her under very unfavorable circumstances: Mrs. Brown had been watching the previous night with a sick child. Nevertheless, considering me as an advocate of the cause of truth, a short sitting was given to me, during which my faithful spirit sister manifested herself by comparatively loud knockings.

On my return from Boston, I called again on this interesting medium, and then saw a table, situated at the distance of more than a foot from her person, which was quiescent, make a movement to and fro of at least eight inches. Moreover, as I sat on the opposite side of an intervening table I felt unexpectedly a slight touch against my leg as if by human finger.

During this visit, Mrs. Brown created much interest by giving a brief account of the trials which herself and her sister had undergone, being on the one hand urged to give their services to the community, as the means of promoting truth, while on the other they were treated as imposters or jugglers. The impression left on my mind was extremely favorable as respects Mrs. Brown's sincerity in her Spiritualism and in her goodness of heart.

In consequence of her invitation, I attended a circle at her house a few days subsequently, when I saw, in addition to all the usual manifestations, the following for the first time: Under a table around which the party was seated, a sheet of paper was deposited on the carpeted floor. A pencil was placed upon the paper. Soon after, on examination, I found my name scrawled thereon.

Two small bells situated upon the floor beneath the table were rung, and subsequently it was found that one of them had been lifted and seated on the other.

My spirit sister has since informed me that my name was written upon the paper by my spirit friend William Blodget.

While at Boston, having read to a friend a communication from my father through a writing medium, I placed it in one of my pockets, and proceeded to the Fountain Inn. When there, I felt for it without success. Unexpectedly, I went to Salem by the cars, and returned the same evening. On undressing myself the scroll was missing, and I inferred that it had been lost between the place where it had been read and the inn above named, where I felt for it unsuccessfully. On going next morning to Mrs. Hayden's, and my spirit father reporting himself, I inquired whether he knew what had become of the scroll. It was answered, that it had been left upon the seat in the car on my quitting it at Salem.

Inquiring of the conductor, who was on duty in the car where it had been left, he said that it had been found on the seat, was safe at Portland, and should be returned to me next day. This promise was realized.

On one occasion, sitting at the disk with Mrs. Hayden, a spirit gave his initials as C. H. Hare. Not recollecting any one of our relations of that name precisely, I inquired if he were one of them. The reply was affirmative. "Are you a son of my cousin Charles Hare, of St. Johns, New Brunswick?" "Yes," was spelled out. This spirit then gave me the profession of his grandfather, also that of his father, and the fact of the former having been blown into the water at Toulon, and of the latter having made a miraculous escape from Verdun, where he had been confined until his knowledge of French enabled him to escape by personating in disguise an officer of the customs. Only one mistake was made in referring to my English relatives, respecting an uncle's name. Other niquiries were correctly answered.

Subsequently, the brother of this spirit made us a visit in Philadelphia, and informed us that the mundane career of his brother Charles Henry, had been terminated by shipwreck some few years anterior to the visit made, as mentioned, to me.

No one being present beside myself, and the medium ignorant of Latin, my father spelt out upon the disk the words he had pointed out to me in Virgil more than fifty-five years ago, as expressive of the beating Entellus gave Dares, as described by Virgil—"pulsatque verisatque;" also the word which so much resembles the sound of horses' hoofs trampling on the ground, "Quadrupedante."

A spirit of the name of Powel tendered his services, and undertook to spell Cato, but instead of that name, Blodget, my friend, occupied the disk, and spelt his own name, and afterward Cato. On the same occasion Blodget spelt out and designated words without the medium [illegible] the alphabet.

The employment of letters to express ideas neither existing in the mind of the medium nor in mine, cannot evidently be explained by any psychological subterfuge. The name Blodget being indicated by reference to the alphabet, instead of Cato, which was promised, precludes the idea that it was learned from the mind of any mortal present.

It must be manifest that the greatest difficulty which I had to overcome during the investigation of which the preceding pages give a history, arose from the necessity of making every observation under such circumstances as to show that I was not deceived by the media.

But having latterly acquired the powers of a medium in a sufficient degree to interchange ideas with my spirit friends, I am no longer under the necessity of defending media from the charge of falsehood and deception. It is now my own character only that can be in question.

Upon this the occurrence of the manifestation to which I am about to allude rests.

The fact that my spirit sister undertook at one o'clock, on the 3d of July, 1855, to convey from the Atlantic Hotel, Cape May Island, a message to Mrs. Gourlay, No. 178 North Tenth street, Philadelphia, requesting that she would induce Dr. Gourlay to go to the Philadelphia Bank to ascertain the time when a note would be due, and report to me at half-past three o'clock; that she did report at the appointed time; and that on my return to Philadelphia, Mrs. Gourlay alleged herself to have received the message, and that her husband and brother went to the bank in consequence. With the idea received by the latter, my sister's report coincided agreeably to his statement to me. All this proves that a spirit must have officiated, as nothing else can explain the transaction.

The note clerk recollects the application, but does not appear to have felt himself called upon to take the trouble to get the register, which was not in his hands at the time. Hence the impression received by the applicants was not correct, but corresponded with the report made to me by my sister, which differed from the impression on my memory, and of course, was not obtained from my mind.

The apparatus of which the above cuts afford a representation are spiritoscopes, under modifications to which I resorted subsequently to the contrivance in which Pease's dial is employed. For Pease's "dial," disks are substituted, resembling those originally employed by me, as represented in Figs. I. and II. These last mentioned, however, were made to revolve under the index; while in Pease's apparatus the index revolves, the disk remaining at rest. The advantage of having the disk to revolve is, that the letter is always to be looked for, within the same space; whereas in operating with the other the eye has to follow the index through all its rapid movements.

(To be Continued.)

OLD MAN RESTORED TO YOUTH.

Kankakee, Ill., Jan. 16.—John Adams, who lives at Tuckerli, a little village in Kankakee County, is growing younger every day. He is now 85 years of age, and until very recently he was more feeble than most men of his time of life. But during the past few months a remarkable change has taken place. While before he was nearly blind, he has now recovered the entire use of his eyes, and is able to read the smallest print with great ease. His teeth had all gone, but recently he has cut an entirely new set and has suffered as much in the process as any baby while



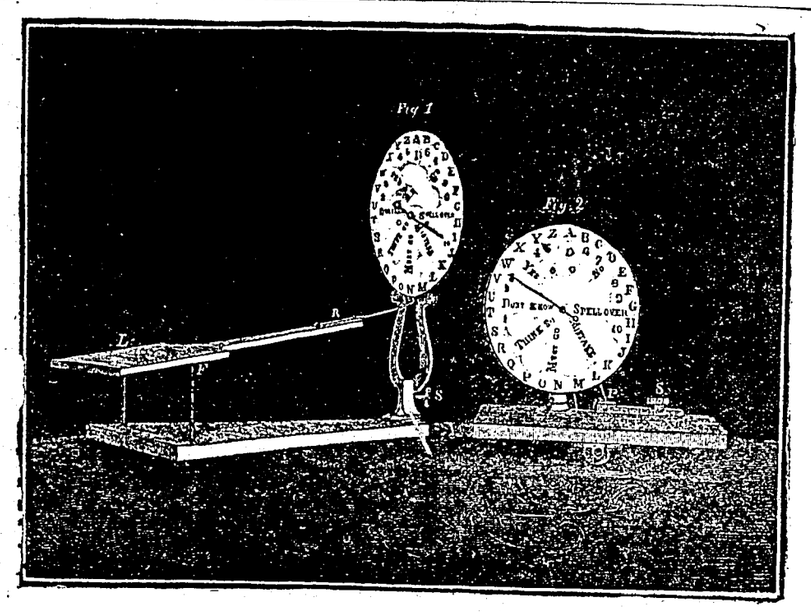
JOHN ADAMS.

teething. He was nearly bald, with a small fringe of white hair around his head, but recently his hair has grown again. It is of a dark brown color, and seems to be growing very rapidly. The effect of the changes is to make him appear to be not more than 35 years of age.

His face as yet is unchanged, but Mr. Adams believes that in course of time it will also be rejuvenated. As it is, his wrinkled skin and his snow-white beard form a remarkable contrast to the rest of his head.

Another strange feature of the case is that Mr. Adams is becoming stronger. While he was, until recently, even more feeble than most men of his years, he has become quite strong and can lift a cow with ease, and is one of the most athletic men in his neighborhood.

Physicians are at a loss to account for the remarkable transformation. Mr. Adams himself cannot give any reason for it. He has been following the same routine of life for years, rising at 5:30 o'clock every morning and breakfasting at 6. Mr. Adams does not use tea, coffee or any stimulant and does not smoke tobacco. He is five feet nine inches in height and weighs 198 pounds. Before he began to grow younger in appearance he weighed only 112 pounds.



F THE APPARATUS USED BY PROF. HARE IN HIS INVESTIGATION OF SPIRITUALISM.

MUSIC IN NERVOUS DISORDERS.

The value of music in the treatment of certain forms of nervous diseases has before now been called attention to by physicians. One advantage perhaps of this therapeutical agency is that in the event of its doing no good it is not likely to do harm. In a recent number of the Gazette Medicale attention was drawn to the remarkable result attending the administration of music to a little girl of three, who was afflicted with serious nervous disorders, resulting in epilepsy and paroxysms of fear, which kept her awake all night. The ordinary remedies including bromide of potassium, were tried without any effect, and at last the physician recommended the mother to play some soft, rather melancholy music to her daughter before putting her to bed. Chopin was recommended, especially the waltzes in the minor key. The remedy worked like a charm, for it is said that from the night the child went to bed under the influence of music she lost all her nervous symptons and slept without waking until morning. In order to prove that this was not the result of mere chance, the music was omitted on one evening, and the child passed a night of misery, not so intense as before the adoption of the treatment, but still very marked.

"Hypnotism Up to Date." By Sidney Flower. In the form of dialogue and story, the author presents very successfully a condensed account of hypnotism, its theory and practice up to date. Price, paper, 25 cents. Sold at this office.

MARVELOUS SPIRIT MANIFESTATIONS.

EXPRESS RAILWAY TRAIN NUMBER—WHAT BEFELL IT AND ITS BRAVE ENGINEER—PHANTOM VICTIMS OF THAT FATAL OPEN SWITCH—TRAIN WRECK IN THE GALT HOUSE—TRACK UPON THE SURFACE OF THE WATER—NUMBER 7 ASCENDS AND DESCENDS MT. HOLYOKE IN SAFETY.

A second conference of investigators seeking the cause of mysterious phenomena was held in Just a week after that already recorded, says the Cincinnati Enquirer. Mr. Lawrence Nolan was the first gentleman to give his experience, and his narrative is graphic and interesting.

"As some of you know," he began, "my father was a locomotive engineer. Among my earliest remembrances is a ride with him when his engine was hauling a freight train. The Superintendent saw me on this trip and told father it was against the rules to permit a child to ride upon a locomotive, and so this source of pleasure was afterward denied me.

"Three years after this occurrence father was given a passenger express, and then I enjoyed the privilege of riding upon his train as often as it suited me. I could see my parent at every considerable stop and we thoroughly enjoyed this companionship. It was interfered with when I reached my ninth year, for then I was placed at school; but no holiday came that found me absent from my father's train.

"All trains were required to stop at the town where we lived, for another road crossed our line there, and for probably half the runs it was a water station. I had a sympathetic teacher who permitted me to go every day and pass a word with father at his stopping point, and both enjoyed even this brief communion as

THE EVENT OF THE DAY.

"We had kept up this practice for near two years, when it was abruptly terminated without the fault of either.

"One dark day in November I went out for this little meeting of two or three minutes, and waited till the time passed for the train to arrive. I waited 10 minutes more, and then something prompted me to step into the telegraph office and make inquiry. A little knot of people were discussing something, but they stopped talking immediately on my entrance. The telegraph operator was startled when I confronted him.

"'Where's No. 7?' I asked.

"'Behind 22 minutes,' he said.

"'For what reason?'

"'Unavoidable detention.'

"I knew this was not a good answer, but would have gained nothing by saying so. Instead I said;

"'Then it ought to be here in five or six minutes?'

"'Probably not,' he answered, 'for the track is obstructed, and it will take them considerable time to clear it.'

"'What occasioned the obstruction?'

"I returned to the school, reported my disappointment, and begged permission to go out again after a recitation then about due.

"'You are at liberty to go now,' said the teacher, in a tremulous voice, 'and you need not return till

YOU SEE YOUR FATHER.'

"These words have rung in my ears ever since they were pronounced. I returned to the station for additional information. 'Nothing further received,' the operator said. Then I walked up and down the track in short circuits for an hour. 'No more news yet. Another hour and the reply was the same. Darkness had come on and I felt like going home, but what could I say to mother? I wandered down the track to a street crossing and sat upon the curbstone to think. People were constantly passing and in a few minutes I heard one say:

"'Poor Tom Nolan! What will Larry do without him?'

"'And his wife—it'll break her heart,' was the response.

"Instantly I was upon my feet. 'What has happened to Tom Nolan?' I asked. 'He is my father. Tell me all about it.'

"'Why—why,' stammered one of the men, 'they say he was hurt in an accident, but may be it's not true. Don't get frightened till you know certain.'

"I felt that it was true and lost no time in returning to the telegraph operator. He said father was among the injured, but he would give no details, pretending they were not yet received. I decided then I must go home and tell mother the substance of what I had heard and started to execute this resolution.

Our house was on the main street, but in the outskirts of the town. Near it was a narrow street, which terminated in the great thoroughfare, with a strong stone fence on either side—a place to excite fear in the darkness. On the night I am describing its

GLOOM SEEMED MORE DENSE

than ever before, and a creeping fear came over me as I stopped and gazed into it. For the moment I was fascinated, and then I thought I discerned a distant light. This impression was soon made a certainty, and the light was approaching at great speed, with a motion of rapid and eccentric vibration. It came with a rush, but noiselessly. Suddenly the impression reached me that I was looking at the headlight of a locomotive. Five seconds later I discovered the outline of a long train of passenger coaches, all alight and bearing down toward me at a fearful speed, but there was no rail track on that street. At the moment this idea animated my thought the light threw its rays upon bright rails which were apparent continuously only a few feet in advance of the train, and appeared to end in short sections, but were renewed as the train advanced with bewildering rapidity.

In less space than required to mention it, the headlight streamed full upon me and at the same instant I recognized the locomotive as No. 26, the machine that always hauled No. 7, my father's express; and then his familiar face came into view, and he stood in his accustomed attitude, with his hand upon the throttle! What could it mean? This was the momentary thought as the train came opposite me, and then I saw it swerve suddenly, leave the main track and dash itself to fragments down a steep embankment, which in reality was not there, for the side of the street then reached by the express was occupied by the house and grounds of a banker, and his lawn was his pride. It was as beautifully terraced and well kept as any I have ever seen, and the idea of an embankment there was preposterous; but the train had run

INTO AN OPEN SWITCH

and was destroyed, and it came instantly to my comprehension that what I had seen was the reproduction of the accident that had on that day destroyed my father.

"The light that a moment before had irradiated the scene went out in a deeper darkness, stunning to the eyes, and at first I saw nothing. Thought was benumbed. I felt helpless, and leaned for support against a fence. People passed without giving me notice, and luckily so, for I was out of my self, and coherent response would have been impossible. After an interval, which seemed to me long, but subsequent information proved it to have been very short, I heard a familiar voice calling my name. It was that of the superintendent of the Sabbath school I attended. He was on his way to my mother's house to offer words of consolation to her and myself, for he supposed us to be grieving over the ill news which everybody in town except those most interested had received. That father was dead had passed into a certainty with me when I saw the vision of the wrecked train; but mother was in ignorance of the great calamity that had thrust itself into her life so brutally. The good superintendent told me the story of the accident, and recommended that I keep it from mother till next morning. Father's night home was the next succeeding this. The sad news was kept from mother till the last moment, and then broken to her very gently.

SHE HAD DREAMED

almost a duplicate of my vision, and all day had felt that ill news would come, making the shock less sudden than otherwise it would have been.

"I have made the first vision circumstantial for the benefit of the remainder of my story. At every anniversary of my father's death this same vision has recurred, and at other intervals it has come with all its original force and startling impressiveness. Once on an anniversary occasion I was out in a boat with three companions on Indian River, Fla., and, having gone too far, night overtook us before we could get back to Tilman, where I was stopping. The date which marked this day had just occurred to me when I saw upon the western shore of the river the familiar express, propelled by Engine No. 26, and it bore down upon us at lightning speed. By their calm demeanor I knew that my companions saw nothing unusual, but, while this was grateful to me, my excitement was never more intense, threatening to attract attention before the final catastrophe. I saw the rails gleaming under the headlight, as in former occurrences, and when the express left the land and glided along on the surface of the river this phenomenon continued. Steel rails upon the water, bearing a long train of cars full of passengers, was an anomaly to even the

MOST VIVID IMAGINATION.

It leaped through the night, throwing out illuminating gleams in every direction, but noiseless as death, and, passing within thirty yards of our craft, it swerved from the straight course and ran into the inevitable open switch. As usual, my father stood in the cab with one hand on the throttle, but now there was a happy smile upon his face, as if he were engaged in congenial diversion. As usual, the vision was instantly submerged in the illimitable hiatus of mystery.

"Two years following this event I was on Mt. Holyoke, Mass., on the well-remembered anniversary, and, while sitting at the supper table with friends there I felt the usual premonition of my only vision. I never have this feeling of uncontrollable restlessness at any other time, and it is invariable in giving me notice as to what I must look for.

"Those who have visited Mt. Holyoke need not be told that the space upon its summit would fail to accomodate an ordinary railway train in a state of repose, and that such train could not move 200 feet in any direction without pitching down into the Valley of the Connecticut. There is just room enough for a small hotel with verandas projecting over precipices on three sides, and on the fourth side are two or three small buildings for storing food and fuel, and an abyss called

THE BOTTOMLESS PIT.

"Those who can remain upon this pinnacle an hour or two without becoming dizzypated and tumbling off are permitted to record their names in the red book kept for the behoof of distinguished visitors, and Bostonians sometimes gain this honor at the imminent risk of their lives.

"I had no doubt of the ability of my phantom train to traverse Mt. Holyoke, but I had tired of the catastrophe that followed its every appearance, and felt that some variation which would exclude the scene of death and destruction would be grateful. Excusing myself, I stepped out upon the veranda and saw the train flying up the eastern acclivity with the speed of the wind. Not as usual was its course straight ahead, but instead it wound around rocks and chasms with curves as graceful as those of a bird in its flight, throwing out luminous jets that bathed the mountain side in scintillant glory. Up it came and gained the summit with a fairy-like bound—this great impetuous force, the shadow of a power that has conquered infinitely more civilization than all the armies of the world—and now I looked for the dreaded catastrophe. At the foot of the declivity on the western slope flows the staid Connecticut, 3,400 feet below my point of vantage, and I shuddered at the plunge in prospect. But there was no time for regret. As never before had happened, my father waved his hand to me and I heard from his lips the old phrase, 'All's well,' accompanied by a bright smile.

"Then away went the train down the steep incline, making its way to the bottom by the same tactics that had marked its ascent, gained the track of the Connecticut River Railway and steamed away in the direction of South Hadley as if racing with fate. Was this finale in response to my desire? I think it was, for never thereafter was I called upon to witness the closing scene of the tragedy that darkened my life. All other particulars of the vision came in a form considerably modified twice a year, at times other than on the anniversary day, and these I do not know how to anticipate. Undoubtedly they have a purpose and use, and at some time I will

KNOW THEIR LESSON.

"That which came to me in Cincinnati had a humorous event. One evening I was standing at Sixth and Vine talking with a friend, and just as we parted I spied the headlight of old 26 coming down Vine, but afar off, beyond the canal. It was soon over the bridge, however, and came tearing down the busy thoroughfare in its old breakneck way. Nobody tried to escape from its track and nobody was hurt, notwithstanding the fact that men, women, children, even street cars, were frequently beneath its quick revolving wheels.

"I imagine it ran from the canal to the office of The Enquirer in about ten seconds, but it had not made even so much of its way when I started to run along Sixth in the direction of Walnut. At Fountain court I looked back and saw the locomotive partly turned into Sixth street and at a stand! The fiery eye of the engine seemed fixed on me, and I continued running, now in panic. Fearful of that which as a boy I saw with no emotion but grief, I made strenuous exertions to escape it—to fly from that which no other person saw. At Walnut street I again looked back, and now the train was moving slowly in my direction. Soon it increased its speed a little, and when I had almost reached Main street it was close at my heels. I turned and ran into the Galt House for protection. It turned at the same time, and I saw it run into the basement of that popular hotel as plainly as I ever saw anything in my life. But it is useless to look for it there now, for since that time I have seen it at Quebec, at Pike's Peak and San Francisco.

"I admit that I am a nervous man, with occasional spasms and many cranky notions; that I have been pronounced insane by a board of quacks, and by the highest medical authority in Cincinnati as sane as the average man; that my business ventures have been invariably successful, and that I have accumulated money enough to live on my income and have a little left for the entertainment of friends and the relief of the needy."

A REVENGEFUL SPIRIT.

"My experience has been large and varied," said a gentleman who is known to possess mediumistic powers, "but there is a little in it which psychic students would set down as extraordinary. One incident occurs to me illustrating the malevolence of an evil spirit, which I have never known to be excelled. Perhaps it is worth telling.

"A lady whom I have known since she was a child became, through circumstances she could not control, an important witness in a murder trial. She is one of the most modest, sedate, retiring and sincere among all the ladies I know, and the idea of going upon the witness stand made her sick for several weeks previous to the trial. What she knew of the facts in the case grew out of her selection as the custodian of certain documents which the murderer committed his crime to obtain, but the real connection I have forgotten. The man was convicted and executed.

"From a mutual friend the lady learned of my mediumistic powers, and out of curiosity she came to me for a sitting. We held the slate together, in the usual way, but it was several times snatched from our hands and thrown upon the floor. At length we heard writing by vigorous hand. Upon examination we found the slate filled with a message from Sam Eldersmith.

"'Oh, I don't want it,' protested my sitter. That is the murderer against whom I testified.'

"'May I read it?'

"'Certainly, but not aloud.'

"A wise precaution. I read it, and of all the foul language I ever saw or heard this specimen was the most vile. The lady saw my confusion and hastened to relieve it.

"'I am sorry,' said she, 'to have you annoyed by this scoundrel, but he is determined to pursuse me. I went to Mrs. J. last week and tried to get a message from a friend, but this bad man interfered and prevented communication with others. And he wrote the most absurd and disreputable words. Of course he has done the same way now and must forego the satisfaction of an acceptable message.'

"She was annoyed by this demoniac spirit till the day of her death, and I think he had much to do in hastening that event."

T. P.

SPIRITUALISM IN CANADA.

To the Editor:—The Methodist Church here at South Parkdale, three miles out of the business center, is said to be mortagaged for $75,000. Last Sunday evening a collection taken at the church raised $2,500 for the Lord! Spiritualists may take lessons of the Methodists yet. The authorities are too pious to let electricity work on Sunday, so no street cars run on "the Lord's day." But let us score one for the Baptists. They are in the van of progress in some ways. The Baptist church here insisted on being taxed, like all other property, and they paid $1,250 taxes this year, voluntarily, while all the other churches shirked all they could; and then coerce people to stay within hearing of pulpit thunder, because they cannot get away—without they walk. Having no work to do in the United States, I concluded to migrate, and am on the soft side of Lake Ontario, where I find a class of Spiritualists capable of appreciating philosophy as well as phenomena, and I hope to help them in their laudable efforts to educate the people to think and reason on religion as well as other topics.

Brother Henderson, president, is a man of fine qualities, and devoted to the cause, and his wife has done valuable work as a medium for forty years, and still keeps a center of spiritual gravity at her home, where the angels of earth, and heaven meet on reciprocal terms every Sunday evening.

Mrs. McDonald, well and widely known as a progressive educator and large-minded reformer in many movements, has recently taken a hand, and is an active member of the new society, organized by Mrs. Loe Prior. Mrs. Guthrie is full of the Holy Ghost and healing power; fine forcible, sensible, spiritual and magnetic and her hands are "a quickening power." Mr. Robbins, chairman of the working committee, is full of energy, and efficent in his work. A good combination, so far as I can see, is at the spiritual helm, and I hope the work will broaden into a permanent and growing power to be felt all the year around, and in every part of the Dominion. I like Toronto and its people, so far as I have come into their spheres, and in summer it must be a delightful place to live. Canada is as free as the United States from all unhealthy relations with the Mother Country. I had formed the notion, in some way, that it was dominated by Catholicism, and taxed by Great Britain—neither of which is true: but church influence is strong, and moulds the political element mostly to its will, but it is not Catholic here, not nearly so much as in the United States. Here, Irish policemen are not Catholics. Tonight the mercury is 10° below zero, and it is reported 20° below in Buffalo! Yours for the good we all may do.

LYMAN C. HOWE.

PASSED TO SPIRIT-LIFE.

Mrs. Margaret Mathison passed to the higher life January 14. She was born in the State of New York, in the year 1813. She moved to Grand Rapids at an early day. She leaves an only sister, Miss Sarah E. Williams. Both sisters were pioneers in the cause of Spiritualism, and are known and loved for what they have done. Margaret was fully prepared for the change called death, and committed herself into the hands of the dear ones that have been her constant companions during her long and useful life.

"They called her from the better land,
And one bright spirit led the way;
She saw the angel's beckoning hand,
And felt she could no longer stay.
O, white-robed peace! thy gentle cross
Gave to her trusting heart no pain,
And that which is our earthly loss
Is unto her eternal gain."—Poems of Progress.

Mrs. Lindsay, of the West Side Society, preached the funeral sermon.

WE WANT TO DO MORE GOOD.

And in order to do it, we should reach 1,000,000 new readers. Help us to do it. Let each subscriber get an additional subscriber. Read the announcement on fifth page, headed "Fifteen Cents," and then act in our behalf.

FIFTEEN CENTS!

PROF. BARRETT'S ADDRESS.

Other Subjects Treated of Especial Interest.

The Progressive Thinker is to be sent three months for 15 cents to all New subscribers.

Spiritualists, keep posted in current Spiritual events.

Why remain in ignorance? Why don't you keep posted in regard to the great Spiritualistic movement? Prof. Barrett delivered an address before the National Association of Spiritualists. It was an important one, and should be read by every Spiritualist in this broad land. We have had his address (which covers three pages of The Progressive Thinker) and five other important lectures and articles embodied in one paper, which we propose to send forth to illuminate the minds of those who have not had an opportunity to read them.

The first page of this paper contains the lecture by Col. Ingersoll, given in a Chicago pulpit. It scintillates throughout.

The second page contains a highly interesting lecture by Mrs. Cora L. V. Richmond, on the "Dwellings of the Dead."

The third page has a splendid article on "Science versus Theology," in review of Andrew D. White's two superb volumes.

The fourth page has another excellent lecture by Mrs. Cora L. V. Richmond, on "Spiritual Unfoldment."

The fifth page is very suggestive throughout, and is devoted to the "Hindoo Teachers—They Will Try to Capture the United States."

On the sixth page commences Prof. Barrett's admirable address, occupying three pages. In order that all whom this notice may reach, can secure this address, as well as the other lectures and articles, we have made arrangements to have 10,000 copies printed to be sent out free to new-trial or new yearly subscribers. This paper is well worth 25 cents. Every Spiritualist who wishes to know what has been going on should carefully read it. Our regular subscribers have, of course, had the contents thereof.

We will also, in connection with this paper, send out another equally as valuable. The first page contains an excellent lecture by Virchand R. Gandhi, a learned Hindoo. The remaining seven pages contain the wonderfully thrilling narrative (founded on facts) entitled, "The Night the Light Went Out," exhibiting many of the inside workings of the Catholic Church. Besides the address by Mr. Ghandi and the remarkable narrative, "The Night the Light Went Out," the first page has an excellent communication obtained through Ouija. The second page has a startling statement in reference to the "Romish Octopus—It Is Winding Its Poisonous Coils Around Washington." The poem on the same page, "The Sad Picture of a Wrecked Human Life," is wonderfully suggestive. The third page has a striking illustration showing how the Romish Church treats heretics. This page and the fourth also have a continuation of the "Romish Octopus." The fifth page has that remarkable poem, "St. Peter At the Gate." Every freethinker should read it. It is full of excellent "points." It also contains interesting facts in reference to the Romish Church and offices. The sixth, seventh and eighth pages have the following: "Monasteries and Convents—Where Those Alive Are Entombed." "Rider Haggard and the Immuring of Nuns." This paper alone is well worth the price of a year's subscription.

Every Spiritualist in this broad land should have these two papers. Our regular subscribers have already read their contents. For Fifteen cents we will send the Progressive Thinker for three months to all New trial subscribers and also send these two valuable papers.

Bear in mind that by New subscriber we mean one who has not been on our list for at least three months. Those of our present subscribers who wish to buy these two papers can have them both now for five cents. All of our regular subscribers have read their contents.

Send The Progressive Thinker three months to some friend, and thus get him interested in the cause. Stamps taken on small orders.

VERILY, WHAT NEXT?

Under the head of "A New Programme," we announced a radical new departure from the general routine of work assumed by the average Spiritualist paper. We do not follow old established usages unless we are thoroughly convinced that they are the best, which is very rarely the case. We established the original dollar Spiritualist paper, and introduced a new era in the line of Spiritualistic journalism. Others have followed after us, but in all candor the only thing in which they have equalled us, is in the price of the paper—one dollar.

We now have three books which we send out at a nominal cost to our subscribers: The two volumes of the Encyclopaedia of Death, and Life in the Spirit-World, and The Next World Interviewed. The three volumes will be sent out to those who remit a year's subscription to The Progressive Thinker on the following terms:

The Encyclopaedia of Death and Life in the Spirit-World, when ordered singly, will be sold at 50 cents per copy. The Next World Interviewed at 35 cts. Those who order the three books at one time will get them as follows:

Vol. I. of the Encyclopaedia	$ .45
Vol. II. of the Encyclopaedia	.45
The Next World Interviewed	.35
Total	$1.25

NO. OF PAGES IN EACH BOOK.

Vol. I. of the Encyclopaedia	400
Vol. II. of the Encyclopaedia	400
The Next World Interviewed	250

Each of these books is neatly and substantially bound in cloth, and printed on fine paper, and as prices go, are well worth one dollar per volume.

Bear in mind that this Library is being formed for the exclusive benefit of our subscribers, and all orders for one or more of these books must be accompanied with a year's subscription to The Progressive Thinker. To all others the price will be one dollar per copy.

Just think of the great good that will be accomplished by this plan which we have outlined. Tell your neighbors about it, and get them to subscribe for The Progressive Thinker.

Remember, please, that in order to obtain these three books for $1.25, you must send along a year's subscription to The Progressive Thinker; the paper one year, and the three books costing $2.25. It is the subscription to the paper that enables us to send you these three books at cost.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Communications must always be accompanied by the full name and address of the writer, or no attention will be paid to them.

E. R. Kidd writes from Canton, Ohio: "Thinking that a little news from the greatest advertised town in the country during the last presidential campaign might be of interest to your many readers, and especially so, in this part of the world, I beg permission to say a few words in behalf of Spiritualism here. We are gradually but surely recovering from the set-back given to our cause a year ago by one H. T. Stanley, an account of which was published in The Progressive Thinker. Notwithstanding the strong opposition here, Spiritualism is steadily gaining ground. The clergy of this city would be surprised, did they know, what a large number of their flocks were looking elsewhere than in the church for light, and proof of immortality. We have within our ranks here, Mr. and Mrs. Tiffany, formerly of Montpelier, Ind. Mrs. Tiffany is a grand woman as well as an excellent trumpet medium. Being a good, true, honest and pure woman, her guides likewise are such. So also, can the pure denizens of the spirit-world use her to communicate with their friends of earth. How often is it the case (and it's only too true), that the strong physical medium is not what he should be in a moral sense, thereby barring out the more pure and angelic friends on the spirit-side of life, shutting the door as it were, for it is impossible for them to come within his aura. Mr. and Mrs. G. W. Kates have been creditably serving the Massillon Society (our sister city) all of this week, and as I understand, with success. Next week we hope to have them in Canton."

S. H. Ewell writes from Romeo, Mich.: "The Island Lake Camp Association is making arrangements for its third annual camp, which will begin on Thursday, July 29, and end on Tuesday, August 31—five Sundays. The attendance the second year was double that of the first year, and there is every prospect of the attendance this year being double that of last year. The following persons are the officers: S. H. Ewell, director and president; Wm. Murray, director and treasurer; Effie F. Josselyn, director and secretary; A. Anscomb, A. G. Brown, Richard Bartlett and A. B. Smith, directors."

Mrs. Amanda A. Cate writes from Haverhill, Mass.: "My sojourn at Bridgewater was a very pleasant one. The guides gave a parlor lecture Sunday evening, January 3, at the home of Miss O'Neil, one of your subscribers. It was the first meeting of the kind ever held in Bridgewater. The subject was, 'What Is Spiritualism, and Its Mission to Humanity?' The audience consisted of Episcopalians, Unitarians, Swedenborgians, with here and there a pronounced Spiritualist. I never met a more appreciative audience or one more in sympathy with this great truth. Many thanked me for the good the lecture had done them, and for the light it had given them on the subject; for several had never heard a Spiritualist lecture. One gentleman—an Episcopalian—told me he was a great deal more of a Spiritualist than when he came into the room. You see it is the truth that all are seeking, call it by what name you may, and all are Spiritualists at heart. Kindly correct through your paper the name signed to my article on 'Obsession' in issue of January 16. It should be Mrs. Amanda A. Cate."

Georgina McIntyre, mystic healer and teacher of occult science, receives those who are interested in these subjects, at her home, 1891 Washington boulevard, every Thursday, from 2 to 5 and from 8 to 10 p. m. These meetings are made enjoyable with music and recitations, and with refreshments in the evening. All are welcome.

A grand mass-meeting of the National Spiritualists' Association will be held in the First Spiritual Temple, corner Exeter and Newbury streets, Boston, Mass., on Tuesday, February 2, 1897. Morning, 10:45; afternoon, 2:30; evening, 7:45. Harrison D. Barrett, president of the N. S. A., will preside. All are invited to come and hear the speakers, the mediums, the singing, the great organ. Come and see the finest temple. Come and have a social time with your friends. Seats free all day and evening. See particulars in the Banner of Light. J. Browne Hatch, Jr., State Agent N. S. A., chairman of arrangements.

In the Canton (Ohio) News-Democrat, E. R. Kidd mentions various views of heaven and hell, as held by noted men, and says: "Modern Spiritualism teaches quite a different doctrine, and instead of the Spiritualist having an opinion, a belief, a hope, concerning this 'heaven and hell,' and the proper definition of these important words, he has a knowledge of their true meaning. Heaven is a condition and not a locality. So, also, is hell a condition. Man, by his thoughts and acts and deeds, can have heaven within him; likewise a hell within his soul. Pure thoughts, kindly acts, loving and consoling words, are God-like, therefore good. God means good; therefore if man lives a God-like life, he is good, for God is good and is within him. Upon the other hand, if man lives a wicked life, the devil (hell) is within him. The hellish condition (called hell) is the result of evil deeds, evil thoughts, and immoral habits, and cannot be hidden in spirit-life. You are just exactly what you are, and there is no possible way of hiding it. Some linger in this condition (hell), for years and years; others see their error and grow out of it. Humanity was not responsible for being brought into this world, and the same supreme power that brought us into the world will care for us in the next. We will be assigned to our stations where we rightfully belong—the result of the deeds done while living in the flesh. The ministering angels will lend a helping hand, and by their angelic guidance, many a poor, unfortunate is led out of darkness (hell) into the light (heaven)."

Thomas M. Locke, president, writes of the Philadelphia Spiritualists' Society, Handel and Hadyn Hall, northeast corner of Eighth and Spring Garden: "We have with us during this month Prof. Wm. M. Lockwood, of Chicago, and Mrs. Maggie Waite, of California. This combination is drawing crowded houses. So anxious are the people to listen to the grand scientific truths demonstrated by Brother Lockwood, and the phenomena given by this most wonderful instrument in the hands of the spirit-world, Mrs. Maggie Waite, that we find it impossible to accommodate the crowds that come to hear them. We recognize Brother Lockwood as one of the ablest expounders of our philosophy on the platform to-day, and predict a grand future for him. The time has come when the thinkers of this age, demand not only speakers of his type, but a demonstration of the same, in such a way that it appeals to their common sense and reason. And we have no hesitation in pronouncing Mrs. Maggie Waite to be one of the grandest test mediums on our platform to-day. Prof. Lockwood and Mrs. Waite have both become great favorites with our people, and we hope to have them both with us again in the near future."

M. E. H. writes: "To me the sprinkling of infants is absurd and of no use to infants or adults. The Man of Nazareth said: 'Suffer little children to come unto me, and forbid them not, for of such are the kingdom of heaven.' Infants are as free from sin as the virgin snow from dirt."

Flora S. Jackson writes from Milwaukee, Wis.: "In a late number of your paper you copied from the Milwaukee Sentinel an article describing Mr. F. Corden White's experience in meeting on the street the materialized form of Mr. M. M. Bostwick, the lecturer for the Milwaukee Ethical Society, a few hours after his death. A few days ago I went to an independent slate-writing medium—a stranger to me, and only lately come to our city. I gave no names. With other messages was the following, the conditions being strictly test: 'Dear Friends—Am doing well and getting strength. Have done my best to show myself. M. M. Bostwick.' This would seem to be in corroboration of Mr. White's experience, and I send it as a proof that a strongly individualized spirit does not even need rest or sleep after passing through the change called death."

Henry Stevens writes from Keithsburg, Ill.: "I am only an investigator, and yet I find The Progressive Thinker intensely interesting. How Spiritualists can get along without such a paper is more than I can understand, and yet there are some ancient Spiritualists who do not consider a Spiritualist paper of any benefit. We have not very many Spiritualists in our little city at present. If at any time a medium should chance to come this way, we would be pleased to entertain them for a few days. We have had a magnetic healer, Dr. G. H. Beal, of Rockland, Ill., here for a short time and he did some excellent work."

I. L. VanWinkle writes from Farmington, Wash.: "We have some startling spiritual manifestations here near my town, but it is little understood by the people and but few seem willing to speak of it. There is a young girl about fourteen years of age, at her mountain home near here, that has been in a singular condition for the past three months or more, apparently dead, taking no nourishment, and apparently blind and without feeling. Still she reads any print, though she cannot see it, and will at any time tell the time of day, and tell of wonderful things."

Sara L. Hard, M. D., secretary, writes: "Spiritualism in Denver is weekly presented in its higher philosophical teachings in most able manner by Dr. G. C. B. Ewell. This is his third year successively in this city, and demonstrates the double advantage of continuous work, in the progression and constantly increasing higher demand for advanced thought in his audiences, and his own development and growth in inspirational power. Respect for the latter day dispensation is also gaining ground, in being held year after year as a philosophy or truth to live and die by. His discourse on Sunday morning last, on 'Human Life,' was pronounced by his auditors a masterpiece above all his previously eloquent, inspiring efforts. In the evening his subjects are taken from the audience and lectures are supplemented by tests, which grow startlingly direct and accurate from month to month. 'Better than Slater,' was heard from the audience not long since. The Lyceum and Ladies' Aid form a prominent feature of the work of the First Spiritual Church, of which Dr. Ewell is pastor. It is hoped the responsibility and demands of a true, pure, elevating philosophy will be rooted and abide with Denver Spiritualists."

E. J. Bowtell writes from Massillon, Ohio: "G. W. Kates and wife have just completed a most successful series of meetings under the auspices of the Spiritual and Religious Association of this city. The attendance on each occasion was large and the results perfectly satisfactory in every way. The lectures, whether given by Mr. or Mrs. Kates, were exactly fitted to the needs of the people and were most favorably received. The tests were convincing. January 24 I resume my own lectures for this association in the evening. Sunday afternoons and Saturday evenings I speak in Canton. I am open for engagements on other evenings of the week within moderate distances and shall be glad to receive calls for camp-meeting work. Address 402 S. Market street, Canton, Ohio."

Mrs. H. L. Bigelow writes: "The First Spiritual Union of San Jose has engaged Georgia Cooley for the present month. Her lectures (trance) are good, also her character readings and tests from the platform give good satisfaction. Our morning meetings and lyceum are growing more interesting every Sunday. Sister Seal is still with us, lending a helping hand whenever opportunity presents. As a speaker and test medium she is excellent, and has made some wonderful cures through her healing powers. She gives daily sittings in her rooms, as also do Sisters York and Saine. There are others whose work is in another direction. Sister McMeekin is holding a public meeting for healing through the mental power, which is largely attended."

E. W. Sprague closes his engagement at Fort Wayne, Ind., January 31, and goes to Philadelphia for February. Address for engagements 965 Grove street, Meadville, Pa.

W. A. R. writes from Cleveland, O.: "We have two new mediums whom I must not forget to mention: Mrs. Nellie C. Mosler (the Maggie Gaule of Cleveland), whose tests never fail to be recognized, and she often gives from thirty to forty from our rostrum at one seance. Then we have Mrs. May Dorn, whose materializing seances are not excelled by anyone, who is giving seances Sunday evenings and Wednesday afternoons at her residence, 18½ Dexter Place. Many who visit her rooms come away satisfied, having, as they assure me, met their friends from the other side."

Ella Woodward writes from Toledo, Ohio: "The First Alliance of Progressive Thought Spiritual Society of Toledo is honored this month by the services of Dr. Adah Sheehan, of Cincinnati, Ohio. Enough cannot be said in praise of this talented lady. She places our philosophy on a scientific basis that the most skeptical dare not question. The subject of 'Mediumship' was handled by her in its true light. Dr. Sheehan has been called back to her home on business, but will return to speak to us Sunday evening on 'The Needs of the Hour,' from a spiritual standpoint. Would that the whole world could hear her."

R. M. Mulvany gives his views as follows: "Soul, spirit and body are distinct each in themselves. The Soul is the personality, the I am that has no beginning or ending; it is the divine principle. Spirit, or the astral body, is a clothing of the soul, in which the soul dwells for a period of time, and which is drawn from the spirit essences of this earth, and which has its beginning in form, at the same time and with the mortal body, but does not end with that body, but may continue for ages, or until it has fulfilled its mission. The mortal body has drawn from the material world and serves the soul as an instrument through which it may gain its material experience."

Frank T. Ripley has been engaged by the New York Spiritual Camp at Freeville, N. Y., for the whole season, as speaker and platform test medium

A subscriber writes: "There was a large and interested audience assembled at the People's Home Spiritual Society, at Bricklayers' Hall, 93 Peoria street, on the 17th inst. Services were opened by the well-known medium, Dr. White, he being the speaker. Subject, 'Hold Fast to That Which Is Good,' followed by H. M. French in his remarkable tests which were most convincing proof of the spiritual existence of the departed loved ones. These meetings are under the charge of G. L. S. Jenifer, who is an earnest worker in the cause."

G. W. Kates and wife may be addressed until April 1, at 97 Edinburgh street, Rochester, N. Y. They will hold there a special observance of the Forty-ninth Anniversary of Spiritualism, and on March 29 and 30, endeavor to organize a New York State Association of Spiritualists.

S. M. H. writes: "I heartily coincide with W. H. Bach on the question of music. I don't think we as Spiritualists have any right to pick up tunes that first started in variety shows, such as 'The Sidewalks of New York,' and others. It is high time we took a decided stand in the matter, and put such out. If we can't have anything uplifting in the way of music, we had better keep mum."

G. W. Kates writes: "Mrs. Kates and myself have served the Spiritualists of Massillon, Ohio, in a seven nights' series of meetings in the opera house. We had large audiences every night and the meetings seem to have stirred the little city and created a widespread interest. A local society has been organized there, with Mr. A. Y. Gordon as president. Good workers passing that way will find a pleasant place to labor and have earnest assistance. The proper local workers with whom to co-operate must come forward in every locality and the friends there appreciate this fact. Massillon is certainly a promising little city for the cause of Spiritualism."

Dr. E. B. Craddock writes from Concord, N. H.: "Wake up, New Hampshire! The medical bloodhounds are after your mediums. A bill is in the legislature to block the wheels of our God-given instruments, and thus deprive us of the many blessings we so much enjoy from our spirit friends. Two years ago they met with a set-back, and the bill was laid over for this session, to gain more strength. Now, friends, if you love your cause and respect your belief, experiences and the truth, help them now. Of course it will rest on a few to work like slaves for the coming generation. Now help them by sending books, pamphlets, or anything pertaining to the cause, as by helping them you help yourself. Call on your representatives, and make your impressions on them for liberty."

A spirit writes the following through Mrs. Maria Robinson, of this city: "Oh, friends, let us one and all make a happy band, joining the hearts of our spirit friends in true spiritual work with us. Frail instruments are we, held by a mighty power. May God bestow his blessings upon us, that we may use that for the good of mankind. May each word fall, if but a tiny seed, on fertile soil. Let the truth of Spiritualism spread over this mighty land. May many a burdened, weary heart beat in sympathy with those who mourn, helping each loved one by the mighty power of prayer. As bands are forming to assist us in our material work, may we also assist them in the spirit work."

Mass convention under the auspices of the National Spiritualists' Association and the Michigan State Spiritual Association, on February 5, 6 and 7, 1897, at Lansing, Michigan, in the Star Theater, corner Washington avenue and Ottawa street. February 5, 9 a. m., meeting of board of trustees, and various committees, at Star Theater, informal reception of visitors, etc.; 2 p. m., call to order by the president; address of welcome by Judge Q. A. Smith, of Lansing; response by the vice-president, Mrs. Abbie E. Sheets, of Grand Ledge. 7:30 p. m., opening address by Mrs. Cora L. V. Richmond, of Chicago, introduced by Prof. H. D. Barrett, of Washington, D. C., president of the National Spiritualists' Association. February 6, 9 a. m., conference, conducted by Dr. A. B. Spinney, of Reed City, led by Martha E. Root, of Bay City; 2 p. m., addresses by Anna L. Robinson, Port Huron, and Mrs. Julia M. Walton, of Jackson; 7:30 p. m., addresses by Mrs. Nellie S. Baade, of Detroit, and Eva Payne Hopkins, of Owosso. February 7, 10:30 a. m., addresses by Celia M. Nickerson, of Lansing, and Dr. A. B. Spinney, of Reed City; 2 p. m., addresses by L. V. Moulton, of Grand Rapids, and Martha E. Root, of Bay City; 7:30 p. m., address by Prof. H. D. Barrett, president of the N. S. A., and closing by L. V. Moulton, president of M. S. S. A. All intending to come should write in advance to the secretary, Mrs. May F. Ayres, 129 River street, Lansing, Mich.

Mrs. C. Catlin writes encouragingly of the good work being accomplished by the Band of Harmony and Church of the Soul under the ministrations of Mrs. Cora L. V. Richmond. The Band of Harmony never stood on so lofty a platform as at the present time. She speaks of the Church of the Soul as follows: "Ever since the reorganization there has been a growing feeling among the members that a change to the evening would not only benefit the society, but would accommodate our friends better than the morning service, many of them being so placed that domestic duties have made it impossible for them to attend in the morning. The only reason that could be urged against this change being that in order to do so, we must give up the theater, as of course we could not lease it for an evening service. After due deliberation, however, and consultation with the members of the council and church, the trustees decided to make the change, and on Sunday, January 17, we held our first meeting in our new home, Union Hall, 412 Masonic Temple, which if not so pretentious as Schiller theater, is exceedingly comfortable, home-like and quiet, the only thing being that it is not quite large enough. Last Sunday evening it was well filled, and our friends must be promptly on time in order to get a seat."

The friends of the late Father Williams are requested to meet at National Hall, No. 681 W. Lake street, at 2:30 and 7:30 p. m., January 31, 1897. Mrs. S. F. DeWolf and others will officiate. The Continental Singers will sing.

"Just the Same" writes: "I prize The Progressive Thinker very highly, and lend mine to all who will read it. I would be glad to know it was in every house in our land, for no person can read it carefully without being benefited by the purity of its teachings. Long live The Progressive Thinker. May good spirits strengthen and sustain Brother Francis in the noble efforts he is making to shed heaven's light unto the souls in darkness in earth-life."

Lucinda B. Chandler, that well known and earnest worker, will deliver a lecture on the evening of February 2nd at the Peoples' Institute, corner Van Buren and Leavitt street. Wm. Bourgeouis will furnish music, all are welcome.

THE MAGNITUDE OF THE PROGRESSIVE THINKER.

Anyone who will casually glance over The Progressive Thinker will be surprised at the vast amount of reading matter we publish, and furnish for one dollar. Commence at the first page, for example, and just glance over the "heading" of each article, and you will wonder how such a rich feast can be furnished for the sum of only two cents. We publish by actual measurement made in linear inches (and the same width of column and same kind of type) over twenty-five feet more of reading matter than our contemporary, the Light of Truth. Just imagine a column of reading matter twenty-five feet in length, and then you can readily perceive how we crowd into The Progressive Thinker such a vast amount of varied reading matter. These twenty-five feet are equivalent to two large pages of our paper. We cannot only publish highly interesting extracts from leading dailies touching on the spiritual phenomena, and the news in reference to Spiritualism the world over, but we can also give besides more miscellaneous reading matter than any other dollar Spiritualist paper. Carefully analyze the paper. Read on the first page the "Pacific Coast Thought Flashes," by Ernest S. Green. Then peruse the funeral sermon by Mrs. Richmond, over the remains of Mrs. Anna Orvis, and then consider what G. T. Lamont says.

Then pass to the second page and carefully examine "Spiritualism and Religion," "What Is Life," "Law of Evolution," "Bible Spiritualism," and "Spirits of Animals."

Now open the third page—a highly interesting page of suggestive thought, by H. W. Boozer, President Barrett, C. J. Johnson and others.

Then you come to the fourth page, with various items and articles of interest, including the interesting narrative by Carlyle Petersilea, and the able article by that patriarch in the cause of Spiritualism—Moses Hull.

Now turn to the fifth page and read what Prof. Hare and Lyman C. Howe say, and then pass to the "Marvelous Spirit Manifestations," taken from the Cincinnati Enquirer.

Now glance over the "General Survey" on the sixth page, and see what is being said and done the world over.

The seventh page comes next with its rich store of thought, and then the eighth page, with its interesting items and advertisements.

With such a feast is it any wonder that The Progressive Thinker still flourishes, being the only Spiritualist paper in the United States, that was not run at an actual loss during the year just closed.

From The Freethinker, London, England.

James C. Douglas says, in the Journal of Dental Science: "The parish monthly nurse of Churchman, Gloucestershire, used invariably, after public baptism, to wash out the mouth of the infant with some of the remaining sanctified water as a safeguard against toothache."

The physical slave has no bodily freedom; the mental slave no intellectual freedom. The chattel slave was procured for a monetary price; the owners of mental slaves purchase them with religious, political, and other falsities. Fear of hell is the religious slave-driver's whip and bloodhounds, which prevent mental slaves from seeking their intellectual and spiritual freedom.

General Booth has a new plan for raising the needful. A farmer might set aside a field and say that whatever it produces shall go into the Lord's treasury—that is, into Booth's exchequer. A cottager might say: "That hen shall be consecrated; her eggs and chickens shall be used for the kingdom." A beekeeper might select one hive, a shopkeeper one article of sale, and a laboring man some portion of his time. Even a corner of a gold mine might be set aside in the same way. Booth is not above taking the output of "a gold mine altogether." Of course not. Whoever thought he was? No doubt he would rather have a gold mine than any number of consecrated hens.

A Northern clergyman has adopted the early Christian method of saluting his flock—that is, the female portion of it—irrespective of time or place. The younger the choir-girl, the more unctuous the kiss. On his parochial visits he slobbers over any female present, and on a recent visit an objecting new woman hauled off and dealt out such a sounding thwack that the old gentleman's eye went into mourning for a week.

Bishop Moorhouse is fond of dilating upon the horrible effects of secular education in Australia. The question was last year submitted to the direct vote of the people, and by an overwhelming majority they decided to retain it. We now read that the executive of the National Scripture Education League, at a meeting held recently, presided over by the Bishop of Melbourne, unanimously agreed to abandon the idea of endeavoring to secure the introduction of Scripture lessons into the State-schools by a plebiscite of the people. Holy Joe will probably endeavor to secure his ends in some less open way.

Marie, Countess of Caithness and Duchess of Pomar, set the way in believing herself an incarnation of Mary, Queen of Scots; and a few years ago it was said in a spiritist paper that there were no fewer than six incarnations of this lady living at the same time, including Mrs. Besant. One of these Marys is now being searched for by the French police. She got a wealthy old lady to believe that she, the elder one, was an incarnation of Elizabeth, who had to expiate the beheading of Mary by giving pecuniary reparation to her former victim. The reincarnated Mary claimed a nephew of the reincarnated Elizabeth as her Bothwell, and the pair made off ostensibly to Scotland. Not receiving any news from Holyrood palace, Elizabeth sagely came to the conclusion that she had been robbed, and Bothwell and Mary are both wanted.

Some ingenious person has made an anagram on the word "Congregationalist," the letters being used to bring out "a scant religion."

Professor Elliot Coues, who is somewhat given to religious vagaries, has lately emerged from the toils of Theosophy, and celebrates his emancipation by the following remarks: "My compliments to the Theosophists of North America, or as many as can be found, and I want to give them some sound, wholesome advice. First, those who wish it can remain fools; second, let them get unfooled if they can; and, third, turn fakirs if they must. I have investigated the question of Theosophy, in both its psychological and its ethical aspects, and the conclusion I have reached is that it is a vile, wicked humbug."

The Lagos Weekly Record says the natives who are Moslems are less superstitious than those who are Christians. "And in respect to polygamy, they all practise it—the Moslems openly, the Christians covertly. If polygamy is a sin, then the Moslems commit one sin openly, while the Christians, by practising a deception, commit two."

"Prohibited in Canada" is printed on the top of our New York contemporary, the Truthseeker. That journal is principally circulated through the mail, and the late Postmaster General of Canada, being a good bigoted Christian, took it into his head to confiscate all copies sent into the Dominion. There is now a new Postmaster-General, and we hope to hear that he has altered this disgraceful state of things. People don't pay the head of the Post Office to tell them what they shall read. His business is to carry and deliver, and not to cry "Stand and deliver!" to decent editors.

From Two Worlds, London, England.

MOZART'S EVIDENCES.

I say, therefore, put the whole world together, all the personal experience of mankind, and their ideas will always transcend their actual performance. I will take the idea of music, of harmony. Consult Mozart, and what does he say? He says he "seems in the inward expanse to hear the most magnificent strains of abounding harmony, and all he does when he writes or performs them is simply to try to imitate them." Ask him, "Did you ever succeed in making a perfect imitation of what your soul heard?" and he will tell you, "No; very far from it."

THE REALMS OF PURE TRUTH.

How is it with the artist—does he succeed in completely transferring to the canvas the idea that informs his soul? His idea exists in the realm of pure thruth, and cannot be perfectly transferred to the canvas. The painting on the canvas or the musical composition is only an effort to reduce the intuitions of perfect beauty and of perfect harmony to expression; to subject to the conditions of time and space those divine laws of the infinite Excellence which live properly only in the bosom of Supreme Love.

THE LIGHT OF WISDOM.

Hence these sublime principles of the reason, viz.: Justice, Love, Law, Light, Harmony, Liberty, Beauty, Perfection—these are not inductions out of the facts, out of the objects of experience. They are the spontaneous revelations of the divine perfections that exist in the substance of which we are composed. Hence the only substance in us is that intelligence, which, operating from within through the senses, fills the body with light, compared to which the light of suns and stars is dim indeed. It is that light of wisdom which illumines the pathway of planets and holds worlds in order and orbit.

WHO ARE INSPIRED.

All great poets are inspired. Writers who stir the chords of the human soul, dip their pens in the fountains of inspiration. Orators, who sway their auditors as the breeze sways the boughs of the pine tree, are breathing in and pouring out upon their hearers the streams of living inspiration. Mediums, under spirit control, not only come en rapport with their controlling band, but through them, with the minds with whom they breathe, in concert from the higher sources of inspiration, and, under favorable conditions, they can rise to the upper heights of seership and scan the horizon of the distant future.

TRUE INSPIRATION

comes when the medium and the exalted spirits meet midway along the mountains of progress extending from the earth sphere to the sphere of wisdom; there, for the time, in harmonious rapport, they blend soul with soul and thought with thought until the two worlds become one. This road of progress may be a long and wearisome way to the sensitive medium before he reaches those grander elevations where the blended harmonies of the different spheres mingle to form the inflowing stream of living inspiration, yet it is attainable, in a degree at least, to mediums who put forth all their energies to ascend those beautiful heights, and who will not allow any obstacle to turn them from their purpose.

SELF MUST BE SUBMERGED.

This thought should literally inspire all mediums to renewed efforts, to awakened energy, to increased diligence and added zeal, that they may overcome all obstacles which impede their progress, free themselves from errors which drag them down, and, seeking only for the pure, the true and the noble, rise into communion with those spheres of Spirit-life which are ever illuminated by the sun of wisdom and watered by the living streams of divine inspiration. To attain this condition, self must be submerged in the general weal, the two sides of life with their relations and bearings one upon the other, must be carefully considered, the powers and possibilities of spirit closely calculated, and then, in the superior state of ecstatic delight and spiritual exaltation, the medium will be borne on the wings of light to bathe in the fountains of living inspiration, where the human becomes infilled with the divine, and the incarnated divinity becomes "one with the Father."

UNVARNISHED STATEMENTS.

Many times has it been asked and written, "What has Spiritualism done for us?" I think a much more pertinent question is, "What have Spiritualists done for Spiritualism?" Do they support it? Where are our hospitals, homes, temples? Yes, where? We do not support the meetings as they should be. The spiritual papers are not in all homes as they should be. Many Spiritualists send their children to orthodox churches and Sunday schools, and when they are grown they look upon their parents as a "little off" when they try to tell them of another faith. Do we support our mediums? We use them when we need a word of advice or encouragement, but when we do not need their services do we concern ourselves whether they have the comforts and necessaries of life? Do we think whether they need a cheering word, whether their hearts are sore and lonely with none to comfort? The best is not too good for an honest, genuine medium. They can give us more comfort than ministers can give their flock, and we should certainly take as good care of them as the ministers receive.

From Light, London, Eng.

DARK, UNDEVELOPED SPIRITS.

On Sunday, November 8th, in accordance with the wish of my spirit guides, I held in my own room the first of a series of prayer meetings, at which I was the only mortal present. The others present were darkened (or undeveloped) spirits, how gathered together I know not, but unquestionably with me in considerable numbers. For an hour I alternately gave short addresses to and prayed for them. At the end of this time I held out my hand, asking any who were desirous of rising from their present condition to grasp the right hand of friendship I offered them. Three did so, another following later in the day, and a fifth a day or two later. I saw nothing, but I felt what I cannot describe, viz., their conditions, and very terrible the experience was. It was such as to leave not the slightest doubt on my mind of the reality of the contact, and of the fact that I had been the means of arousing in these poor, darkened spirits a desire for the light.

APPEAL TO SENSE OF FAIR PLAY.

Having thus succeeded in my first attempt, I have held these meetings weekly ever since. For the first three weeks I made my own conditions as positive as possible. I was somewhat uncertain of my ground and feared I might be one of those who "rush in where angels fear to tread." Latterly I have grown bolder, and I now pursue a course of conduct that a missionary in one of our lowest slums might be expected to adopt. I appeal to a sense of fair play, and I ask those who are willing, to give me a hearing, and to restrain any violent spirits who might wish to do me an injury. Nor do I forget the help my band of guides affords me. So for the last three weeks I have made myself receptive to control, and have allowed the awakening spirits to use me as a medium of their first prayer to the Eternal Spirit, if they found such a course would help them on.

INTERESTING EXPERIENCE.

I will give my experience of one afternoon when five spirits, one after another, responded to my invitation. The first of these could only utter the words "Oh, God! Oh, God! Oh, God!" and throw my head forward on my hands. The next cried, "Help! help!" the third asked for light. The fourth tried hard to entrance me, a course of proceeding that I resisted to the utmost, and in the battle of wills which ensued I came off victorious. I was under the impression that no harm was intended, but still I dared not allow myself to be entranced. Inspirational control is the utmost limit of power I can consent to, and surely should suffice for the wants of all.

A CURIOUS VISION.

Last came a female spirit, who for some minutes held me without speaking. During this time a vision presented itself to me of a dungeon, empty, and with the door open. At last she spoke in accents of intense entreaty, as follows: "O God! help me! through the sacrifice of Christ upon the cross, let me be saved, and through His atonement let me come to Thee." While these words were being uttered the vision changed to one of blue and silvery clouds softly floating in the air, and then the spirit left. With a short prayer for help to be given to all, and a hope that the belief of the last visitor in the atonement might not be too rudely disturbed, and that she might be allowed to progress somewhat before she was disillusioned, I rose from my knees to receive the hand-shakes of those who preferred encouragement by that means.

A PURE AND LOFTY SPIRIT.

The experiences of the following Sunday were varied by the visit of a pure and lofty spirit who, using me as a medium gave utterance to a beautifully-expressed prayer for the spirits present. On this occasion I was very much shaken by the intensity of feeling shown by some of the spirits. On several previous afternoons I had been left panting and exhausted at the close of the meetings.

GENERAL EFFECT OF THE WORK.

It may be of interest for me to state the general effect of this work on myself. So far it has not had the slightest deleterious effect of a permanent nature, all the unpleasant phases disappearing in a very few hours. I do not, however, think I could possibly attempt more than one meeting (and that of only an hour's duration) in a week. The strain is not confined to the actual time of meeting, and I am more or less affected during the whole day, but not to the extent of preventing my addressing a meeting in the evening, although my power is greatly impaired. What danger there may be of being overborne by mischievous spirits, or by revengeful spirits who may combine to prevent good being done, I have no means of estimating. I am willing to risk it, and I do not believe that any permanent stop can be put to the work.

DARK SPIRITS.

I have used the term "darkened" in alluding to the class of spirits I am endeavoring to influence. To my mind "undeveloped" is not a sufficiently expressive term, and I hesitate to use the word "evil" to spirits who, though the reverse of good, yet possess within them the divine spark, which, if they can only be induced to develop it by their will power, will increase and shine forth, to be met from the outside by ministering angels, who will help them in their progress. I believe that an effort in this direction will turn much influence that is now used for the promotion of vice and wrong doing of every kind in this world to equally powerful influence for good, and be a valuable help towards the establishment of the reign of righteousness on earth. Who will help?

WHY REMAIN IN IGNORANCE.

You should read Col. Ingersoll's masterly address. You should read Mrs. Cora L. V. Richmond's two lectures on "Spiritual Unfoldment" and "The Dwellings of the Dead." You should read about the Roman Octopus and "The Night the Light Went Out," and above all you should read President Barrett's Address before the National Convention of Spiritualists.

For full particulars read the announcement on the 5th page headed "Fifteen Cents."

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QUESTIONS AND ANSWERS

This department is under the management of the distinguished author, speaker and medium,

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

R., Arcadia, Fla. Q. What is the best way to cultivate the dream phase of mediumship?

A. While at times those not sensitive during their waking state are extremely so during sleep, and receive impressions in the form of dreams, it would seem that the phase is spontaneous, and too complicated to admit of being cultivated understandingly. Sleep instead of being the simple state it is generally supposed, is one highly complex, and dreams partaking of its character are yet more so. Only when exceedingly distinct are they of value. Hence this form of impressibility is not the most desirable, and it is better to cultivate those which yield more certain results.

C. B. L., Express, Ore.: I have just been reading a statement regarding the condition of the peasantry in India. It would seem that their lot is deplorable indeed; and the worst part of it is that they have no ambition to improve it. That country is said to be the cradle of the human race, and they have had all the past ages to better their condition; and what I want to know is, what power is it that prevents their advancement?

A. There are two forces which are always present in the process of evolution, whether of animals or of man, physically and mentally; one the conservative power of heredity, the other the change of environment.

Before the migration of the Indo-European people over the Hindu Kosh, Caucasian Mountains, the primitive Aryan race was one, as is proven by the kinship of the Germanic languages with the old Sanskrit. The hordes which poured through the mountain passes and swarmed over the wilderness of Europe were the best, the bravest, the strongest and most restless of that early race.

The date of this immigration was prehistoric, and even pre-traditionary. This migration and the origin of races is fully explained in my little book on the "Origin and Antiquity of Man," and is too broad a subject to admit of more than mention.

Ages afterward, the Iranic, or Persian people, or the progenitors of this race, swarmed from the parent hive in Central Asia, and the remaining hordes moved southward into the Indian peninsula, there to meet preoccupying Turanian tribes, the descendants of which yet occupy the inaccessible jungles and mountain fastnesses. While the European hordes met a diversified climate and the conflict of opposing tribes, and grew strong by the warfare which constantly brought the most brave and strong to the front, the Hindu people spread themselves over a vast continent almost homogeneous in its conditions, with a climate and soil that made labor almost unnecessary, and where practically there was no opposition. They soon acquired a religion which taught submission instead of manly conflict, and that religion became crystallized into a language known only to its priests. The enslavement of caste grew out of the skillful selfishness of the priests, and at length all desire for better conditions died, and the monotonous environments unchanging from generation to generation, contributed to this atrophy of intellect. True, now there is no desire for better living. The laboring class of Hindustan represent one of the oldest and least changed races. Their age prevents their advancement. It would be as reasonable to expect an old farmer or a mechanic, who had all his life of seventy years labored at his separate occupation, to suddenly change to a poet, lawyer or statesman. They are held by the adamantine chains of heredity, the bequest of thousands of generations of ancestors, and as long as their surroundings remain the same there can be no expectation of change. Even harshly assailed by such obstacles as opposed the primitive hordes on their entrance of Europe, it is doubtful if they would not perish before yielding. The new element in this complex problem, is the conflict with a superior race—the English.

"In this struggle the inferior race is at a greater and greater disadvantage. It may be stated with the force of law, that these inferior races will ultimately disappear before the superiorly endowed white race, from all those regions of the earth where this race can dwell. The decree is unchangeable—advance or perish. Philanthropy, with praiseworthy motives, has engaged in teaching the children of the wild, forcing them in a few years over the distance the white race has been countless centuries in passing, but the results are not encouraging. Savage children are quick to learn, but at puberty they meet with a change, the savage coming into the ascendancy, and it is found that their civilization exists only in name."—"Origin of Man," page 208.

Minnie E. Maynard: Q. Will you please inform me the cause of the Northern Lights?

A. The cause of the Aurora Borealis or Northern Lights has been the subject of conjecture, and no theory has been demonstrated as true. It has been conjectured that there is a periodicity in the brightness of the light and that it has a direct relation to the tremendous convulsions in the sun; revealed by its spots. That it is of electrical origin is proven by the electrical disturbance which always attends the manifestation of the lights. The height in the atmosphere at which it occurs has been estimated from five to five hundred miles. It will thus be seen that the air at those heights is very attenuated, at the latter so much so as to exceed that of any vacuum that can be produced by artificial means. The effect of electricity in producing light when passing through a rarefied atmosphere has been experimentally shown by Tesla. In the dense lower atmosphere, near the earth's surface, strata of air of different temperatures and degrees of moisture, mutually become charged by induction, and terrific winds, lightning and rain follow. In the higher regions, strata of different temperatures affect each other electrically, and the soft illumination of the rarefied air is the result. Such at present is the most tenable theory, and one toward which the facts have slowly converged. That these aerial currents are produced by the magnetic currents of the earth, is shown by the center of the arch or corona of the aurora always being at the earth's magnetic pole, and here probably is the key to the relations between the disturbances in the sun and the display of lights, for the magnetic needle often indicates the coming disturbance before the spots on the sun appear.

"Lex," Detroit, Mich.: Q. In view of the great disturbance in business, expense and many other considerations, would it not be best to lengthen the term of office of the President of the United States to six or eight years?

A. This question has been more or less seriously broached ever since the foundation of this Republic, but recently has been more emphasized. There has been a slow but distinctly marked reversion to the old forms of monarchy, and suppressed longing for the titles and privileges of an effete aristocracy. The first step toward a life-president is a lengthened term, and a president for life is a king, with more power than any ruler of the great powers of Europe are possessed of.

The Constitution of the United States stands forth as the most remarkable instrument of its kind ever framed by the mind of man; when we consider how it was framed, and the time which gave it birth, it would seem that the unaided human mind could not have devised it. It provided for contingencies that did not then exist, and a balance of the powers of the government not only for the time and for a few millions of people, but for all time and untold millions. It was original in its design. There was nothing to pattern after. The republics of the past had nothing to give. The statesmen on the spirit-side co-operated with those on this, and in a religious age, and a nation of bigoted Puritans, the Constitution was adopted, in which the name of God or Christ does not appear, and religion receives no recognition.

The length of term of office of the President, and the powers conferred by that office, were discussed at length, and everything that can be said to-day on either side was well said then. The members of the Constitutional Assembly, just escaped from a merciless monarchy, after seven years of bloodshed, feared the recurrence of such rule in the president they would elect, and hedged the office with safeguards.

Four years is too long a term for a bad president, and re-election extends the term of a satisfactory officer. Four years allows the incumbent to become intrenched behind his dependent appointees; in eight, if so designing, he could defy the votes of the people.

A free people must be educated, and the campaign is a wonderful educator, and the time and money spent is well invested.

There have been several presidents whose terms expired none too soon; we tremble to think of the consequences had not Buchanan been succeeded by Lincoln. Had he had a single year more, the nation would have been bound hand and foot to the dictatorial power of an oligarchy, and free institutions would have become unknown—and probably most thinking people will agree that, whatever may be the character of the incoming president, the sooner the present incumbent is relegated to private life the better for the nation.

It was wise in the framers of the Constitution to make its amendments so difficult. There is ample time for discussion and information, and there must be a grievous error or demand to have an attempt to amend succeed. The hand of the partisan and marplot cannot ruthlessly destroy, and the stability awakes our reverence and admiration. The change to a longer term, however specious the pleadings, and the agencies brought forth, has one meaning and can have only one. It means a first step taken toward despotism, a first step toward the destruction of the republic. The same reasoning that would lengthen the chief magistrate's term, would apply to the representatives and senators, and life-senators means a House of Lords, with all the deficiences of that body and few of its desirable qualities. These forebodings may bring a smile of scorn to those who believe in the strength of the nation, yet never was prophecy drawn from a clearer array of facts. Liberty is the most precious boon a people can enjoy, and against its insidious foes there must be ceaseless watch and guard.

NEW BOOKS.

The Prophets of Israel. By Prof. C. H. Cornill.

This constitutes No 23 of The Religion of Science Library—a series of most excellent and scholarly productions issued by The Open Court Publishing Company, Chicago. Carl Heinrich Cornill is Doctor of Theology and Professor of Old Testament History in the University of Konigsberg. He opens with a chapter on "The Meaning of Prophecy," followed by one on "The Religion of Moses," then discusses the prophets seriatim, whose names and works are found in the Old Testament. After reading the very liberal views and radical, though appreciative judgment of the author, tinged as they are with the German quality of thoroughness of research and profound study, one can but be surprised to learn that he is an orthodox Christian. Certainly his fearless yet reverential handling of his subjects reminds one of the writings of Renan. His style is pleasing, and the subject matter will prove very interesting to all Bible students. It is nicely printed and bound in stiff paper covers, and will be sent from this office for 25 cents.

Ancient India: Its Language and Religions. By Prof. H. Oldenberg. Religion of Science Library, No. 22.

Ancient India is a subject of unusual interest to all scholars, especially since the World's Congress of Religions, and more especially now since the appearance here of missionaries representing the religious cults and faiths that have their incipience in the Orient.

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GOOD WORDS FROM MASSACHUSETTS.

To the Editor:—I think your generous offer to new subscribers will be very effective in spreading the light and truth in dark places. The more I read The Progressive Thinker the better I like it, and the same opinion is expressed by the other new subscribers here. I think it very important for a Spiritualist to take and read a paper devoted to the cause, for it helps one so, and it is such a rare treat to hear from the able writers and mediums from all over the United States, that it enables one to study and penetrate in ways we could not think of alone. I shall help to get subscribers whenever I see a chance. W. O. SWEET.

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WHAT SPIRITUALISM AND RELIGION MEAN.

Religion and Spiritualism Are Placed Side by Side.

Spiritualism Means Spirituality; Religion Means Bondage.

From the earliest known ages to the present time men have believed in eternal life.

The ancient bible of the Brahmans (which dates back some four thousand years) is existing proof of the fathomless ages in which men have believed in the immortality of the spirit. The Buddhist of China, the ancient Druids of England, France and Germany, the Pagans of Egypt, Greece and Italy, and the American Indians all believed in a life after death. The age when men did not believe in eternal spirit-life (if there was such an age) is buried in the past beyond our knowledge.

A belief in eternal life, without any knowledge of the laws which force our eternal existence, has been the cause of the many false theories called religion.

Spiritualism or natural spirituality was replaced by religion; and through the power it received from the absurd belief in the "divine right of kings" its debasing systems have been fastened upon every nation on the globe.

All systems of religion have been founded upon the material and unreal, which has caused the adherents of religion to reject the natural and spiritual laws of life.

From the day the first god was imagined, and the first wooden god made, men have been worshiping false theories and false gods. The leading systems of religion have become national, and the masses of mankind are forced by monarchs to accept and support a religion.

Ignorance has been forced upon the masses of men, which has caused them to submit to bondage, and forced them to relax their efforts to free themselves from the rule of priests and kings.

When the intellect of man was quickened by the invention of the printing press, he longed to be free to choose for himself the road to eternal happiness; but it was too late—the kings and priests had usurped the power and all other men were their slaves. Centuries were spent in war and devastation, by men who sought to regain their lost right—to think for themselves and to rule themselves; but priestcraft had fastened upon the despot as well as his enslaved subjects, superstition, and all were bound to the false and inhuman systems of religion.

Religious lies have perverted our natures, and the old pagan god is fastened upon our minds, and clings to our every utterance.

To-day the masses of men (who have been kept in ignorance by the lying and deceitful priests of religion) are forcing upon the intellectual portions of mankind the abominable doctrines called religions. We are forced to believe in the Pagan god, kneel and pray to an unknown god, worship it without any reason for so doing, cease to use our intellect, and pretend to believe what we know is not true, or become an exile in our own land, and an outcast to our friends and countrymen.

Religion means force, oppression, slavery, ignorance, mental destruction, and the suppression of the spiritual and humane instincts of man's nature.

Men have been forced to ignore the good, the true, and the innate spiritual, and to accept the base, unreal and degrading. They have been compelled to renounce their reason and understanding, and to bow down to the kings of souls—who are the debauched and licentious kings, czars, emperors, sultans and popes, who style themselves the heads of God's churches.

Religion has so dwarfed the intellects of its adherents, that it has caused them to become inhuman fanatics whose only spirituality consists in believing in creeds, cursing heretics, and praying to an Almighty God, who is so wise and so powerful that no one can know anything about him.

In this, our bonsted free land, priestcraft has stamped the date of the birth of a Pagan god on our papers, books, coins and tombstones. It has placed the Roman book (which was written by the popes) in our public schools, courthouses, polling-rooms and halls of legislation. It has forced us to maintain (by the exemption of church property from taxation) all Christian churches, schools, prisons [nunneries], and properties of all sorts and kinds. It compels us to observe its Sabbath and demands that we shall have a Christian minister to officiate at the funerals of our loved ones, or have their memories as well as our lives dishonored. It has forced us (the Spiritualists) to call our temples Christian churches, our mediums divines, and our services worship, or forego the protection of the State.

No words can express the debasing influence religion has had upon the human race. Like a wild beast that holds its prey between its fangs, the heads of religion hold the human race. There seems no escape—no spot on earth where the mind may be free to think and the tongue at liberty to speak the sentiments of the soul, or the intellect free to learn the beauty and harmony of the natural or spiritual facts which would lift us all as intelligent beings to a higher plane of life.

All religions have been a curse to mankind; and while we should abhor them all, as systems that retard civilization of all, not one is to be more feared than the ferocious Christian religion. Of all the religions that have been invented in the history of the world, not one can equal in brutal savagery the crimes which have been the outcome of its barbarous doctrines. Every intelligent man and woman should shun its name as well as its pernicious doctrines; for no good has ever come out of Nazareth. For nineteen centuries Christianity has fostered ignorance and slavery, hindered civilization, opposed science and invention, and taught men to hate each other.

When we observe the spread of the Christian religion among the distant unchristian nations, our hearts are wont to sink in despair, for we note with sorrow the selfish and deceitful natures of the Christian kings and nobles, beside the more truthful and unpretending emperors and nobles of unchristian lands.

We cannot forget the race that Christian men (in our own land) loved as slaves, but despised as freemen. We are forced to reject any and all things pertaining to a religion (even its name) that taught and still teaches that slavery was a divine institution, and today stamps in letters of gold the word "South" as an affix to the name of many of its churches.

Who can care for the soul of a man, who cares not for his body?

We view with grief daily the uncivil and inhumane treatment of workmen by their Christian employers, who pretend to believe that those workmen are their brothers.

Sometimes savagery seems to be growing and civilization retarding; but we who are permitted to live in caves, if we do not express our thoughts, know that our silent spirit can and will carry freedom to the minds and bodies of the oppressed of every nation on the globe.

I am aware that the facts I have stated are well known; but I reiterate them to arouse the forgetful minds of some of our good sisters and brothers, who do not see the danger of Spiritualism merging into a religion.

If the professors of Spiritualism hope to replace faith by facts and mystery by knowledge, they must place Spiritualism upon a foundation of facts. Bibles and religion must be relegated to the museum as relics of superstition, ignorance and barbarity. Spiritualism is not void of facts to build it a magnificent foundation, which can rest securely upon the eternal laws of nature. We have the answer to the question: Do we continue to live? But we must have the solution of the question in all its parts, if we would avoid the danger of Spiritualism becoming a priestly religion.

Religion is in reality a disease, which has been feeding upon the brain of man for centuries; if we would eradicate this fatal disease from the human system, we must find that which will destroy all its tiny microbes, and then, and not till then, can we restore our minds to a healthy condition. To retain a part of a dogma, will cause us to partake of the whole.

When we use a word it is well to know its universal accepted meaning; for we cannot alter the meaning of a word by its application according to our separate idea of its meaning. The word religion (according to Webster's definition) relates to faith, God and worship. Webster defines the word in these words: "Religion, as distinct from virtue or morality, consists in the performance of the duties we owe directly to God, from a principle of obedience to His will. Hence we often speak of religion and virtue as different branches of one system, or the duties of the first and second tables of the law.

"Religion, in a comprehensive sense, includes a belief in the being and perfection of God, in the revelation of His will to man, in man's obligation to obey His commands, in a state of reward and punishment, and in man's accountableness to God; and also true godliness or piety of life, with the practice of all moral duties."

Spiritualism cannot include or comprehend any one of the Pagan ideas, that teach of gods, devils, worship or faith; and hence it can never (according to the accepted meaning of the word) be a religion.

Through man's own organism and intellect alone can he learn of the spiritual nature that dwells within him. His god, if he has one, will be just as large as himself, and will be governed by himself.

A religion demands a priest; but Spiritualism has no use for a priest or mediator. Every man is his own medium. The mediums' powers of discernment and their developed perceptions are of use only to those who are doubtful of an eternal existence. They are the primary teachers, and to those who have reached that goal, or knowledge they are to their spiritual well-being of no more use.

When the student of Spiritualism has reached that degree of knowledge wherein eternal life to him is a fact, he naturally begins to seek for the reason why he should live forever. A fact without a reason for its existence does not satisfy the intellect of men. When our reason grasps a fact, the fact will lead to knowledge, but when our senses perceive a fact, without any reason for it, the fact may lead us into the material and unreal path of life. There are many questions which the professors of Spiritualism are bound to answer if they would give the reason for the knowledge they profess to have, and verify by reason the truth of an eternal life. Among the many are the following:

1. How can an organism arise from inanimate matter, which can see, hear, talk, and feel love, and yet cannot feel pain?

2. What use is knowledge in this life, to the spirit-life, if unborn babes and born idiots become endowed with knowledge in the spirit-life?

3. Is knowledge in this life necessary to better our conditions in the next life?

4. Can the spirit form of an infant grow in the spirit-life?

5. Does the spirit form of a full-grown man remain the same size or the same as in this life?

6. How can men enter full-grown bodies, and babes enter growing bodies?

7. Where is the spirit of a mortal when the mortal is incarnated or controlled by another spirit?

8. If mortals can be controlled by spirits, are mortals responsible for the deeds done in the earthly body?

9. Have fishing-worms, insects and microbes eternal life?

10. How can the clothes of a spirit form, rocks, houses and trees, have spirit forms or eternal existence, which have not living spirits?

These questions are all very simple and should be answered by our teachers, with direct answers—their opinions will not do—the answers must be given, and they must agree with the laws of nature, harmonize with reason, and be founded upon facts which are beyond dispute or contradiction.

The laws of the universe are perfect, and every question the intellect is capable of asking, the intellect is capable of answering. From the era of Modern Spiritualism to the present time, mediums have been teaching all kinds of conflicting theories. They have been permitted as teachers to teach anything they believed was true, no matter how opposed to reason or absurd their ideas may be. This is very detrimental to the spread of Spiritualism, and a scandal to its beautiful truths. If we would place Spiritualism upon a scientific basis we must call a halt to the many irrational doctrines of many of our well-meaning but ignorant mediums.

Spiritualism (like any other science) should be taught the same by all its teachers, and then our temples would become universities wherein all men could glean the truth and study the facts relative to the immortality of the spirit.

While organized religion exists, organized Spiritualism will be a necessity; but let us have our society free from worn-out creeds and the dangerous doctrines, gods, devils, prayers and mysteries.

We as individuals may believe as we please, but our teachers should only teach that which is drawn from facts, and which accords with reason. The individual must be free to believe as the intellect dictates, then liberty will free the mind, and facts the intellect convince.

Therefore, let us have a platform of principles as broad as the world, and as unsectarian as the Constitution of the United States; then we may invite to our temples the Infidel, Atheist, Jew, and Materialist as well as the Christian, for one is as much our brother as the other, and no creed of ours can keep them from joining a society that requires but one obligation—morality.

Let us invite especially, those who are free from creeds, that they may aid us in our labors for spiritual liberty as well as temporal liberty.

Let us no longer honor men for their religion, color, wealth, learning or high position, but for their good deeds and human sympathies.

Let us stamp liberty of conscience upon our history, and its emblem, our flag, upon our most sacred belongings, as the emblem of the highest power that can make and keep men the grandest beings of the universe. Let us not cease our labors until the date of the birth of liberty is stamped upon our books, records, tombstones and coins; and liberty of conscience and the equal rights of men and women are established in every land and by every nation on the globe.

Let freedom be our sacred song
Our souls from earth to free,
And truth the only altar
Whereon to bend the knee;
Then Spiritualism like music,
Will ripple o'er the land,
And millions of glad voices
Will make the chorus grand.

W. F. WILD.

THE ETHEREAL BODY.

Answers to Questions of Alcinous.

I will now endeavor to reply to some of the questions of Alcinous in The Progressive Thinker of October 31, which I have not considered in previous communications.

The seventh question is: "What change, if any, immediately takes place in the astral body at the death of the earth instrument, the body?"

As I understand, in the substance of the astral body no immediate change. The one is merely liberated from the others. The instant after transition the ethereal body is in itself the same as it was the instant before. It is the thought-body, constructed by many acts of thinking during earth life, and carries over with it the thought of that life from the first down to the last But no sooner does the spirit become conscious of its changed condition and environments than a new chain of thoughts arises within it, and these commence the evolution of another spiritual body which will express itself through the astral and produce changes in it which correspond with those which the astral itself produced on the earth body during the mundane life.

In this life the prevailing character of the thoughts of each individual, whether home spiritual or more material, is stamped upon his form and features, generates his magnetic aura, and even exercises a controlling influence over the elements of his flesh and blood, making him physically as well as otherwise, more of an angel or more of a brute. In like manner, in the next stage of existence the greater spirituality or materiality of the thoughts of the spirit will cause the astral to become more refined and beautiful and surround it with a lighter and more brilliant aura, or will keep it in a heavier, grosser state, which will prevent its ascension from the atmosphere of this world, and cloud it with emanations of a darker color.

The eighth question is: "What purpose in nature do those mature yet miniature human and animal forms serve? They seem to be a quarter of an inch, a half-inch to an inch high, and with proper proportions."

This, as also the two following questions, may be better understood if read in connection with the statement made by Alcinous near the commencement of his letter: "For the past year the writer has been able to see much of the phenomena of life in the ethereal space, and view the wonders like one in an unknown country." This statement, in conjunction with the fact which has become known to me that some clairvoyants see these minute objects while others do not, suggests a possible explanation which I will give for whatever value it may contain, although not myself convinced that it is correct. All size is relative. We say that an elephant is a large animal and a mouse a small one, unconsciously comparing them with other animals which we have seen with our own eyes. We have never seen with the eyes of others and do not know how large or how small these animals may appear to them. We can only judge from the language used concerning them that their relative proportions are the same to all. What we behold clairvoyantly we insensibly compare with what we see physically. Our standard of measurement is the physical eyesight. This may correspond with the spirit sight in one person and in another it may not. If your correspondent clairvoyantly sees only objects of this minute character, this does not appear to be an improbable explanation in his case. If he also sees others of the same apparent size as his fellow mortals it will not suffice.

These small beings may be the souls of future men and animals awaiting opportunities of embodiment, containing all the potentialities of times to come, but not yet clothed in matter visible on the physical plane of existence. Or they may be thought-forms projected from human minds and seen by another human mind vibrating for the time being in harmonious relation with them.

The ninth question: "Are they different from the human entities, these life forms that appear to be three inches, some six inches, others twelve inches tall and yet having human forms," seems to have been replied to in the last answer. With regard to the tenth: "According to psychic measurements is there a gradation of heights from the little human mite to that of an adult spirit in height?" it is only necessary to say that matter always occupies space, has dimensions, and therefore gradation of height. This applies to all spheres and conditions of existence. It is constantly asserted by returning spirits that children grow in spirit-life, in stature as well as in spiritual development. This is far from asserting that in higher existences the degrees of dimension may not become subject to the will. But this more properly belongs to the remaining questions, to which I will attempt replies at some future time. E. J. BOWTELL.

A STARTLING FACT.

The Progressive Thinker was the only Spiritualist paper that had the enterprise to publish Prof. Barrett's address before the National Association Convention of Spiritualists We have his address, covering three pages, and five other fine addresses and articles, one by Col, Ingersoll, grouped in one paper, and we want to send out 1,000,000 of them. It is worth ten times its weight in gold.

Read the article on 5th page headed "Fifteen Cents."

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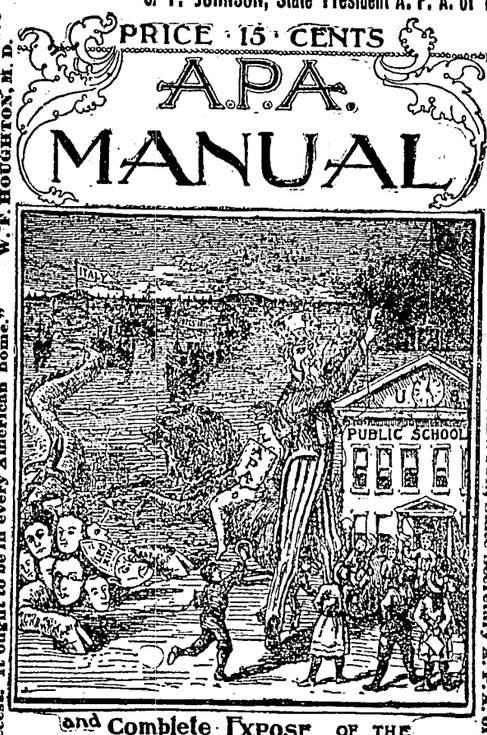
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NEWS FROM BOSTON.

Mr. Ayer Wins in Court, Also the Tax Case.

Notes About Workers, Societies and Lyceums.

To the Editor:—It is with feelings of gladness that I send you a few lines to let your readers know that the cause of Spiritualism in Boston is on the gain. Mr. M. S. Ayer, at the trial in the court against the raiders, won the case, and the raiders were fined $50 each; and now the board of assessors has granted Mr. Ayer the abatement of the tax that had been put upon his Temple—and this is as it should be, unless they tax all church property. The meetings at the Temple are well-attended, and no trouble is being made. Mr. Keeler is holding seances to full houses, both morning and evening, and Mr. J. C. F. Grumbine is having large audiences in the afternoon.

During the month of December, the Boston Spiritual Temple, that meets in Berkeley Hall, had for speaker Prof. Wm. M. Lockwood of your city, and large audiences, and grand lectures were the order of the day. The Spiritualists of Boston believe Professor Lockwood to be the grandest scientific lecturer that stands upon the platform. The Professor did not only please the adults, but he spoke to the children, of the Boston Spiritual Lyceum—and were they pleased? Well they were delighted, and want him to come again. He is, however, to come again, for he has been re-engaged by the Boston Spiritual Temple, for December, 1897. During this engagement Professor Lockwood will establish a school for scientific teachings, and he is sure of a large class.

I must say one word in regard to the Lyceum question, as so much has been said of late, in your valuable paper. I see a quotation made by Mr. Bach that is credited to me. Well, it is the truth. And I take the same stand that Mr. Bach does in regard to the progress of lyceums.

For the past twenty-five or more years, there has been a lyceum in Boston, and during that time the lyceum had been largely attended, and for a short time there were two lyceums in operation, as at present; but were then, as well as now, slimly attended. At the time the old Boston Lyceum met in Mercantile Hall on Summer street (that was before the Boston Fire in 1872) the attendance was large. The lyceum at that time had twelve well filled groups of scholars, of all ages, from three years to twenty-one years. But the lyceum changed hands or officers a great many times, and at last it was closed for one or two seasons.

About seven years ago a few strong friends of the lyceum cause re-organized the lyceum, and there has been a lyceum in Boston ever since; but have the meetings been largely attended? No—only on special occasions. The Spiritualists in general do not seem to care whether their children attend the lyceum or not.

This is not as it should be. There may be seventy lyceums in the United States, and there may be 170. but I will venture to say that not more than ten of them have a membership of 100; when in such cities as Chicago, New York, Brooklyn, Philadelphia, Denver, Washington, Baltimore, Cleveland, San Francisco, Boston and many of the other large cities there should be one or more lyceums with a membership of 1,000 or more. I really cannot see where the lyceums have progressed. There seems to be an interest started of late, and I only hope that it will be kept up. We have two good lyceums here in Boston, and I am always glad to hear of a new Lyceum, being started. Help the good cause along by sending your children.

I would like the address of every Conductor of a lyceum in this country, and wish they would send their address to me. Yours for the grand cause,

J. B. HATCH, JR., Conductor.
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A Good Offer.

If you are sick and have failed to find relief, send your name and address to Dr. J. R. Craig, 1346 Market street, San Francisco, Cal., and he will send you a correct diagnosis. Stamps for reply. 378

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ANNOUNCEMENT OF BAND OF HARMONY.

The Band of Harmony, auxiliary to the Church of the Soul, announces the following program and places of meeting for season of 1897:

Ladies' meeting at 3 p. m.; ladies and gentlemen at 7:30 evening.

Program for the afternoon sessions: General testimony concerning the life and works of the Inspiring Intelligence for the day. Address by the one whose name is announced, through the mediumship of Mrs. Cora L. V. Richmond. Tea and social conversation.

The program for the evening session will be of a varied and interesting nature, consisting of answers to questions from the company, by Mrs. Richmond's Inspirers; a brief address on topic selected by those present; musical selections; addresses by mediums; poetic readings of personal character, by Ouina; elocutionary readings etc.

Jan. 7th, with Miss A. Carlin, 23 East 37th street, flat B. Inspirer, Kate Field; subject, "The Social Question."

Jan. 14th, with Mrs. Scott, 1009 West Congress street. Inspirer, Louisa M. Alcott; subject, "Education of Children."

Jan. 21st, with Mrs. Cora L. V. Richmond, 3802 Ridge avenue, Rogers Park. Inspirer, Gail Hamilton; subject "Experience in Spirit Life."

Jan. 28th, with Mrs. Lamadeau, 7748 South Peoria street. Inspirer, Harriet Beecher Stowe; subject, "Spiritualism as Now Seen."

Feb. 4th, with Mrs. Hinkley, 584 Park avenue, West Side, Inspirer, Myra Bradwell; subject, "Woman in the Professions."

Feb. 11th, with Mrs. Whiting, 1261 Palmer street, Ravenswood. Inspirer, Amy Post; subject, "Spiritualism; The Fox Sisters—Then and Now."

Feb. 18th, with Mrs. Gieselman, 7725 Union avenue. Inspirer, Lucy Stone; subject, "Woman's Individuality."

Feb. 25th, with Mrs. Lewis, 37 Ashland Boulevard. Inspirer, Lucretia Mott; subject, "Woman Sufferage."

March 4th, with Mrs. Richmond, 3802 Ridge avenue, Rogers Park. Inspirers, Phebe and Alice Carey; subject, "The Lesson of the Tree We Planted."

March 11th, with Mrs. Catlin, 286 Homan avenue. Inspirer, Helen Hunt Jackson; subject, "The Possible Purity of Romance."

March 18th, with Mrs. De Wolf, 440 Englewood avenue. Inspirer, Florence Nightingale; subject, "Ministry to Those in Suffering."

April 1st, with ——. Inspirer, Margaret Fuller; subject, "The Higher Humanity."

April 8th, with Mrs. Haire, 8250 Houston avenue. Inspirer, Elizabeth Barrett Browning; subject, "The Crown of Life."

April 15th, with ——. Inspirer, Joan D' Arc; subject, "True Heroism."

April 22nd with ——. Inspirer, Hypatia; subject, "The Philosophy of Life."

April 29th, with Mrs. Richmond, 3802 Ridge avenue, Rogers Park. Inspirer, Victoria Colonna; subject, "The True Madonna."

Other places of meetings to be filled later. Places always subject to change. Varied program for evening services.

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Drs. Peebles & Burroughs:—I am suffering with pains in my arms and shoulders, shifting from one place to another. Perhaps the pain will be in my arm, and in an hour it will be in my hip or back. It is always more acute just before a change in the weather.
MRS. MARY M. DOWNING.

South Pittsburg, Tenn., Dec. 24, 1896.
Drs. Peebles & Burroughs:—I have received your diagnosis and feel that you have described my case better than I could have done myself.
MRS. MARY M. DOWNING.

South Pittsburg, Tenn., Jan. 4, 1897.
Drs. Peebles & Burroughs:—Very much to my surprise, I have not had a neuralgic pain since receiving your diagnosis. Before that I had not been free from pain for over three months. The medicines are doing me a great deal of good.
MRS. MARY M. DOWNING.

South Pittsburg, Tenn., Jan. 13, 1897.
Drs. Peebles & Burroughs:—Only a line this morning to say that I am still improving under your treatment. Am entirely free from the rheumatic pains.
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Drs. Peebles & Burroughs do not strive to get great numbers of patients; in fact refuse many every day. They treat only such cases as they can cure and give those their closest and best attention. They use medicines, but these are the purest and best obtainable, and are from the oldest and most reliable manufacturing chemists in this country. They believe in roots and herbs, but think the patient has not the facilities to prepare them with sufficient accuracy to obtain the best results. Their treatment is not based upon chance or guess-work in any way, but is strictly scientific and psychic. Write them for a correct diagnosis of your case, giving name, age, sex and one leading symptom. Address Drs. Peebles & Burroughs, Indianapolis, Ind.

SOUTHERN CASSADAGA CAMP

The building epidemic at this place remains unabated, and the sound of hammer and saw is waking the echoes over the lakes and among the pines. The apartment house built by the association for the accommodation of those wishing to do light house-keeping, is completed. Each room is to be furnished with good bed, one comfortable, table, chairs and rocker. The kitchens have one stove each, two sets of stove furniture, two tables, cupboards, pails, brooms, dish-pans and dust-pans. One kitchen serves for two rooms. All other equipments must be brought by those renting the rooms.

Dr. H. H. Brigham, of Fitchburg, Mass., is building a large house for renting purposes. Each room will be supplied with heater, and oak chamber set. They will be large and pleasantly located in close proximity to the Hotel Cassadaga.

Mr. and Mrs. J. D. Palmer have returned from their European trip, and have the foundation laid for a cottage. They say the City of Paris does not compare with this place in attraction for them.

The speakers engaged: C. Fannie Allyn, George P. Colby, H. A. Buddington, W. W. Tatum, Carrie E. S. Twing, and W. F. Peck. Mrs Colby Luther will locate here for a number of months. We hope to hear from her if her health permits. A representative from the N. S. A. will visit us. It is not yet decided who. Every phase of mediumistic talent will be represented on the grounds. A. Campbell, the well-known spirit artist and slate-writer is expected. He will remain several months. The weather is delightful, and the outlook for a successful meeting is auspicious.

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The First Spiritual Society of the South Side, New Masonic Temple, 3120 Forest avenue. Services at 2:30 and 7:30. Mrs. Ada Foye lectures and gives tests.

Beacon Light Church, 617 North Clark street, near Burton Place. Services at 2:30 and 7:45 p. m., conducted by Mr. and Mrs. Geo. F. Perkins.

German Spiritualist Society, Gartelman's Hall, 13th street and Ashland avenue. Services at 3 and 8 p. m.

The Spiritual Endeavor Society meets at 1 South Hoyne avenue, 7:45 p. m. Mrs. Sarah E. Bromwell, pastor.

Spiritual Gospel Temple, Hygeia Hall, Washington boulevard and Paulina street. Services at 2:30 and 7:30 p. m.

Home Spiritualist Society, 11 Ada street, at 3 and 8 p. m.

The Church of the Spirit, Willis Edwards, pastor, meets at 620 N. Clark street, at 3 and 8 p. m. Lyceum at 2 p. m.

People's Home Association, Bricklayer's Hall, 93 South Peoria street. Services at 7:30 p. m.

The Spiritualists' Church of the Students of Nature meets every Sunday evening at 7 p. m., at Monsen's Hall, 1052 Milwaukee avenue, corner Lincoln street. Mrs. M. Summers, pastor.

Spiritual Advancement Society, 684 West Madison street. Services at 7:45 p. m. Dr. Hasenclever will lecture and give spirit messages, assisted by other prominent mediums. Admission 25 cents.

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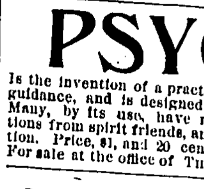
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VOL. 15. CHICAGO, ILL., SATURDAY, FEBRUARY 6, 1897, NO. 376.

THE OCCULT FACULTIES IN MAN.

A Lecture Delivered by Hon. Loren A. Sherman, Before the Anthropological Society, Cleveland, Ohio.

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"The occult faculties in man." This is the first part of the subject I am asked to discuss tonight. What is an "occult faculty?" The word is defined as something hidden. An occult faculty must therefore be some power in man not apparent; something of the possession of which he is ignorant; something which he must seek to find.

Are there such faculties in man? Doubtless every person, at one time or another, has discovered in himself some undeveloped faculty, an ability to do something not previously suspected. But if such development was only through the physical senses, the faculty brought out would hardly be called occult. It was not really hidden before, but simply overlooked, not called into use. I shall therefore consider the term occult as intended to designate only such faculties as may be shown to possess which enable him to perceive independently of the physical senses, or to perform physical acts without apparent physical cause.

THE SIXTH SENSE.

Has man the so-called "sixth sense?" Is it possible for him to become conscious of anything exterior to his own ego except through the physical senses? A little more than a year ago I heard a man, designated as "professor," in a scientific lecture delivered in a Christian church, before an audience made up largely of members of Christian churches, declare with absolute positiveness that there was nothing in mind reading or telepathy; that no man ever had or ever could become conscious of the unspoken thoughts of another. He had been investigating for fifteen years, he said, and had found that alleged mind reading was all a fraud. And this declaration was applauded by a considerable portion of that Christian audience. I wondered at the time if those people, assembled in a Christian church, and professing the religion of Jesus Christ, had rejected the Bible and its teachings.

In Matthew, ninth chapter, fourth verse, I read as follows:

"And Jesus, knowing their thoughts, said, wherefore think ye evil in your hearts?"

And in Matthew, xii, 25:

"And knowing their thoughts he said unto them."

And in John, iv, 29, the woman of Samaria said:

"Come see a man who told me all things that ever I did; can this be the Christ?"

And in many other passages of the gospels Christ's power to perceive the thoughts of other minds and knowledge possessed by them not in their minds at the time is specifically declared. Peter and other apostles are also reported to have perceived the unspoken thoughts of other men.

In the same town where the declaration was made that thought transference and mind reading are impossible, not over six months before, some hypnotic experiments were undertaken in a public hall, during the course of which a boy while in hypnosis was told to visit the residence of a gentleman present. This man bears the title of general, earned during the war, and could not have been suspected of collusion with the boy, who, he said, had never been in his house. This boy, while hypnotized, reclining in a chair twenty feet distant from the man whose residence he was told to visit, described its interior correctly; gave the ages of persons whose pictures were on the walls; described a lady in the house; was told to ask her name and gave it correctly as he said she replied to him; told what kind of fuel was used in the kitchen; gave the titles and correct descriptions of books in a bookcase, and in other ways appeared to observe correctly the details of the house and its furnishings and to talk to its only inmate at the time as readily as though he had been there in person. If this boy in hypnosis did not read the mind of the only person present who knew the details described by him, how did he get the information? It must have been by the actual projection of his perceptive consciousness to the house described, which would be a much more remarkable thing than mind reading.

It should hardly be necessary in these days to cite facts or present phenomena before an intelligent audience proving the actuality of thought impression by one mind upon another; yet the case referred to shows that skepticism and ignorance touching the simplest psychic facts still prevail to a large extent.

OCCULT FACULTIES.

I shall not undertake to enumerate all the occult faculties possessed by man, but will confine my references in the main to those I have myself seen demonstrated. As to the power of one mind to read or become aware of the unspoken thoughts of another there cannot be the slightest question, and if the learned professor of whom I have spoken had honestly investigated the subject for fifteen years without meeting with a case of thought or mind reading, he was most unfortunate. In scores of cases my thoughts have been read perfectly by persons possessing the faculty of thought perception highly developed. On one occasion I said to a lady, "Can you tell me what I am thinking of now?" I had in mind a friend who sometimes played the violin, and thought, "I wish he were here to play for me." Almost immediately the lady said, "You thought you would like to have your friend (naming him) here to play on the violin for you." In other cases my thoughts have been read to the extent of half hour's conversation.

EXPERIMENTAL TELEPATHY

and thought transference upon a scientific basis has been carried on in England quite extensively. The summing up in one series of experiments will be sufficient for this demonstration. Mr. Malcolm Guthrie in 457 experiments found the following results: Perfectly successful 237, partially successful 82, misdescriptions 68, nothing perceived 70. Success by chance equal to this proportion would not be one in a thousand, and scarcely one in ten thousand. Nor can there be a doubt that every person possesses the faculty of thought perception, but in most people it is weak and undeveloped. No person of normal mental power is wholly deficient of any faculty possessed by any other person.

If we seek for the simplest form of thought perception we shall find it to be common with nearly every person, although not generally fully understood or appreciated. Can any one always tell the sources of his thoughts or why they come to him? You think of a friend you have not seen for months or years, perhaps, and he unexpectedly appears before you. Why were your thoughts turned toward him? Manifestly, in view of the demonstration of thought reading experimentally, because his thought was directed to you, and yours responded. And again you find your thoughts directed toward some friend not present, without apparent reason. A day or two later perhaps you receive a letter from him written at the time your thoughts were directed to him, showing, in that case, that his thought of you awakened in your mind thoughts of him.

Scientists tell us that the phenomena of light demonstrate the existence of some element or form of energy which the physical senses cannot perceive. This supositious element is called the luminiferous ether. This ether, scientists say, is more subtile than the thinnest gas, while having the nature of a solid, and fills and permeates the entire visible universe. No one has ever seen the ether, nor has anyone heard, tasted, smelled or touched it; yet men who do not acknowledge the possibility of perception except through the physical senses tell us that it must certainly exist. Granting that it does, we may imagine this ether to be the medium through or by which thought is transmitted, as light and heat are brought to us from the sun and other heavenly bodies through space apparently empty. And to become aware of the unspoken thought of another there must be harmony of vibrations. This is a theory; but whether it be correct or not, the fact of thought transference is demonstrated beyond question. This power of thought perception and mind reading is one of the occult faculties of man, the first and most important.

AN OCCULT FACULTY OF WHICH

there is positive proof, which I shall place second in importance, is the power to perceive distant scenes and events. The existence of this faculty is just as clearly proved as that of mind reading and thought transference. I have already referred to one case where it was demonstrated in public. The experiments on that occasion were conducted under my own personal direction, although I did not act as the hypnotist. Emanuel Swedenborg possessed this faculty in a remarkable degree, and frequently exercised it. Immanuel Kant, the philosopher, relates a specific case, occurring on Saturday, July 19, 1759. Swedenborg was on that day at Gottenberg, at the house of William Castel, with a party of some fifteen persons. He left the room for a short time, about 6 o'clock, and when he returned was greatly excited. He said a fire had broken out at Stockholm and was spreading rapidly. As it progressed he said that the house of a friend whom he named had been burned, and continued to report the progress of the fire until it was extinguished. Gottenberg is 300 miles from Stockholm, and at that time there were no means of communication more rapid than relays of horses. On the subsequent Monday messengers arrived from Stockholm bringing news of the fire, which occurred exactly as Swedenborg had seen it in his clairvoyant vision.

HYPNOSIS.

Thousands of similar cases occurring within the last half century are recorded. A friend of mine residing in the city of Detroit made a series of experiments a few years ago with boys in hypnosis, by which he demonstrated that their perceptive intelligences could go from place to place, reporting correctly their observations of things as they existed at the time and events then occurring; and that frequently they could perceive past events and things as they had previously existed. And furthermore, that while in this condition of clairvoyant hypnosis the subjects could hold conversations with persons at distant points and obtain correct replies. In the course of my own investigations I have had scores of demonstrations of clairvoyant perception, though not often of the power to hold conversations with persons at distant points and report them correctly.

VISITING CLAIRVOYANTLY.

On one occasion I asked a woman possessing psychic power, whom I had met but once before, and whose home was in a city many miles distant from mine, to visit my residence clairvoyantly and report to me her observations. After a few seconds she reported her arrival there, and proceeded to describe correctly and in detail the hallway and adjoining rooms, with their furnishings, and continued until nearly every room in the house had been visited. No mistakes were made. At one point she spoke of an easel standing in the corner of a room, and said there was a child's picture on it. I said no, and asked for a description of a picture I knew to be there, which she then gave correctly. The next day, upon my return home, I found that a child's picture was at the top of the easel above the one I had known to be there, just as she had stated, notwithstanding my denial of the fact.

At the time of this sitting, which was from 8:30 to 10 o'clock in the evening, I supposed my wife and daughter to be in the library of my residence, together with a lady friend who was a guest. I asked the clairvoyant to tell me who she saw in the house. She said a lady was sitting in the library reading a newspaper. I pressed her to tell me who else was there, to which she replied that she could see no one. Afterward she reported that the lady had turned out the light and gone up stairs. A little later she said this lady, giving a description answering to that of my wife, had gone to bed; also that she found a young woman asleep in another room. The hour when this statement was made was 10 o'clock. It did not agree with my own thought, as my daughter seldom retired at so early an hour, and I believed the young lady guest was in the house. I learned, however, on reaching home the next day, that the psychic had been right and my thought wrong. My wife first said that she had been sewing during the evening, and not reading, but afterward remembered that she had taken up the evening paper for a few minutes before leaving the library. My daughter was not well and had retired early; and the young lady guest had spent the evening and night at the home of a friend.

In this sitting it was therefore clearly demonstrated that the perceptive consciousness under some circumstances and conditions, can go out to distant points, make correct observations, and report them. While much that the psychic told me could have been accounted for as mind reading, that theory would not explain her correct report of current happenings unknown to me, and against my thoughts as to the facts.

I have had many other personal experiences of like character, some even more positive than this in their demonstration of projected consciousness. As in the case of thought transference, there can be no doubt of facts. The human ego, in its perceptive consciousness, has the power to project itself, or to be projected, to points distant from the body, and to observe independently of the physical senses. This power I shall designate as man's second occult faculty.

A THIRD OCCULT FACULTY

which I have seen demonstrated to a limited extent is usually called psychometry. The commonly received theory regarding the operation of this faculty is that every material thing absorbs into itself, or holds around itself, potent images of events, individuals, things and thoughts with which it has been associated. I do not wish to be understood as fully indorsing this theory. The fact is, however, that some psychics, and in rare cases persons in hypnosis induced by the suggestion of a second person, are able to perceive the history of articles placed in their hands, even to the extent of describing correctly the personal appearance and mental characteristics of the person most closely connected with it, and his customary surroundings. For example, I once saw a woman standing before an audience in a public hall, take a pocket-knife whose owner she did not know, and heard her describe the place of business of its owner, his ordinary daily surroundings, personal appearance and characteristics. This man was in the audience, and was one of many who had sent up articles for the psychometrist to experiment with. He was a personal friend of mine, and I knew him to be entirely unacquainted with the psychic, who had arrived the same day from a distant city. He acknowledged the reading to be correct in the main, as did some others in the audience who had sent up articles for other readings. Collusion or fraud was out of the question, and it was manifest that by some means the psychic became conscious of facts otherwise unknown to her, closely associated with the articles taken into her hands and pressed to her forehead. Without authorizing or detailing further observations, I will hold it to be demonstrated that the psychometric faculty is an actuality.

Of something the same character, it may be assumed, is the perception of characteristics in individuals. The faculty of intuition is acknowledgedly possessed by all; and in some people it is developed to a high degree. I have met men and women who were able not only to name the personal characteristics of strangers with a great degree of accuracy, but frequently to report correctly many of the important events of their lives. I have some doubt if the perception of events and characteristics psychometrically or by intuition should be credited to a distinct faculty or the human consciousness, but it will do no harm to so class it.

I am myself uncertain regarding a

PROPHETIC FACULTY IN MAN;

but that in some manner the shadows of coming events are sometimes cast before, I have had positive evidence. In many cases where correct forecasts of future occurrences are made, I am convinced that it is by the reasoning power of man's primary consciousness, his real self, which many students of psycho-physics are pleased to call the sub-consciousness. As man reasons from cause to effect through his physical mind, which makes use of the senses, the nerves, the ganglia and the brain, so the primary consciousness, which operates independently of the bodily organs, perceives existing facts and conditions and judges results therefrom. It would be comparatively easy, for example, for a skillful physician to predict the early death of a person apparently in good health who might have some organic disease sure to result fatally, could he see the condition and workings of the entire anatomy. The independent man, the mind which reads the thoughts of others, is able to perceive many things which are hidden from the physical senses, and upon the knowledge thus obtained may foretell an event with an accuracy which would give it the appearance of a real prophecy. Under another clause of the topic assigned to me I shall discuss this feature of psychic phenomena further.

A REMARKABLE DREAM.

But some occurrences that have been reported to me do not seem to be explainable on the theory of cause and effect. Especially is this true of a remarkable dream experienced by a gentleman who was associated with me in business at one time, as reported to me by his mother, a lady of liberal education and high character. One morning at breakfast her son said he had had a remarkable dream, or rather, that he had passed through a mental experience which appeared to be a physical reality. In this dream or vision he had seen a woman with whom both his mother and himself were well acquainted, a near neighbor, crushed and killed beneath a railroad car. He described the scene in detail as it had appeared to him, so that it was distinctly remembered by all members of the family who heard the story. A few months later the disaster actually occurred just as it had been seen in the dream or vision, to the minutest detail of the surroundings. It was purely an accident, and manifestly not the result of a cause acting at the time of the dream. Other like causes have been reported to me, where the circumstances were such as to exclude the theory of coincidence. However, the evidence I have been able to collect is not sufficient to warrant the positive conclusion that man has a prophetic faculty, and I shall not, therefore, give it specific place.

THE FOURTH AND LAST OCCULT

faculty I shall enumerate is the power of many to cause physical results without apparent physical cause. It is not counted a strange abnormal thing that I should be able to raise my arm thus. Physiologically the source of the physical energy which causes the movement of my arm is the oxydation of the food I eat, causing heat, which is transformed into motion. But supposing death to come by drowning, or some other sudden means which does not change the tissues and organs of the body chemically or otherwise, why is it that the fire which creates this physical energy within us cannot be relighted? If life and intelligence, like physical energy in living creatures, are but the results of physical processes, they should not be crowded out of the body so easily, or the physical machine should move on without them. But it will not. When the potency of the real man is removed the machine stops forever, and the energy of oxydation uncontrolled by the life principle, soon resolves itself into its unorganized elements.

The heat of the sun, operating upon the atmosphere and the waters which are held upon the surface of the earth by the energy of gravitation, causes motion in those fluids of such potency that all other energy manifested upon the earth dwindles into insignificance beside them. Physical energy independent of living organisms is therefore entirely normal. But there is a class of phenomena quite out of the normal, involving movements of physical bodies and the performance of physical acts, without touch, which are clearly attributable to the influence of the mentality or the magnetic force of living persons.

My first personal observation of phenomena of this character was some twenty years ago. By invitation I called upon a man having psychic powers, with a friend. We sat in his room at the hotel, in full daylight, and found that he was able to read questions we had written on slips of paper which were folded into pellets and had never passed out of our sight or reach. One of these questions he read while the pellet was in the gentleman's hand, and told him that on opening it he would find the answer written across its face. And so he did, in the simple word, "No." But this was enough. We knew the word had been impressed there by occult power.

INDEPENDENT WRITING.

In two cases independent writings have occurred in my own house, with no person present in one case and with no one but myself present in the other. To detail the circumstances involved so that they might be clearly understood would occupy too much time. I will, therefore, only say that the conditions excluded the possibility of fraud, and were such as to demonstrate in both cases the fact that the physical energy which caused the writings was originally drawn from living persons, whatever the intelligence which directed them may have been. A woman known to the world as Mme. Blavatsky during the latter part of her life was the head of the society of Theosophists in Europe and America. I know very little about theosophy, but from that little judge that its teachings contain some golden grains of truth among the rather large proportion of chaff. Among the phenomena said to have been developed by Mme. Blavatsky was that of communication with the "masters" in India by writings upon paper inclosed in sealed envelopes and locked up in a cabinet. There are some who believe that this phenomena actually occurred, but a far greater number of people believe that Mme. Blavatsky produced the writings herself. Perhaps she did by psychic power; perhaps fraudulently; I do not know. But that writings sometimes are produced without physical hands, and with no person in contact with or near the articles upon which they appear, I know to be a fact, from my own personal observation and experiences. In the present state of psychic development, however, it is doubtful if there is anyone living who can always produce such writings at will.

In another case, sitting with a psychic in my study, I took a pad of paper from my desk, laid it on the table in front of me, turned out the light and took his hands. Almost immediately he passed into a state of hypnosis or trance, and shortly afterward, while I still held his hands firmly, the pad of paper was projected against my body and fell on the floor. When I again turned on the light I found a brief message addressed to myself impressed upon the paper, embracing a fact known to me but not to the psychic. I know he had not touched the paper, and therefore had evidence of an energy exerted by occult means, manifesting knowledge not possessed by the mind of the man from whose body, presumably, the physical energy was drawn.

In another case, sitting with this same psychic in my own house, when he was firmly held by the members of my family, the lights being turned out, various physical manifestations perceivable by the senses of hearing and touch occurred. At one moment, when an article weighing several ounces appeared to be striking the ceiling above our heads, an electric light was turned on in an adjoining room without warning. I then saw, as did others present, this article fall to the table around which we were sitting and we found every hand firmly clasped. In this case I had the evidence of three senses, including sight, of the power of mind over matter independently of physical contact. I have had many other like experiences, but none so remarkable as some that have been witnessed by personal friends in whose honesty and good judgment I have as much confidence as in my own. One gentleman of my acquaintance, distinguished as a soldier and statesman, sat on many occasions with a psychic in whose presence, in full daylight, a table would move about the room with no one touching it, responding with intelligible motions to questions asked. Another friend saw a table rise nearly to the ceiling of a room, with four men sitting on it, and no visible force lifting it. Such phenomena are so common, and have been witnessed by so many persons, that their actuality is seldom denied by intelligent people. And whatever else they may or may not demonstrate, these phenomena prove most positively that under some circumstances and conditions man can exert or control physical energy to operate upon inanimate material objects without direct contact.

MAN'S OCCULT FACULTY.

I have thus shown that man has occult power or faculties which may be classified under four heads, namely:

1. Thought perception or transference.
2. Projection of the perceptive consciousness, or perception of distant scenes and events.
3. Perception of the past experiences of animate and inanimate objects and of personal characteristics.
4. Exertion or control of physical energy without contact with the object acted upon.

Probably closer and more elaborate classification could be made, and other occult faculties could be demonstrated to be within the possible control of man; but under the first division of my subject I shall rest here.

The remainder of my subject, "Psychic Phenomena, Facts and Conclusions," has properly two divisions. Phenomena and facts may stand demonstrated of themselves, without pointing to absolute conclusions; and it is true that men are wide apart in their conclusions regarding the significance of psychic phenomena, the reality of which only ignorance questions. And at the outset of psychic investigation the honest seeker after truth will find himself confronted with phenomena which purport to be of a somewhat different character, the production of disembodied men, spiritual rather than psychic, and yet so intermingled that it is not always easy to discover the line of separation between the two, if there is any. The theory assumed as the basis of this intermingled phenomena is that life once individualized in man is continuous, and that at the death of the physical organism the real man leaves the body, taking on its counterpart in a spiritual body, and retaining consciousness, memory and individuality. I shall not attempt either to prove or disapprove this theory, but in reporting phenomena and facts will not seek to disguise either their real or assumed character.

At this point we meet wide differences of opinion and find the way blocked by walls of prejudice, crumbling somewhat at the present day, it is true, but still difficult to surmount.

The modern Spiritualist, whose era has not passed the half century mark, and the orthodox Christian have developed wonderfully in liberality of thought, sentiment and belief during the past quarter of a century, but are still antagonistic. Startled by the presentation of phenomena which appeared new, but were really as old as the race, many of those who accepted Spiritualistic theories during the first quarter of a century of the modern era imagined that their mission was to bring about both a social and religious revolution. Christianity and the Bible were attacked viciously; there was much talk of affinities, and some practice of the theory, and assumed spirits of the dead speaking through mediums, some fraudulent, were called upon to advise and direct business affairs. The result was to create intense prejudice against Spiritualists and Spiritualism, as the communistic and other unusual and revolutionary practices of the disciples and apostles of Christ created prejudice against them. During the last quarter of a century, however, Spiritualists have learned that the Bible and the teachings of Christ constitute their strongest support, and they do not longer tolerate the idea of a social revolution.

BIBLE SPIRITUALISM.

Turning to the element in the population of Christian countries—which is in the majority—the people who accept, either positively or nominally, the creeds of Christian churches, we find them to-day placed in a most peculiar position. While quite generally denying the genuineness of alleged occult spirit phenomena in the present age, they find the Bible full of reports of like phenomena, and the spirit of Jesus reported communing with the disciples and apostles and developing spiritual phenomena long after his death. Abraham was a remarkable psychic or medium having the ability to see spirits. One of these appeared to him with the declaration, "I am Almighty God." Later, according to the record in Genesis, the Lord appeared to Abraham as three men who came to his tent under the oaks, and one of these men manifested his occult power by reading Sarah's thoughts while she was hidden in the tent. Some hundreds of years later this same spirit is reported to have appeared to Moses, and acknowledged that he had deceived Abraham in declaring himself God Almighty, his real name being Yah-weh, or Jehova. At the manifestation in the burning bush Jehovah told Moses that as he had been the God of Abraham, Isaac and Jacob, so he would be his God and guide and lead him with his people out of the land of Egypt. It is recorded that Moses cast his rod upon the ground at the command of Jehovah and it became a serpent, and when he took the serpent by the tail it became a rod again. This occurrence with many others recorded in the Bible is similar to phenomena said to be developed by Indian wonder workers at the present day. Aaron, the brother of Moses, was a remarkable psychic or necromancer, causing a rod to bud and blossom and iron to swim.

From Genesis to Revelation there is not a book of the Bible which does not record or refer to occult or spiritual manifestations. And the careful student of Bible occultism and Spiritualism will find the character of such phenomena and the conditions under which they were manifested in those days the same as those actually produced, or alleged to occur, to-day. The strictest conditions were required for the production of such phenomena by Moses and his successors. Specific details were given for the construction of the ark of the covenant, which appears to have been an electrical apparatus like the modern Leyden jar, so powerful that when charged it struck dead those who ventured to look into it and touch its inside and outside lining of beaten gold. Afterward this apparatus was placed in the temple and connected with rods covered with gold extending to the ouside air with chains of gold, making a complete electrical conductor. The tabernacle and afterward the holy of holies in the temple, were ingeniously constructed cabinets for occult or spirit manifestations, by the aid of electric and magnetic forces. The twenty-fifth, twenty-sixth and twenty-seventh chapters of Exodus contain minute instructions for the manufacture of apparatus which would enable Aaron and his sons and the priests and prophets of later days, to produce occult phenomena, or enable spirits to manifest themselves to the physical senses. Any person interested in the study of occult or alleged spirit manifestations will find the Bible an almost inexhaustible mine in which to delve for them.

The writers of the Old Testament books, and the people who were their contemporaries, had very indistinct ideas of a life after physical death; and no positive declarations on the subject can be found in the teachings of Christ. But the only foundation for the Christian belief in a future existence is the spiritual manifestations reported in the Bible, which are essentially the same as those alleged to occur in these days, with all their conditions and limitations, and the frequent appearance of false prophets or mediums. And if these did not occur as reported, then, as St Paul declared, the Christian faith and teaching are in vain. It is, therefore, most astonishing that many Christians should scout and condemn modern psychic phenomena, and the conclusions, that Spiritualists draw from them, with the words of Christ that "These signs shall follow them that believe," recorded in the Bible.

Another class of people whose habits of thought, prejudices and beliefs must be considered in the presentation to the world of psychic phenomena, and conclusions based upon such phenomena, comprises all who do not subscribe to

SOME RELIGIOUS DOCTRINE.

are too numerous to attempt enumeration. It includes many who are simply indifferent, who seek nothing beyond the evidence of the physical senses and sensual gratification. Another division is made up of those who believe all phenomena, even life itself, to be the result of physical processes, the action of inanimate matter within and upon itself. This division, known as materialists, is rapidly decreasing in numbers.

Among physical scientists and investigators there are three divisions: Materialists, those who are in doubt and those who accept the facts of occult and spiritual phenomena, with conclusions more or less logical. Scientific inquiry is supposed to divest itself of prejudice, but many persons who assume to study mental and occult phenomena upon a scientific basis exhibit a weakness which is both pitiable and contemptible. For example, I read recently in an article which was one of a long series upon such phenomena by a professor of some note, published in a scientific magazine, his report of certain phenomena which purported to be the production of disembodied spirits, for which he apologized by saying: "Of course I did not believe it was caused by spirits." No effort whatever was made to weigh the evidence thus presented in the scale of scientific inquiry, but everything was twisted and contorted to account for all mental and occult phenomena on the materialistic theory. Not all scientific inquiries are like this one. Many of the men who stand highest in the ranks of the great army seeking to develop scientific truth at the present day are giving unprejudiced consideration to occult facts and phenomena and accept the logical conclusions drawn from such phenomena.

The last division of the large class of people who do not sacrifice their reason on the altar of creed comprises the agnostics—those who do not know but are always open to conviction. In this division I classed myself for more than a quarter of a century, and although I may have reached conclusions upon some points, I am still ready to receive new light and to give evidence which may be presented upon any point due weight, without prejudice. And if I know anything regarding the facts of life, consciousness and external phenomena, I am sure that what I do not know stands against my puny knowledge as a mountain to a molehill. I am a seeker after truth, and trust I shall never reach a condition of mind which will permit me to say, when phenomena and facts are presented, "Of course I do not believe these things are what they assume to be."

PSYCHIC PHENOMENA.

I have already cited various phenomena to demonstrate that man has certain occult faculties. Under the second division of my subject, within a reasonable time limit, I can give but an outline of psychic phenomena which have come under my observation. The phenomena of hypnotism are so common at the present time that it would be superfluous to cite cases. As now practiced, hypnosis is usually induced by suggestion from a second person. Jesus Christ had natural hypnotic power of such potency that his touch and his look were sufficient to control persons, especially sensitive to the influence. Peter, the apostle, hypnotized people by gazing steadfastly upon them, and if the Bible record is correct, was able to strike Ananias and his wife dead by the gaze, and the force of his will. Among the most important facts of hypnotism are these: In hypnosis induced by the suggestion or influence of a second person, the subject may be made to lose his own physical sensitiveness and take on that of the operator. To perceive the unspoken thoughts of the operator and the mental pictures formed in his brain. To regard an article or a sensation as something different from the reality To close all the senses to perception of things present or events occurring withing their ordinary reach. To control the tissues, organs and functions of the body abnormally. And to project the perceptive consciousness and observe distant scenes and events.

SUGGESTION DURING HYPNOSIS.

One of the most significant facts demonstrated in hypnotism is that a suggestion made during hypnosis may be carried into the normal consciousness. Under the influence of such suggestion a subject may be rendered unable to perceive a specified object as it actually exists, for a designated period of time. For example, if told while in hypnosis that a cheap paper soap box is a casket of rare jewels, and will appear as such to the subject for a period of three months, it will so appear. The physical senses will make their report correctly, but the picture formed in the brain will be perceived by the consciousness only as the object the hypnotized subject was told to regard it. This to me stands as absolute demonstration of the fact that the real man, the ego, the individual consciousness, is something which has an existence and powers of perception quite independent of the body and its sensory apparatus. And in the combined phenomena of hypnotism I find demonstration of the theory that the individualized energy which resides in living creatures, as in independent entity, operates the body and brain and produces all mental and physical phenomena that they can manifest. To the control of this entity over the bodily functions is to be credited all healing by the suggestion of a second person, by touch, by faith, or by other mental processes. There is no miracle about it; only the operation of normal faculties mostly undeveloped.

AN EXPOSER OF SPIRITUALISM.

My own study of occult phenomena, in a superficial and desultory way, began thirty years ago. At the outset I was in doubt regarding a future state of existence, but was firm in my conviction that spirits of the dead did not and could not communicate with the living. That thought transference and certain phases of clairvoyant perception were actualities I knew from experience, observation and experiment. In this frame of mind I visited a man who posed as an exposer of the alleged illusions and frauds of spiritism, and found that under test conditions he could and did read, mentally, concealed writings and give correct answers to them, signing the names of the dead persons to whom they were addressed. He also told me facts regarding a deceased cousin which I had never known, but afterward ascertained to be true, using the language, "He says so." Following this I did not scoff at the theory of the continuity of life and communication of spiritual and physical men. I simply said, "It may be so, I do not know."

(Concluded next week.)

While the cuneiform characters did not properly represent an alphabet, they were a singularly close approximation to it.

In the Latin alphabet as modified from the Greeks the third letter, C, was pronounced as G, like the Greek, Gamma.

According to an estimate made by Brewer the use of consonants in our language as proportioned to the vowels is 5977 to 3400.

The intent of every alphabet is to furnish one letter for every sound, but it is believed there is no alphabet which fully fulfills this purpose.

W is simply double U, no distinction being formerly made in the shape of the U and V. In some languages it is called double Vee.

C is the third letter in all alphabets derived from the Greek and Roman, but with the ancients it is believed to have had the sound of G.

About 400 B. C. the Greek alphabet was brought to the form in which it is now known by the Ionians in the Greek colonies of Asia.

The Wallachian language is written with Russian characters, but the number employed, instead of being thirty-six, is only twenty-seven.

He wears his faith but as the fashion of his hat; it ever changes with the next block.—Shakspeare.

There was a noble way, in former times, of saying things simply, and yet saying them proudly.—Irving.

Scintillations From the Pacific Coast.

WHY A SPIRITUALIST?

A Spicy and Philosophical Dissertation.

Theology Which Gives Satan the Cream of Everything.

When it is obvious that the same word or aggregation of words suggests different mental conceptions to different persons, we must try by new combinations to define what we individually mean by a word or phrase even of general use.

A French student defined the crab as "a red fish that walks backward." Cuvier said the definition had the high merit of lucidity, but a crab was not a fish, it was not red, neither did it walk backwards. Those who declare a Spiritualist to be a damphool are certainly terse enough in their definition, but in general our opponents do not seem to have a clear conception of what and why they condemn. I use the word simply to indicate one who asserts the possibility of intelligently communing with excarnate spirits, of an intelligent perception of spiritual things; and who believes that it is good for one whose aspirations are high to attain the condition requisite for such communion and perception.

All the sects of Christendom (and here is the important difference between the faith of Jesus and of other teachers) boldly pray for the holy spirit. That is, they obey the master's injunction in so far as they assume the childlike attitude of simple trust and receptivity of mind which is the essential condition of the prayer that "availeth much." For prayer is not of the mouth to Him that readeth the heart.

The enthusiastic, the most spiritual-minded among all these sects declare persistently and with the calm assurance of truth that they "feel" the contact of such spirit and that "he bears witness with their spirit that they are the sons of God." Now, the real point in dispute between the Presbyterian—who of all sects finds it hardest to pronounce "Shibboleth"—and the Spiritualist is that the latter claims the possibility not only of feeling but of seeing and hearing—aye, of tasting and smelling spiritual realities.

I think it is not unfair to state that when cornered the orthodox man really declares that the sense of feeling is of God, and the other senses of Satan. This is not inconsistent with that cold theology which in apportioning matters always gives Satan the cream of everything. In this allotment of the senses lies his principal error. However, because the heart of man cannot be thoroughly bound by creed or dogma, he rises out of himself and sometimes admits the divinity of these senses also.

GLAD LOOK OF RECOGNITION.

A celebrated teacher in the Congregational brotherhood, who within a few days has joined the great majority, recently declared that having witnessed the dissolution of a great many people, (none witnessed her own), she was convinced of immortality more by the glad look of recognition on the faces of the dying as they met the loved ones gone before, than by all the arguments ever invented by theologian or philosopher. To this, given as the best "reason for the faith that is in you," many Christians will say amen. But when apprised that it is an acknowledgment of the truth of Spiritualism, the "amen sticks in their throat."

LIKE NICODEMUS.

Like Nicodemus, they come to Jesus by night. When the darkness of death gathers about their loved ones—when the heart in which dwells God rises above dogma and creed, and they know but the one longing for spiritual sympathy and knowledge, they take comfort in the evidence that the dying child sees spirit forms and hears spirit voices even if they cannot.

RATIONALIST AND PREACHER.

To-morrow the rationalist, and next Sunday the preacher will demonstrate that these visions are ephemeral—born of lunacy or worse. And while the bereaved ones give the assent of silence, is it not strange that they take such delight in remembering and relating over and over to each other that their dear one went out into the great unknown a victim of such hallucinations.

The proud infidel, the intense agnostic, the scholarly theologian and the scientist who is either one or the other, teaches us that thought is but a record of sensations—that ideas can only enter the human brain originally, as we are constituted, by the nervous avenue, whatever division of the nervous system may be used to convey to the brain the sensations that culminate in an idea. Truth is of God and I am utterly incapable of contradicting this. It explains satisfactorily how every idea has come to us, and the idea of spirit-life is due to the fact that spirits have come in contact with our nervous system.

SPIRITS AND MATTER.

There is life in the grass as in the ox or the man. The grass is unconscious, the ox is semi-conscious and the man is fully aware of it. There is spiritual life wherever there is the ability to conceive the idea of a spiritual existence. One says: "But I am not able to conceive the expression of spirit-life except it be manifested through matter. Neither am I, nor do I find cause to assume that spirits ever made their presence known without being clothed to some extent in matter. Neither do I find reason to believe that any corner of the universe is void of matter, much less that spirits exist anywhere apart from it; but it may be refined or etherealized to a great degree.

SPIRITS AND THE NERVOUS SYSTEM.

We are all built on the same plan. We have all one father. Any experience possible to me is possible to another when he is able to enter the same conditions external and internal as I. We are all in daily contact with spirits, but the nervous system of many people is coarse and unresponsive and where we differ is, as a consequence, in the degree of consciousness evolved. One man is conscious of sensations so weak and indefinable that only a vague hope is born. Another on account of a clearer sensation is a man of faith, while a third has advanced to knowledge. "One day is to the Lord as a thousand years," and the man who yesterday was an agnostic may to-day be fully conscious of spirit presence.

JOHN BARLEYCORN.

It is the craving and hungering of his own spirit after these sensations that impel the agnostic and infidel to consider the question of spiritual things at all. If he were satisfied that the idea of a spiritual existence apart from the coarse material body were a delusion he would be silent, for he knows right well that the most effectual way to combat the belief is to ignore it. Every agitation of his grey matter but permits the deeper ramification of the roots of this idea, no matter how diligently he may cut away the outcroppings of it. The skeptic has through all generations been trying to stifle the wails of the spiritual man within him. He has buried him under mountains of the most ingenious argument, drowned him in sarcasm, wit and contumely. As Burns writes of another character:

"They took a pleugh and pleughed him down,
Put clods upon his head;
And they ha'e sworn a solemn aith
John Barleycorn was dead."

But like John Barleycorn the spiritual man rises again. He will not stay dead. The son or grandson of the infidel is the ecclesiastic of the next generation, perhaps, because that father or grandfather having discovered his error, through the channel of natural love is enabled in some degree to influence the son and remedy the matter.

THE SUBLIMINAL MAN.

A celebrated writer who has studied psychic phenomena—I think under hypnotic conditions mostly, and always from observation, not experience—is compelled to acknowledge that Jesus evidently went deeper into these investigations (by experience, of course) than any man who ever lived, and must be considered, therefore, as an authority on the question, in so far as he offers any explanation at all. This professor, noting the nervous disturbance incident to developing mediumship, warns us against it. As if the one purpose of Jesus' life and teaching was not to arouse the "subliminal man" of whom we are told to beware. That passage comes to my mind, "What have we to do with thee, Jesus, thou son of the most high. Art thou come hither to torment us before our time?"

Another eminent professor is quoted as saying in a recent lecture that "conversion is one of the most potent causes of degeneration." If changing from a brute into a spiritual being is degeneration, then he is right. He also advises against the "subliminal man" as theorists call him. Such teachers are Lilliputians trying to bind Gulliver.

The subliminal man is coming whether or no, and the wise virgins will trim their lamps and go out to meet him. I have been amazed by simply presenting my views to some of the most skeptical, to have them, one after another confess at last to certain psychic experiences that could not satisfactorily be accounted for by any other than the hypothesis of intelligent spirit interference, although they considered that the manifestations would be stronger if it were desired to make Spiritualists out of them. They would have had them if they had gone forth to meet the bridegroom. "Despise not thou the day of small things."

Consider, now, the case of the renowned Ingersoll, who is indeed "the voice of one crying in the wilderness" of speculation. When his soul is stirred to its depths, as on the occasion of his brother's death, he utters such sentiments as this: "In the night of death hope sees a star, and listening love can hear the rustle of an angel's wing." The subliminal man is asserting himself.

TOO SMALL TO BE REACHED.

I remember one day long ago of a fight between two schoolmates, one a tall, slender boy, the other short and stout. The big boy swung his arms about like flails while the little one kept punching him in the stomach. Finally the larger boy gave up, and in doleful accents said: "He's so small I can't reach him." I feel very much that way when I listen to some of the arguments used to dissuade people from a personal investigation of Spiritualism.

One very effective argument is: "Why do not spirits manifest to all of us?" That is a legitimate question, and the answer is forthcoming to the honest inquirer, but it does not furnish any proof that Abraham, Jesus or any other man did or does not see spirits even if you do not. Again, this unwarranted statement is considered as of weight: "If the spirit of my father desires to communicate with me, he can do it directly as well as through any medium. If he can do that, he can do this," etc.

You have no right to assume any such thing. The proper course for one confessedly ignorant is to humbly seek the light—not to assert that there is no light because he himself keeps his eyes closed. Nor does the wise man assume that the angel world is confined to one way of dealing with men in detail, and because there may be a difference in the method of communicating between a medium of to-day and of four thousand years ago, is no reason to spurn their advances to-day. Students of the Bible should prepare for God to "lead them in ways they have not known."

Again, the argument that mediums in some cases are not of a most lovable personality is no reason to deny that good spirits may use them as instruments. We are justified in concluding that when Jesus sent out the disciples two by two, Judas Iscariot took a part in the labors assigned to them. Truth is no less so if the vilest creature on earth be compelled or induced to acknowledge it.

THE FANNING OF ANGEL'S WINGS

Admitting the genuineness of the church-members' feeling, it must be noted that they feel in a vague way. The sense is not thoroughly awakened or organized. We may say they feel as a sponge. The spirit does not yet exhibit an intelligent personality. This yet but partially organized sense of feeling the spirit is not peculiar to orthodox people, although they think it is. Votaries of all religious systems are conscious of the like sensations. So also are men who outwardly profess allegiance to none. Where the Christian rises above others is in a dawning recognition that these strange sensations are the result of spirit contact. The "divine afflatus" of the poet—the "holy calm" of the philosopher are due to what in symbolical language may be described as the fanning of angels' wings about them. The thrills that sensitive persons feel as when under the spell of music or the drama are the result of unconsciously assuming the mental-nervous attitude which allows spirits to come in contact with their nerves.

The clergyman urges his flock to be spiritual-minded, but to avoid the society of spirits to which such a condition inevitably leads. Every time he tells them of a home over there inhabited by departed friends—every time he asks them to join in singing "Beulah Land," but hastens the day when they or their children will see ghosts. But every time he invokes superstition to arouse their fear of spirit, postpones that day. His attitude is well illustrated by the doggerel:

"Mother, may I go out to swim?
Yes, my darling daughter;
Hang your clothes on a hickory limb,
But don't go near the water."

ONLY CARRIED A LITTLE FURTHER.

I have not proven anything in this essay. My endeavor is to show that the hypothesis of spirit communing is in harmony with the experiences of Christians and others, being but an intelligent explanation of mysterious sensations; and that the Spiritualist is only carried a little further on the wave of evolution than the Methodist; also to show that this theory (it is not a theory with me now) is consistent with the scientific truth that all ideas are born of nervous sensations and that there is no effort without an immediate cause. I will also add that there can be no intelligible effect without an intelligent cause.

SEEK, AND YE SHALL FIND.

I would only direct the truth seeker to "go and see for yourselves." Rational discussion cannot prove. It may render a theory believable, but proof must more directly appeal to the senses. Only by personal experience can you acquire the proof that is unassailable by the arguments of those who, spiritually considered, "having eyes see not, having ears hear not, neither do they understand," and yet have a great gift of "darkening knowledge with words." Seek, and ye shall find. Our business is not so much to inquire into the methods God used in communicating with Moses, as in what way he is pleased, if at all, to permit intelligent, loving intercourse between men and angels to-day. To-day is the day of salvation.

Spiritualists, furnish phenomena worthy of your most careful and prayerful consideration—but do not stand apart and look on. You will never learn to swim by standing on the bank and criticising others who do sometimes make ludicrous efforts; much less by wading in shallow puddles.

LOVE IS THE PRINCIPAL THING.

Now as to the assertion that Spiritualism is good for the aspirational man, I shall avoid prolix argument, but remind the thinking man that the essential element in a heaven is love, and no condition of permanent happiness can be imagined on this or any other plane of existence, without love as the supreme law of relationship. The more sensitive one becomes the more he craves to give and receive love. It becomes to him the breath of life, and although sensitives are in certain stages of development irritable because of the transition going on, their office is in this day to demonstrate the truth which Solomon uttered ages ago, and upon which the permanent in all religions is founded, that "love is stronger than death." This is a matter of possible knowledge to you, and the condemnation is, as it always has been, that light is come into the world and men choose darkness.

"FEELING JESUS."

This "feeling Jesus," which so perplexes the man who wants to understand things, I know something about. The gift of the holy spirit that religious enthusiasts tell us they have received, I am not ignorant of. The joys and sorrows to which they testify, I have known. Their mind is to me, on that page at least, easily read. But in a search for fuller light this holy spirit began gradually to assert a distinct individual intelligence. Upon occasion I would be sensible of this, and again I would forget.

At last I concluded to examine the claims of Spiritualists. I soon began to furnish conditions with method and regularity favorable to manifestations. I saw that it was necessary if I should come to a clear understanding that I should personally lay myself open to experience—not stand away off and endeavor by the use of sarcasm or muddy combinations of words to pose as a great philosopher on the subject which I was personally afraid to investigate. I soon got much evidence, in various ways, that intelligent spirits were about me. I am now no prophet, but I am conscious always of spirit presences. I shall not in this essay detail my experience. I know there is a life for man apart from the coarse, physical body. I have the same reason to know there is a good spirit with me, whose sympathies are with all that is gentle, true and lovely, as I have to know the character of one in the mortal body.

It is true that at one period I had no clear proof of this, and had only to trust in the integrity of God and the authority of him who said: "Who is there among you, if his son ask bread, that will give him a stone. Much more will your father in heaven give the holy spirit to such as ask him." I never approached the spirit world without asking that, even if I did not use a great number of words in my prayers, and although doubts and fears prevented the free acceptance at one time. Our dangers are measured alone by our fears, and by investigation and effort those fears are dispelled.

The theologian will assert that when he prays for the holy spirit he does not mean a conscious personality but the general spirit of goodness, much as we say "the spirit of music," or "the spirit of beauty." I do not say he is wrong, but if a conscious personality comes to him in answer to that prayer, animated with goodness and love, are not the words applicable: "Whoso receiveth you receiveth me?" The question is simply this: Can you trust the God you preach about and accept what he sends? Is love, is goodness any less worthy if it comes through an intelligent conveyance?

SPIRITUALISM AND TELEPATHY.

It is not my purpose to try and explain in this essay the relation between Spiritualism and telepathy. There is, I doubt not, as much difference between a real spirit and the spirit form sometimes seen by clairvoyants, as between a doll and a baby. Some phenomena can be explained by mind-reading, but that hypothesis will not explain much of it, and until you become somewhat conscious yourself, there is no urgent need of arguing about the distinction. Suggestion from a mortal, or hypnotic action, have their place. We do not ignore them.

"TOO COMPREHENSIVE."

I shall not consider in this effort the objections of those who admit the genuineness of our phenomena, but have reasons as plentiful as blackberries against the cause of Spiritualism. It would take too much space. Like the Scotchman's objections to his preacher's discourse, they are too comprehensive, "firstly, I dinna like it because ye read it; secondly, because ye dinna read it weel; thirdly, because it was'na worth reading."

GOG AND MAGOG.

At the World's Congress of Religions the disciple of Confucius rubbed noses with the Episcopalian. The Buddhist kissed the Baptist. The Mohammedan embraced the Presbyterian, and the Methodist inquired of the priest about the health of His Holiness, the Pope. Spiritualism was not recognized. This religion, which is the natural product of the seed sown by the fishermen of Galilee nineteen hundred years ago, was ignored. "He came to his own and his own received him not." All their systems of theology combat Spiritualism. I must think of the prophecy when they would be "gathered together to battle against the great day of Almighty God, whose numbers are as the sands of the sea."

LOVE AGAINST CASUISTRY.

In the coming battle of Gog and Magog, Spiritualists must learn that the old weapons of the demagogue are not for them. The argument that depends on vengeful denunciation and bitter personalities, leave to our friends, the enemy. They fight not against us, but against their fathers, mothers, wives and children, who have gone before, and who now in all loving ways persist in the endeavor to assure them of a better land upon entering which they leave behind dogma and creed as one leaves his old clothes. It is a war of love against casuistry—of light against darkness—of knowledge against theory. Our part is, according to our gifts, to skirmish with false ideas. The only way to remove a bad man is to make him good. The only way to kill a Presbyterian so that he will stay dead is to make a Spiritualist out of him—to convince him

"That round about us, though unseen,
The dear immortal spirits tread.
The vast—the boundless universe
Is life. There are no dead."

J. T. MACDONALD.
San Francisco, Cal.

ANIMAL IMMORTALITY.

To the Editor:—In reading Dr. J. M. Peebles' worthy article—"Do Animals Have Immortality?" there seemed one point to be thought of in regard to his objection to it, worthy of notice: That in spirit-life we do not eat or have physical hunger to support the physical body, but only the mental hunger is there, for calls and needs of the mind.

If so, animals in the spirit-world are not obnoxious, because they do not hunger and eat to sustain the physical body. The mosquito, for instance, would never rise from the still water where it breeds its young, if it did not feel hunger to support its physical condition. They would hardly be more than a grain of sand in the peaceful waters of spirit-life, as they have no hunger of mind, scarcely. And so with all obnoxious insects to us here—they would never be seen. Always staying in their native haunts of propagation, only as some naturalist called them out to see the workings of inferior mind in different directions of developing thought. Or the love of some spirit calling for its earthly pet drew them to their society by reciprocating love.

With this view, as we have been taught, of spiritual conditions having no physical hunger, I do not see how animal life in the spirit-world would be the least obnoxious to human spirits so far above them in thought that there could be no common meeting between them of reciprocating intelligence that would attract them to us, without our will to do so. They would all be away in the elements where they procreate being, for their love of offspring and food is the only love in their being, yet developed, and their food hunger would be gone in spirit life, and only love of offspring being apparent, they would be with us only as we drew them to us.

It is physical hunger here that makes every and all animal life obnoxiously encroaching upon us. And when that disappears from their being by laying off the physical body, they would pay no more attention to us than the rock that bears the hungry moss that envelopes it.

Love for conditions where they come into being and propagate being would be the only law of love to them or mental hunger of animal being. The mosquito would hardly be more to us in the water than a grain of sand, or the fly would never come into our presence, for 'tis only now as it is seeking physical food, or the spider never leave the rocks or spin its web to catch its prey, or the lion or tiger, give aught but forest fierceness of varied life, or the bird sing sweetness to its sunny bowers.

And as we arose into more high mental being we would leave them behind for the music of vibrating winds which would be tones of sweetest melody. But without all that makes life beautiful and attractive here we would be at a loss to see and find again in immortal homes of bliss all that give naturalness and joy to earth being.

If life has the naure of immortality, then all life must be immortal, subject to progess.

L. A. SUNDERLIN NOURSE.
Moline, Ill.

A STARTLING FACT.

The Progressive Thinker was the only Spiritualist paper that had the enterprise to publish Prof. Barrett's address before the National Association Convention of Spiritualists We have his address, covering three pages, and five other fine addresses and articles, one by Col, Ingersoll, grouped in one paper, and we want to send out 1,000,000 of them. It is worth ten times its weight in gold.

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THE METHOD OF THE CHURCH TO MAKE RELIGION ATTRACTIVE.

A SCATHING ARRAIGNMENT OF THE CHURCH—ITS POKER PARTY—ITS DUDE DRILL—ITS SACRED FEMALE MINSTRELS—THE LADY WHO ACTED THE PART OF HIGH KICKER—THE ANKLE AUCTION—IT MAKES ONE WEARY TO ENUMERATE THE SHOCKS TO THE NERVOUS TEMPERAMENT IMPARTED BY CHURCH SHOWS.

Rev. Dr. William Bayard Hale, who is warning vigorously against sectarianism, according to The Literary Digest, finds in the prevalence of church entertainments an additional evidence of the interference which the divisions among Christians have wrought with the spiritual work of the church. He has kept a record of entertainments given by religious societies in the United States from June 1. 1895, to June 1, 1896, and this record, which of course is but fragmentary, includes more than five hundred such occasions.

"It is with a sense of amazement, tinged with admiration," he says sarcastically, that a student discovers "with what increasing ardor the institution, founded not to be by the Peak Sisters, widely known in American religious circles, introducing that touching ballad, "Do You Know the Mouth of Man," in which the gentle art of kissing is referred to ninety times;" a Poker Party; a Dude Drill; a Great Moral Divine Show, "introducing McGinty, a dwarf, and a petrified man;" Dance of the Arab Maidens; a Blackbird Ballet; the Chew Glue Sisters, in their song and dance specialties; "Sacred Female Minstrels," in which the young ladies were not only corked but appeared in bloomers, and one of whom, "with enviable agility, if not discretion, kicked a tamborine held above her head;" a three-act opera in which the male roles were taken by girls in fleshings; the Trilby Party, otherwise the Foot Social, otherwise the Ankle Auction, in which "the young ladies of the church display their——feet, let us say, and be polite—behind a curtain which is lifted to a height described as 'tantalizing,'". and men in front of the curtain, viewing what is displayed, bid for the privilege of taking their particular choice of the females to supper.

After his formidable array of such titles, Rev. Dr. Hale proceeds to express his feelings as follows:

"I am launching no anathemas at any well-meant effort to make religion attractive. Dignity is not the chief consideration in a divine service, and it is conceivable that it is sometimes expedient to sacrifice good taste to a more important thing—the benefit of souls. But I deplore, and I feel that serious men must everywhere deplore the conditions which make the sensational Sunday show frequent and familiar. As a means of drawing a big house, I concede its convenience, under our present unhappy divisions; but I traverse the opinion, if it is anywhere held, that a Sunday show would be necessary under a sane and Christian—that is, a united, a catholic—administration of religion.

"Where now rival sects find it necessary to 'go to the masses' with prize texts, bicycle runs for Christ, cyclone evangelists, and lantern services, a united church, soberly engaged in its proper work, would find the masses eager to come to it. The raison d'etre of these things is in the fact that a hundred and forty sects have fastened themselves upon a people who can not support them. The show is the only means by which thousands of our innumerable and unnecessary religious societies can pay their bills. The theater and the music-hall, properly conducted, are not establishments upon which the church has any war to wage. But the church is not a system of theaters and music-halls. It is a divine institution with a definite, particular, and sacred office, distinct from that of all human agencies whatsoever. It is to teach the sacredness of life, by standing for the essentially sacred side of life. Its songs are not merry glees, but litanies of human hopes and sorrows, and chants of human hearts in winged aspirations seeking God. If there is in life anything pure and virginal, and sweet—God knows it is hard enough to keep the faith that there is—where is there to be kept any place and expression for it, if what are called the houses of God are given over to immodesty? We expect certain things from Mr. Hardy and the Zolaists, but we are hurt and grieved when the Galahad of our story-tellers descends too much to look for cleanliness on the professional stage; but surely it is beyond pardon that any body bearing the name of a church of Jesus, the undefiled Nazarene, should, by a doubtful exhibition, sully the mind of any pure lad or tender maiden committed to its care.

"If there is anywhere any witness for innocence, any illustration of the seriousness, nobility, and dignity of life; if there is anywhere any institution to preserve faith in the world, to administer the sacraments—that one which has taught former generations as nothing else ever could have taught, or ever can teach, the essential brotherhood of men, and that other which preaches the real presence of God in His world; any power to maintain, against the attacks of the foes of order, the sanctity of marriage; if there is anywhere any organ of God to set right the judgments of society, to absolve whom He has absolved, but to whom men refuse pardon; anywhere any authority also to declare the eternal righteousness, to thunder the demands of justice, and make plain the practical duties of honesty, chastity, and mercy; anywhere, in this time of social travail, any witness to the reality of the kingdom of heaven, bold to demand that it be set up in very truth upon this soil of earth; any corporate love to search out the poor and minister to the sick, to pour upon the wounds of the victims of our social injustice the compassionate healings of its sympathy—it is not easy to recognize it in an agglomeration of enfeebled sects which eke out miserable existence by pitifully entertaining a world which the church is intended to minister to, to lead, to teach, and to save.

"Christianity is not stronger to do its work because, in the churches of its professors, there is being substituted for the incense of prayer the aroma of the bean supper and the oyster stew. It is not more beautiful and winning because the congregation of its competing sects are growing adept in meretricious arts. Far otherwise. The divided church is in humiliation and disgrace. Its importance is perceived; it is despised. This is because it is trying to live in violation of its constitution. The church is constituted in unity, not in division; in holiness, not in desecration, immodesty, vulgarity, and sensationalism; in catholicity, not in the spirit of sectarianism. The church will again wield its ancient sway over the hearts of men when, returning from its apostasy, absolved and regenerate, it again appears—one, holy, and catholic."

Yes, the church will be obliged to return from its apostasy from the very essence and foundation of all true religion, which is Spiritualism, with all that the term truly signifies. The church can no longer teach a future existence without demonstrating it as a scientific fact, and it cannot do this without recognizing and accepting the phenomena of Spiritualism. When the church confesses as Bishop Foster has done, that it does not know that death does not end all, the time has certainly arrived when it should welcome modern Spiritualism with wide open arms.

What is there to-day more catholic than Spiritualism? What other 'ism' draws with such magnetic force upon a common platform men and women of every race, color and religion as does Spiritualism? The very heterogeneous character of its adherents accounts for the difficulty in successful organization. While they are all one in regard to the truth of spirit-return, they are widely separated on many other subjects upon which they are yet ignorant and upon which they will require further time for evolution.

But if the church would substitute the better part of Spiritualism, its grand, elevating, sacred, soul-inspiring seances, for some of its "leg-shows" and other questionable entertainments as ennumerated by Rev. Dr. Hale, it would at once enter a glorious and permanent career.

The church is fearful, however, that some of the messages that might be received in the seances of the church might contradict or oppose its creed.

Suppose they do. What of it? Your particular creed contradicts and opposes several hundred other sects and creeds. If the spirits you are trying at these seances (as we are commanded by the Bible to try) be of false prophets you can easily detect the fact, but if they be of God, (good and true) you will be thus impressed with their character and be edified.

The fact as to whether or not spirits good or bad, can return and communicate with mortals, thus proving to a demonstration a future existence, is a duty of the church to illustrate, and by illustrating it properly within her pale, she will make a long stride for a most successful coming century.

H. V. SWERINGEN.

GONE TO SPIRIT LIFE.

THE DEVOTED WIFE OF J. FRANK BAXTER JOINS THE IMMORTALS.

Friday, Jan. 22, 1897.

To the Editor:—I hardly can see to write you, for blinding tears, for with all my knowledge of the fact that death is but an event in a continuous life, yet am I bowed in grief I cannot control, for no longer am I to enjoy the physical presence of my devoted and loved wife. A telegram reached me yesterday (Thursday evening from my faithful and heart-broken daughter that Mrs. Baxter had passed away at 2 o'clock, and that I must come home. Thus my engagement with St Louis, Mo., where I was, was summarily by necessity cut short.

I left St. Louis last evening for my home in Chelsea, Mass., but cannot possibly reach there till Saturday noon. And what anguish is mine, to think such a burden chances to fall so heavily upon my daughter who needs me and to whom I would hasten. It seems as though train never ran slower, and yet we are not much behind time.

Of course I know nothing of particulars relative to the death. My companion has been an invalid for years, but not confined to her bed. She endeavored to see but the brightest in life, and with all her pain was uncomplaining, was cheerful, was happy—in fact never happier than when surrounded by her friends enjoying themselves in her presence. Her will to live, her hopeful nature, and her cheerful disposition all conspired to lengthen her days.

But she has gone. I am bereaft. I have only a daughter to live for. And she is not my claim alone, yet my life is for her. How her heart is aching! How anxious is she that I shall reach her. And here am I, simply powerless, alone with my thoughts. I never realized before such anxious moments and restless spirit.

Neither she nor I have any near relatives to come to us; but her friends are hosts. And I've no doubt but that sympathy and aid are tendered in my absence. This is a mitigating consolation in my trying dilemma.

Mrs. Baxter's death was not wholly a surprise, for we have felt that when the messenger came it would be stealthily. But she was so full of life, so bound to be happy, and even was so useful—so lovable in the home, so entertaining and so devoted, in fact notwithstanding all her pains and ills, loved to live, and made her home and family ever the happier by her presence and her pleasing ways. Oh, what a void will be in my heart and life.

I know "death is but transition," I know that at lawful times the possibility of her nearness is assured; but after all, unless that near relationship is constantly realized its absence saddens. I know there are many who've welcomed her in spirit and many who will, and of them not a few to aid her. But will they fully satisfy? I can but think I'll be wanted—I nearly said needed. I think she'll desire her daughter. Oh, these tears of mine, will they cease to flow?

And after all it is these very bonds of love, these natural longings, reciprocated between bereft and arisen that afford the effective tie of attraction, which leads us of earth to aspire and rise and they of the spirit to inspire and return. Blessed thought! I pray; come, dear spirit, come and be happier!

But Brother Francis, I forget I may weary you. Excuse me. It is from my sorrowful, but welling spirit, that I write. Though I can but dimly see, yet I cannot refrain.

Now, her friends among your Eastern readers are so numerous—is it asking too much for you to formulate some notice of her departure? Later some one, possibly Mrs. Cassel, after plans, funeral, and disposition of body, may write an obituary in formal shape. Yours fraternally, though in sadness, and anxiety, J. FRANK BAXTER.
181 Walnut St., Chelsea, Mass.

THE BEST SPIRITUALIST PAPER.

To the Editor:—I have had all the numbers of The Progressive Thinker from its first, up to the present, and I agree with Brother J. W. Dennis when he says that he does not see how any one can be a good Spiritualist and not take a good spiritual paper; and The Progressive Thinker is the best one I have ever taken. Of course I do not agree with all the writers that talk through it, as some of these know-it-all writers would have us believe they did, but an old Spiritualist that has had the experience that I have, can see with Brother Dennis. When they fail to be up to time, tell Brother Dennis to hit them again, as I think him a level-headed Spiritualist—there are no wheels in his head, in my opinion. I should be pleased to get you subscribers for the paper and perhaps I shall be able to do so. Hoping that you and The Progressive Thinker will live long and prosper, is the wish of an old Spiritualist. GEO. Y. NICKERSON.

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Studies in Spiritual Thought.

FOREGLEAMS—MEDITATIONS AT THE BEGINNING OF THE NEW YEAR, DEMONSTRATING THAT NEW FORCES ARE AT WORK—THOUGHTS WORTHY OF CAREFUL CONSIDERATION — THE HIGHER LIFE.

Very difficult would it be to find finer essays in spiritual thought than may be found in Lilian Whiting's letters contributed to the Chicago Inter Ocean. Her fine intuitive perception, depth of thought and beautiful diction render her contributions exceedingly interesting, and valuable for instruction and the cultivation of spirituality in thought and life. In her letter written on the last day of 1896, in the city of Chicago, she says:

To be domiciled in a beautiful and hospitable home, among congenial friends, is to become for the hour oblivious to the usual working demands of life that confront the average press correspondent. Life is full of enchanting allurements, and one longs to write by the new method of electricity on the air rather than through the old process of pens and paper. It may occur that all the news and discussions of the day should really be supplied to us all by mutual thought transference rather than through type and the printing press. At the exposition, in that wonderful White City, forever gone from all save memory, the one thing that seemed to most fascinate the imagination was Professor Gray's telautograph. To sit by it and see the slender glass needle reproducing the very penmanship that might be done at that instant a thousand miles away was to behold a modern miracle. No one interested in the great unfoldment of life at the present day but was drawn to linger over and study this mavelous invention. Since then has come—even within this year just closed—the epoch-making discovery of the Roentgen ray, a discovery that realizes on earth some of the conditions of the higher life just beyond. Since then has come the experimental theory—that is fast crystallizing into experimental discovery—that electricity may write upon the air, and thus, at sea, ships may interchange messages. It is a law of life, a truth of evolution, that every demand attracts its supply, every need and desire attracts its fulfillment. Now this has already become an overburdened age. We have all of us too much of everything. We are the victims of redundance and abundance. In some cases the conditions must be changed. One's private correspondence, for instance, assumes proportions that are colossal and that are hopeless. For my own part—and I am indebted to dozens if not hundreds of readers of the Inter Ocean for kind letters that I am unable to answer personally that I must venture this one word of explanation—for my own part, to reply adequately to my letters would not only take all the time but even more time than I have, if I devoted myself to this alone. All this vast work of general correspondence everywhere for which now busy people employ one or more private secretaries will come to be met in the future by thought transference.

Lady Henry Somerset employs two secretaries who are busy ten hours a day in replying to her correspondence, and who have to be diligent even then to keep it within bounds. Now many social conditions are curiously and very evidently changing. The horse is destined to become an extinct animal, as the electric motor will take his place everywhere. Dr. Edward Everett Hale says that writing will become a lost art; that psychical telegraphy, thought transference, will take its place. In this case it would lead to the abolishment of the entire postal service; for if there was not writing there could be no letters; and if, in some way, as yet only dimly revealed to us, the present newspapers will be transformed into a method of electric writing on the air, perhaps clerically recorded on some medium, corresponding to paper, why, it is evident that the present outlook in life will be transformed. The entire mechanism of living must inevitably assume finer and swifter and more subtile forms. We stand not only on the brink of a new year, but on the threshold of a new heaven and a new earth.

THE X RAY.

The scientists who have been experimenting on the X ray have discovered that the blind are enabled to see by this by this high potency of vibration. They They also discover that "all refined forms of force, such as light, heat, electricity, magnetism, chemical energy, nerve force, and the X ray, are forms of the same phenomenon, namely the vibration of the molecules of the ether. These vibrations are transmitted as waves, and the length, direction, and frequency of these waves determine whether the force be light, heat or motion.

"Now nerve force," continues this authority, "is a form of ether vibration of certain definite wave lengths and wave frequencies, and if we could transmit to the cells of the vortex of the brain (which are the seat of all sensations) vibrations similar to nerve force, through the air, we might be able to ultimately transfer ideas directly from mind to mind without the mediation of the nerve filaments, or the five senses."

Humanity is just entering on the practical comprehension of the truth that this world in which we live is so modified by the other world just beyond that the two—the material and the immaterial universe—are constantly acting and reacting on each other. "Matter is connected with formative power beyond the merely visible manifestations," said the great royal electrician and chemist, Michael Faraday. "This," continued Dr. Faraday, "is termed by some the unknown, and by others the unknowable, but may be called the relation of the invisible or spirit universe to the visible or material universe. The invisible condition of matter is exactly the same in its atomic condition as to its nature, as in the visible matter which we can analyze. But it has a higher degree of motion among its elements. It is not, therefore, unscientific to maintain the absolute certainty of a spirit, or invisible world, and also to demonstrate the intimate relationship that must exist between that world and the one in which we at present reside. Both are composed of matter; both partake of the same general characteristics as to elementary powers of matter, and both must interweave their elements so as to blend with each other if one is the complement of the other."

Dr. Hale has formulated a high truth that bears immediately on this subject when he says:

"Thoughts, being motions of the mind, assume specific and definite forms, and when distinct in the mind, can be clearly perceived and understood by any other mind which is in sympathy with the one in which they are generated."

PROGRESS OF CHICAGO.

Such a feat in civil engineering as filling in the lake on Lake Front and transforming that spot to a beautiful park in which the Art Institute and the Field Columbian Museum will be such attractions is one of the marvels of the age. With electric transit, with clean streets, Chicago would take on a new aspect. Even as it is, the city offers so much of intense interest, mechanically as well as socially, that it is nearly impossible to sit down and write while here. One can write anywhere, but how can one enjoy Chicago only while within its gates? Domiciled in one of the charming homes of the North Side, the inclination is strong to do nothing less attractive than to listen, enchanted, to the Thomas Orchestra concerts, to go to teas, receptions, dinners, musicals, and find our delights in the dream of fair women.

The threshold of a new year is a period of especial spiritual impressiveness. The new year resolutions may generate into turning a phrase for the annual jest, but the fact that one makes better resolutions is something; the fact that one pauses to look thoughtfully upon his life, and measure his conduct by ideal standards. The initial step to living ideally is to resolve to live ideally. The secret of broken and neglected and forgotten resolutions lies in regarding them too much in the light of human strength and too little in that receptivity to the divine aid. One prone to irritation, for instance, resolves that he will govern his temper; and, lo! before an hour has passed, he has lapsed into his old fault again, and he is perhaps ready to be discouraged with himself. But if he had—instead of making this specific resolution in his own strength—if he had prayed earnestly for the divine spirit that he might be filled with the heavenly love, there would then have been no room in his heart for irritation or anger. To resolve that one will not yield to a specific fault is negative at best; but to seek to be filled with that spirit which is joy and love and peace—in that lies the positive force which must prevail.

THE HIGHER LIFE.

For man is created for the higher, not for the lower, life. When he lives below his moral ideals he is out of his habitat—as a bird would be in the water, or a fish in the air. He was created for a spiritual atmosphere, and only in that does he realize his true being.

The new year of 1897 dawns in brilliancy of radiant promise. Psychical research and scientific experiment and demonstration are serving religious truth. Science is revealing powers of nature—higher forces hitherto unsuspected. The marvelous X ray, that is even promising to enable the blind to see, and what is perhaps more marvelous, is revealing those high vibrations of the luminiferant ether which convey thought, the force we call thought, from mind to mind, without the intervention of the cells of the brain—what a revelation is this! For it is nothing short of the absolute demonstration of spiritual communication. It explains how thought leaps from spirit to spirit, transcending the mental mechanism—showing a process more delicate, more subtile, than were the marvels of the mind that had heretofore been known.

The year of 1897 will mark a new and clearer consciousness of man's relation with the spiritual world. The seen and the unseen are coming into still clearer and nearer and more intimate union. The only true union is when the mortal lifts itself to the immortal; when the advancing perception of man discovers more of the higher forces of nature, and he learns to avail himself of them and adjust his life to the plane of larger development. The communion between the seen and the unseen is a part of the divine life which is the higher life. As the thought flashing from spirit to spirit, it is rational; as a truth in the divine order, it is to be held in reverence and trust.

Dead? Not to thee, thou keen watcher
—not silent, not viewless to thee,
Immortal, still wrapped in the mortal!
I, from the mortal set free,
Greet thee by many clear tokens thou
smilest to hear and to see.

The clear recognition of this communion of spirit between the seen and the unseen is one of the great features of the immediate future in the bringing of the earthly life of man into harmony with heavenly principles. A vast combination of forces is working to this result. As Kant so well says: "The other world is not another place, but another view." To perceive it is the privilege of the spiritual vision.

It may be that not all of these suggestions will receive their material fulfillment in this life on earth; but that there will be an approximation in some vauable degree is clearly prophesied by what has already been actually accomplished. There is no reason to believe that the X ray can ever restore sight to one whose optic nerve has been destroyed or is dead; but where there is some proper vitality remaining therein, perhaps the X ray combined with other means yet to be discovered, may suffice to quicken and assist the living force within to a growth into the culmination of actual sight.

But, more than in material things, the foregleams of spiritual intuition will find their fulfillment in the realm of spirituality—spiritual light, life and being, by which this world and the world "over there"—so-called—will more and more be united and unified, and realized as one. J. C. UNDERHILL.

Hammond, Ind.

AN INFAMOUS MOVEMENT.

To the Editor:—I see by the San Francisco Call to-day that the ministers of that city are about to move upon the Legislature to have enacted a stringent Sunday law to compel people to observe that day according to their wishes. Now, if the ministers are to have the lawful control of the entire population of the State for one day in seven, what is to hinder the passage of a law giving to doctors and lawyers, also each the control of the people's privileges and purses one day each out of seven, and so on ad infinitum, until all the days in the year are devoted to some favored class?

Please call the attention of the people of this State to this fact and arouse them to immediate action in getting up petitions and checking at the outset this monstrous effort to assassinate liberty and roll back the progressive march of advancing Thought into the night of horrors that cursed the earth during the reign of Torquemada.

Spiritualists and Freethinkers of California, at once to the rescue!

Sacramento, Cal. D. P. KAYNER
D. P. KAYNER, M. D.
Sacramento, Cal.

The Bavarians appeared, as a separate people, in 630 A. D., when they are mentioned as having been conquered by the Franks.

I CURE FITS

When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Postoffice address.

Prof. W. H. PEEKE, F. D., 4 Cedar St., New York

MATERIALIZATION.

SOME VERY PERTINENT QUESTIONS SUBMITTED TO SOUTHWORTH WHICH WILL CAUSE HIM TO MEDITATE DEEPLY IN ORDER TO PREPARE A CORRECT ANSWER, AND MAY CAUSE HIM TO "SCRATCH" HIS HEAD.

To the Editor:—How long must the truth concerning materialization remain undiscovered to the great masses of casual observers, and even investigators who have witnessed the phenomena but still remain in doubt as to the reality?

Thousands have investigated and are perfectly satisfied that it is a veritable fact. Other thousands equally sincere, reject it as wholly unworthy of even serious thought. Why is this so? Have not other scientific problems, far more difficult of solution, been solved to the satisfaction of the scientific world?

The diameter, diurnal revolutions of, or the distance to, far off Neptune, is not disputed. Matter in all its forms is chemically separated into constituent parts and their atomic vibrations noted by the color of each. A stain of blood is analyzed and the court informed as to whether it is human, and if so, to what sex it belongs.

Now, if the scientific world so readily accepts these as philosophical facts, is it not also possible for the same students of science to agree as to whether or not an object the size of a man, standing before you in sufficient light to discern his features, as you clasp him by the hand, and he gives to you a verbal message—we ask—"Is it not possible for science to answer the simple question:

"Is this a physical human being?"

The end to be attained is certainly worthy the effort required, and every scientist and theologian should satisfy himself and take a bold stand for his conception of truth, and thus give a worthy and exceedingly important subject the weight of his influence, or stamp out a fraud from the field of investigation. Thus, in a short time, would materialization "arise and shine," the conviction of truth having risen upon her or be driven into obscurity never again to deceive the world.

If The Progressive Thinker will institute a court of inquiry by procuring the services of a number of the best materialization mediums to be obtained, and empannel a jury of ten of the most scientific men it can get, three days will settle the matter in the minds of tens of thousands, now in doubt; while a ten-cent pamphlet containing the jury's verdict in detail will cover the expense of the investigation.

In an article on Materialization in The Progressive Thinker of January 16, 1897, Southworth says:

"The vital force of the grabbed form belongs to the medium, and at all hazards this must be returned or the physical death of the medium is a certainty. The materialized form is fast in the grasp of personified ignorance, and if the materializing spirit allows the form to dissipate into its elements while in the grasp of the grabber, the vital force of the medium must also be dissipated at the same time. The physical life of the medium must not be sacrificed, and the invariable course of the guides in these cases is to call the body of the medium to the vital force. So through all time and under all circumstances the grabber will find the medium in his grasp, and each time the grabber will cry 'exposed,' and the ignorant public will say 'of course.'"

Such positive assertion coming from acknowledged ability and experience, awakens a lively line of thought in the minds of doubters; and a volley of interrogations is fired at the nearest defender of the assertions, such as:

First—Would it not be easier to return the vital force to the medium than to bring the medium to the vital force?

Second—If the vital force of the medium was in the grabbed form, what force would move the medium?

Third—If the vital force returned to the medium after a form has dematerialized, and no serious results follow to the medium, could not the vital force, by the same law withdraw from the grabbed form and return, as in other cases, to the medium, while the grabbers stand with empty hands as the form vanishes?

Fourth—Could the physical form of the medium, with or without the vital force, but under strict test conditions, be taken from the cabinet, pass through the curtain, advance to the middle of the room, and repossess the vital force, unobserved by the grabbers or others?

Fifth—Could the bony arms or strong garments of the medium be made to pass unobserved into the hands of the grabbers now preoccupied by the materialized form?

Sixth—As the materialized form must remain in the firm grasp of its captors until the physical form of the medium relieves it, have we not solved a problem that all the philosophers of the world have claimed never could be solved—viz.: to make two solids of equal density occupy the same space at one and the same time? But we must desist, for many of these things seem unphilosophical to us, yet they may be clear and comprehensive to others; and while I am a believer in materialization, I acknowledge myself unable to comprehend the philosophy by which it is produced, and I fear friend Southworth has not got the right whistle of it either. He is as far probably from the truth as Neptune is from earth.

Smithtown, Pa. JOSEPH SMITH.

WHY REMAIN IN IGNORANCE.

You should read Col. Ingersoll's masterly address. You should read Mrs. Cora L. V. Richmond's two lectures on "Spiritual Unfoldment" and "The Dwellings of the Dead." You should read about the Roman Octopus and "The Night the Light Went Out," and above all you should read President Barrett's Address before the National Convention of Spiritualists.

For full particulars read the announcement on the 5th page headed "Fifteen Cents."

"Cosmian Hymn Book." A collection of original and selected hymns, for liberal and ethical societies, for schools and the home; compiled by L. K. Washburn. This volume meets a public want. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price, 50 cents. For sale at this office.

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SOME VERY UNPLEASANT REMINDERS.

SENSATIONS OF THE DYING—TERRIBLE TORTURES UNDERGONE WHILE WAITING FOR THE UNDERTAKER—HOW A MAN FEELS WHEN DEAD—SUPPOSED CORPSE INSISTS THAT HE WAS DEAD AND RETURNED TO LIFE—HIS OWN STATEMENT.

William Gray, Washington County, Indiana, has just been snatched from the most horrible death the human mind can conceive. Within a few moments of the time fixed for his burial he sat up and quietly told the undertaker that his services would not be required. Had not the supposed corpse returned to life so suddenly he would have been buried.

Here is the first account of this remarkable experience, as written by himself:

"Before I begin to tell the details of how I came near being buried alive, only a few days ago, I would like to say that I am a plain man, without much education, so if you expect any fine description in my writing you will most likely be disappointed. I intend simply to describe as nearly as I can the horror of my feelings, and I have no doubt that the bare facts themselves will be sufficiently interesting without being dressed up by fine language. The frightful agony of mind I passed through will be enough, I am sure, to fit me for the task of describing it all. Not one detail has left my mind. In fact, I suppose they are implanted on my memory forever.

"When I died—for I was dead, according to the doctor—there were present at my bedside the following people, all of Washington County, Indiana: Mary F. Gray, Jennie Shields, Mary A. Shields, Robert Shields, William Bartle and James Bartle.

"All of these will swear to the truth of what I say, and so will Dr. Ellrod of Hennysville, Clark County, for I am sure that the mind of everyone present received a shock that will remain with them for a lifetime. Even now they all look at me as if wondering whether I am really alive or am just a walking spirit, and if it was not all so dreadful I could laugh when I look back at the whole affair.

PASSED THROUGH THE EXPERIENCE OF DEATH.

"I am a farmer and was born in Washington County forty-four years ago. I have been sickly for several years. You must excuse me if I keep saying I died, for I am firmly convinced that I passed through the experience of death.

"I was first taken ill last month, being seized with a kind of colic or cramps. At first I thought little of it, but after a day or two the pains grew so bad that I sent for Dr. Ellrod. He lives ten miles away. I explained to him how I felt and he gave me some medicine, but it did me no good, and soon my pain was terrible. I began to feel hot about the head, and could not remember things very well, and for two days I lay in some kind of a fever. The doctor came twice a day, but I grew worse, and one day toward the end of the month the family gathered round my bedside, and I could see by their grieved faces that they thought I was going to die.

"There was no shock in the news. It seemed as if I had known for years that I was going to die, and then I felt my limbs growing colder and colder, and realized that the end was at hand. First the chill struck my feet, and it extended up my limbs, and then from my finger tips to my body, until I felt as if an icy hand was just about to grip my heart, and that when that was done I should be dead. My pain was gone, but in its place was a haunting dread that seemed to swell my veins, until I thought that I should become a maniac before I died. So much agony of mind was crowded into that one short moment it seemed as if I could not contain it all. I felt the sweat rising on my brow. On the inside it felt as if every drop was of molten iron, and that as it reached the surface it was chilled by the cold hand of death.

IN THE SHADOW OF DEATH.

"Nearer and nearer the cold approached my heart, until it seemed as if I could measure the distance. I knew that in a second more all would be over, but in that second I lived a thousand lifetimes. My boyhood days all swept before me, and a thousand details of my daily life long since forgotten passed before my mind. My young days spent at the plow, and the many hours I ran about the fields, tugging at my mother's apron, as she led from the fold a sickly lamb, or went to pass a cheery word with the haymakers; all this passed through my brain at lightning speed, and when all was over and the last second of my long dream arrived I realized that I was just about to face my Creator. This was the only sense of relief I had. I had no fear, for the conviction of the goodness of the God on high was so firmly stamped on me that it was a reality.

"Throughout the long, strange scene I saw the people by my bedside. I watched their tears, and listened to their moans of grief with an acuteness that I had never felt before. It seemed as if I could not help hearing them, and my eyes were fixed with a rigidity that could not be described.

"Then the end came. With a clutch like that of a thousand cold steel vises my heart was grasped in the firm embrace of death, and all was over.

PRONOUNCED DEAD.

"I say all was over, because this was the first moment's respite I had had, and it was not until some time after that I realized my situation and the reaction set in. The first thing that then impressed me was that some one leaned over the bed, and, bursting into a fit of violent sobbing, said 'He's dead; my God, he's dead!'

"Then a thousand voices seemed to take up the words, 'He's dead, he's dead, he's dead,' until their echo throbbed on my brain like the beating of a triphammer. That was the beginning of my second horror. I realized that I was dead, or at least I thought so. Then I began to wonder if I really was dead. It had occurred to me as strange that I did not see heaven or the other place. These thoughts gave me a momentary shock, but nothing to the horrors that followed. My reason gradually returned, and just as if some one had struck me a violent blow came the full realization, 'I am not dead—I am in a trance.'

"Then the weeping of those about my bedside was heard with redoubled force. It seemed as if they stayed there for days, and every tear they shed was only binding me firmer in my living tomb. My eyes saw everything that went on. I tried to move, to speak, to blink my eyes, but I was fixed, held down, it seemed, by a thousand grinning devils.

"Then I was alone, that is the people left the room. I could hear the tick of the clock, and counted the seconds flying by. Soon I was to be buried, and I felt convinced that no power I could summon would ever break the spell. My imagination led me down a million lanes, each one leading to the very verge of the hereafter. I fancied that I was placed in a coffin and lowered into a tomb. There were half a dozen other coffins on shelves round the place. Suddenly the lid of my casket was raised and I realized that I could move.

"I rose from my coffin, and finding myself entombed began to shout for help. No help came, and after a long siege of torture I began to go almost insane. I remember with a clearness too horrible to dwell upon how I laughed and shrieked in my insanity.

"This frightful vision continued. The door of my room opening, several grave-looking men came in. I thought that they were the undertaker and his assistants. Almost as soon as they entered the room they began to measure me for a coffin. My blood seemed to be turned into boiling oil, and my brain—had I the power of a Dante I could not describe the feeling it contained. But the end was near. The people came into the room and talked for a few moments with the undertaker. In reality the undertaker had not yet arrived.

"Then, as if banished by a wizard's hand, all my torture fled. My life came back, and without the slightest feeling of pain or worry of mind I sat up, and inquired what all the trouble was about. The wild shriek that came from the lips of the women folk and their ghastly looks will remain with me forever. I realized the horror of the situation.

"The folks sent for Dr. Ellrod, and when he arrived I was sitting up, and have been for the past several days, though the memories of it all remain my constant companion.

"WILLIAM GRAY."

PARIS LETTER.

EXPOSURE OF SATANISM / A GIGANTIC HUMBUG—CATHOLIC CHURCH DIGNITARIES SADLY DUPED, IN OTHER WORDS THEY MADE FOOLS OF THEMSELVES.

To the Editor:—The Paris newspaper the Eclair of December 10th, says:

To have manufactured a complete worship of the Devil, describing its rituals and ceremonies, naming its priests and adepts: to have revivified the horned Lucifer in the 19th century is certainly no commonplace achievement. Still less so when the author has seen the whole Catholic world follow his lead and accept his gross fabrications as genuine facts. The author of such a success is certainly entitled to consider himself to rank as the King of charlatans.

This enterprise consisted in the publication of two books which appeared in serial form: "The Diable am XIX Siecle," followed by the "Memories d'unl ex-Palladists" at a franc a number. The speculation proved to be a big financial success, obtaining 20,000 subscribers. Ecclesiastics gave it their support, quoting the contents in lectures, sermons and books. It circulated in convents. Bishops wrote sympathetic and appreciative letters. A whole literature sprang up like fungii around the poisonous parent stems. Lucifer in modern evening dress came forth to conquer the world afresh in the 19th Century.

PRICKING THE BUBBLE.

The Paris correspondent of the London psychical journal Light, was one of the first to prick the slimy bubble. He learned from "Papus," the well known occultist, that the leading contributor to these works "Leo Taxil" had at one time been a freemason, when he had published some anti-clerical works, including a pornographic book on the "Secrets of the Confessional" which was followed by an erotic book on the "Mistresses of Pope Pius IX." Subsequently, however, he became "converted" and went over to the church, when he turned round against his previous colleagues and published the "Mysteries of Freemasonry," in which that institution is described as the work of the Devil and as being sustained by his special support.

Attacks on Masonry turned out, however to be a drug on the market. A more spicy and comprehensive venture was invented, in which Spiritualism, Occultism, Mesmerism, and all psychical research were to be condemned concidently with Masonry, thus affording opportunity of appealing to the public taste for sensational marvels, while tempting the clergy with ready-made weapons to use against masonry and all psychical phenomena which occur outside the pale of the church.

For this purpose Taxil engaged the assistance of a journalist of literal prejudices, who as doctor on a steamship line had visited India and China in his past days, and seen the usual fakir's tricks exhibited there. He had also witnessed a few spiritualistic table-turning seances in Germany.

This gentleman was a skillful romancer and worked up his own experience together with suggestions from Taxil, embroidered into a mass of second-hand traveler's imaginary tales, the whole being made to serve as works of devilry according to the publishers policy, which certainly proved to be a big financial success.

A leading English occultist stated that the claim attributed to Diana Vaughan in her supposed memoirs, of having been in his house and there copied a set of rituals, was a baseless fabrication. The rituals in question had been cribbed from a Scotch Masonic lodge. Mr. Waite, a well known writer on occultism, exposed the false pretences and ignorance of the subject matter exhibited by the writer in claiming descent for his supposititious heroine from Thomas Vaughan, while falsely identifying that writer with the alchemist Cirenoeus Philalethes. A similar claim of connection with Cardinal Vaughan was also subsequently exposed.

Mr. Jules Baissac, an author of historical works on sorcery, showed that much of the contents had been probably imitated from the "Confessions of Madeleine Bavent," written by an unfortunate nun while imprisoned on a charge of witchcraft, in Rouen, and published in 1652, as also from the "History of the Possession of the Nuns of St. Elizabeth of Louviers." Madeleine Bavent might evidently be considered to be the prototype of Diana Vaughan.

The Bishop of Charleston, consulted by a Paris vicar had replied that he could find no basis for the inferred existence of a center of Lucifer-worship there.

The correspondent managed to discover and interview the traveled Dr. Hacks who had contributed under the signature of Dr. Bataille. Dr. Hacks affirmed that he had been engaged as a journalist. He had only contributed to a part of the first volume and had resigned when he found that the public was taking his nonsensical tales seriously, and that personalities were being entered into. He had always been an out-and-out materialist and an absolute disbeliever in the supernatural. Spiritualism was foolery fit only for weak-minded old maids.

Mr. Gaston Mery, one of the writers on the Paris paper, the "Libre Parole" then took up the quest and exhibited Hacks and Jogand (the originals of Bataille and Taxil) in their true characters in a little pamphlet, "The Truth about Diana Vaughan," published at Blerlots, 35 Quai des Grands Augustins, Paris, in which a series of interviews with Hacks, by different journalists are quoted. Hacks therein callously confesses that the whole enterprise was got up to make money out of the "stupidity of the Catholics, whose silliness is such that they would not now believe that I had bamboozled them, were I to tell them so." He chaffingly referred to his readers as "few thousand imbeciles."

Dr. Hacks had flourished on the enterprise and purchased a restaurant, thus adding variety to his professional occupations, (concerning which a grotesque circular is republished from the "Univers").

The false pretences on which the alleged support of Cardinal Parrochi and Bishop Mc Donald of Edinburg, were based, is exposed.

Meanwhile another of the partners of the band "Margiotta" quarreled with the others and published an exposure in "La France Libre" of Lyons, in which he withdrew the statement he had made previously, that he had met Diana Vaughan at Naples, and affirmed that it is Taxil's wife who is the only Diana Vaughan, as Jogand is Taxil and Hacks was Bataille, Mrs. Jogand had continued to sell her husband's pornographic works all the time that he was mystifying the Catholic world by his "Diable" and "Vaughan" inventions.

The writer in the "Eclair," above referred to, affirms, however, that this is not correct; that he knows the real "Diana Vaughan" is a woman in the pay of Taxil, who acts as his secretary. The fact that the letters addressed to her at her publishers have been replied to from different parts of the world, was a part of the "plant." Taxil himself dictated them and handed them over to an agency in the Passage de l' Opera who make a business of performing that class of service for their patrons. A veiled threat is indeed conveyed to Taxil by the above writer, that it may be to his interest to come forward and expose his own colossal work of humbug as his crowning achievement, as otherwise it may be done for him.

Taxil, however, does not yet think that the time has come for exhibiting his own hand, to judge from an interview which appeared in the "Matin," he still relies on "bluff" and trusts that the public interest in his intrigue has not yet sufficiently collapsed to make exposure pay, as his last card.

CATHOLIC DUPES.

The Catholic authorities have, however, been driven at last by all this press exposure to sift the basis on which this huge monstrosity rests to which they have, alas, too easily and too willingly lent their support. The Catholic papers, the "Univers, reports that at an anti-masonic congress held recently at Trent, Taxil was forced to engage, after much urging, to submit proofs of the existence of Diana Vaughan to Bishop Lazzareschi, under the seal of the confessional, but failed to keep his appointment. A commission was then appointed at Rome, before which he was summoned, but again failed to appear.

He will, however, perhaps be driven, says the writer in the Eclair, to end by exhibiting with a final burst of laughter, the charming secretary, who has written at his dictation, the voluminous correspondence of the Passage de l' Opera, of which the originals addressed to Diana Vaughan are in his hands, however unpleasant that may be to the Abbe' de Bessouces, to Mr. Lautier, to the good Canon Mustel, Bishop Fava, Cardinal Rampolla, and many more, such as Cardinal Parrochi, his secretary Bishop Villars, who, as late as the 19th of October, says the Verite, addressed a fresh letter of encouragement and consolation to "Diana Vaughan."

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SATURDAY, FEB. 6, 1897.

ON THE LIBERAL PLATFORM.

News from New York represents that Col. Ingersoll has abandoned the practice of law, which was netting him $200,000 a year, and will hereafter devote his entire time to the Liberal platform. He has recovered his health.

IN SPITE OF THE CHURCH.

At a Congress of Religions in session at Aurora a few days ago, Rev. Mr. Gregory, of Chicago, read a paper on "The Working Church." He said the world's manhood had advanced, not on account of the church, but in spite of it. Rev. G. will find he has a large backing among thinkers who fully indorse his position.

WE ARE THE SAINTS.

"The earth is the Lord's, and the inhabitants thereof. The saints shall inherit the earth. We are the saints, therefore the earth is ours. They who are not saints are requested to get up and git." This is said to be the substance of a series of resolutions adopted by the Mormons a few years ago; but is not this the general position of Christians as regards unbelievers?

OPPOSES ARBITRATION.

A labor leader at Cleveland, O., Walter Gillette, has introduced a resolution into the Labor Union opposing the arbitration treaty. He is in favor of war for settling national disputes, because, he alleges, the population is increasing too rapidly, and it should be curtailed in the interest of the survivors. Probably no one will object to Mr. G. taking himself off, to relieve the overburdened population, if he has a desire to retire.

GONE INSANE.

Lewis Olson, of Webster City, Iowa, has been engaged for a long period on a translation of the Bible into English. He had completed 1,300 sheets of closely written manuscript, when he began to show signs of insanity, and was soon after taken to the insane asylum, at Independence, a raving maniac.

The religious microbes swarming in the old book got in their destructive work on the brain just as effectually as though Olson had been reading its bloody pages in pursuit of wisdom.

BELLOWING FOR BLOOD.

It is generally expected the clergy will exhibit more moderation and mercy in dealing with rebels, than will the military; but such is not practical life anywhere. In the war now raging in the Philippine Islands, news comes that "the clergy are for a wholesale massacre of the natives, but the military authorities believe extreme harshness will do more harm than good. The archbishop of Manila thinks rebels taken with arms in their hands should be shot without further ado."

WARNED.

The Pall Mall Gazette, in a long leading article, warns the Roman Catholic church in Canada, that unless it abandons its arrogant assumption of government powers and clerical interference in politics, it will endanger its existence.

The same advice might be extended to all the churches in America. They are largely in the minority, however closely they may combine, and they hold their present position by the sufferance of the people. Instead of trying to run governments, and make everything subordinate to their creeds, they would do well to take warning from the past, and attend strictly to church business.

CHARACTERISTIC.

At Cedar Rapids, Iowa, a union depot of the railroads for passengers, was completed a few days ago. Before opening it to the general public a large number of prominent ladies and gentlemen determined to dedicate it by proper exercises, closing them with a ball, the proceeds of the latter to go to the associated charities of the city. The ministers of sixteen local churches joined in a written protest, giving three astounding reasons why the dance should not go on, the animus appearing in the closing, in words following:

"We protest against the presumption of arranging for such an opening on the night generally conceded to the prayer-meeting without any consultation with those most nearly concerned."

The projected entertainment was abandoned, and the destitute were allowed to freeze and starve, rather than displease the heartless preachers. Had kissing-bees, grab-bags, and auctions of sisters' ankles been on the programme, and the proceeds had gone to liquidate the preachers' salaries, it is not probable any objections would have been made. O, the shameful frauds!

As soon as we have discovered the need for our joys or sorrow we are no longer its serfs, but its lords.—Lowell.

"WHAT GOOD DID THE CRUSADES?"

Noting the demise of Joel T. Headley, the well-known historian and biographer, on the 16th ult., we recalled his story of "The Crusades," published in his "Miscellanies," pages 157–184. Those who have not leisure for more extended reading on the subject will be greatly interested and instructed in its perusal. Mr. Headley was educated for the ministry, and for a period of years occupied a pulpit in Stockbridge, Mass. Whether he became liberalized by knowledge, like thousands of others, and abandoned theology for literature on that account, we do not know; but if he retained faith in the Christian dogmas he did not show it by grossly concealing the facts concerning which he wrote, as is the common practice of the craft when writing of the doings of Christianity. It seems impossible that a person acquainted with the excesses of the system as he presented them in the work mentioned, could have remained an ardent believer in the faith.

Passing many pages of horrors, possibly one paragraph, on pages 177–8, relating to the capture and sacking of Jerusalem, will be all our sensitive readers will care for in a single article. It is the condensation of very many pages of horrible recitals relating to the same event found in larger works. We quote:

"In the taking and sacking of Jerusalem was exhibited another feature in the character of the Crusaders. No mercy was shown, and the infuriated fanatical army fell on the inhabitants in indiscriminate slaughter. The streets of Jerusalem flowed in blood. Ten thousand fled to the Mosque of St. Omar, where they were all butchered. Mutilated carcasses actually floated on the crimson tide that swept the floor. A dismembered arm or leg would drift against a body to which it did not belong, while to render the spectacle still more ghastly, the soldiers waded about in this torrent of human gore, themselves besmeared and stained in every part. This cruelty seems strange to us, but they not only did what they considered their duty, but believed they would meet the displeasure of God if they spared those who had desecrated his city, cast dirt on the cross, butchered his children, and torn down his altars . . . The Christians did precisely what the Israelites had frequently been commanded to do, and the circumstances to them seemed precisely the same, and the will of God just as apparent. On that spot God had ordered his enemies to be slain, and they emulated the example."

A specimen of Jewish barbarity, approved by God, was given in these columns two weeks ago, which may be read as a specimen of the command referred to. On page 182 occurs the following:

"The human blood that single, silent sepulchre set flowing would well nigh have floated the navy of the world. . . . His deserted tomb alone has caused more blood to flow than has all other causes put together during a similar period of time."

Then the inquiry: "What good did the Crusades, to compensate for all this loss of life?" He begins the answer with:

"We know the sufferings they occasioned—we know the Christians in Palestine became by their vices more corrupt than the Saracens—what beneficial result, then, did they accomplish? It is hard to tell."

If called upon to reply in brief, The Progressive Thinker would say, it paved the way to the civilization of Europe; it introduced into the West the learning, the arts and the sciences of the East; it made the people acquainted with Arabian learning and literature, which led to the art of printing, the discovery of a new continent, incited to the Reformation, led up to the modern sciences, and when it shall crush the viper that paralyzed progress for centuries it will make the world fit for man to inhabit.

NOT SUSTAINED BY FACT OR LOGIC.

Rev. Kittredge Wheeler, of the Fourth Baptist Church, this city, discoursed the other evening on the treaty, still pending in the Senate, between the United States and Great Britain, agreeing to submit international disputes to arbitration. He said:

"This diplomatic agreement between the two great nations is an indication that the teachings of Jesus Christ are instilling into the minds of men a true Christian spirit and love of gentleness; that for centuries the nations at regular periods were drenched in blood, and millions of human lives were sacrificed on the field of battle to satisfy the greed and ambition of despots."

Rev. Wheeler should have added to that statement the fact, that the "despots" responsible, for those wars and such a terrible waste of life were Christians, practically carrying out the "teachings of Jesus" as they understood them.

The farther we get away from Christianity and discard the religion of hate, the greater the prospects of an era of perfect peace. The fly on the locomotive rejoicing at its ability to move the ponderous train that follows, is the position of the church and its pretended founder. It claims everything; it does nothing towards producing the grand result. It is advancing knowledge—true science—which is harnessed to the car of progress and is pulling it onward with such rapid advance. Christianity and its errors have been its principal burden, while its devotees have been deranging its machinery, and extremely active in digging pitfalls for its destruction.

The history of the world for the last fifteen hundred years is a sanguinary one. Its every page is black with crime, and is crimsoned with human gore. Trace the origin of all the wars which have desolated this fair earth during that period, and it will be found that every one of them had its root in Christians warring against Christians, else in Christians propagating their creeds against unbelievers. Jesus himself is reported to have said, Matt. x:34:

"Think not that I came to send peace on earth; I came not to send peace, but a sword."

Most faithfully has his mission been fulfilled, and it is an insult to human intelligence to intimate to the contrary. If all the bloody sayings of Jesus, frequently quoted in these columns, could be eliminated from the Bible, and the Christians of to-day would belie their action, cease to be oppressors and tyrants, abandon their attempts at usurpation of the rights of others, and their claims to superior goodness, then some credence may be given to Rev. Wheeler's claim that "ours is an era of peace and Christian love;" until then such baseless assumption must pass for bunkum, otherwise Christian rot, sustained by neither fact nor logic.

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THE LAMENTATIONS OF JEREMIAH OUTDONE.

In one of Rev. Vrooman's discourses some time ago he said: "It is the pulpit that is crying out 'What must I do to be saved.'" The pithy remark was called to mind as we read a few days ago an editorial from the pen of Rev. A. T. Pierson, in the "Missionary Review of the World," for January, 1897, which is under his management. The article is lengthy, else it would be transferred entire to our columns. As it is we are sure our readers will be glad to see extended extracts. He says:

"Without claiming any undue capacity for observation, sagacity in discernment, or accuracy in judgment and induction, the calm conclusion reached after thirty years of study of this theme, and of active participation in the actual machinery of missionary enterprise, is, that at no time during the half century now closing have missions to the heathens been at greater peril of utter collapse! Wide doors are open, immense fields invite, some soil calls for the sower, while harvests demand the reaper; we never knew so well how much territory there is to be possessed and how deep is the need of mankind; never had the church such opportunities and facilities; never such large numbers and wealth at her disposal; and yet, with doors open wider than ever, and candidates offering in unprecedented numbers, the giving of the people of God is so utterly inadequate and disgracefully disproportionate, that where every divine sign of the times is a call for rapid advance and expansion, our drums beat a retreat, and our missionary boards loudly call for retrenchment!

"And—what is, to our view, most fraught with risk—there is a growing apathy about the whole question of world's evangelization, which seems to argue a decay at the very root of missionary enterprise. The causes of this we cannot for ourselves either doubt or deny. On one hand there is a laxity of doctrine, which, at least, leads disciples to indulge a vague 'eternal hope,' like Dean Farrar, that the heathen are not really lost without Christ; and on the other hand, there is a laxity in practice which leads to a practical recognition of all religions as belonging to a universal brotherhood of faiths, and to the fellowships of their representatives as entitled to our 'Christian charity,' forgetful of the famous proverb quoted by Dr. John Ryland to Robert Hall, that 'charity is an angel while she rejoiceth in the truth, but a harlot when she rejoiceth in iniquity,' embracing those whom she should rather pity and weep over."

The Doctor was generous. He told his readers why things were thusly, and we must all drop a few sympathetic tears with him, for it is evident he told the truth. We quote him again:

"Look at the church pervaded by sectarianism, sacramentalism, ritualism, and Romanism, and an even more fatal secularism. Behold the awful lack of Gospel preaching, the reckless extravagance that reigns and practical denial of stewardship, the low level of piety, the prevalence of prayerlessness, and the encroachments of virtual infidelity. See the church confronting the world with its more than a thousand million unconverted souls, scattered over a wide unevangelized territory, with its unoccupied and neglected fields continental in breadth; yet unable to grapple with the awful problems of society, conscious of a widening gap of gulf, while the intemperance, licentiousness, and anarchy of society takes on a more and more revolutionary aspect."

Then the learned divine comes to the mournful conclusion that "vital godliness has been suffered to decay," causing all these evils, and he advises as a remedy:

"Restore the Word of God to its supreme place as the inspired, infallible testimony of God; urge with new energy the personality of the Holy Ghost, the indispensableness of Christ to human salvation, the universal priesthood of believers, the call to separation and self-denial, and the neglected hope of the Lord's coming."

Is it not a fact that the world has already had a surfeit of Dr. Pierson's remedies? And is not that the reason Christianity is experiencing an ebb tide at this time?

NOTICE TO OHIO SECRETARIES.

If the secretary of every Spiritualist society in the State of Ohio will send us the names of the officers of their society, together with the names of two or three of the most active and spiritual-minded members, they will receive in return some important information and good news. Please attend to this at once, and address "Committee," care of The Progressive Thinker, Chicago, Ill.

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A CRITICAL MIND.

Abstruse Questions Carefully Considered.

A SUBJECT THAT SHOULD BE THOUGHTFULLY STUDIED BY EVERY CRITICAL MIND—WHAT IS THE EXACT STATUS OF LIGHT, SOUND, HEAT, AND OTHER VIBRATORY FORCES.

In The Progressive Thinker of January 2, one of your able contributors, in reply to an inquirer, says:

"It has been a favorite pastime for philosophers who enjoy intellectual combat and acrobatic performance on a trapeze of words, by the hocus-pocus of stilted phrases and legerdemain of logic to rule the external universe out of existence and leave only consciousness. Hence the conclusion—no ear, no sound; no eye, no light. The absurdity of all this is apparent if nature is directly appealed to.

"For countless ages before man came on this earth; before even there were sentient beings, the light and heat of the sun bathed its surface. The remains of plants testify to this. It was because of light that the eye was created. Light was its creating force. When the light is withdrawn the visual organs disappear—as in cave fishes. It would be as pertinent to assert that the presence or absence of light depends on the fishes inhabiting such caves having eyes or being destitute of those organs as to say that the existence of light in the world depends on men having eyes. The same may be said of the ear and sound.

"If every form of life were dead and the earth turned as barren a sphere to the sun as the moon presents, yet would the sun shine and the air would pulsate with sound. Niagara would not cease its roar because there was no one to listen."

I am not among those who "rule the external universe out of existence and leave only consciousness," but I strongly concur in the conclusion of science—"no ear, no sound; no eye, no light."

Aerial vibrations communicated to the acoustic nerve give rise to the sensation known as sound. Without a nerve of hearing there can be no sound; for sound is a sensible phenomenon, and not something external to the ear. Of course the air vibrates whether there is present any living organism or not; the aerial vibrations "lash the ocean into fury," and blow down buildings as well as co-operate with the soil in causing the growth of vegetation; but sound is a sensation, which requires not only the objective factor, vibrations of air, but the subjective factor, also, consciousness, which is somehow affected by the vibrations through the nerve of hearing.

Just as there is no fragrance in the rose, the word standing only for the sensations produced in us through the sense of smell by an object the ultimate nature of which is inaccessible to us, so there is no sound in a ringing bell except as the waves of the air externally produced excite the auditory nerve and cause the sensation which we call sound. There is no musical quality in a violin, but one who feels "the concord of sweet sounds" can play on the violin in a way that, through the sense of hearing, will arouse "music in the soul."

So with light (or luminousness) which is psychical, not physical, which is a sensation produced by the action of waves of ether upon the retina and fibers of the optic nerve. This sensation may also be produced by a blow, or by electricity, which singularly enough, while it causes luminous phenomena through the eye, brought in contact with other parts, gives rise to quite different sensations—sounds in the ear, taste in the mouth, tickling in the tactile nerves.

We know that different colors depend upon the particular velocities of the waves of ether, gathered together by the optical apparatus of the eye, and which impinge upon the retina, affecting the optic nerve and giving rise to what appears objectively as colors—blue green, violet, etc.—but which are sensations or conscious states. In some persons, vibrations as different in velocity as those which commonly cause redness and greeness, awaken identical sensations.

As some animals are sensitive to motions of the air which to human ears produce no sound whatever, so do the eyes of some creatures respond to vibrations of ether which are below or above the luminous limits of the human eye. If a creature can see in the dark—where it is dark to the human eyes—the auditory nerve of that creature is affected by ethereal vibrations to which the human eye does not respond. It is luminous for that creature when it is dark for man, because luminousness is a sensation and not an objective thing.

Heat too is a sensation. The word heat indicates how our body or anything external to us feels—how it affects our consciousness. Conceived objectively it is not a sensation, but a mode of motion, which is only one of the factors necessary to produce heat, in fact.

Vibrations of air and ether existed millions of years before there was eye or ear on this globe, and they were external factors in developing these important organs, but only as the auditory nerve was evolved was there sound; only as the optical apparatus was evolved was there luminousness; only as the sense of smell was evolved was there fragrance. Pulsations of air do not constitute sound, undulations of ether do not constitute luminousness, emanation of particles from a flower do not constitute fragrance. The vibrations of air is one of the factors in producing sounds; the ethereal vibrations are essential to sight and in their absence the eye and optic nerve in time become functionless and disappear, as in the case of the cave fish; the presence of material particles in the air is necessary to excite the sense of smell; if all animals were destroyed the vibrations of air and ether would continue to affect vegetation; if all vegetal life were also extinct, these vibrations would continue to affect the earth, producing innumerable changes on sea and land; but without consciousness and the organs through which it is differentiated in feeling—there would be no sound and no hearing, no luminousness and no seeing, no fragrance and no smelling, etc.

So certain is it that light is a psychical and not a physical phenomenon that Professor Newcomb not long ago made the proposition to abolish the word light from the terminology of physical science.

The contributor alluded to, will, I am sure, pardon me for taking exceptions to his criticisms of a scientific position which I regard as impregnable and which I have held for many years.

B. F. UNDERWOOD.

2653 Evanston avenue, Chicago, Ill.

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SOLON AND MARY.

A SEQUEL TO "Mary Anne Carew," Wife, Mother, Spirit, Angel.

BY CARLYLE PETERSILEA,

AUTHOR OF "THE DISCOVERED COUNTRY," "MARY ANNE CAREW," "PHILIP CARLISLIE," "OCEANIDES," ETC.

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CHAPTER IV—Continued.

BEETHOVEN CASTLE.

THE HYDRA-HEADED MONSTER.

Time passed on; it was spent by us in visiting homes and institutions of wisdom and love erected by angels who were far wiser than we had yet become, knowing that we could thus spend an eternity. Whenever we obtained some priceless new jewel of truth we returned to the earth on which we had once lived, or to the spiritual spheres, to present it in all its beauty to those whom it would benefit most; and whenever we desired or were weary we rested quietly within some one of our angelic abodes—for now we had many instead of one—and by the conjoining of love and wisdom we were soon refreshed ready and eager for work—God's work, if thus you would like us to term it.

We worked together for wisdom and love, taking long journeys to find and gather new and priceless jewels of truth.

About this period of our existence, as we were continually visiting earth, we found among other things a great error springing up, that threatened to become a hydra-headed monster. It grew with the rapidity of a mushroom, and was as hollow, false, and worthless: its heart was black, and whoever touched it became soiled and hopeless, poisoned to the core by its bitter loathsomeness; and this great, hydra-headed monster was called reincarnation.

Now as we knew this huge beast to be a cruel error, not fit to live and breathe its loathsome breath over the earth, we desired to kill or eradicate it from off the face of the earth. There were also many within the spiritual spheres who still imbibed from the breath of the loathsome creature, and, instead of striving for angelhood, contented themselves by idly meandering about, waiting for their expected reincarnation, attaching themselves to some weakened intellect yet within a material form, mingling as much as possible with such persons and by their worthless and foolish influence trying to make them believe in the fearful error, reincarnation.

Mary and I had been within the heavens for a half century or more, and many of these years had been spent as spirits within the spiritual spheres. We had now been an angel very many years, had visited other angels who were far wiser than we were, had also visited angels who had dwelt within the heavens for thousands of years, and not one of all the angels whom we had seen or visited believed, or had ever known of such a thing as reincarnation; that is, they had not known of any spirit who had entered another human material body, or another animal material body; neither had they ever known of an angel or spirit entering the body of any creature, either human or animal, on any other earths, except as the spirits might for a time attach themselves to some weak one of earth, as a parasite, mingling with such other weak one for their own selfish gratification. But it should be remembered that even this error cannot continue a very great length of time, for one or the other must succumb; that is, the one in the earthly form must be drawn into the spiritual life or the ignorant spirit must become wiser and consequently withdraw from the weak one of earth.

As we have before stated, Mary and I desired to be one of many angels who wished to destroy this great error; but in order to do so we must make ourselves thoroughly acquainted with a great natural law, for, be sure, a law exists by which this horrible monster may be entirely destroyed; and this great law is eternal progression; forever upward and onward in a spiral circle, from the invisible spiritual germ to so far as archangels and God angels. Beyond this there are, probably, higher regions; of these we know not as yet, and countless ages must pass before we can know, but this we do affirm, that an arch or a God angel cannot by any possible means ever return and become an invisible spiritual germ. The error has crept into the world because people ignorantly suppose that their spirits existed as spiritual entities before entering the earthly form. This is true in one sense and not in another.

A soul does not exist as a germ of that which is to be, an invisible, undeveloped, germinal point, holding within itself the possibilities of growth, development and eternal progression. This is also true of all existing forms upon the earth, even to the minutest blade of grass, moss or fern. The earths can produce no more than the everlasting heavens need, and no spiritual form ever retrogrades; all germs are absolutely true to themselves; they can never become any but themselves; and as each germ develops it attracts to itself material clothing. No two germs are exactly alike.

Why should man think that the great germinal law differs with him? All things else spring forth from germs, and does not man know that he also positively springs from a germ? and has not the germ life before entering his form? Is man not aware that he breathes in the invisible spiritual germ from the air? if not, he had better consult a well-read physician, who, if he is disposed, will inform him of the well known fact, and he would also be able to show him the germ, after it had received its first material clothing, under the microscope: but the little wriggling, crawling, spermatozoa never in all the ages of the past has been an intelligent spiritual being; it never has been anything but the invisible, spiritual germ of that which it will be in future ages and after being developed or even partially so it can never return to its former condition; its very development would forever preclude it. All life commences from its own particular germ, which can never be any other than itself.

A perfect spiritual germ, previous to its separation into halves, is a pellucid globe, containing the male and female as one undivided whole or perfect germ. This condition, be it understood, is previous to its incarnation, for when these germs are breathed in, all excepting those which take root and develop are again expelled, either through the lungs or the pores of the skin. This applies to all breathing animals as well as man. All developed females, together with undeveloped males and females, have not the power of the positive male to retain and make use of any of these germs, but they are expelled with the breath or through the pores, uninjured, whole and perfect as at first, not finding the proper element in which to take on their first clothing; this, alone, is found within the adult male—it is the element which constitutes a male, the positive male element; this alone holds the germ or furnishes the proper pabulum in which it can take root; here, also, within the blood of the male or father is the perfect or whole germ separated into halves, the male half endeavoring to take root or clothe itself first.

This, if there were no failures, would be the true law; the female half now becoming an oblong globe instead of a perfectly rounded one, is expelled with the breath or through the pores of the body; but there are many, very many failures, even after the law has reached this point, consequently there are millions of oblong or half globes, these remaining nearer the earth, also more easily attracted, are immediately incarnated. If there were not a law by which these perfect globes were separated, propagation would be at an end so far as man is concerned, for the male and female principle must be separated that there may be fathers and mothers each doing their work toward the development of human beings, spirits and angels.

About this time many spirits and angels became aware that there was about to join their ranks within the spheres a woman who had nearly all her life on earth been fostering and promulgating this hideous monster, reincarnation. The woman had been sincere and exceedingly earnest, and held this horrible dogma somewhat as a mother holds a monstrously deformed child, trying to deceive herself into the belief that the child is in many respects beautiful. This woman being large and naturally strong, disappointed and deeply wronged by a fearfully unnatural and ignorant so-called marriage, which was as horrible and fearfully erroneous as her present belief, having been united to a man old enough to be her father or grandfather as for that matter, and whose intellect had been perverted in consequence, also having lived among a lower type of mankind and from thence imbibed much error—being naturally strong, as we before said, more than one unhappy, unprogressed spirit who had been formerly Buddhists born and bred had attached themselves to her for seasons at a time, until, at length, these parasites had sapped her vitality, and in consequence she was now about to enter the spiritual spheres.

Mary and I greatly desired to visit this woman shortly after she had entered the realm of spirits, and so, not many days thereafter, we did so: and now, dear reader, where do you think we found her? Out on a crocodile flat, among crocodiles and hippopotami!—because of the perversion of her mind, she had gravitated to this flat. She happened at this particular time, to be alone, and we will describe her as she then appeared. Her former parasites had dropped away one by one, for they could no longer conceal their distorted forms and features; thus she stood alone, out on a crocodile flat—a large, grand, wildly-sorrowful-eyed woman; her long, thick hair streaming about her nearly to her feet; her bare feet almost out of sight in the oozy mud. Her dress was dark and trailed around her in tattered ribbons; her large, bare, rounded arms, were stretched forth imploringly. Ah! how well we knew that here was the half of that which would, at length, be a glorious angel, and within one of those outstretched palms we should leave a few jewels of truth; perhaps lead her off these flats entirely.

As we approached we heard her say, in a loud voice and authoritative manner:

"Crocodile, or hippopotamus, if my spirit is destined to enter any one of your bodies, I pray it may be now; for I am tired of standing here waiting such an event. This mud is cold, and my feet are sinking deeper every moment—then let me be reincarnated now—now! I say! for I am convinced that by will-power alone it can be done, as I have been standing here two or three days, at least, and nothing resulting therefrom. O! Hippopotami! you seem to be contented and happy in your estate, while I am wretched and despairing beyond words. If I were to become like one of you, I too should be contented and happy as you are; therefore, may I be relieved of my sorrow and despair."

Then she turned slowly about, with her arms outstretched as though she would invite the right one to come to her.

Now the crocodile and the hippopotami, instead of approaching her, receded farther and farther away, not having much affinity with the spirits of human beings, and none approached her. As we drew nearer they all receded until nearly out of sight.

On perceiving us she looked ashamed and affrighted, and, with one hand essayed to gather her tattered robes about her; she tried to disengage her feet from the mud, but the task was more difficult than she thought.

"Pray, allow us to assist you," we said, going nearer to take her disengaged hand; but she refused our assistance, raising her hand aloft:

"No!" she said, "you shall not hold me from the fate which I know awaits me."

"Then madame," we said, "pray tell us what that fate may be, and, also, how you know that it awaits you."

"Have I not nearly all my life taught, reasoned and firmly believed in the truth of reincarnation? and has it not been revealed to me that I am to take on the body of a hippopotamus? Have I not thoroughly studied all the lore of India? and certainly the Buddhists are very nearly right: I must be reincarnated and reincarnated, again and again, before I am forever swallowed up within the great I Am. Ah! you may be some wicked astral shells for aught I know."

"Well," we replied, "if you can find a crocodile, or hippopotamus, within whose body you can incarnate yourself, you are at liberty to do so if you like. If you were still in the form, some one of them might, through hunger, take your material body in and digest it with much satisfaction, but your spirit would stand, as it stands now, disengaged therefrom; they have not the power to digest a spirit, and can in no way assimilate it; moreover, your form differs so materially from theirs that we fear you would be at a loss and could not adapt yourself to them."

"Pray, madame, get down on all fours and let us see if you can in any way imitate their movements or make yourself look in the least like them. If you are thus able to deceive us, so that we mistake you for a hippopotamus, perhaps we may be led to believe in reincarnation. You understand our meaning, madam. The hippopotamus, surely, cannot. We might talk to them for hours at a time, yet they would be no wiser. Madam, the distance between the hippopotamus and the human spirit is so great that they cannot even divine each other. Millions of ages range between the hippopotamus and the human spirit. A human spirit cannot retrograde, no, not so much as an inch. It will take the hippopotamus countless ages to reach the human altitude; therefore, madam, how is it possible for you to enter the body of one, or any other beast, bird or fish? how is it possible, may we ask, for you to become any other than yourself? Please take my hand and allow me to lead you to higher ground; this mud is not becoming to your beautiful feet; these rags do not look well on that grand, rounded form; those great, wild, sorrowful eyes, would be far more beautiful and attractive if they were lighted by hope and joy; yet, wild and sorrowful as they are, they could never become dull, brutal and stupid, like the hippopotamus, nor even shining and evil like the crocodile; that mouth and those teeth were never intended to gnaw coarse grasses and seaweed—and, surely, madam, you would find it hard to swallow a human being whole or even take one in halves—really, we do not know what you would do with your long, beautiful hair, for a spirit cannot divest itself of its hair. Perhaps, madam, if you succeed in entering the body of a crocodile or hippopotamus, you can keep your human head out of its mouth, and then we should behold the strange sight of a beautiful woman's head, with its long hair and sorrowful, intelligent eyes, protruding from the body of the hippopotamus, or the crocodile, as it may happen to be; this would affright their comrades, no doubt, and I greatly fear the unfortunate creature would immediately cast you forth, in its haste to join its mates."

For once the madam's eyes took on a laughing expression which changed her wonderfully.

"Am I not as large and ungainly as a hippopotamus?" she asked.

"Your form is large and grand," we replied: "would you have it otherwise?"

"Yes," she answered. "I have been ashamed of it all my life. Poor, ungainly wretch that I was! My chairs, even, were made to order!"

"Well, madam, there is plenty of room in this world which will offset your grand proportions wonderfully; and when that intelligent face is lighted by wisdom and love, no more beautiful spirit will be seen. Please, now, to follow us out of this swamp; for we can no longer stay."

Mary clasped one of her hands and I clasped the other; we then gently drew her out of the mire of reincarnation and carried her to higher ground where she was joined by a band of progressed spirits; her features had lost much of their wild, sorrowful expression; and we thus left her. We have often seen and heard from her since. When she becomes an angel, as she shortly must, her mission, for a time at least, will be to undo the wrong which she did to mankind through her teachings and writings.

We would here like to have it distinctly understood that man's spirit never came up through the brute creation: by the great law of evolution the form of his body did—that is, the material form—but the invisible, spiritual germs are always true to themselves, and the spiritual germ of a man never resided within a brute, and the germ of each person was never incarnated until it was evolved from the womb of the mother, and breathed in, with the atmosphere, by the father, and was the germ of precisely whatever was to be developed—that is to say, Mr. G. was the undeveloped germ of Mr. G. from forever, waiting as the undeveloped germ to at length be developed into Mr. G., and it never was anybody else, and never can be throughout eternity but Mr. G., developed into the spirit and angel; so of all things else whatsoever; nothing ever loses its identity. A drop of water may be swallowed in the ocean, but it forever remains the identical drop; of course we mean when it has been divided to the last division possible, or left as the primitive atom.

Spiritual germs admit of no division, except the dividing of the male and female principles, for the short period of earth-life, and sometimes a period of time within the spiritual world, until their wisdom is sufficient to enable them to recognize and be joined to each other, as they were joined in the beginning when the spiritual germ was round, perfect, and undivided.

(To be Continued.)

A MEDIUM IN NEED.

To the many readers of The Prgressive Thinker: Through the kindness of this widely circulated paper I wish to ask again for the aid from Spiritualists and friends of humanity. We are in sore need and distress, my Brother Chester, Sister Carrie and I. To those who so kindly aided us in the past in response to our call in The Progressive Thinker, we return our thanks. We feel grateful to them indeed. May blessings be showered upon them!

We have worked freely and faithfully in the field of Spiritualism the greater part of our lives; but how we are in our declining years, and ailing and in need, and we ask help from our kind sisters and brothers.

I will still do all I can as a medium. Those who may wish for a message or answers to questions through my psychic powers, will please send letter with one dollar enclosed to me, and I will sit and try for them.

MISS LUCY MYER.

Waynesville, Ohio.

LETTER FROM AN OLD WORKER.

To the Editor:—Your highly educational journal continues to present to its readers important facts and philosophy of Spiritualism. The republishing of the demonstrations and experiences of Dr. Robert Hare, revised by him, I consider a wise act of yours. I had the good fortune to meet the Doctor at a convention of reformers held in Rutland, Vt., August, 1856, and also Miss Helen Temple, now Mrs. Brigham, and many other pioneer reformers. I accompanied Dr. Hare to Boston and either the autumn following or 1857, I met Mrs. Gourley, one of the mediums with whom he made such successful experiments, she having one of his scientifically arranged tables, I received overwhelming testimony of the ability of spirits returning and communicating with mortals. I at that time resided at Grand Rapids and Ionia, Mich. May your journal continue to spread the glorious truth far and wide.

Our newly organized society and Children's Lyceum at Yonkers is progressing finely. Mrs Tillie U. Reynolds, of Troy, N. Y., and her friend Mrs. W. H. Brower, made us a very acceptable visit recently. Mrs. Reynold's lecture and psychometric readings were very satisfactory to all. The Children's Progressive Lyceum movement was commenced by A. J. Davis, the 25th of January, 1863.

To-day, January 24, 1897, our lyceum celebrates the 34th anniversary of this important event.

TITUS MERRITT,
Secretary Yonkers Spiritualist Society and Lyceum.

SPIRITUALISM SCIENTIFICALLY DEMONSTRATED.

BY PROF. ROBERT HARE.

His Remarkable Researches Made in the Early Years of Spiritualism.

Directly Edited and Revised by Him, Now in Spirit-Life.

CORROBORATIVE EVIDENCE OF THE EXISTENCE OF SPIRITS.

The evidence of the manifestations adduced in the foregoing narrative does not rest upon myself only, since there have been persons present when they were observed, and they have in my presence been repeated essentially under various modifications, in many instances, not especially alluded to.

The evidence may be contemplated under various phases: First, those in which rappings or other noises have been made, which could not be traced to any mortal agency; secondly, those in which sounds were so made as to indicate letters forming grammatical, well-spelt sentences, affording proof that they were under the guidance of some rational being; thirdly, those in which the nature of the communication has been such as to prove that the being causing them must, agreeably to accompanying allegations, be some known acquaintance, friend, or relative of the inquirer.

Again, cases in which movements have been made of ponderable bodies, either without any human contact, or with such contact as could not be productive of the resulting motion.

Cases in which such movements of bodies have been of a nature to produce intellectual communications, resembling those obtained as above mentioned by sounds.

Although the apparatus by which these various proofs were attained, with the greatest possible precaution and precision, modified them as to the manner; essentially all the evidence which I have obtained, tending to the conclusions above mentioned, has likewise been substantially obtained by a great number of observers. Many who never sought any spiritual communication, and have not been induced to enroll themselves as Spiritualists, will nevertheless not only affirm the existence of the sounds and movements, but also admit their inscrutability.

But we have now, in a matter-of-fact, business-like publication, by E. W. Capron, a record of the original manifestations at Hydesville and Rochester, in New York; where, as it is well known, they produced intense interest, excitement, and controversy, which gave rise to successive town-meetings, and the appointment of committees by these meetings for the purpose of ascertaining whether any other cause could be discovered for the manifestations, except the spiritual beings who assumed them to be their doings. Some of the persons appointed to make the investigation, were prepossessed with the belief that the phenomena were due to some juggling contrivance. One alleged that he would throw himself over the Genesee Falls, or prove the knockings due to humbuggery. Another alleged that the media, aware of his prepossession, would not for one hundred dollars have him on the committee; yet both these persons being put on the committee, the latter came out in favor of the inscrutability of the noise; while the former neither accounted for it, "nor threw himself over the falls," as Mr. Capron pointedly alleges.

Subsequently, in the city of New York, the mystery was subjected to the ordeal of a public investigation by a number of distinguished citizens, whose reports confirmed those of the Rochester committees. Fenimore Cooper was among those appointed on the New York committee, and was the means himself of obtaining an unequivocal test. His sister's death, which had resulted from being thrown from a horse, was correctly stated by her spirit in every particular, in reply to mental inquiries by him made.

Again at Stratford, Connecticut, at a house of a minister of the gospel, manifestations were made fully as striking as those which had occurred at Hydesville and Rochester, so as to establish in the mind of this estimable clergyman, and in those of many others acquainted with the facts, a belief in spiritual agency (1667).

CORROBORATIVE EVIDENCE BY THE REV. ALLEN PUTNAM, OF ROXBURY, MASS.

As affording support to the testimony which I have given, I deem it expedient to cite that of the Rev. Allen Putnam, formerly a Unitarian clergyman and preacher in Augusta, Maine, having been in the legislature of that State, and for some time editor of the New England Farmer. Mr. Putnam had the advantage of a theological and collegiate education at Havard. I heard an able and erudite lecture from this worthy Spiritualist, at Boston last October.

Mr. Putnam entered upon the investigation of the manifestations in July, 1852, nearly eighteen months before my investigation commenced. Like me, he began as an unbeliever, and was converted by communications received from the spirits of his wife and relatives, who had left this life. In a company ignorant of the fact that he had married twice, his first wife had made herself known to him, so as to create a conviction of her identity.

In the next place his ancestors communicated with Mr. Putnam, so as to satisfy his mind that they were the beings they professed to be. I do not enter into the detail of the facts which created conviction in the mind of this respectable observer; my object is to show that other minds have gone through the process which has influenced mine, in order that skeptics may not "lay the flattering unction to their souls" that 'tis my madness speaks in favor, not their prejudices that speak against, the conclusions in which investigators of sound understanding have concurred.

Mr. Putnam alleges: "Some uncommon movements have occurred in my presence. I have seen a table moved without any visible power applied to it."

The following narrative is taken from the pamphlet published by the author in question. It is quite characteristic of the variety of character found in the spheres. This juvenile spirit owed his education entirely to his schooling in the spirit world.

"Entering a medium's room one morning, I saw a gentlemanly, intelligent man, apparently about thirty, sitting at the table and putting questions. Soon a tiny rap was heard, and the name Natty was spelled out. 'Who are you?' said the man. 'I am your brother;' was the answer. 'No,' said the man, 'I had no such brother.' 'You had,' said the rapper. 'No,' said the man. 'Yes,' said the other. 'Well, let us see,' added the man. 'How old were you, Natty, when you died?' 'Five days,' was the answer. 'How long since you die?' 'Thirty-five years.' The gentleman here bit his lip in thought, and said—'I believe there was an infant brother who died before I was born, but I thought they called him Oliver.' 'No,' was the response, 'they called him Natty, and I am he.' 'Natty,' said the man, 'how do you know that I am your brother?' 'By love,' he answered. 'By love?' said the questioner; 'but don't you love others as well as relatives?' Ans. 'We like others, and love relatives!' 'What,' it was then asked—'what is the difference between love and like?' The word LOVE was immediately written in large letters, two or three inches long, and like was traced under it in very small letters. 'Natty,' continued the man, 'you are not my brother, but are some one else, attempting to impose upon me.' 'I am your brother,' was the earnest rejoinder. 'Then, will you tell me what sphere you are in?' 'The fourth,' he said. 'The fourth, ah? Now I've caught you—for as you died in infancy, you was fitted for the seventh sphere when you left the earth.' 'I have been there;' was the response. 'Have been there, and yet are now in the fourth! how is that? are you movingbackward? coming down?' 'No, I am an adviser in the fourth.' 'Adviser! what is that? a sort of superintendent?' 'Yes.' 'Oh! you are in office, then?' 'Yes.' 'Do you get any pay? We pay well for such things here.' 'Yes, I get pay.' 'What pay?' 'The pleasure of seeing those under me progress.'

"I then said to the gentleman stranger, 'Sir, you have found your match, if not your brother. I think I would own the relationship;' and in continuance I remarked, that this seemed to be a very bright, cheerful spirit; when there was written—'I am always laughing.'

"My next remark was—'Natty, I should like to make your acquaintance.' 'Hand out your card;' was the instant response. Finding no card in my pocket. I wrote, secretly, on a slip of paper—'Mr. Allen Putnam, Eustis St., Roxbury'—turned the paper over, placing the writing down upon the table, kept my hand over the paper, and asked Natty to make a copy. Instantly the medium's hand wrote—Mr. A. P., U. St. Rox. The writing on my paper had been seen by me alone, and I was looking for a copy in full, but received only abbreviations, and those of every word, Eustis being reduced to the letter U. This closed my first interview with him.

"Some weeks afterward, when he was forgotten, the medium's hand wrote, 'Mr. A. P., U. St Rox.—I have used your card.' 'Natty,' said I, 'as you left the earth when very young, I would like to know how you learned the English language.' He answered, 'My mother knew it, I think;' and asked, 'Will you let my mamma come?' 'Certainly, with pleasure.' And the following was written:

"'My friend, you must not be angry with my darling boy. It oftimes grieves me to have him, so pure, use such wild phrases. I am your friend, as a soldier in the cause.

'ELIZABETH Y——.'

"Very often this little bright spark comes out with something unexpected, amusing, or witty; but at all times he manifests a very marked disposition to be obliging and kind. Once, when his communication seemed to be closed, I said, 'You are not going, Natty?' 'Yes—gone—don't you see the dust fly?' 'Where,' I asked, 'do you pick up such phrases?' 'Hear 'um.'

"On another occasion he said, 'My friend, you must not put on a long face when you come to talk with supposed ghosts. You must not believe all they tell you to. You must not go to the end of the world and jump off, because they tell you to.'

"When once I said to him, 'How do you go to work, Natty, to use a medium's hand?' He said, 'Why, you see, we just passes a chain of light around the wrist, and that sets it to shaking. The next operation is to make it write, of course. Sometimes the words are allowed to pass through the brains. We now have such a power over this medium, that we can make her shake awfully.' 'Try my wrist, Natty,' said a lady who was present. 'Dear, beloved aunty, I've got a peck of love for you, but I can't make you trace my purified thoughts on the clean paper.'"

For those who endeavor to get rid of the evidence of respectable witnesses, such as Mr. Putnam, by representing them as dupes, and the media as imposters, it may be well to quote the following passage from the same publication:

"Within the last fourteen months I have seen twenty-two or three different mediums—all but four of them private ones—taking no pecuniary compensation; and more than half of them are our own citizens, several of whom are now present in this assembly. I have spent very many hours in their presence. Have seen them at their homes—at my own home—and in the parlors of neighbors and friends. I have met and watched them in the broadest sunlight and at evening. Every desirable opportunity has been furnished me for detecting machinery, jugglery, or imposture, and I have faithfully, but in vain, strove to find something mundane a sufficient cause for all these wonders. That trick or humbug is sometimes attempted by pretenders to uncommon susceptibilities, no one will have a wish to deny. But very many mediums, private ones, are as much above these things as are the very best persons among the witnesses.

"One medium, an active, energetic business man, of more than sixty years, has submitted himself to be used by me at any time, however suddenly called upon, whether in his counting-room or in mine—whether called in his shirt sleeves from the woodpile, or coalbin, or dressed up and ready for company; and I have used him and watched him daily almost, and that through several successive months. Many mediums have been watched for long periods, and under quite varied circumstances; and, though the power exerted through any of them is very far from being uniform, and though the mode of manifestation is in no two alike, yet I have seen no sign of its being anywhere applied by machinery; or of its being varied by any preparation or act of the mediums themselves.

"They deny, one and all, young or old, educated and ignorant alike—they all deny, and that, too, in the most private and friendly circles, where all the thoughts flow out—they all deny that they exercise their wills at all in the production of these wonders. And I cannot rate that fairness very high which, in the face of such a fact, will persist in saying that all of it is trick, imposture, humbug. More than one hundred thousand witnesses have looked on, and yet are unable to prove to any extent the cheats alleged. More than five thousand mediums in this country unitedly and pesistently declare that they use no machinery and practice no trick."

This charge is utterly futile when we see persons in affluence converted by their own mediumship, as in the case of two of my most esteemed friends.

My conversion was effected before I attended any public medium. To the ladies by whom it was effected my requisitions could only have been onerous, had not the desire for truth to oblige me been a strong motive for the pains which they were made to take.

It does not seem sufficiently understood by those who object to Spiritualism, upon the ground of the inconsistency of the opinions given by spirits, that our next state of existence is one of progression, and that we go there with all our imperfections, which are removed more or less slowly.

"Many men, many minds," is an old adage: it is equally true as respects the inhabitants of the spirit world, excepting that as their elevation in that world is higher, accordance in opinion is more prevalent. In the spirits of the fifth sphere, and those above that sphere, I find little diversity in important facts or doctrines.

Allusion is made to this discovery in some communications from Franklin, to Mr. Putnam, which are as follows:

(To be Continued.)

Passed to Spirit Life.

FUNERAL SERVICES AS CONDUCTED BY THE LYCEUM, OVER THE REMAINS OF LITTLE HARRY.

To the Editor:—It seems but a little while since I forwarded to the columns of your paper the announcement of the departure of my mother to the Spirit-world, and an account of the Spiritualistic services that were held at the time of the burial of the body, all of which occurred in the home of my sister, Mrs. Charles Leeds, Cleveland, Ohio.

Again the white angel has entered her family circle. Little Harry, who was ill but three days of membranous croup, passed away on the 8th inst. When the telegram reached us that the little boy had gone, it seemed like a thunder-clap from a clear sky. We had received no intimation of his illness (a message had been mailed but did not reach us until after the telegram), and I cannot realize that the healthy, happy, busy little fellow I kissed "good-by" a few weeks since, is no longer visible in the home circle.

Owing to the long distance, neither Mr. Hull nor myself could attend the funeral services. All we could do was to send them our expressions of sympathy, and strong, helpful thoughts.

The father and mother of the departed are Spiritualists, and while they know the little boy has entered a world where he will be tenderly cared for and taught in the understanding of the spirit, they sense a deep sorrow in his removal and a dark shadow rests over the home. Were it not for the comfort Spiritualism offers, they would sink beneath the waves of grief that surge over their souls.

My sister has for many years been identified with the Children's Progressive Lyceum. Her children have never known any other Sunday school. Harry was a lyceum scholar, and as the funeral services occurred on Sunday, it was but natural that they should be conducted under the auspices of the lyceum

Thomas Lees, of the C. P. L. officiated. He opened the services with Longfellow's poem, "Resignation;" This was followed by "Silver Chain Recitation." Responses were led by Miss Tillie Lees. Mr. Lees then delivered an impressive address, giving a brief exposition of the spiritual philosophy, in reference to the transition, and care and growth of children in spirit-life. His words to the bereaved family were full of spiritual comfort and tenderness, such as could only be inspired in the soul of a true Spiritualist. He supplemented the address by reading in an impressive manner, Lizzie Doten's beautiful poem, "Cradle and Coffin."

There was a large attendance of friends, including relatives and Fellow Workmen, who were for the greater part orthodox, but they were intensely interested in the services—many of them said they had never attended a spiritualistic funeral before.

Our son George acted as one of the pall-bearers. The remains were interred at Woodland Cemetery, by the side of our dear mother.

By special request, of the father and mother of the departed, I send with this the words that were spoken at the grave by Mr. Lees.

"Rest, little pilgrim, rest, beneath the
sheltering sod
There is a lowly door, a narrow way
That leadeth to the Paradise of God,
There, little pilgrim, let thy wanderings stay."

"Let us be comforted to know
Only the body lies below
In the grave that haunts us so."

"Think not of the form we lay beneath
the sod,
The body is nothing but clay,
But think of the land by the glad angels
trod,
That never can vanish away.
That bright glorious world, free from
sorrow and pain,
Where spirits are chainless and free,
For while you are mourning his absence in vain,
He is waiting and watching o'er thee."

"Weep not; check the falling tear
When parting from the ones we love.
Death severs what is mortal here,
But joins the spirit forms above."

In concluding this communication I feel I would like to exhort the Spiritualists, whoever and wherever they are, to make their religion so practical, on occasions such as I have related here, that no one can have reason to say of them, "they are inconsistent when death enters their circle, and follow in the wake of their more orthodox believers."

My dear sister aimed on this occasion, as when our mother left us, to place object lessons before the people that would express the new ideas entertained in reference to death. The customary white cloth that undertakers hang on the door to denote that a child has departed this life was not hung on the door of her home, but in its stead a wreath of green leaves intertwined with flowers. The little body was not prepared for burial by strange hands. The father assisted in dressing it for the casket, and the mother curled the beautiful ringlets after the dear head was placed on the casket pillow which was nearly covered with flowers.

Thus another has gone from our midst, one full of promise, and it is with loving tenderness that I put these words upon paper—words that I know will be read by dear kindred with tear-dimmed eyes.

The items connected with the event were furnished me by a friend in Cleveland, one prominent in the lyceum work. I trust they will be no intrusion in the columns of your interesting journal.

Since the above was written, Mr. J. Frank Baxter's daughter called at our residence, and informed us that her mother had passed away yesterday. Mr. Baxter will reach home tomorrow night. He requested by telegram that Mr. Hull should be secured to deliver the funeral address, which will occur on Sunday. Her remains will be cremated. MATTIE E. HULL.

Stoneham, Mass., Jan. 22.

Items of Interest From the Pacific Coast.

A GRAND RECEPTION TO NOTED MEDIUMS AND SPEAKERS AT LOS ANGELES, CAL.—REMARKABLY IMPRESSIVE TESTS—CALIFORNIA NOT A HEAVEN OF REST FOR THE POOR.

To the Editor:—It gives me much pleasure to report for your columns something of the doings of the spiritualistic workers who are now in this beautiful city. Los Angeles is, indeed, a gem among cities. Its mild and balmy atmosphere, its blooming gardens and fruited trees are the admiration of all who come this way, while to those who have long dwelt within its limits it seems the garden spot of the world. And yet, while I speak only truth of this locality in the above words, and while all of that and perhaps more can be spoken of many of the lovely cities of Southern California, I would by no means give a false impression of the country to those who look towards it with longing eyes from their far-off homes, or to those others who contemplate coming this way to settle, with the idea that it is easy to gain a living here, and that everything in such a place as this savors of heavenly bliss.

Therefore, candor compels me to state that it is very difficult for one coming to California without a competency, to obtain the means of livelihood; that employment is scarce, and that there are thousands of individuals all through the State who are doing their best to live, but who find it an arduous and nerve-wearing task. But I will have something to say of this in a future letter.

The climate here is charming when the sun shines, which is nearly every day in the year; but in the morning and at night furs and overcoats make their wearers comfortable and fires are indispensable if one does not wish to get chilled, or is not unusually robust. The roses and calla lilies and thousands of flowers bloom out of doors the year round, and tourists wonder why they feel the cold so, when delicate flowers blossom all the time.

But I started this letter to tell your good readers, of the good fortune Los Angeles is having this winter in the presence and work of a number of noted mediums and speakers, and especially of the reception tendered to a group of them by the Harmonial Society and its Auxiliary, the Ladies' Aid.

During the month of December, Mrs. R. S. Lillie, so popularly known in the East, and her musical companion were with us and aroused the enthusiasm of those who admire lofty thought, eloquent speech and inspiring song. At this time Dr. Babbitt, author of "Principles of Light and Color," and his charming wife, are making their home among us; but of these good people and their work, and also others, including Professor Streight, the artist, and Carlyle Petersilea, the author and composer, I will have something to say in my next.

In this month of January, among other mediums who are in Los Angeles,—all of whom deserve special mention, particularly John Slater, the wonderful test medium, and Henry B. Allen, the noted physical medium—our city holds among its guests, Dr. and Mrs. N. F. Ravlin. Dr. Ravlin is one of the most profound and eloquent speakers in our ranks, a logical thinker and an orator who holds his audiences spell-bound when he pours his inspiration in a flood of eloquence upon them. Mr. and Mrs. Fred Evans, both of whom are mediums, the gentleman being one of the most noted slate-writers in the world, and the lady quite as marvelous a platform test medium; and Mr. E. K. Earle, also a public test medium of the first rank, and a slate-writer equal to any in our cause.

On Thursday evening, January 21st, a reception was tendered to this group of talented workers by the Harmonial and Ladies' Aid societies, at the spacious parlors of Mrs. Nettie Howell, at which more than one hundred ladies and gentlemen gathered to pay their respects to the honored guests. The exercises of the evening consisted of appropiate musical selections, instrumental and vocal; addresses, social exchange of thought, and a bountiful collation of ice cream and cake served by the Ladies' Harmonial Aid.

Mrs. M. T. Longley, president of this Aid Society, presided, introducing the guests of the evening, and making remarks in which she welcomed the honored recipients of the ovation in behalf of the assembled friends from both sides of life, and tenderly referred to the recent transition of Mrs. E. K. Earle, expressing the thought that the lady was present in angelic form and a participant in our festivities, and that she was included in the list of friends who had been tendered this reception.

After earnest, and thoughtful remarks by that deep thinker and grand speaker, Wm. Bowman, who is now a resident of Los Angeles, Dr. Ravlin was presented, and made one of his most happy and eloquent speeches, that was characterized as a splendid effort by all who listened to his words. Mr. Fred Evans followed with interesting remarks upon mediums and mediumship, as did also Mr. Earle. Mrs. Evans and Mrs. Ravlin responded to calls, in graceful words. The little daughter of Mr. Earle sang a charming song. Professor Bach, at the piano, and his gifted daughter, Miss Genevieve, with her violin enlivened the occasion with well executed selections. Professor Bowman sang and played for the company with charming effect, as, later in the evening, did the well known composer C. P. Longley.

The parlors were tastefully decorated with vines, ferns, calla lilies and other flowers, by the ladies. The affair was in every particular a most successful and pleasing one, and especial credit is due for this to Mr. and Mrs. S. D. Dye, Mrs. Sandford Johnson, Mrs. Gorham and several young ladies who served as aids.

Apropos to the presence of Mr. and Mrs. Evans and Mr. Earle in this city, allow me to state that since his arrival here Mr. Evans has given a public slate-writing exhibition in Music hall (which seats fourteen hundred) before a large and appreciative audience. On that occasion twenty-five spirit messages, signed with the full names of the communicants, were written upon slates that were examined and held in full view of the audience, by a chosen committee, and these messages were recognized and acknowledged genuine by persons present. On the following Sunday evening Mrs. Evans gave a public test seance at the same hall, in which she clearly described a number of spirits, gave their full names, with numerous facts to prove their identity, and messages, all of which were considered most wonderful by believers and skeptics alike.

On Sunday, January 17th, E. K. Earle held a marvelous seance in Music hall. Many convincing tests were given—the crowning one I will attempt to briefly relate: A gentleman in the audience acknowledged to being a stranger and a skeptic. Earle asked him what he said before he came into the hall. He replied that he would like to get a test. The medium said: "Yes, you said you would like to get a test, and also that you knew you wouldn't, for that fellow couldn't give you one." The man said it was true. Then Earle said: "I will give you a test. When you was a young man you wanted to go to sea. I am looking at the large and crowded city. It is across the water. I see the letter L. It is either London or Liverpool. Have you ever been in either of those cities?"

The stranger said: "In Liverpool."

The medium went on: "I stand on a wharf there A vessel is being loaded with merchandise. Its name is"—— (I did not catch that, though I heard the remainder of what was said). "You, a young man, went on that vessel. It was bound for Calcutta. It stopped at Port Said. Now the scene changes. I see the vessel at the port. Boats manned by negroes are all about. The young man is on the deck. A steamer is near by. It is landing its passengers. They must go ashore in a small boat. A lady about twenty-four, with light hair and blue eyes, is on the steamer. She holds by the hand a little girl of three. They descend into a boat which puts off. I see something black bobbing up and down in the water. Something happens. The child falls overboard something black comes up the child disappears, and only a stream of blood is seen. She has been siezed by a shark. The mother screams and springs into the water. Then I see the young man on the vessel, with a mess-knife between his teeth, jumps over after the lady. There is a struggle and but for the British officers in the boat both would have been drowned."

The skeptic acknowledged it all correct, and the medium went on: "I now see the lady in bed at a hotel ill. She is delirious. While alone a few minutes she rises and wanders out. She was never heard from. She threw herself into the water and was drowned. She is here tonight. A few months later her husband, a British officer, was killed. He is here. He says he was Charles Hamilton, your brother."

The man threw up his arms, exclaimed: "My God, it is true," and fell unconscious to the floor: After a while he revived, the exercises closed and the scoffers went home to wonder or pray.

With best wishes for your success, Mr. Editor, and for the happiness of your readers, cordially yours,

MRS. M. T. LONGLEY.

517 Olive St., Los Angeles, Cal.

LYCEUM LESSONS

As Presented by Hudson Tuttle.

EXPLANATORY.

This lesson is written to call out thought, by suggestive lines of study. The lesson can be taken as a whole, or sections enlarged. It may be taken up in a conversational way, or the leaders may bring out the distinctive thoughts of members by questions.

The treatment of the subject, in two forms—one for the younger, and one for the older groups—will suggest to each leader the advisability of toning the lesson still farther to the understanding of their respective groups. It must be ever borne in mind that unlike the Sunday-school, that has a book of texts to commit to memory, and an absolute set of doctrines to inculcate, the work being the routine of parrot-learning, and from which departure would be reprehensible heresy, all this is the exact reverse in the lyceum, and hence the demand on the intelligence, zeal and adaptibility of the teachers is imperative, and it would be presumptious to attempt to supply lessons that are more than helps. It would be in antagonism to the fundamental principles of the lyceum, which is not to cram the mind with foreign matters, but to evolve its latent energies.

GOLDEN THOUGHT.

But my mind—by I know not what secret impulse—was ever raising its views into future ages, strongly persuaded that I should then only begin to live when I ceased to exist in the present world.—Cicero.

SUBJECT—WHAT IS SPIRITUALISM?

For the older groups: Spiritualism is the belief or knowledge that man's existence as individualized, continues after death, and that spirits can and do return and communicate with us. In a broader sense it is the science of life, here and hereafter.

Modern Spiritualism is distinguished from that of the past by its acceptance of the doctrine of law: That the spiritual realm is governed by laws as fixed and determinable as those of the physical world. Spiritual manifestations in the past were regarded as fortuitous, or dependent on the wishes of irresponsible agents, and varied in degree of presentation from the inspiration of the Divine Spirit (God), to the lowest forms of witchcraft, divination and voodooism. Modern Spiritualism furnishes the key whereby all these varied and conflicting manifestations are explained, unitizing them all by demonstrating that man has a spirit, which continues to exist after the death of the body, and that this spirit can communicate with the friends it left on earth.

Spiritism is a word applied to those who believe especially in reincarnation, and also to those who are eager for phenomena. Spiritualism especially means the scientific aspect of the subject, and a Spiritualist is one who embodies this belief into the conduct of his life, and is truly spiritual; that is one whose spiritual nature controls the lower, selfish and animal.

It has during the brief period of fifty years that systematic communication with the spirit-world has been made possible, gathered millions as adherents, and without leaders or organizations, won its way against all opposition.

For the younger groups: The leaders ask the members if they have lost friends, and whom? Can you tell where they have gone? Then explain that all has been conjecture and doubt, until Spiritualism came. Would you not like to talk with your sister, brother, father, mother now on the other side? Spiritualism tells you they exist—the same—loving you as while in this life; that at death you, too, will become spirits, and meet them face to face. They watch over and guide us. If you believe that these dear ones are near, and see your actions and know your thoughts, how important that you are noble and true. If you are immortal spirits, how you should scorn to be mean, cruel, unmerciful, selfish. Would you converse with your spirit-friends? It is possible for you to do so. They are near you. You cannot see them with your eyes, nor can you see the air. If you cultivate your spiritual perceptions you can feel and see them.

PRESIDENT BARRETT.

HE DESIRES TO PROMOTE THE WELFARE OF THE VARIOUS LYCEUMS AND INCREASE THEIR NUMBER.

To the Editor:—Our recent National Convention voted to instruct the secretary to open correspondence with the various children's lyceums in America, in order that their leaders and teachers could become acquainted for the purpose of comparing notes, to the end that the combined wisdom of the many might evolve something to push the lyceum ahead as a distinctive movement in Spiritualism. For the past three years the officers of the N. S. A. have diligently sought to find the location of the lyceums, and the postoffice addresses of their leaders and teachers. Their success has not been general, and it would be hard to name the location of even a dozen lyceums, to say nothing of the addresses of the teachers.

I feel that it would aid us all very much if the lyceum secretaries would kindly send the N. S. A. the names of their respective lyceums, with a full list of all the officers and members, and their postoffice addresses. If the N. S. A. can obtain a full list, it can open a school of correspondence, through which the children, teachers and leaders can exchange letters, and then send them to a central office to be corrected and edited, and a symposium of them published each week in the lyceum departments in each of the Spiritualist papers. This will take an immense amount of work, yet the end in view is well worth the effort. Will not the lyceum readers of these lines kindly comply with my request, and send Secretary Woodbury the information we so much need in regard to lyceums?

The N. S. A. officers are anxious to have each lyceum join the National body, for four of the leading lyceums in the country already belong to it, and if the others come in also, it will enable all lyceum workers to become acquainted that much quicker. But the N. S. A. does not wish to deprive any lyceum of its funds; it seeks to add to rather than take from them, hence makes the conditions for the lyceum much lighter than for any other society. A charter from the N. S. A. for a lyceum costs only five dollars; then there is no further expense save one collection each year. In return for this the N. S. A. hopes to be able to send literature for free distribution, to be the means of introducing the members of the lyceums to each other in all sections of the land, and to bring in that spirit of brotherhood upon which Spiritualism largely rests. Membership in the N. S. A. on the part of our lyceums entitles them to one delegate to our National Conventions in Washington each year, where all measures for the advancement of our cause are brought forward and discussed in full. Such a course of action would soon lead to the establishment of a National Lyceum Union, such as is in existence in Great Britain to-day. The British National Union has rendered most efficient service to the lyceum movement in the United Kingdom, and we in America would receive the same benefits if we would but unite as they have there.

If a National Lyceum Bureau is established by the N. S. A., it will take the place of the National Union for a time, until the lyceums are strong and numerous enough to establish an independent organization. The N. S. A., however, can and will do the work, if it has the means with which to do that work. If it were properly endowed, it could place a lyceum organizer into the field, well equipped with material, and within five years there would be a lyceum in connection with every Spiritualist society in America. There has never been a time in the history of Spiritualism when the needs of the lyceum were so apparent as they are today. Now is the time for the liberal-minded, for the philanthropists in our ranks to do something for posterity and for themselves by endowing the N. S. A. with sufficient funds to enable it to do the great work of educating the children in the glorious truths of Spiritualism. Who will be the first to respond?

Yours for the truth,

H. D. BARRETT.

JESUIT SPIRITS.

Since the publication of the report of Mr. J. J. Morse, in which he alludes to the fear of Jesuit spirits existing among Spiritualists in this country, I have observed an amount of correspondence upon the subject in the columns of our press, but none of the writers have touched upon what appears to me to be the important point of the matter. Having had considerable experience with that class of spirits, both in and out of the body, as well as with others of kindred nature, I trust you will permit me through your pages to disseminate my views.

In the first place I would afford no entrance to fear, as that subjects us to the power of the enemy. I would, however, maintain a constant watchful guard, note every movement of the foe and make use of every means of protection.

It is here that I think we fail. The care we take in our defense is far from being too great, but it is directed towards one point too exclusively.

The Jesuits are one regiment in the army of the enemy. Well disciplined, splendidly officered and skilful in the use of their many weapons there can be no doubt, but they do not constitute the army. Not all obsessing spirits are followers of Loyola. Neither does the Society of Jesus on earth contain within its ranks all the foes to liberty, progress, humanity and truth.

The Jesuits ought to be watched because they are in the service of the Roman church. So are all the other orders in that church. So are the secular clergy and the laity. Some of these orders are the actual culprits in many cases attributed to Jesuits alone. Some of the most Jesuitical teaching, in the commonly accepted signification of the term, with which that society has been credited, originally proceeded from Alphonsus Liguori, the founder of the Redemptorists.

The Roman church is, of course, the main body of the opposing force on both sides of life, but she has a whole host of small allies and troops of camp followers. Episcopalians, Presbyterians, Baptists, Methodists, all other divisions of organized Christianity, with their almost innumerable subdivisions, are marching under or trailing after the banner of ecclesiasticism, the flag of the enemy of truth wherever it is found. The hand of physical death strikes one who is a slave to any of these errors, and straightway he is in spirit-life ready and eager for the work of obsessing others, until he is himself relieved from his own obsession. That may be the work of years or perhaps of centuries. The safety of our people lies in the recognition of the fact that it is not this or that order, or this or that church alone, against the influence of which we have to protect ourselves, but against all who bend the knee to priest, book or savior. Most especially must we keep our own hands clean from touching the polluted thing, and watch lest the traitor gain entrance into our own ranks and into our own souls.

E. J. BOWTELL.

FIFTEEN CENTS!

PROF. BARRETT'S ADDRESS.

Other Subjects Treated of Especial Interest.

The Progressive Thinker is to be sent three months for 15 cents to all New subscribers.

Spiritualists, keep posted in current Spiritual events.

Why remain in ignorance? Why don't you keep posted in regard to the great Spiritualistic movement? Prof. Barrett delivered an address before the National Association of Spiritualists. It was an important one, and should be read by every Spiritualist in this broad land. We have had his address (which covers three pages of The Progressive Thinker) and five other important lectures and articles embodied in one paper, which we propose to send forth to illuminate the minds of those who have not had an opportunity to read them.

The first page of this paper contains a lecture by Col. Ingersoll, given in a Chicago pulpit. It scintillates throughout.

The second page contains a highly interesting lecture by Mrs. Cora L. V. Richmond, on the "Dwellings of the Dead."

The third page has a splendid article on "Science versus Theology," in review of Andrew D. White's two superb volumes.

The fourth page has another excellent lecture by Mrs. Cora L. V. Richmond, on "Spiritual Unfoldment."

The fifth page is very suggestive throughout, and is devoted to the "Hindoo Teachers—They Will Try to Capture the United States."

On the sixth page commences Prof. Barrett's admirable address, occupying three pages.

We will also, in connection with this paper, send out another equally as valuable. The first page contains an excellent lecture by Virchand R. Gandhi, a learned Hindoo. The remaining seven pages contain the wonderfully thrilling narrative (founded on facts) entitled, "The Night the Light Went Out," exhibiting many of the inside workings of the Catholic Church. Besides the address by Mr. Ghandi and the remarkable narrative, "The Night the Light Went Out," the first page has an excellent communication obtained through Ouija. The second page has a startling statement in reference to the "Romish Octopus—It is Winding Its Poisonous Coils Around Washington." The poem on the same page, "The Sad Picture of a Wrecked Human Life," is wonderfully suggestive. The third page has a striking illustration showing how the Romish Church treats heretics. This page and the fourth also have a continuation of the "Romish Octopus." The fifth page has that remarkable poem, "St. Peter At the Gate." Every freethinker should read it. It is full of excellent "points." It also contains interesting facts in reference to the Romish Church and offices. The sixth, seventh and eighth pages have the following: "Monasteries and Convents—Where Those Alive Are Entombed." "Rider Haggard and the Immuring of Nuns." This paper alone is well worth the price of a year's subscription.

Every Spiritualist in this broad land should have these two papers. Our regular subscribers have already read their contents. For Fifteen cents we will send the Progressive Thinker for three months to all New trial subscribers and also send these two valuable papers.

Bear in mind that by New subscriber we mean one who has not been on our list for at least three months. Those of our present subscribers who wish to buy these two papers can have them both now for five cents. All of our regular subscribers have read their contents.

Send The Progressive Thinker three months to some friend, and thus get him interested in the cause. Stamps taken on small orders.

We sincerely hope that no Spiritualist will be dishonest enough, or so dishonorable, as to take advantage of this offer, by continuing his paper when the time expires, in the name of some member of his family (or some one else) in order to get the benefit of this 15 cent offer, on which the publisher does not make a cent.

VERILY, WHAT NEXT?

Under the head of "A New Programme," we announced a radical new departure from the general routine of work assumed by the average Spiritualist paper. We do not follow old established usages unless we are thoroughly convinced that they are the best, which is very rarely the case. We established the original dollar Spiritualist paper, and introduced a new era in the line of Spiritualistic journalism. Others have followed after us, but in all candor the only thing in which they have equalled us, is in the price of the paper—one dollar.

We now have three books which we send out at a nominal cost to our subscribers: The two volumes of the Encyclopaedia of Death, and Life in the Spirit-World, and The Next World Interviewed. The three volumes will be sent out to those who remit a year's subscription to The Progressive Thinker on the following terms:

The Encyclopaedia of Death and Life in the Spirit-World, when ordered singly, will be sold at 50 cents per copy. The Next World Interviewed at 35 cts. Those who order the three books at one time will get them as follows:

Vol. I. of the Encyclopaedia	$ .45
Vol. II. of the Encyclopaedia	.45
The Next World Interviewed	.35
Total	$1.25

NO. OF PAGES IN EACH BOOK.

Vol. I. of the Encyclopaedia	400
Vol. II. of the Encyclopaedia	400
The Next World Interviewed	250

Each of these books is neatly and substantially bound in cloth, and printed on fine paper, and as prices go, are well worth one dollar per volume.

Bear in mind that this Library is being formed for the exclusive benefit of our subscribers, and all orders for one or more of these books must be accompanied with a year's subscription to The Progressive Thinker. To all others the price will be one dollar per copy.

Just think of the great good that will be accomplished by this plan which we have outlined. Tell your neighbors about it, and get them to subscribe for The Progressive Thinker.

Remember, please, that in order to obtain these three books for $1.25, you must send along a year's subscription to The Progressive Thinker; the paper one year, and the three books costing $2.25. It is the subscription to the paper that enables us to send you these three books at cost.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Communications must always be accompanied by the full name and address of the writer, or no attention will be paid to them.

Mrs. Emily P. Beebe, of Spring Arbor, Mich., will answer calls to lecture or officiate at funerals.

The Union City (Mich.) Register makes mention of Frank T. Ripley's lectures there during the past month. The meetings have been well attended, and on several occasions people have been turned away owing to lack of room.

T. R. Whitcher is in sympathy with Ida C. Hawkins' views, and does not see why some are "so bitter against Jesus, the most sublime medium the world has ever produced, and his controlling spirit Christ, the most sublime spirit that ever made itself manifest in the flesh." He fears such are like some "Christians" filled with hatred to Spiritualism but, being converted to a belief in Spiritualism they transfer their hatred to and become just as venomous against Christians. "To me, Spiritualism is the highest type of Christianity; true Christianity the highest type of Spiritualism. They both teach that we are all brothers and that we should treat each other as such."

Lyman C. Howe writes from Toronto, Canada: "I have engaged February in Cleveland, Ohio. Hence, the close of January will end my present work here. Of course, I shall not have been here long enough to know what I might do to build a permanent interest out of the elements that are yet in a chaotic state, but I believe a course of six to twelve months regular lectures would call into working order a fine society. Three-fourths of those who made the following while Mrs. Prior was here were wonder-seekers, and care not to learn anything of our glorious system of philosophy and religion."

M. H. Murphy writes from Dardanelle, Ark.: "A few days ago I sent you an extract from the Dardanelle Post-Dispatch about I. W. Robinson. I have since talked with a young man named J. Woodard, from the settlement where the boy lives. He says the doctors say the boy is crazy, etc. From what I gathered from Woodard, Robinson has done some healing, is clairvoyant, and able to do the same thing Mr. J. J. Morse and others have done, that is, put his arm in the fire, stir it up, take out a handful, and carry it outside the house, without his hand being hurt or singed in the least. Woodard says he has done this several times, to convince the people that he has power from Jesus, as he thinks, to do wonderful things. It is just a case of Spiritualism breaking out in the backwoods."

M. F. Hammond writes: "I am of the opinion, if many of our speakers would use a little more zeal for the cause, and less for the pocket, our cause would grow, and perhaps these same speakers would not have so many Sundays and months without engagements."

Chas. H. Pratt writes: "I will inform you of the use I make of The Progressive Thinker. After reading I paste together the numbers for two months—eight numbers as a book. I will soon have six books. Any one of these books I would not part with for the cost of a year's subscription. Besides these books, I have a large scrap-book containing poems cut out of your excellent paper. Brother Francis, go on with your good work. I pray you may continue in the field until there is confidence restored and a prosperity in our land that will give relief, furnishing the needs of our suffering poor. The prayer of the church seems to be: 'God bless the rich—the poor can beg—so mote it be.'"

Frank T. Ripley can be engaged for the Sundays of March and April, to speak and give tests. Address during February at Marcellus, Mich.; during March, at 242 Thirty-first street, Chicago, Ill.

The annual meeting of the First Spiritualist Church of Milwaukee, for the election of officers, was held January 17, with the following result: President, C. C. Nick; vice-president, Wm. A. Goehrs; secretary, L. H. Reinel; treasurer, Mrs. M. A. Porter; trustees, T. Kingham, Wm. Tuttle, Mrs. C. Pfeiffer, Mrs. Jackson, Mrs. Jacobi. It was shown by reports of different officers that the year just closed was the most successful socially, financially and spiritually, that the society has experienced in its history. The society passed resolutions of thanks and commendation to Mrs. Nick. Mrs. Nick has again been engaged for the next three months.

Nicholas Rooney writes from Wichita, Kansas: "On September 6, 1896, we organized a society known as the First Spiritualist and Liberal Society of Wichita, with Mr. Thos. A. Thompson as president, who is the right man in the right place. Our society, though small, is in a flourishing condition and its officers and members are practicing economy—that is, we have been using home talent since Mrs. Theresa Allen's engagement expired, and with increasing enthusiasm. This excellent speaker, Mrs. Allen, aroused our ambition to such an extent that we resolved to become one of the best societies in Kansas. We are chartered by the State and National Associations, and we have speakers engaged for the remainder of this month and all of February—a different speaker for each Sunday evening. What a wrong it was for us to remain inactive so long, when so much good material and such fine possibilities only waited an opportunity for expression. The Progressive Thinker has been a welcome visitor to my home for the last five years. There are many reading it here; and many more who should read it; for it should come to every thinking person's home. I intend, in the near future, to get up a club in accordance with your three months' offer, so that its usefulness may be extended in this place."

Mrs. S. C. Scovell writes from Kansas City, Mo.: "I am here in the employment of the Tacoma Hall Society of this city. I am welcome on all sides by old friends and familiar faces of years ago. The society is prospering and bids fair to give Kansas City a place in spiritual progress equal to any of our Eastern cities. Jennie B. Hagan-Jackson preceded myself, and all are warm in her praise. She has accomplished a good work and the warm wishes for the success of the speakers and mediums following her assists to make my work more pleasant, for thoughts are things and have a power as directed by the sender, for good or ill. I have had the pleasure of listening to Brother and Sister Noyes and Sister Dilla, of California. They are all earnest workers, and Sister Dilla can indeed claim inspiration in her poems given before the meeting, which is conducted by Mr. and Mrs. Noyes—he as speaker, she as test medium. I shall remain here for two Sundays more, then south to Galena, Joplin and other points along the line, then back home for a work which will be given in The Progressive Thinker later on."

Mrs. Mary E. Van Horn, secretary, writes: "The annual election of officers of Unity Spiritual Society was held at the Ethical Building, 558 Jefferson street, Milwaukee, Wis., December 20, 1896, and the following officers were elected for the ensuing year: Mrs. Flora S. Jackson, president; Dr. A. E. Wheeler, first vice-president; Mrs. M. E. Tyler Moulton, second vice-president; Mrs. Mary E. Van Horn, secretary; Mrs. J. C. Bump, treasurer. Meetings are held at the above hall every Sunday evening. Geo H. Brooks serves the society for the months of January and February, and is doing well for the society as an able exponent of the truths of Spiritualism. Mrs. Steelman-Mitchell will be with us during March and April."

Adda C. Fleming writes from Hillsdale, Mich.: "January 16 and 17, the Spiritualists and friends had the pleasure of seeing and hearing Mrs. E. P. Beebe, of Spring Arbor, Mich., in her earnest work of sowing and reaping. She advanced and opened the field of great thought, and much good will follow."

A friend writes from Brooklyn, N.Y.: "The Woman's Progressive Union has been highly favored this month in having one of the finest platform test mediums in the field of spiritual reform—Mrs. J. W. Kenyon. She read psychometrically many articles placed on a table before her, giving full names both of mortals and spirits, with facts connected therewith, and always returning the article to the person placing it on the table, as well as pointing out other members of the family. She read and answered many questions written on paper and folded or sealed in envelopes. She made many converts to our noble cause. We hope to secure her for next season for at least a month's work."

M. F. C. writes from Manchester, N. H.: "We have been fortunate in our lecturers this season, all being of a high character and helpful to the cause. Prof. J. Edward Bartlett, of Boston, who was with us on the 18th inst., was no exception to the rule. After the lecture came an hour of tests. Some of them were very striking, and nearly all were recognized. That Prof. Bartlett practices what he enjoins upon others is shown by an incident occurring in connection with his visit to our city. At a neighboring town, a helpless invalid whose destination was Montreal, was put upon the train. He was without money, and is said to have received no food that morning. Prof. Bartlett chancing to be upon this train, became interested in the case, and secured a contribution from the passengers. At Manchester he induced the authorities to care for the man until Monday, assuring them that the Spiritualist society would complete the sum needed to take the man to Montreal. This pledge was redeemed and the poor invalid sent happily upon his way. Our society is very prosperous, and includes many active workers; prominent among these are President and Mrs. Thayer, whose sacrifices and labor in the cause seem almost without limit."

Jas. F. Raymond, secretary, writes from Minneapolis, Minn.: "At a late meeting of the officers and directors of the Minnesota State Spiritualists' Association, it was unanimously resolved to hold a convention in the city of Minneapolis, on the 19th, 20th and 21st days of February next. The object of this meeting—as stated by the president—'Is to confer together in a spirit of fraternal love, sinking meanwhile, all personal differences of opinion—should such exist— thereby striving to promote harmony, peace and good will.' It is believed the time has come for concerted action all along Spiritualistic lines, to which end all earnest workers in the Spiritualist field are cordially invited to be present, co-operating in one grand effort looking to the uplifting of humanity to higher spheres of usefulness. To the speakers and mediums throughout the State, and the leaders of societies wheresoever located, the hand of good-fellowship is extended, with an earnest solicitation to be with and assist us by taking active part in meetings which will be held continuously, from the first day to the last—19th to the 21st day of February."

Thos. Lees writes: "Mr. Thomas A. Black, one of the most active workers and supporters of public Spiritualistic meetings in Cleveland, Ohio, has again undertaken to cater to the public demand for a high class of lectures on the spiritual philosophy, and will resume Sunday evening meetings at Army and Navy Hall, commencing with that well-known veteran, Lyman C Howe, on the 7th inst., and during the month, following with other first-class exponents and demonstrators of Spiritualism. The Children's Progressive Lyceum now holds its meetings every Sunday at 10:30 a. m., in the Army and Navy Hall, second floor. Friends and the public generally are cordially invited, and earnestly requested to give these meetings their hearty support."

Prof. P. O. Hudson, the balladist, composer and violinist, can be engaged to direct or furnish music at the coming camp-meeting season. His methods and style are purely original. He has many new songs for "Good-Time Coming." Address 234 North Farragut street, Bay City, Mich.

T. D. Kayner writes: "We leave today for a week at Kirksville, Mo., and then for February at Keokuk, Iowa."

Lucinda B. Chandler will deliver a lecture on "Woman and the New Commonwealth," at the People's Institute, corner Van Buren and Leavitt streets, Tuesday evening, February 2. Mme. Bourgeois will furnish music.

G. W. Kates and wife had very successful meetings in Andover, Ohio, January 23, 24 and 25. The weather was cold and stormy, but the hall was well filled. The interest in Andover is reported to be very great. A good medium would find opportunities there for local work and regular meetings. Mr. and Mrs. Kates resume their labors in Rochester, N. Y., where they may be addressed at 97 Edinburgh street, until April 1.

Julia Steelman Mitchell, inspirational speaker and unexcelled platform test medium, has February and May as open dates. Address 109 Van Voast avenue, Newport, Ky.

J. F. McDevitt writes: "A. B. Coman, of Chicago, is stopping with me for a few days, and has been holding seances among a few of the progressive thinkers of our city. His talk is well received. He is here for his health, and to clear the way for the big turning-plow of Spiritualism in the by-and-by. He goes from here to Chattanooga, Tenn.

H. Smith writes from Detroit, Mich.: "There are many here who are developing slate-writing and materialization and other phases of mediumship. Mrs. Clark, of 600 Larned street East, is getting spirit pictures and messages on her slates. Her guides have promised her materialization in the near future."

J. R. Doyle writes from Evansville, Ind.: "Several weeks ago there appeared in The Progressive Thinker an editorial inquiry in reference to Dr. Thos. L. Nichols. Dr. T. L. Nichols, with his wife, Mrs. Mary S. Gove Nichols, resided in New York City some forty-five years and more ago. He was engaged in the practice of hydropathy and was a constant contributor to the columns of 'The Water-Cure Journal,' published by Fowler & Wells. He for a time conducted a school in which he professed to teach the various branches of a medical education in connection with hydropathy. Being at the time a medical student, I called upon him in 1851. In subsequent years I heard but little concerning him, until a lady acquaintance a number of years later gave me a brief history of some of his doings. According to her statement, it appears that he had drifted to Cincinnati, O., and was publishing a monthly devoted in part at least to Spiritualism. He and his wife placed implicit confidence in their alleged 'guides,' and were finally told by them that the Holy Roman Catholic church was the true and only church, and instructed to unite with it and place themselves under the direction of its teachers. This they did, whereupon their parish priest promptly interdicted the publication of their journal, and my informant being a subscriber, received the closing number reciting the above facts as an explanation of the demise of the paper. I have heard nothing from them since."

Isaac Perry writes from National Home, Kansas: "The book, 'Nature Cure,' has come to hand in due time. I think it is one of the best books ever published. Fifty dollars in gold would be no temptation for me to part with it, unless I could get another like it. It is a book which should be in every household. No mother armed with 'Nature Cure' need fear the ravages of disease in her family. I for one send my heartfelt gratitude and thanks in appreciation of the kind efforts of the authors, Mr. and Mrs. Conger, in putting such grand lessons within the reach of all who may have the wisdom to avail themselves of its divine teachings. No human being need suffer from disease while they can obtain this beautiful and life-giving book which turns on the light of reason so bright that a child can read and understand the laws of nature, and that ignorance of natural laws is the cause of all sickness and disease. I hope that every one who has read the advertisement will do as I have done—send $2 for 'Nature Cure;' I know they will not regret doing so."

Geo. Maddox writes from Hamilton, Ont.: "As the years go by I am more and more pleased with the efforts you make weekly to spread the light. We living in the Dominion are sadly in need of an illuminant, bold, fearless and truthful, and such a one we find in The Progressive Thinker and its fearless editor. In your issue of Jan. 16th I have read with much satisfaction amongst other grand letters, the one headed 'Materialization,' by Southworth. I must confess it is the most explicit and beautiful explanation of the mysteries of that, the grandest phase of mediumship known to mortals; and we have recently had a materializing medium here. The reading of that letter helped many to a correct understanding of the whys and wherefores. I may say with Southworth that I know materialization is a fact. The medium and spirit being seen at the same time, I have no more doubt. The medium was Mrs. Archer, of Detroit."

Lyman C. Howe writes from Buffalo, N. Y.: "My work in Toronto was peculiar all the way through, but the indications were that another month of continuous work would have established the society on a substantial basis of steady growing support. I have reason to be thankful for the appreciation and warm feeling of intense and sweet good will as manifested at the closing of my work. The expressions of regret at my going and the sweet spirit of fraternal sympathy, and the prophecy that I should soon be with them again, all brace and encourage me. I shall remember those intelligent friends who honored me with their support, and manifested a rational interest in the teachings of Spiritualism, unaccompanied by any tests, with a glad feeling always. Such are the pillars of our cause everywhere. Brother and Sister Menderson, of South Parkdale, were like father and mother to me. God bless them. I spent a pleasant and interesting evening at Brother Campbell's, with a select company, Sunday evening, where we discussed the facts and philosophy of Spiritualism until 11 p. m. Brother and Sister Nichols entertained me with spiritual and physical luxuries and Brother and Sister Denison added much to the spiritual light for my spirit. Brother Robbins was very kind and appreciative. Brother Compton was the financial pillar, and did nobly. I love them all."

B. F. Underwood will lecture at Wauseon, Ohio, before the Grand Army of the Republic, Tuesday evening, February 9—subject, "The Words of Grant, Keep the Church and State Forever Separate;" at Defiance, Ohio, Wednesday evening, February 10—subject, "Foregleams;" Toledo, in the Unitarian church, Thursday evening, February 11—subject, "Foregleams;" Boston, Mass., Paine Hall, Sunday afternoon, February 14—subject, "The Gospel of Emotion and Ignorance;" Manchester, N. H., before the Freethought Association, Tuesday and Wednesday evenings, February 16 and 17; Boston, Paine Hall, Sunday afternoon, February 21; East Dennis, Mass., afternoon and evening Sunday, February 28; New York City, before the Manhattan Liberal Club, Friday evening, March 5; Brooklyn, N. Y., before the Philosophical Association, Sunday afternoon, March 7; Providence, R. I., in the Bell-Street Chapel, Sunday afternoon, March 14. For lectures between and after these dates, address Mr. Underwood at 2653 Evanston avenue, Chicago, Ill.

A correspondent writes from Philadelphia that Mrs. M. E. Cadwallader has for several weeks past been very ill, by reason of overwork in the field of Spiritualism, followed by nervous prostration, as well as severe illness in other directions. She has felt that the harvest was large and the laborers few, in view of the vast amount of work done. This has caused her to yield much to the demands made upon her time and energy for work in the interests of Spiritualism, which is the inspi-

(Continued on page 8)

From Light, London, Eng.

MAN'S HIGHEST MERIT

is to rule external circumstances as much as possible, and as little as possible to let himself be ruled by them. All things without us, nay, all things on us, are mere elements, while deep within us lies the creative spirit, which out of these can fashion what they were meant to be. Life lies before us as a huge quarry lies before the architect. He deserves not the name of architect except when, out of his fortuitous mass, he can combine with the greatest fitness and economy, and durability, some form, the pattern of which originated in his spirit.

THE EXERCISE OF WILL.

Emerson says: The exercise of the will, or the lesson of power, is taught in every event. From the child's successive possession of his several senses up to the hour when he saith "Thy will be done," man is learning the secret that he can reduce under his will, not only particular events, but great classes, nay, the whole series of events, and so conform all facts to his character. Nature offers all its kingdoms to man as the raw material which he may mould into what is useful. He is never weary of working it up. He forges the subtile and delicate air into wise and melodious words, and gives them wing as angels of persuasion and command. One after another his victorious thought comes up with and reduces all things, until the world becomes at last only a realized will, the double of man, (the kingdom of God).

IMAGINATION AS A FACTOR.

We shall now deal with another phase of the activity of the spirit. Perhaps no word is used in so many different ways as the word imagination. We say of this man, 'He only imagined it;' and of that man, 'He is a great artist, for he has a rich imagination.' Suppose we ask what is the faculty or power we denominate imagination? The answer is exceedingly simple—The power to form images or forms. If a cultivated mind has a well-balanced activity and a rich imagination, there results the artist, or the one who creates new forms—whether as poet, musician, painter, sculptor, writer, orator, or man of science. The late Professor Tyndall thought that imagination was one of the most powerful weapons in the hands of the scientific man, and administered a well-deserved rebuke to those dry-as-dusts who are such sticklers for what they call proved facts, and who always end by distorting their facts into untruths. Imagination, in its widest sense, is the same as what Swedenborg meant by understanding, and it was in this sense that Paracelsus used the word when he said that the wonders of all magic were contained in the triad, Will, Imagination, Faith.

INTELLECTUAL PROCESSES.

A man conversing in earnest, if he watch his intellectual processes, will find that a material image, more or less luminous, arises in his mind, contemporaneous with every thought, which furnishes the vestment of the thought. Hence good writing and brilliant discourse are perpetual allegories. This imagery is spontaneous. It is the blending of experience with the present action of mind. It is proper creation. It is the working of the original cause through the instruments he has already made. The poet, the orator, bred in the woods, whose senses have been nourished by the fair and appeasing changes of a country life, shall not lose their lesson altogether in the roar of cities or the broil of politics. At the call of a noble sentiment again the woods wave, the pines murmur, the river rolls and shines, and the cattle low upon the mountains, as he saw and heard them in his infancy. And with these forms, the spells of persuasion, the keys of power, are put in the orator's hands.

IMAGE MAKING.

Hegel puts down what is called 'thinking' by the mass of mankind as image-making pure and simple. Viewed from the standpoint of present-day science, thinking could be defined as etheric vibration proceeding to and from the brain as a center of motion. Imagination, therefore, would be the power of controlling these vibrations, by imposing a form upon them, or setting them in a mould. In one word, Imagination is Spirit's Creative Power, which is constantly exercised more or less by every individual, from the insane person on the one hand, to the poet and the man of genius on the other. Every person is surrounded by these thought-forms, which constitute the firmament, so to speak, of each microcosm, as distinguished from the firmament of the macrocosm or the Universe. Sensitive people can read the thoughts of others with more or less facility, and can actually see the corresponding images. A distinction is drawn by some between mind-reading and clairvoyance. In some respects this is convenient; but, of course, there is actually no difference between the two, as both consist in seeing a more subtile kind of matter than the physical world.

INTENSE CONCENTRATION.

We now come to a very essential factor in the consideration of the mode of working of spirit. Concentration is the secret of success in everything, without exception. If we want to attain a certain object, we must concentrate our attention upon it till that object has been attained. Many people would succeed better in life if they had more concentration. The term means working from or with a center, a nucleus which serves to husband and to collect force, thus preventing it from being scattered aimlessly and fruitlessly. This applies to business, art, science—in fact, every branch of human life. The essential condition of successful application is bringing the mind to a focus. Intense concentration has opened many a door that would otherwise have remained immovably fixed. "The value of concentration is so patent to the reflecting mind that it is unnecessary to refer to it more at length.

From Two Worlds, London, England.

THE GOD-CONSCIOUSNESS

in the Spiritual Being, our essential self, is pure, good, and undefiled, with possibilities capable of infinite expansion and manifestation in Power, Love, and Wisdom. The real Christ is within, not in one but all men! To know and love the Christ, and become attuned to the Divine Life, Love, and Purpose, implies self-knowledge and spiritual self-possession. Salvation "cometh not with observation," not lo here or lo there, but follows upon the rebirth, not of water or the flesh, but of the spirit. Paul said, "It hath pleased God to reveal his Son in me," in other words I have realized that I am a Son of God—a spirit—pure as He is pure—divine as He is divine—capable of discerning spiritual things, and expressing in the purposes and actions of my daily life more and more of his divine love, will, and wisdom.

GOD WITHIN THE SOUL.

Slowly the God-within-the-Soul is asserting its power. Surely the race is ascending to possess the promised land of spiritual liberty and beauty. Clearer and clearer the light shines, and the natural immortality of humanity—because man is a spirit—is being recognized and admitted. The armies of the Lord, the encompassing hosts of enfranchised ones, are making their power and presence felt and known with ever-increasing success.

HERALD OF ANGELS.

To-day the herald angels sing to welcome the returning prodigals who have wandered in the theological mazes (hemmed in between the hedges of creeds and dogmas, surrounded by the fogs of sectarian misconceptions and prejudices), or spent their substance in idle indulgences, and sepulchered their spiritual natures in the tomb of materialism. But truth is the light of the world, and the spirit of truth, the comforter, has come, is here, in the persons of the so-called dead, who, from their vantage ground of attainment, sing to us as the messenger-spirits of all ages have sung of hope, of life, of brotherhood.

VIBRATIONS OF SUPREME SPIRIT.

We claim that the divine life, love, and light, pervade the Universe, thrill through, quicken, and exalt all spirits that become attuned to the vibrations of the Supreme Spirit. Only our ignorance, our folly, our sectarianism, our materialism, or our egotism can prevent us from being moved upon, inspired by, and our life made sacred because of the consciousness of the ever-present love, the ever sustaining life, the ever-revealing beauty, the serene wisdom of the intelligence we call God.

MAN PURE AND PERFECT.

That man is pure and perfect in esse (as a spirit) is being recognized. So also is the other great fact that he fails to give full expression to his pure and perfect spirit-life through the agency of the imperfect instrumentality of the physical brain and body, of which he is at first ignorant, and through which he has to grow to self-consciousness, and acquire power to intelligently cultivate and display his mental, moral, and spiritual gifts, and exercise his potencies.

LIFE IS TOO SHORT FOR HATRED.

To those with whom we may have had to differ; to those who may perchance think we have done them wrong—though we are unaware of any such act on our part; to those who feel enmity or ill-will—if any such there be—we wish to speak words of cheer, good-will, and brotherliness. Life is too short and too sacred for hatred or wrong; we have none but kindly feelings and good wishes to all. Let the dead past bury its dead. Let love reign in the living present.

CHRISTMAS.

Christmas stands for Peace; and in a world of strife and unrest it is agreeable to have a respite. Still, we cannot glory in, or get much satisfaction from, such a brief and short-lived peace. To us it appears a mockery and a pretence. It is a sugar-coated pill to deceive or defraud the patient, for the bitterness comes afterwards. It is the flag of truce—but not the absolute suspension of hostility. The Christmas peace-maker may show his bounty and his benevolence to the poor and the needy; but he knows he will start the New Year with the purpose of money-making and wealth accumulation, and will not be very particular about "grinding the faces of the poor" during the remainder of the year. The pious sweater, exploiter, and trader may open his heart and his purse at this "festive season;" but he will close them both for the greater part of the following months in the calendar—that is, against the class who are unfortunately dependent upon him for work and wages.

From The Mystical World, London, England.

We cannot turn from the path of duty without entering the crooked lane of adversity.

Every form of money, whether in coin or paper, is negotiable property While originally it was only a certificate of property, it has come to be looked upon as real property.

Where the stomach is man's God, there will we find rich doctors.

Cleanliness is next to Godliness, and order is Heaven's first law. These "coats" will fit all and are intended for universal adoption.

Material men keep their minds on the dollar and lose sight of the principle that would bring the dollars without seeking them.

The "Virgin Mary" is but a symbol of the "Virgin Mother," Nature, from which every form of life comes. Nature is the mother of first parents in all forms.

He who prepares the longest ladder will climb the highest. This is occult law. Prepare a ladder long enough and you can enter the presence of your God.

A religion is only an opinion, which many people have accepted as a truth.

There can be no happiness except to the extent that we make others happy.

From young men we get news, from old men we get knowledge.

The myths interpolated into the Old and New Testaments are the stock-in-trade of the various kinds of religion.

The training of a child is of far greater importance than education.

Fools rush in where wise men have been.

"He has gone to that bourne from which no traveler returns" is obsolete. We know they can and do return in the flesh whenever the conditions are made right.

As tinsel outshines the pure gold, so does the bogus teacher outshine the one who lives the truth; hence ignorance is deceived and selects the tinsel and remains ignorant.

Some friends (?) who are given to gossiping take great delight in destroying their friends; hence a friend is often more dangerous than an enemy.

The wise man will not seek company. He knows too well that things will be said in company that were better left unsaid.

All religions are kept alive by ignorance worshiping a symbol instead of finding the spiritual significance of that symbol. In the finding, worship would cease.

I never wished harm to the wicked, for there is a power within the soul of every evil doer that will punish the wicked according to his wickedness.

Hard work and cheerfulness is the price of happy home life.

Queen Victoria is a teetotaler as well as a Spiritualist.

Among the Scandinavians Time was supposed to come from the Womb of Night, and therefore Night was called the Great Mother. Day was the son of Night. A passage in the Edda says that Night went first, mounted on her horse Rinfax, of the icy mane. Every morning, at the end of his race, the courser watered the earth with foam that fell from his bridle; this was the dew. Day followed, mounted on Sinfax, of the glowing mane, which lighted up the air and the earth.

Religion of the Future. By S. Weil. Cloth, $1.25; paper, 50 cents.

From The Spiritual Review, London, Eng.

MYRIAD LIFE FORMS.

Natural scientists have revealed unto us their discoveries of the myriad life forms existing in the water, and by the aid of microscopes are able to tabulate and describe minutely the forms, habits, length of life, and progeny of animalcula; and this so minutely that a whole world of them can be seen, the size of a pin's knob, through an ordinary school-boy's microscope, while to the ordinary sight unaided, nothing is visible but clear water; yet this same pin's knob, of apparently invisible matter, can, with superior microscopes, be enlarged till it appears as a little world, inhabited by living active intelligencies; by the application of yet more powerful lenses, these tiny beings have been examined, watched while performing their avocations, and classified into many different species.

THE ANGELIC BEINGS.

Theology has taught in an inconsequential manner that angelic beings have at sundry times, and in divers places, paid visits to mortals, but who, or what, or where they came from, no clear or definite knowledge has it taught them. There is a vague, supposition possessed by some, that they are men after God's own heart, who, by consecrating themselves to His service, or by deeds of valor, policy, stratagem, or the extermination of (those they consider) evil men, have won divine favor. They are now taught it has been proved that the air is inhabited by the Spiritual counterparts of the dead, who had gradually made this counterpart, or psychic body unconsciously, while in the act of performing the thousand and one activities and mental processes, which cause that atmospheric friction we call life; hence this soul, or counterpart, was ready for their occupation as soon as they laid aside their wornout bodies.

MOST ASTOUNDING STATEMENT.

It is revealed by the few daring ones who fear not to follow where God and Nature lead, that the oxygen is inhabited by spirits who diffuse warmth, the hydrogen by spirits who diffuse cleansing, the carbon by those who diffuse substance, and the nitrogen by functional spirits, and that teaching, controlling, guiding, and using these elemental spirits, are the departed ones of earth, who find themselves just as busy and active, in their more ethereal soul bodies, as when in their physical body. The ability to perform these new duties is gradually acquired, just as it is here. At first everything is strange, but there are loving friends and relations, always waiting, ready to waft the newly born soul to the home prepared for it.

THE SEER AND THE SPIRITUAL SCENES.

The accompanying plate illustrates a journey through space. The first thing the Seer who can behold the Unseen things of space is conscious of, is a blinding flash of light—that is, blinding as far as the people, furniture, and things around are concerned—the artist who painted the oil-painting from which this plate has been copied, is a painter in oils of family portraits, and often, while quietly employed in his studio, a flash of light similar to that represented, will throw everything into darkness he has been using; it then appears that this lower firmament is opened, and a peep allowed into that beyond, and this ray of intense light is seen as a path of glory, on which come the messengers divine; when he has been reproducing or restoring ancient portraits, he has seen the risen souls of the originals of the portraits he has been painting, and occasionally entered into conversation with them. In the same way he is visited by his own guardian, the old masters, the friends of his youth, and family connections, who have crossed the river of death.

PSYCHIC, AURIC, AND ASTRAL FORMS.

Out of the hundreds of Psychic, Auric, and Astral forms beheld by Seers, only one now and then is recognized. It is like taking a walk through a crowded thoroughfare; you pass by many you have no interest in, and feel no inclination to speak of them, unless the attention of the Seer is called to any particular one or group, by some guide or ministering spirit in attendance. On the occasion of such vision as this, the Seer is at all times aware of the near presence of his Guardian Angel, and his attendant ministering spirits. With some of the latter, he is as friendly and conversant as with people in the body, and consults with them as friends.

THE SEER'S TELESCOPE.

The Seer's telescope and microscope God hath devised! Each instrument is fitted to the soul who sees, and there are no depths, nor heights, too profound for Spiritual vision to pierce. The implements of human skill, while revealing wonders to all who choose to use them, are ever insignificant in comparison to the celestial ones, which, while revealing things far beyond mortal ken, imparts with the vision, comprehension, and information respecting things seen; which fact places the Seer at a great advantage over the scientist.

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FIFTY YEARS IN THE CHURCH OF ROME.

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This is a remarkable work by FATHER CHINIQUY. It exposes even to the minutest details the corruption that exists in the Church of Rome. It is a work of 832 pages, and should be read as a matter of history by every Spiritualist. The following is a partial list of the table of contents:

CHAPTER I. The Bible and the Priest of Rome.
CHAPTER II. My first School-days at St. Thomas—The Monk and Celibacy.
CHAPTER III. The Confession of Children.
CHAPTER IV. The Shepherd whipped by his Sheep.
CHAPTER V. The Priest, Purgatory, and the poor Widow's Cow.
CHAPTER VI. Festivities in a Parsonage.
CHAPTER VII. Preparation for the First Communion—Initiation to Idolatry.
CHAPTER VIII. The First Communion.
CHAPTER IX. Intellectual Education in the Roman Catholic College.
CHAPTER X. Moral and R[illegible] in the Roman Catholic Colleges.
CHAPTER XI. Protestant Children in the Convents and Nunneries of Rome.
CHAPTER XII. Rome and Education—Why does the Church of Rome hate the Common Schools of the United States, and want to destroy them?—Why does she object to the reading of the Bible in the Schools?
CHAPTER XIII. Theology of the Church of Rome: its Anti-Social and Anti-Christian Character.
CHAPTER XIV. The Vow of Celibacy.
CHAPTER XV. The Impurities of the Theology of Rome.
CHAPTER XVI. The Priest of Rome and the Holy Fathers; or, how I swore to give up the Word of God to follow the word of Men.
CHAPTER XVII. The Roman Catholic Priesthood, or Ancient and Modern Idolatry.
CHAPTER XVIII. Nine Consequences of the Dogma of Transubstantiation—The old Paganism under a Christian name.
CHAPTER XIX. Vicarage, and Life at St. Charles, Rivierre Boyer.
CHAPTER XX. Papineau and the Patriots in 1833—The burning of "Le Canadien" by the Curate of St. Charles.
CHAPTER XXI. Grand Dinner of the Priests—The Maniac Sister of Rev. Mr. Perras.
CHAPTER XXII. I am appointed Vicar of the Curate of Charlesbourgh—The Piety, Lives and Deaths of Fathers Bedard and Perras.
CHAPTER XXIII. The Cholera Morbus of 1834—Admirable courage and self-denial of the Priests of Rome during the epidemic.
CHAPTER XXIV. I am named a Vicar of St. Roch, Quebec City—The Rev. Mr. Tetu—Tertullian—General Cargo—The Seal Skins.
CHAPTER XXV. Simony—Strange and sacrilegious traffic in the so-called Body and Blood of Christ—Enormous sums of Money made by the sale of Masses—The Society of Three Masses abolished and the Society of one Mass established.
CHAPTER XXVI. Continuation of the trade in Masses.
CHAPTER XXVII. Quebec Marine Hospital—The first time I carried the "Bon Dieu" (the wafer god) in my vest pocket—The Grand Oyster Soiree at Mr. Buteau's—The Rev. L. Parent and the "Bon Dieu" at the Oyster Soiree.

☞ We have not space in this notice of Father Chiniquy's work to give the heads of all the Chapters. Those omitted are of especial value. The following, however, are of thrilling interest:

CHAPTER LIII. The Immaculate Conception of the Virgin Mary.
CHAPTER LIV. The Abomination of Auricular Confession.
CHAPTER LV. The Ecclesiastical Retreat—Conduct of the Priests—The Bishop Forbids Me to Distribute the Bible.
CHAPTER LVI. Public Acts of Simony—Thefts and Brigandage of Bishop O'Regan—General Cry of Indignation—I determine to resist him to his face—He employs Mr. Spink again to send me to Gaol, and he fails—Drags me as a Prisoner to Urbana in the Spring of 1856 and fails again—Abraham Lincoln defends me—My dear Bible becomes more than ever my Light and my Counselor.
CHAPTER LVII. Bishop O'Regan sells the Parsonage of the French Canadians of Chicago, pockets the money, and turns them out when they come to complain—He determines to turn me out of my Colony and send me to Kahokia—He forgets it next day and publishes that he has interdicted me—My People send a Deputation to the Bishop—His Answers—The Sham Excommunication by three drunken Priests.
CHAPTER LVIII. Address from my People, asking me to remain—I am again dragged as a prisoner by the Sheriff to Urbana—Abraham Lincoln's anxiety about the issue of the Prosecution—My Distress—The Rescue—Miss Philomena Moffat sent by God to save me—Lebelle's Confession and Distress—My Innocence acknowledged—Noble Words and Conduct of Abraham Lincoln—The Oath of Miss Philomena Moffat.
CHAPTER LIX. A moment of Interruption in the Thread of my "Fifty Years in the Church of Rome," to see how my sad Previsions about my defender, Abraham Lincoln, were to be realized—Rome the Implacable Enemy of the United States.
CHAPTER LX. The Fundamental Principles of the Constitution of the United States drawn from the Gospel of Christ—My first visit to Abraham Lincoln to warn him of the Plots I knew against his Life—The Priests circulate the news that Lincoln was born in the Church of Rome—Letter of the Pope to Jeff Davis—My last visit to the President—His admirable reference to Moses—His willingness to die for his Nation's Sake.
CHAPTER LXI. Abraham Lincoln a true man of God, and a true Disciple of the Gospel—The Assassination by Booth—The tool of the Priests—John Surratt's house—The Rendezvous and Dwelling Place of the Priests—John Surratt Secreted by the Priests after the murder of Lincoln—The Assassination of Lincoln known and published in the town three hours before its occurrence.
CHAPTER LXII. Deputation of two Priests sent by the People and the Bishops of Canada to persuade us to submit to the will of the Bishop—The Deputies acknowledge publicly that the Bishop is wrong and that we are right—For peace sake, I consent to withdraw from the contest on certain conditions accepted by the Deputies—One of the Deputies turns false to his promise, and betrays us, to be put at the head of my Colony—My last Interview with him and Mr. Brassard.
CHAPTER LXIII. Mr. Desaulnier is named Vicar General of Chicago to crush us—Our People more united than ever to defend their rights—Letters of the Bishops of Montreal against me, and my answer—Mr. Brassard forced, against his conscience, to condemn us—My answer to Mr. Brassard—He writes to beg my pardon.
CHAPTER LXIV. I write to the Pope Pius IX, and to Napoleon, Emperor of France, and send them the Legal and Public Documents proving the bad conduct of Bishop O'Regan—Grand Vicar Dunn sent to tell me of my victory at Rome, and the end of our trouble—I go to Dubuque to offer my submission to the Bishop—The peace sealed and publicly proclaimed by Grand Vicar Dunn the 28th of March, 1858.
CHAPTER LXV. Excellent testimonial from my Bishop—My Retreat—Grand Vicar Saurin and his assistant, Rev. M Granger—Grand Vicar Dunn writes me about the new storm prepared by the Jesuits—Vision—Christ offers Himself as a Gift—I am forgiven, rich, happy and saved—Back to my people.
CHAPTER LXVI. The Solemn Responsibilities of my New Position—We give up the name of Roman Catholic to call ourselves Christian Catholics—Dismay of the Roman Catholic Bishops—My Lord Duggan, Coadjutor of St. Louis, hurried to Chicago—He comes to St. Anne to persuade the People to submit to his Authority—He is ignominiously turned out, and runs away in the midst of the Cries of the People.
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QUESTIONS AND ANSWERS.

This department is under the management of the distinguished author, speaker and medium,

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L. L., DesMoines: Q. Who was Deucalion?

A. Deucalion occupied a prominent place in the Greek mythology and his poetical story is a version of the weaker and later myth of the Hebrew Noah and the ark. He is called in Greek mythology the father of Hellen, mother of the Greek or Hellenic people. Sometimes this is changed to her brother. In the remote time when history is replaced by tradition, Jupiter became so enraged by the impiety and profligacy of the brazen race of men, that he resolved to destroy them by a great deluge. Deucalion was advised by his father, Prometheus, to build an ark and thus escape the catastrophe. This he did, and with his wife, Pyrrha, sailed nine days over the raging waters. He had doves on board, which he let fly, and if they returned it was a sign to him that the flood continued; but when they did not, he received it with joy as indicating that the waters were subsiding. After nine days, the ark grounded on Mount Parnassus, and they came forth and offered sacrifice to Jupiter.

One form of the myth restricts the flood to Greece, or more especially Thessaly, but the more generally received myth made it universal, and swept away all mankind except Deucalion and his wife.

Theologians, of course, regard the myth as founded on the Bible account of the flood, as they refer all science and history to that source. They are opposed to the only explanation which has even plausibility, that all these myths entertained by different nations and races, date back to a remote time and common ancestry; or the close contact of races, by which the fancies and imagery of the childhood of mankind were mutually interchanged. From these beginnings the myths grew, diverging with the intellectual growth of the various peoples who entertained them. The poetic Greeks refined the dull story of the flood, when they elevated its meaning by the meaning of Deucalion, which is fire, and Pyrrha, which is water. It was the fire which dissipated the water, and Prometheus, father of Deucalion, the light which brought back to the earth the races of mankind. Among no people at all advanced were the myths held to be literal history. That absurdity was reserved for the Bible worshiper, who receives the account of the deluge, the ark, and Noah as a true narrative of events, which to doubt is heresy.

Simon Emery, Bangor, Me.: Q. All you suggested in your answer to a correspondent regarding a free circulating library, I have been practicing for the past four years. I have bought hundreds of The Progressive Thinkers and other papers and send them over the United States to those I thought would be interested.

(1). Six years ago I lost my dear companion, and now at 72 years, when I need her the most, I am alone and no one knows how much I miss her, who has not had the same experience. She died suddenly, and about a week afterwards she came and sat down by me and said to me: "I have not been dead, as you suppose—you have been dreaming." She appeared lifelike and unusually well. For a time I could communicate with her by rappings. Now I cannot, and I wish to know why she does not come and make herself known to me as she used to when she first passed on, and what I can do to again receive communications from her?

(2). What is the difference between mental and spiritual science? Is not spiritual science the only true science there is?

A. (1). Spiritual beings, immediately after leaving the physical body have more power to communicate than afterwards, as the numerous recorded "appearances," at the instant of death or soon afterwards prove.

We are not to suppose that the disposition of this loved companion has changed. She desires to make her presence known as much as at first, but finds the conditions so changed that she cannot do so. The advice so repeatedly stated in this department, to form circles, or at least have some sympathetic person join in the seances, is applicable in this instance.

(2). Mental science is an ambiguous term, but whatever it claims, is a part of Spiritualism—a small part. It has no revelation of truth that Spiritualism does not better make, because the latter presents the harmonious whole as a unit.

Science is demonstrated knowledge classified. Such knowledge of material things is called physical science, and of the psychic realm, spiritual science. Although, as spirit is the active energy which creates and moves the universe in its entirety, and consequently the science of spirit would be the all-embracing knowledge of the cosmos, both physical and spiritual, it is perhaps advisable to preserve this grand classification.

Herman Wettstein: Q. Have just read your "Mind and Matter" in The Progressive Thinker of November 21. Why cannot the atoms possess a psychic property, the same as the other properties conceded to them? The same reasons that are adduced for assuming physical properties in the constituents of atoms (or force-units) can be advanced for adding a psychic property to them, and I have in vain sought for a reason why they cannot possess such attribute. There is nothing more strange in their possessing an incipient mind-principle than in their capacity to attract and repel each other, or to vibrate at the rate of millions of times per second; nothing more strange in their physical attributes than in their psychical. Then why can the latter not as rationally be postulated as the former? With it the problem of the universe as well as of developed mind or spirit is solved; without it "the chasm that separates mind from matter can never be passed."

A. In a measure the teachings of the spiritual intelligences have anticipated the ideas of this correspondent, so far, at least, as to remove the point of contention to more profound depths. In the Arcana of Nature, published thirty-six years ago; they claimed matter to be itself living, and thereby called out sneers of scorn from the scientific critics, who now boast of the discovery that life resides in the atom. They said (page 5):

"When we say matter, we mean also its properties; for common sense, in opposition to theories, intuitively knows that there can be no separation. . . Life is born of motion. It is first traceable in the mutual attraction between atoms in solution, arranging them in definite forms; in affinity, the attraction and repulsion of particles. It may appear startling that the forces which create the crystal are living forces, but the data are many which support such conclusion. In the lower order of animals, where life nearest approaches the mineral, the form and skeleton of the animal conform to the laws of crystalline growth, as the plates of the sea urchins, rays of the asteria, and calcareous framework of the coral; even in the higher animals the bones are crystalline. . . If there is not life in matter, from whence is it derived? If this universal life is concentrated and unitized, a living organism is the result." Life, then, is the specialization of the living principles of matter.

In discussing this great problem, as it is carried forward into the psychic realm, the unity of reasoning is preserved. It is held that if there is a spirit, whether its duration be eternal or measured by time, as we cannot go beyond the realm of law, it must date its beginning with that of the body. Body and spirit start with the same germ and mature together.

Again: Force is the first revealment of an intelligent, ever-active, persistent energy, which pulsates throughout the universe. What lies back of it, from whence it springs, we may not know.

This cosmic energy having ascended through the long line of living beings to man, becomes through his evolution individualized, as the life of the world is individualized in the living being, the death of the physical body severing the bond of the spirit with the physical atom, and thus detaching it from the stream of living beings.

The point of divergence from Mr. Wettstein's conclusions is this: He claims all for the atom. Yet he nor the combined wisdom of all the scientists of earth can tell us what that atom is, or show conclusively that it even has an existence outside the fancy. No one ever has seen, tasted or felt an atom. No microscope has brought it to view. As to its nature, there is world-wide diversity of views. If there are primary atoms, either as adamantine points no longer divisible or vortices of energy, they are simply expressions of the energy which lies back of them. The atom is only a secondary manifestation. We must go by the appearances of matter and enter the realm of the forces which lies beyond. We shall then find that the "chasm between matter and spirit" has been passed and from that other shore, it has no existence.

Questioner, Beverly: Q. What is the material of the spiritual body; the body celestial of St. Paul?

A. If a spirit exists in the immortal land as an entity, of what is its body composed? We say body for the division into mind and body applies with the same pertinency to the spirit as to man.

Admitting the existence of spirits, we are forced either to believe that they exist as detached intelligences, or as entities. The first proposition is untenable. If the latter be accepted, it follows as sequence that that entity is derived from the mortal body, or is prepared for intelligence to enter. The last position presupposes miracle, the direct interposition of Deity; presupposes an interference we never see in this life, and have no reason to suppose exists in the hereafter. Mind cannot change from one body to another without a miracle; and as it is possible to account for all connected phenomena by referring them to an entity derived from the physical body, and in a strictly scientific manner, this conclusion must be at last accepted. As the senses cannot recognize the matter of which the spirit organism is composed, and as all ideas of matter are derived from them, we cannot form a correct conception of all its qualities. We know that it must be the most subtile form of matter. Electricity has been assumed, and that by intelligent Spiritualists, to be the constituent of spirit forms. It is supposed that spirits are intimately connected with electricity and magnetism. But it is not possible to build a body out of these, for, if material, their atoms have infinite repulsion; and if not, they are manifestations of force which cannot occur without matter.

The spiritual body, then, must be formed out of refined matter that has become so sublimated as to be so far removed from our ideas of materiality as to be better distinguished as substance.

RELIGION A NECESSITY.

Dr. Cleveland of Minneapolis has been sowing some good seeds in the Daily Times of that city. In a late article he said, taking the position that "Science is the hope of humanity and the handmaid of religion:"

Your editorial of the 6th, entitled "Is Religion a Necessity," is in my opinion a hit in the right direction and will tend to open the eyes of many thinking men and women. It is a part of humanity to be religious, but religion should be tempered with good sound judgment, and used for the benefit of all alike. Jesus taught. Love ye one another, the Christian religion teaches love a few and turn the rest of humanity over to the Devil. If there is a God in existence every child that was ever born on the earth is a part of this God, and can no more be condemned to an endless misery than can the God that gave them life.

"It is the fondest hope of all to live forever, and now the question arises it there any evidence in existence to prove that he does? We lay a direct claim that the very heavens are alive with abundant evidence that man is an immortal being, and that a direct communication is kept up between the two words as is demonstrated through natures laws at the present time and is confirmed through the teachings of Jesus and St Paul, while they lived on the earth. Modern science is in touch with the divine law of nature, and the hope of humanity will yet be fulfilled through scientific discoveries. Eternal progress, here and hereafter, is a divine law, laid down in nature, and must of necessity be fulfilled to the letter of the law. Jesus, Peter, James and John saw two men and Jesus conversed with them in presence of the others. These two men came from the other shore of eternity, and were known as Moses and Elias, who once occupied important positions in the earth life. There was no law in operation at that time to prevent these two men coming to earth to hold communion with their loved ones, as is proven by the Bible. Modern science proclaims that the same law is in operation at the present time; and the world is full of evidence that millions from the land of souls occupy their time conversing with their dear ones on this earth.

"He who claims that life ends at the grave is doing himself and others much harm. And he who teaches that all the apostle's communications ended with the other world is sadly behind the times and is surely to be pitied by the millions who know to the contrary.

"Science combined with religion will cause much more happiness on the earth than is enjoyed at the present time."

SENSIBLE REQUEST.

A SPIRIT RETURNS TO EARTH, AND NOT LIKING THE FUNERAL SERVICES HELD OVER HIS REMAINS, REQUESTS THAT OTHER EXERCISES IN HARMONY WITH PROGRESSIVE THOUGHT BE HELD.

Friends: The occasion for these remarks has been brought about by what we are led to believe has been the visit and message through one of our sensitives from the living spirit of him once known among us as Mr. Leroy, who passed to the higher life several months ago. He was for years our fellow citizen and a brother in the spiritual faith, a member of our society, and exemplary man and zealous for truth as he apprehended it. In his message he expressed his disapproval of the manner in which his funeral services were conducted at the time the wornout body was laid away in earth. He did not desire the services of any orthodox religious priest, but nevertheless such services were had, and such sentiments expressed as revolted him in spirit, and from which he still feels the unrest of mental and spiritual desires unsatisfied, hence he requests us to gather here and add some fitting services in our way and belief, and thus pay merited tribute and respect to his memory.

We gladly and lovingly comply with this request—not that we, or as we believe Mr. Leroy either, feel that it is of consequence what a priest says or what is done with the earth body after the spirit is out of it. It was the utterance of only one man's opinion based on no solid facts for its assumption of truth; but it is because he and we want to give free expression to the higher and better sentiment which each transition or so-called death should emphasize: that life is everlasting, and the spirit cannot be coffined or entombed, but is risen out of the earthly and corruptible body, and stands forth in the incorruptible spiritual body, unconfined, and lives, breathes and acts its own individual self, carrying with it the memories of all the former existence, whether in one or many forms it may have been in the past. As such being our brother Leroy does not feel to be humiliated by the farce that was enacted at the burial. He would have us say to you: "All hail, brothers and sisters." "Be of good cheer. It is I—be not afraid."

The life of the spirit is what he has made it, and he is satisfied it should be so. He could be no other than himself, and having been measurably cheerful and comfortable in his mind while in the earth body, he has less, perhaps, to regret or to undo than some may have who made greater pretensions to a righteous life. Still he has enough in himself to correct to keep him busy for some time.

Aside from this work which all may have a share in, there is sufficient time for rest, recreation and enjoyment to satisfy his soul, and when this little episode shall have passed by and what was omitted has been brought to pass, he will be able to turn his attention to other things of more importance. For years a few of us have walked along together with him in the familiar paths of social life, and at the meetings he has been a welcome and cheerful, helpful attendant.

Youthful in spirit long after the limbs, brain and hands became too feeble to express his buoyancy, so now in the fairer clime the new man, could he be seen by the spiritual vision, would scarcely be a counterpart of the old body, but is the real man as he always was.

A few short years and we shall all meet on that plane where he stands, and in the journey that remains for us it is well to bear this in mind, and so live that there shall be no restraining bands or shackles on our rising spirits when we leave the clay, and may it be ours to also come forth, young and strong, from our cruder states, with broader views of life, and ready for some higher work in the realm of spirit to which we are all hastening. We would her greet our invisible brother, Leroy, and bid him god speed, and many happy returns among us in future so long as the attraction of earth draws him here.

We here offer our oblation of kindly feelings and fraternal loves to be laid like a chaplet of flowers upon his tomb, and we would bring an ornamental pillow for his head woven of flowery thoughts and we would inscribe thereon the words "Sweet Rest in Heaven:"

Sweet Rest in heaven, on thy closing eyes
Death did ope' its portal, and the curtain fell,
Leaving us behind thee, guessing thy surprise,
As we linger waiting what thy lips may tell.

Sweet rest in heaven! Fancy may deceive us,
But we think we hear it—the rustle of a wing;
Think we hear a footfall, feel a gentle presence,
And if not mistaken, hear an angel sing.

Sweet rest in heaven! After weary years,
After stormy passage over life's dim sea,
After many sorrows, after many tears,
Life's eternal glories open unto thee.

Sweet rest in heaven! After evening time
When the sunset faded into shadowy night,
After toil and struggle in the changing clime,
Thou hast found the changeless and eternal light.

MRS. C. H. HINCKLEY.

Grand Rapids, Mich.

VERY SIGNIFICANT.

The Progressive Thinker leads. It publishes more reading matter than any other dollar Spiritualist paper on this green earth. It was the only Spiritualist paper that had enterprise enough to publish President Barrett's address before the National Convention at Washington. It covered three pages of the paper. It now proposes to send out 1,000,000 copies of the paper containing his address.

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MATERIALIZATIONS.

PRAIRIE FLOWER AND HER PARTY—AN EVENING WITH MRS. ASPINWALL AND HER GUIDES.

To the Editor:—It was with great pleasure that my wife and myself received an invitation to the birthday party of the bright, witty, and much beloved Prairie Flower, one of the guides of Mrs. Dr. Aspinwall. After partaking of a most excellent and bounteous dinner at the beautiful and cozy home of the doctor and his wife, surrounded by plants, flowers, music and birds (everything to bring harmony and happiness, and all feel that influence when coming in rapport with them in their home), the party consisting of twelve adults and three children was invited at 8 p. m. into their seance-room—a room devoted exclusively to spiritual work—and seated in a semi-circle opposite a cloth closet 3x5 feet in size, where it is absolutely impossible for any one to enter unless they do so in full view of the sitters.

One of the medium's guides gave a short address followed by a prayer which touched the hearts of everyone present. Then Prairie Flower, the little Indian guide, appeared, saluted the circle and passed out of the room, reappearing in about two minutes with her tambourine, which she had gone down stairs after. She passed candy and nuts to each of the sitters, thereby coming in direct contact with each one. She then made a buttonhole bouquet for each, sang a little song in her own language, accompanying it with music on her tambourine, closed her hands together, made her little prayer, commending all to the care of the Great Spirit, and disappeared. (She is fully 18 inches shorter than the medium, coal black hair and eyes, and a dark copper color. Some skeptics say all children and small forms are the medium on her knees! Bosh! try going up and down stairs on your knees, friend; and she was as lively in the circle as any child I ever saw.)

The medium being then taken into the cabinet, a form appeared in white, closed the curtain again for a moment, and then came out, walked across the room and greeted Mr. and Mrs. Hoyt and held a conversation with them for at least five minutes, and was thoroughly recognized by them as a very dear friend and neighbor. Mr. Greaves was visited by his spirit wife and sister. Miss Burrough's father, who was a major in the army during the war came to her in the uniform of a live officer, walking across the room to her in full view of all the circle, was introduced by her to the circle. Mr. Blodgett was greeted by his two spirit wives—one of them being that celebrated spiritual worker, test and slate-writing medium, long identified with the Mississippi Valley Camp-meeting Association, and an officer in the N. S. A. at the time of her transition to the world of spirit. Mrs. Barkaloo received a visit from her spirit husband and her bright little guide, who materialized a large piece of lace in full view of the audience, then called her medium to her, also a gentleman, and covered the three with the lace she had woven, and held quite a conversation with them. Mr. O. J. Johnson was greeted by a very dear one of early days, his mother also came across the room to him, showing her size and height, being very large and fully six feet tall, and talked with him in the Norwegian language. Mrs. Welch and granddaughter were visited by her husband, and they both said he was as natural as he was in life. Miss Edith Jacobs' mother, who has been gone from her earth home but a short time, gave her full proof of her identity. Mr. Rathburn's dearest of all to him came and sang two verses of a favorite song with him. One of the strongest spirits who came visited with Mr. and Mrs. Hoyt in the hall entirely outside the seance-room.

All present received positive proof of the life immortal. Where complete harmony prevails and the sitters remain passive and quiet, Mrs. Aspinwall's demonstrations will prove without a doubt the continuity of life.

Give the medium a confederate-proof cabinet and then judge of the manifestations which appear; if children, persons one-half the medium's size, men larger and taller, old men and young men, coming out so that they can be seen and recognized, does not prove to any unprejudiced person the truth of materialization, all the test conditions on earth would not do so.

The day and evening of December 26, 1896, spent with Dr. and Mrs. Aspinwall, Prairie Flower and her other guides will be a green spot in our memory as long as life lasts. Anyone desiring to verify the above statement can do so by writing to any of those who were present viz.: Mr. and Mrs. A. O. Hoyt, 116 1st st. N.; Mr. and Mrs. O. J. Johnson, 822 16th avenue S.; Mrs. M. A. Barkaloo, 622 Wabash street; Mrs. Emma Fetch, 26th and Garfield avenue; Mr. Alonzo Rathburn, Soldiers' Home; Frank W. Greaves, 38 So. 4th; J. C. Blodgett, N. Y. Life Building; Miss Flo. Burrows, corner 6th and 7th avenues; Miss Edith Jacobs, 2433 5th avenue.

I certify that the above details and names are correct.

St Paul, Minn. S. N. ASPINWALL.

CHILDLESS.

What would I not give to see faces now gone,
And hear their dear voices, once mingled in song;
To feel the warm touch of their lips in a kiss
As they fondly caressed me? Ah, then life was bliss.

When spring with her flowers and singing birds gay
Comes, bidding the children in woodlands to play,
To search 'neath the leaves for the first blossoms peeping
For mine she calls vainly; alas, they are sleeping.

Then follows the summer, with hills clothed in green
And long, balmy evenings when children are seen
So happy in groups, as bright roses they twine
In silence I turn to these four graves of mine.

With autumn and winter my life's slowly dying
'Neath this burden of sorrow my poor heart is crying
For rest that comes only through death's golden gate.
Oh, God, in your mercy, how long must I wait?

A response comes like music from some distant shore:
"Dear heart, be not lonely, thou art loved as of yore;
We come from God's beautiful garden on high,
Your children of earth still are yours in the sky."

AGNES TUTTLE.

Berlin Heights, O.

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AN ENERGETIC WORKER.

SHE GIVES SOME INTERESTING EXPERIENCES, SUGGESTIONS AND ADVICE—SHE VISITS A LIBERAL SCHOOL AND HAS PLACED HER CHILDREN THERE.

To the Editor:—I visited Toronto last August, working there from the last of that month until the 23d of December, succeeding in organizing a society with seventy-eight members, and upon leaving I had the pleasure of knowing that one of our noble veterans for the cause of truth would take my place, Lyman C. Howe.

While in Canada I visited Hamilton, and found many true friends, delivered two lectures in a private home, and had the pleasure of collecting a sum of money for the benefit of the N. S. A.

Let me say in passing that I feel all who are interested in the promulgating of our beautiful truth, should do all they can to advance the interest of the N. S. A., for only by organized effort can we ever expect to demand the respect of the public at large.

I also visited Guelph while in Canada, and found there Mrs. Sarah Webber, Mr. Fred Ivay and Mr. Rowan doing all they could to keep the interest in Spiritualism alive. I was the guest of Mrs. Webber and met with a great many church people, who were oh, so anxious to gain a little knowledge of the truth.

From Toronto I journeyed to Belvidere, N. J., where I spent the holidays at Miss Bell Bush's school. I had placed my children there some months ago, and brought from Canada a little boy who will remain there for some months, perhaps years. I feel it is the duty of all Spiritualists to place their children where they can receive a spiritual education, and I am well satisfied with the discipline and home comforts, not forgetting the higher education that my little ones are receiving at the hands of "Bell" Bush. If any Spiritualists throughout the country can aid this worthy woman by sending to her pupils, I hope they will do so. We spent a week of rest there and met with the little ones one Sunday afternoon. It was very pleasing to note that they had a lyceum known as the "Sunbeam Lyceum." The president is only ten years old, and as his bright gray eyes looked over his school, I know that every inch of that little boy felt the importance of his position.

The secretary is only eight years old, a bright brown-eyed, curly-haired little darling, and as she stood up and read the minutes of their last Sunday's meeting, my eyes could not help but fill with tears and my heart whisper, "from the lips of children issueth wisdom." The subject of their lesson was "Work," and the sentiments expressed by each member were very quaint and even beautiful. I know that much credit is due Miss Bush for her untiring efforts in educating the children placed there under her charge, and her staunch true heartedness in fighting for the cause of Spiritualism against many adverse conditions.

Again, let me plead with the Spiritualists throughout the country who have children to whom they are anxious to give a spiritual education, send them to her.

We left Belvidere the last day of the old year, spent a few days in Philadelphia, thence to Washington, D. C., where we remained three days, attended the Sunday meetings morning and evening at the I. O. O. F. Temple; also visited the Secular League and listened to addresses delivered by Hon. L. V. Moulton, Dr. George Fuller and H. D. Barrett, in behalf of the news boys of Washington and against the discrimination of the taxation of church property. In the words of another, let me say, "It was good to be there," and we were very glad that we were on the "right side of the fence," for some of the ideas expressed were not highly complimentary to those who were on the wrong side.

We are now in the sunny south, and all our efforts are to assist in making the Mass Meeting at this junction in March a success. I hope to send you before long a good report from "Dixie." Oh, what a need of workers I find here, and feel at times much like a General who is anxious to face a battle which he knows must be fought, and yet before he can start out in martial array he must drill and call all his force around him, know the strength and ability of each one, before he can hope to face the fire, yet I know the work here will be carried out bravely to a successful issue by the workers who are at hand, and we shall send you a good report of our Mass Meetings from Atlanta, Ga., soon I hope.

I reached this city one week ago, found a society known as the "Society of Spiritual Science," which holds a charter under the N. S. A., conducting meetings every Sunday evening in the "K. of P." Hall. The worthy president, R. E. Webster, assisted by J. P. Bryant, does all he can to place Spiritualism upon an elevated plane and has been ably assisted by other members of the society whose names I have not at hand. He is anxious to build up a strong enough organization to not only own their own meeting place, but to be able to pay their minster, lecturer or medium a salary large enough each month, so the medium who is officiating for them need not give sittings to pay his or her expenses. This is on the road to the elevation of Spiritualism for in many cities that I have visited, I find a number of Spiritualists who think a medium should lecture and give tests free, their only remuneration: "The advertising they are doing for themselves so they can give sittings and in that way make money." I think we must do away with that old method, for truly a "laborer is worthy of his hire," therefore if a medium is a teacher and worker for the upbuilding of Spiritualism, they should be paid for that work.

I will now say a few words in behalf of Mrs. Gebauer, who has worked faithfully for the society here the past four months, lecturing and giving tests every Sunday night, also holding one circle a week for the "Ladies' Aid." She is a staunch true worker and deserves much praise for her work. By the way, she must live outside the city's limits, or she cannot do any private work, as there is a law in this city prohibiting any medium from giving sittings, all are classed under the head of "Fortune Telling." I hope to see such a bill rescinded in the near future.

I am afraid my letter is getting too long, so with my New Year greetings to your valuable paper, and to my many friends who are readers of it, I am, fraternally thine.

LOE F. PRIOR.

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The author says: "Each individual partakes of both physical and mental or spiritual ailment for himself. Each one must digest their various kinds of food for themselves, and that is all they can possibly do whether they be priest or layman, teacher or pupil. My physical expands by virtue of that food and nourishment of which I individually partake and digest. My soul must expand by virtue of the soul essence which I individually gather and comprehend or digest." For sale at this office.

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SOLDIERS AT WORK.

THE OLD SOLDIERS ARE COMING TO THE FRONT TO FIGHT FOR SPIRITUALISM AND TRUTH—THE VETERANS OF THE NATIONAL MILITARY HOME, OHIO, ORGANIZE A SOCIETY.

The first meeting of this society was held Sunday, 17th inst., and pronounced a grand success with the brightest prospects. The old soldiers not only filled the hall, but many were unable to gain admittance. It is now an established fact that Spiritualism has already shed over this home of 5,000 veterans an influence of the best results. The exercises under the able management have met with the approval of all and hundreds are in thoughtful discussion and anxious to investigate the new religion now introduced among them. The address of the president, H. A. Pugh, was received with great praise. It was as follows:

Every pleasant evening last summer, with the golden rays of the setting sun, the soft zephyrs of the twilight hour, the millions of worlds sheding their lustre overhead, and the evidence of spirit friends around, a group of five or six congenial friends could be seen lounging under their favorite tree in the grove south of the officers' qaurters. Passers-by gazed in wonder. Here they met in social discussion of a subject which is engaging the attention of science and the leading minds of the world to-day—"occult forces and Spiritualism."

The great and yearning desire of that little band was to secure a better place of meeting in order to better their conditions; a little room, the old schoolhouse even. But the fear of criticism, ridicule and objections of the officers and members of the home prevented their advancement. One more bold than the rest grasped the idea that there was no fear of failure in a cause of truth and justice when properly presented. So that little germ of a thought planted in a grove of maples blossomed and bloomed, came to maturity, and has materialized like those beautiful flowers in what we see here to-day—an organization—the Veterans' Spiritual Society, National Military Home, Ohio. After liberal discussion and deliberate consideration the Governor of this home has kindly granted us the use of this cozy hall. Here with the soft strains of music, the sweet essence of flowers, our mingled voices in song, with spirit influences as our control and harmony as our guide, we may fraternally meet for a divine object.

The object of this society is to teach the spiritual lessons of the Bible, the spiritual teachings of Christ, the immortality of the soul, that there is no death and that the spirit does return. We propose to have able speakers to give you the elementary principles of occult forces and evolution in order that you may the better understand the phenomena of our scientific religion. We propose to show you that the same laws that govern the Universe and the millions of suns with their planetary systems in their orbits, as well as the fall of the snow flakes or the pearly dewdrops on the blade of grass, also govern the phenomena of Spiritualism. We propose to have genuine mediums who with the proper conditions will demonstrate to you that spirits do return; that departed friends and families can be again reunited in sweet communion. Again the father will greet his son as mine has frequently, with the loving words, "God bless you, my son." Brother and sister will again meet; again the innocent babe will rest on the bosom of its mother. The soldier will again hold in his arms his dying comrade and hear his pleading words. Should not such teachings and demonstrations improve morality, banish all selfishness and dispel all fear of death, so that we may hope for the time soon to come when we can say peace on earth, good will to man.

I see before me some whom I know are unbelievers; others skeptics, and a few investigators; yet I think I can safely say they all are looking for the light and knowledge to satisfy the craving whispers of that still small voice within. Should not our teachings shed over this home a calm and peaceful influence? Go ask and the unbeliever when his mind has been relieved by the kind words of an indulgent father. Go and ask the skeptic when his mind has been pacified by the loving words of an angel mother. Go and ask the investigator when the still small voice within has been satisfied with the light and truth of our belief. Then will true Spiritualists rejoice in singing praises with the angels in heaven.

"Woman, Church and State." By Matilda Joslyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with masterly ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price $2, postpaid.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents.

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QUICK CURES! SMALL DOSES!

Send age, name in full and two 2-cent stamps and leading symptom, and we will send you a diagnosis of your case FREE, and we will try and make the price of treatment right to you. Remember, please, that we do not wish to take your case unless you are dissatisfied with your present treatment. Do not ask OUR opinion of this doctor or that one, because we never express an opinion, nor have we any one connected with us that is allowed to speak ill of any one or even to express an opinion. We know some doctors do so, but we do not.

The day of shot-gun prescription is past; drastic drugs in large doses will not be given ten years from now. We believe in the certainty of medicine and in specific medication, but specific medication requires specific diagnosis. He who understands the action of drugs, and who is gifted with the power of correctly diagnosing, is the successful physician to-day.

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A Book on "Chronic Disease" Sent for 2-cent Stamp.

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FACTS

Of Interest to the Sick.

ARE THERE GENUINE HEALERS?

Just now the papers are full of the wonderful cures being made by this man, or that woman. Men of scientific turn of mind are trying to test these parties to ascertain if the cures are not made through hypnotic influence. We fail to see what difference this will make. If these cures are made by these healers it makes no difference how it is done. What the public wants to know is, do they cure? Those who are sick, perhaps, would prefer to be cured by irregular ways than to die in a regular way; or, in other words, they would prefer to be cured by a healer or psychical doctor than to die under the regular treatment. The sick of this city will, on Tuesday, the nineteenth of this month, have a chance to consult Doctor C. E. Watkins, the famous Boston Chronist. Though Doctor Watkins is a regular graduate, still he has a wonderful psychic gift of correctly diagnosing diseases and curing same. He boldly claims that if he did not have this psychic power, he would not practice medicine a single day.—From the Haverhill Evening Gazette, January 18, 1897.

COL. R. M. LITTLER PASSED TO SPIRIT LIFE.

Sunday, January 24th, Colonel R. M. Littler, until recently secretary of the produce exchange, died at his home, No. 751 Walnut street. Colonel Littler has been confined to his bed since last April, and for the last two weeks had suffered greatly. His complaint was a complication of kidney and stomach trouble.

For two years Colonel Littler had been blind, caused by the decay of the optic nerve; but he retained his place as secretary of the produce exchange until last May, when his health obliged him to give it up. His son Percy succeeded him.

Colonel Littler was born in Winchester, Va., sixty-three years ago. He was twice married, and leaves a widow and four sons and a married daughter.

When he was twenty years old he moved to Cincinnati. He was then by trade a machinist. Before this he had served in the Mexican war, entering at the age of seventeen and retiring at the close of war. All his life, indeed, he was interested in military matters.

Through putting in steam engines for printing presses, Colonel Littler next became interested in newspapers. He worked as a reporter and then editorially for the Davenport Gazette, an abolitionist paper, until the outbreak of the civil war, when he raised Company B of the Second Iowa Regiment. Later he was promoted to Colonel. He lost his left arm at the battle of Shiloh, but when his wound had healed returned to the front to do what he could.

After the war he returned to Iowa, and was city editor of the Gazette, and also, for eight years, chief of the fire department. He was in newspaper work until he came to Chicago in 1884 to take the place of secretary of the produce exchange. At the time of the Paris Exposition he went abroad as the secretary of the National Butter and Egg Association, of which organization he remained secretary till his death.

Mrs. Cora L. V. Richmond, pastor of the Church of the Soul, of which Mrs. Littler is a member, officiated at the funeral services, to the great comfort and instruction of all present. There were beautiful floral tributes from the Produce Exchange, thirty members of which were in attendance to pay their respects to their late secretary.

"The Watseka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watseka, Ill., and Mary Reynolds of Venango County, Pa. For sale at this office. Price 15c.

DRS. PEEBLES & BURROUGHS,

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Having carefully studied all the therapeutic agencies in connection with their long medical experience, they use those best adapted to each case with unvarying success.

Hundreds are joyfully writing the Doctor: "I am better," or "I am cured." "God bless you."

THEY TREAT THE FOLLOWING: Dyspepsia, diarrhœa, dropsy, epilepsy, eczema, erysipelas, falling sickness, rheumatism, scrofula, nervous spasm, gravel, gout, headaches, heart disease, kidney complaint, female weakness, liver difficulty, neuralgia, paralysis, bleeding piles, bronchitis, asthma, bladder affection, cancer, catarrh, pimples upon the face, uterine diseases, weaknesses of men, barrenness, insanity, drunkenness, constipation, la grippe and all chronic diseases. And further, they furnish

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IN THE SPIRIT LAND.

JOHN H. DISLER, A MODEL MAN, SEEMING TO POSSESS ALL THE CARDINAL VIRTUES, IS DOING A MOST EXCELLENT WORK FOR SPIRITUALISM.

I desire to make a few statements concerning a matter mentioned in the Daily Joplin Globe, of a few weeks ago, in the line of so-called new religion. It was said in the article referred to that Mr. John H. Disler, of Carthage, Mo., was having, to the uninitiated, very strange and weird phenomena in this presence in the small assemblies at residences in this city. I will give an account of but one which your correspondent had the pleasure of attending, by special invitation, at the house of J. C. Gaston on Third street. There were ten persons present besides the family. There was a telegraph key entirely detached from any battery, a horn and two bells and a mouth harp lying on the table. The room was fourteen feet square and the small table occupied the center.

During the most interesting part of the affair the company sat clear back to the walls from the table and Mr. D.'s hands were held by the persons sitting on each side of him. There was a lady present who was an operator, and also a gentleman, whose names anyone can hear by calling at Mr. Gaston's, who received the messages written on the key, purporting to be dictated by some particular one on the spirit side of life. The gentleman operator present received a message from a lady friend who passed out of the mortal several years ago. It was telegraphed plainly and distinctly as follows: "I am glad to return to you and be recognized." When asked her name she wrote "Sue," She continued saying, "I had a great many burdens to bear and life was hard in my earth home, but I am happy now in this beautiful world of peace. You are investigating the greatest truth the world ever heard of." There were other messages written out and frequent lights would rise and meander through the room above the sitters' heads, the bells on the table would keep time to the singing, perfectly, and everyone in the room was touched by supposed spirit hands, some of the company many times, and you would hear thankful expressions almost every few minutes from the ones who had received the strokes of love and recognition from their loved ones from the other side. The telegraph machine was carried and laid on the lap of one of the gentlemen and commenced to operate, but was interrupted.

One lady got a message from her sweetheart, saying he would have returned had he not passed over to the spirit land. The harp, supposed to be it, was carried up to the ceiling and bumped against it so that we could all hear the sounds. There were several short messages telegraphed on the table—called wood telegraphy.

Most of the time of the sitting there was conversation going on or singing and all seemed happy. The crowd were all educated and refined people and there was not the least suspicion with anyone present that there was any desire on the part of anyone to deceive or perpetrate fraud, and such a thing was impossible, had there been any design or attempt to do so. Science has failed to account for these phenomena and the world is fast accepting the inevitable—so say the great army of earnest students and adepts in the occult philosophy and phenomena. S.

Mr. John H. Disler, is a rare medium. His powers have never been exploited to the public. He has lived rather an humble domestic life, giving his friends the benefits of his beautiful gifts. The writer has known him for twelve years, but never set with him until recently. He has the credit of being temperate, not chewing, smoking, nor drinking liquor, tea nor coffee, which is a rather remarkable exception to physical mediums. His wife is a good clairvoyant, and they have a daughter thirteen years of age who is a fine automatic writer. They live in Carthage, this county. I have attended four of his seances in this city and at most of them have addressed the circle under spirit influence.

SAMUEL JOSEPH DAILY, M. D. Joplin, Mo.

"Mediumship and Its Development, and How to Mesmerize to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents.

A new edition of "Three Sevens," by the Phelons, is just issued. The May Arena says: "The gist of such books as Dr. Phelon's 'Three Sevens,' and other works descriptive of or alluding to the various occult societies, which seem to have existed for ages, has never, until recently, been said so openly and plainly that 'he who runs may read.'" Cloth $1.25, postpaid. For sale at this office.

"Hypnotism Up to Date." By Sidney Flower. In the form of dialogue and story, the author presents very successfully a condensed account of hypnotism, its theory and practice up to date. Price, paper, 25 cents. Sold at this office.

Mrs. Dr. Dobson-Barker, AS A SPIRITUAL HEALER HAS NO EQUAL!

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SUCCESSFULLY TREATED OVER ONE THOUSAND PATIENTS

of all diseases that flesh is heir to, and will give you proof of her powers, by sending requirements as per small advertisement for diagnosis of your case. Here is one of her many cures:

St. Louis, June 21, 1896.

MY DEAR MRS. DOBSON:—I herewith enclose $1.15 for another month's remedies for my sister Emma. I can't tell you how much good these medicines do her and how thankful and grateful we are for having applied for them. When she began taking this last medicine, she had considerable distress in the bowels and stomach, but after a week she was relieved and we are convinced if she had not the medicine she would have had a serious sick spell as liver, stomach and bowels were in a bad condition. Now everything seems in good order; still we feel as if more medicine will eventually cure all her ailments. We thank you sincerely for prompt reply, and wish you all the success you so well merit.

With affectionate regards, very truly, REBECCA LEVY.

3331 Laclede ave., St. Louis Mo.

GENERAL SURVEY

(Continued from page 6.)

ration of her life. Her severe illness will explain to her many friends and correspondents, the reason why they have not heard from her of late. She is convalescent, however, and hopes to soon assume her place in the field.

The Chicago Esoteric Extension. On Tuesday evening, February 9th, the scientific phase of esotericism will be presented by W. Xavier Sudduth, A. M., M. D., and Dr. Colin Scott. The subject of Dr. Sudduth's address will be "Thought Transference," and Dr. Scott will speak upon "Some Aspects of Modern Psychology." These gentlemen are too well known to the scientific world to require any further notice, and an evening of rare intellectual enjoyment may be predicted. The meeting will be opened by Dr. C. C. Bonney, president of the World's Congress Extension. He will present the speaker of the evening. These meetings are held in Drill Hall, Masonic Temple.

Miss L. Lyngberg writes from Salt Lake City: "We have been favored for some months with the Brockway Family, who have been doing a grand work here. We feel sorry to have them leave and they carry with them our best wishes for their success in the work for the cause of truth. We have been reading The Progressive Thinker for a number of years, and think it the best paper of its kind."

By request, Georgina McIntyre, the mystic healer, will meet those who are aspiring to truth at Mrs. Dr. A. Lamon's, 115 S. Paulina street, Monday evening, February 8, at 8 o'clock. Subject: "What Are We Here For?" The object of these meetings, which are held every Friday evening at her own home, 1891 Washington Boulevard, is to organize such persons as are ready into a "Band of Love," to work not alone for self-improvement and development, but for the larger blessings which may radiate out from it, to all humanity. Recitations upon spiritual subjects, together with music, will add to the harmony of the meeting. All are welcome.

PASSED TO SPIRIT-LIFE.

Awakened to spirit-life, January 14, Ann Wilson, aged 50 years. Through this half a century she had been a true, faithful wife and mother, and for many years a true Spiritualist and medium, giving many loving messages of comfort and advice from the higher realms. The writer, with many loving friends, tenderly placed the body in mother earth, fully realizing that bright angels attended the triumphantly liberated spirit. JOHN W. RING.

An honored and esteemed citizen of Horton, Mich., Loring G. Huntly, passed peacefully into spirit-life, January 12, 1897, having traveled in the valley 69 years, 6 months and 8 days.

Deceased leaves a wife and four children to mourn his loss, also a brother, three sisters, and several grand-children. Mrs. Emily P. Beebe, of Spring Arbor, officiated. Deceased was a consistent Spiritualist, leaving the vale in the full knowledge of the continuity of life. IRMA DEMING.

Passed to the higher life, after a lingering illness of nearly two years, of what the M. D's. had to call consumption, Mrs Rebecca Sackett, at her home, No. 4304 N. Main street, Findlay, O., on January 5, aged nearly 48 years. She, with her husband, was a lifelong Spiritualist, and her family, which consists of three sons and four daughters, who remain still on the earth-plane and weekly hold their spiritual circles to continue in conversation with her, have all been instructed in the truths of Spiritualism; so now while they miss her physical presence, they know for a certainty she is not dead—not even asleep—simply gone to prepare a place for them. It was the writer's pleasure as an instrument in the control of the spirits, to officiate at the funeral on January 7, at her late residence, it being the first spiritual funeral in Findlay. M. F. HAMMOND.

Passed to spirit-life, January 20, 1897, Mrs. Clara Beesing, wife of L. C. Beesing, the secretary of the First Spiritual Church, Buffalo, N. Y. The deceased was blessed with the knowledge that death is not the end. The writer officiated at the funeral service. T. GRIMSHAW.

WHAT WE WANT TO DO.

We desire to illuminate the minds of every Spiritualist. We will therefore send The Progressive Thinker to new subscribers for three months for fifteen cents, and hope by so doing to reach 1,000,000 of Spiritualists. For full particulars in reference to this remarkable offer read the communication headed "Fifteen Cents," on our fifth page.

A Good Offer.

If you are sick and have failed to find relief, send your name and address to Dr. J. R. Craig, 1346 Market street, San Francisco, Cal., and he will send you a correct diagnosis. Stamps for reply. 378

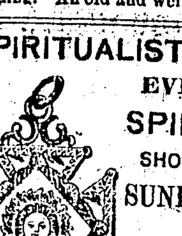
Dr. E. J. Worst, of Ashland, Ohio, will mail any reader of The Progressive Thinker one of his new Aerial Catarrh Inhalers with medicine enough for one year free. He will allow you three days as a trial, then if perfectly satisfied, send him $1; if not, return it to him in the original package. Catarrh, asthma, colds in the head, bronchitis and tuberculosis immediately relieved and speedily cured. Don't pay big prices for worthless inhalers. Address above. 376

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We have on hand a limited number of copies of the various writings and lectures of Mrs. Maria M. King, whose name ranks high in the list of Spiritualist authors, for profundity in philosophic thought. Her elucidations of various questions pertaining to the science and philosophy of Spiritualism, as well as the related field of natural science, are truly remarkable for their depth and clearness. These books and pamphlets constitute of themselves a noble Spiritual library, of sufficient intrinsic value to worthily engage the study and thought of the wisest students in spiritual science.

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"From Night to Morn, or An Appeal to the Baptist Church." By Abby A. Judson. Gives an account of her experience in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price 15 cents.

"Mahomet, His Birth, Character and Doctrine." By Edward Gibbons. This is No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. Price, 25 cents. For sale at this office.

An abridged edition of "Antiquity Unveiled" gives in condensed form its more important statements and references. It is in stiff board covers, and the price is 50 cents. For sale at this office.

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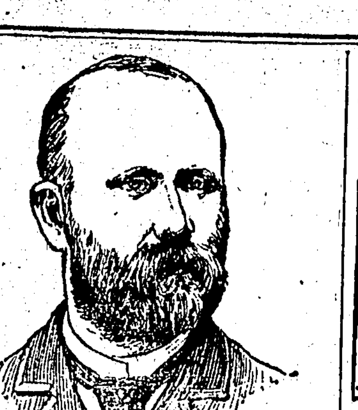
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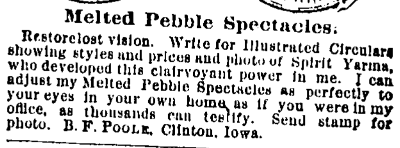
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THE OCCULT FACULTIES IN MAN.

A Lecture Delivered by Hon. Loren A. Sherman, Before the Anthropological Society, Cleveland, Ohio.

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(Concluded from last week.)

But there came a time when further investigation, casting aside preconceived ideas and prejudices, seemed forced upon me. The death of a young son by drowning was followed within a few weeks and months by various reports coming from personal friends who were investigators that he had manifested himself in various ways as a spirit and expressed regret that I would not investigate. I paid very little attention to these reports at first, and it was not until nine months after his death that I called upon a man who designated himself as a physiognomist, residing in a distant city from my own home. We were entire strangers to each other, and I gave him no information regarding myself. We sat down in full daylight, and for a few minutes the psychic gazed fixedly at a point in the room near myself. Then he began saying, "The boy, the boy," and proceeded to give a correct personal description of my boy who had been drowned, with the principal circumstances of the event, including a number unknown to me at the time, which I afterwards ascertained to be true. The theory of occult manifestations I then held enabled me to account for some of the things he told me as thought, transference and the perception of mental pictures formed in my own brain; but it would not account for many things that occurred. Among other things he said that certain events, absolutely unexpected by me, would occur at my own residence very soon, as he saw it, within a day or two; and they did occur as predicted, failing in but one minor point. In considering these facts afterward, I could understand fully the predictions and their fulfillment, assuming the Spiritual theory to be true. If my boy actually existed as a spirit, with power to go from place to place, observe facts and events and the thoughts of living persons, he could easily have perceived the probability of such occurrences and could have helped to bring them about. Otherwise it must have been absolute prophecy in the fact of the clairvoyant, or his perceptive consciousness must have been projected to observe a great variety of circumstances among people entirely assuming the spiritual theory to be true. If unknown to him. I asked this man how the boy he claimed to see appeared to him. He said that he first saw a misty form, which gradually developed into perfect form and features, and that the form disappeared as it came, ending in a mist which finally vanished like condensed steam. This physiognomist or clairvoyant subsequently predicted many events which actually occurred, some of them fully two months after the predictions were made. On one occasion he told me I would receive a letter from an eastern city which would bring about certain results. I had no expectation at the time of receiving such a letter, and no definite idea of who would send it, but formed a theory of it in my own mind. Subsequently the letter came, but not in accordance with the theory I had formed. For a time everything proceeded according to the prediction; but before the result which the writer of the letter sought to bring about had been reached I became opposed to it, and partly by my own effort, but mainly by occurrences not anticipated, it was prevented. In this case again the circumstances were such that if the clairvoyant could really communicate with spirits they might have given him his information regarding the intention of the person to write the letter and their expectation of its result. And as the matter was one that my boy would have been deeply interested in if alive, and would probably desired to have resulted according to the wish of one who wrote the letter, I can conceive it as entirely probable that his spirit was the one that gave the clairvoyant the information, if the spiritual theory be true.

Through other clairvoyants I have been told many things likely to occur, not often with absolute positiveness, but usually as the statement that, "Your friends," or some especially named deceased friend, "think so and so," or "they are trying to bring it about," or in some other form of expression similar to that a friend in physical life who might be trying to accomplish a certain end or regarded a certain result as probable would use.

REMARKABLE PROPHECY.

On one occasion a clairvoyant said to me: "Willie says you are going to have a chance to make an important change in your business very soon, one out of which he thinks you will make some money. When it comes he wants you to remember that he told you about it." Less than a week later, to my great surprise, I did have such a proposition. At first I considered it quite impracticable for me to accept it, the investment involved being quite beyond my immediate means, and the risk great. But with very little effort I obtained the money and made the investment, and it has proved the most profitable venture I have ever engaged in. Subsequently, through another clairvoyant, who told me my boy was present, I said: "Willie, how did you know I was going to have that business proposition?" The reply was: "Why, I heard the men (naming them) talking about it. Grandpa and I are doing all we can to help you. We hear men talking, know what they think and sometimes can influence them to think as we want them to, and so help you." I state facts as they have occurred. Different inferences and conclusions will be drawn by different persons. I have no desire to influence anyone's conclusions. But so far as prophecy is concerned, while I do not say that the soul of man, either incarnate or decarnate, cannot foresee future events, except as the results of causes in operation, I have not been able to obtain any very positive evidence that it can. Those who read Bible prophecies analytically, and without prejudice, will be impressed with these facts and characteristics: Such prophecies were nearly all given as communications from spirit intelligences. All those who did not speak for Yah-weh (commonly called in the English translation the Lord, sometimes the Lord of Hosts or leader of a host of spirits, and sometimes God), and some of those who claimed to represent Jehovah were regarded as false prophets. The language most commonly used is, "Thus saith the Lord." Very many of the prophecies made by the assumed mediums of Jehovah did not come true; and in such cases the representations of the prophets usually were, as they will be found recorded in the Bible, that the Lord had repented, if evil had been threatened, or that the sins of the people had brought about disaster, if evil came when good had been promised. The prophets of Israel were indeed, quite as fallible as those of the present day, and those alleged to be false were much more numerous, proportionately, than the alleged fraudulent mediums of modern times.

HIS BOY APPEARS.

In the early days of my systematic investigation of psychic and spirit phenomena I visited a clairvoyant, whom I had met but once before, and who could by no possibility have known anything about my family affairs. This lady reported the circumstances of the drowning of my boy, including facts which, up to that time, I had not known She also reported as present, giving their names and correct descriptions, all of my deceased near relatives. One of them she called by name unknown to me, but which I afterwards ascertained was hers. During this sitting the clairvoyant said: "Willie says he is coming to you in the night and will wake you up, so that you will know it is he." I said: "Willie will let me go to sleep again, will he not?" The reply was that he would try and help me to sleep. This was in the city of Detroit. That night I occupied a room on the front of the Russell house, facing the city hall. I went to bed shortly before 11 o'clock and slept almost immediately. My next realization of consciousness found me sitting up in bed, with the feeling that I had received a powerful electric shock in the head, while before me, as though standing in air, was a boy's form, distinct in outline, but not in feature. On that side of the bed the light shone through the transom of my room, and was as clearly shaded by the figure as though the apparition had been flesh and blood. Through the windows in front the street lights shone into the room, making every object in it plainly visible. As I gazed in astonishment the figure waved its hand and faded away. For an hour afterward I tried to sleep with my face toward the window, but time and again, almost involuntary, turned my eyes toward the point where I had seen the apparition, but it did not appear again. Soon after the city hall clock struck 2 I fell asleep, and did not awaken again until after it was on the stroke of 7. The shock I had received, however given, affected my heart so seriously that I had taken medical treatment. Perhaps this experience was not what it appeared to be, but as I have related it, the occurrences were as real to me as any I have ever observed.

Physical science has demonstrated that the physical senses, unaided, bring to man's perception but a part of the facts and phenomena of the material universe with which he is surrounded. The spiritual theory goes further, and asserts that there is all about us a spiritual universe, more real than the material, peopled with intelligences first individualized through the physical, and that these intelligences are the disembodied spirits of men. As to the possibility of communication with men still in the physical body it is asserted that some persons are born with the gift of spiritual perception, and that the faculty can be developed. It is also claimed that as the mind of soul of a person in physical life can influence and control the mentality of another in hypnosis, so a decarnate soul can influence and control one still incarnate, and the physical body it operates. This theory I have found to account perfectly for phenomena that have come under my observation, while all other theories applied to such phenomena as a whole prove illogical and frequently absurd.

A BELGIAN NUN.

A lady of my acquaintance is accompanied, as was Socrates, by an attendant spirit, who as a physical being, according her own statements, was a Belgian nun. Sometimes this spiritual woman stands beside the lady and holds converse with her. Sometimes she becomes her control, as the hypnotist controls the subject, and speaks through her lips. I know that in some way this lady can become aware of events occurring at a distance, the secrets of one's own home, or his very heart. Three times she has told me of private conversations occurring in my own home, two of them between my wife and myself, and once between my wife and my daughter. All of these conversations referred to herself, and were not entirely friendly in their character. How did she become aware of them? When I pressed her for an answer to this question she said her attendant spirit had been attracted by our thoughts and words regarding her, had listened to the conversations and had reported them to her. In my first psychic interview with this lady she also said to me that her attendant spirit had been at my home and had described it to her. She then proceeded to give details, telling me of articles occupying certain positions, some of which I knew nothing about myself, but subsequently found as she had described them. She had never been in my house, and did not know its location.

On one occasion, during the early part of my investigations of occult phenomena, a member of my family handed me a sealed envelope as I was leaving home for another city, where I expected to visit a psychic. This envelope, she said contained a paper upon which was written a sentence she desired to have reported, clairvoyantly. It happened that I did not see the person I expected to, but a few days later I had a sitting with this lady at the house of a friend, when several others were present. During this sitting the psychic gave me a sentence which she said my boy Willie had dictated to her. It was peculiar, and expressed no sense. I said there must be some mistake, but was told that Willie said it was all right, and that his mamma would understand it. I therefore wrote it down, word for word. At the same time I was told that Willie said I had something in my overcoat pocket for him. I searched, but found nothing. Upon my return home I reported the circumstances, reading the peculiar sentence. The member of my family who had given me the envelope, asked if I had it about me. I had forgotten it, but found the envelope in my pocket. She told me to open it and read the writing on the slip. I did so, and found that the psychic had given me the exact words and that the sentence involved the wrong use of a word that had caused a laugh in my family once when the mistake was made by Willie during his lifetime. In the pocket of my overcoat, on more careful search, I found a geranium blossom. Just before I left my home, two hours earlier, this blossom had been slipped into the pocket of my coat as it hung in the hall by a member of my family, who said in thought, "Willie, if you can, I want you to tell papa about this flower tonight."

On many occasions I have tested psychics by thinking a question addressed to some deceased friend, or by writing the question on a slip of paper and placing it in the psychic's hand. Once I wrote, having reference to certain family matters known only to my wife and myself: "Will my father give me his opinion regarding the matter I have in mind?" If the psychic had read the writing with her physical eyes it would have been meaningless to her. Almost immediately after she had passed under hypnotic control she reported my father present, and through her lips followed a discussion of the matter I had in mind, continuing for three-quarters of an hour. The intelligence which spoke through her knew all the details of the affair, and told me some things I did not know at the time which subsequently proved true. My own line of thought was not followed, but in many points was antagonized. Upon one point my father was reported to advise that I should not do a certain thing. At the time I had nearly concluded to do just that thing, and did do it within a week after. The next time I saw this psychic she said to me: "Your father says you did not take his advice in that matter." And I was forced to confess that I did not. And in the end it proved that my own judgment was quite as good as that of the intelligence which had advised me otherwise.

A STOLEN ARTICLE RETURNED.

I might continue for hours reports of tests which have been given me of similar character. In one case my wife and myself were told that in a city distant from my own home a piece of jewelry had been taken away from our house which would be returned in a very peculiar manner. Neither of us knew that anything had been stolen. A day or two after our return home a girl who had been employed as a domestic in my family for a short time some weeks before came to my house wearing a pearl cross pin belonging to my wife. Evidently the girl had forgotten that she had it on, and when accused of stealing it said she had found it on the floor and intended to return it. Shortly afterward another psychic, who could by no possibility have known anything about the circumstances, said to me: "Willie says, 'Papa, do you know I saw the girl take that pin and I didn't want mamma to lose it. I told Mrs. Stanley about.'" Mrs. Stanley was the psychic who had reported its loss to my wife and myself before either of us knew it had been stolen. "But Willie," I said, "how did you know she would bring it back?" The reply was: "I found she was a sensitive, and that I could influence her, so I made her put it on and come up to the house, and then made her forget all about it." It is quite within reason to suppose that my boy in spirit life, hovering about his home, would give attention to little matters like this. It is quite absurd to assume that the incarnate soul of the psychic who reported the loss of the jewelry had been wandering about in a city distant from his home looking up such trifles. And he could not have obtained knowledge of the theft from the minds of his sitters, as we did not even suspect it.

Much physical phenomena may be developed in occult investigations, but there is so great an opportunity for fraud, and such manifestations are so much inferior to mental tests, that I take much less interest in them. I will say, however, that I know so-called "materialization," both of parts of bodies and of full forms, to be actualities. Christ is reported to have appeared in materialized form after his death, but His disciples did not know Him until He told them who He was, when He vanished from their sight, though the doors were closed and locked. In my own residence, in my own bedchamber, under test conditions, I have seen the forms of men and women step out; I have heard them speak; I have taken their hands, and, while holding them, I have felt them melt away and have seen the forms dissolve "into air, into thin air." Perhaps these forms were not built up by spirits, but they certainly were not built up by physical hands; and if they had been living men and women they could not have melted away before the eyes of all present. There are many frauds in alleged materialization, without doubt, but they are not all frauds, that I know.

Shakspeare puts into the mouth of Prospero, the wonderful worker of the mysterious island, these words:

> These our actors,
> As I foretold you, were all spirits and
> Are melted into air, into thin air;
> And, like the baseless fabric of this vision,
> The cloud-capped towers, the gorgeous palaces,
> The solemn temples, the great globe itself,
> Yea, all which it inherits, shall dissolve
> And, like this insubstantial pageant faded,
> Leave not a rack behind. We are such stuff
> As dreams are made on, and our little life
> Is rounded with a sleep.

It is my opinion that the greater reality rests upon the fabric which appears so baseless to the physical senses; with the great vibrating, pulsating universe of energy, of which material things give back but a faint reflection. The great globe itself may indeed dissolve; the arrested energy which we call matter may again assert its freedom; but beyond its narrow confines stretches a wondrous and limitless universe, invisible to the dim eye which conveys to the imprisoned consciousness perception of vibrations exceedingly limited, a universe insubstantial only in its ceaseless activity.

DISTINGUISHED UNION GENERAL

The most puzzling thing the honest investigator of occult science is called upon to meet is the intermingled psychic and spirit phenomena of which I have heretofore spoken. A marked illustration of this is partially reported in Thomas Jay Hudson's "Law of Psychic Phenomena." Mr. Hudson's report of this occurrence mentions the fact that "a distinguished Union general" accompanied him on a visit to a slate-writing medium in the city of Washington, but he does not tell the whole story. I will give it as told me by the "distinguished Union general" mentioned by Mr. Hudson, who was a more prominent actor in the affair than Mr. Hudson himself.

The two gentlemen went to see Mr. Keeler, with whom they were entirely unacquainted. Gen. Hartsuff first went into the medium's private room, Mr. Hudson remaining in the outer room. He then wrote six questions on separate slips of paper, four addressed to deceased persons and two to living persons, and folded them into pellets with the writing inside. These pellets he mixed together on the table so that he did not know one from the other. The medium then sat down near Gen. Hartsuff and said:

"Have you a deceased relative whose initials are A. H?"

Gen. Hartsuff had in mind a living relative whose initials were A. H. and replied that he had no deceased relative who bore them.

Mr. Keeler replied that he thought his sitter was mistaken, and taking a sheet of paper, wrote on it, "Adaline Hartsuff," the name of Gen. Hartsuff's deceased wife, who, he said, was present. He then said, "George is here, he knows Mr. Hudson and wants him to come into the room before he writes a communication." The George thus referred to by the medium was Gen. George Hartsuff, deceased some years previously, a brother of the sitter, and one of those to whom questions had been addressed. No hint had been given the medium that Mr. Hudson was in the outer room, and Gen. Hartsuff believed that he could not have known either his own name or that of Mr. Hudson.

Up to this point, therefore, everything indicated that Mr. Keeler was actually in communication with the conscious intelligences of deceased persons present. If not, how did he get information regarding Gen. Hartsuff's deceased wife, against his own thought that he had no deceased relative whose initials were A. H., or how did he ascertain that Gen. George Hartsuff, deceased years before, knew Mr. Hudson, and that Mr. Hudson was in the outer room. Granting that by the clairvoyant perception of his own soul he could and did read the concealed writings on the slips of paper and that he could perceive the presence of Mr. Hudson in the outer room and ascertain his name, is it not altogether improbable that his soul, in the absence of any direct impression to that effect, could have become cognizant of the fact that Gen. George Hartsuff, of whom he had never heard, had known Mr. Hudson in his lifetime; or that he could have written out the full name of Gen. William Hartsuff's deceased wife, in spite of his protest that he had no deceased relative whose initials were A. H.? Applied as an explanation of many phenomena that develop in psychic investigation, the theory that they are the result of the natural operation of man's dual self, his sub-consciousness, or whatever one may choose to designate man's primary perception, consciousness and individuality, becomes absurd. Or if not absurd then man's primary self is the most perfect impersonator and the most consummate liar it is possible to imagine. The perceptions of Mr. Keeler in this case were perfectly simple in the theory that Adaline Hartsuff and Gen. George Hartsuff, withdrawn from the physical bodies in which their spiritual individualities had been molded, were actually present. Any other attempted explanation of the facts as they occurred must assume that the human mind has most extraordinary and improbable powers, and that when exercising occult faculties it delights in falsehood and deceit.

After the incidents I have mentioned Mr. Hudson was called into the room. The medium handed him a pencil and told him to touch one of the pellets with it, and upon opening it he would find on the paper a question addressed to Gen. George Hartsuff. He touched one of them at random and found it to be as Mr. Keeler had told him. Twice more he was told to touch a pellet, and each time found that his hand had picked out the one designated by the medium, who had not seen the writing upon any of them, without any conscious guidance of his own will.

Subsequently messages were written on the inside of one slate held closely against another, answering all the questions asked in the pellets, including the two addressed to living persons. While these writings were in progress the slates were held by Gen. Hartsuff and Mr. Hudson, and they could distinctly hear the movement of the bit of pencil that had been placed between the slates. It was, therefore, demonstrated that Mr. Keeler, by his clairvoyant perception, could read the concealed writings. That by his hypnotic power he could influence Mr. Hudson to touch pellets containing specific concealed writings unknown to him, picking them out from a number having the same outward appearance. And that by his psychic physical power he could cause a bit of pencil to write messages on the closed slates. So far the facts were unquestioned.

But what were the intelligences which dictated the messages written on the slates? All those replying to questions addressed to deceased persons were such as might have been expected from them if actually still in conscious existence and present; while those replying to questions addressed to living persons were such as might have been suggested by any human intelligence having power to read the concealed questions. Mr. Keeler at the time was in a condition of hypnosis as any person is and must be while exercising the clairvoyant faculty. Every student of hypnotism knows that auto-suggestion is one of its most important phenomena, and that when a person is in certain phases of hypnosis every question will be logically answered, even when both the operator and the subject are ignorant of the true answer. And herein lies the explanation of the intermingled phenomena manifested in this case, and in many other cases of like character. Mr. Keeler's sub-consciousness, his subliminal or dual self, as some are pleased to designate the perceptive intelligence which acts in such cases—his primary individual consciousness, his real self, as I prefer to designate it—was the potent factor in the whole affair. With his primary consciousness the spirit individualities were able to communicate directly, and through him they were able to guide the pencil which wrote the replies to the questions addressed to them. And when the questions addressed to living persons were perceived, in the absence of direct impressions from spirit intelligences or the minds of his sitters, auto-suggestion stepped to the front, as in other forms of hypnosis, and dictated logical replies. There was no fraud about it, and the fact that auto-suggestion acts in some cases does not demonstrate that it does in all.

THE WOMAN OF ENDOR.

In my own investigations I have found that all psychics who are able to exercise their occult faculties without passing under so-called spirit control are subject to suggestion from the minds of their sitters or to auto-suggestion. Sometimes, also, trance mediums receive impressions from or of the soul of persons still in physical life, but usually they realize the fact, and say, "I cannot tell whether this person is in the earth life or in spirit life," and they are much less likely to be deceived or misled. The woman of Endor, to whom King Saul went to call up the spirit of Samuel, as reported in the twenty-eighth chapter of I Samuel, did not recognize Saul until she had passed under the control of her familiar spirit, when she said, "Why hast thou deceived me, for thou art Saul?" In hypnotic experiments with persons who are subject to spirit control I have found that while in hypnosis they are amenable to suggestion, and can be made to perceive or to do almost anything suggested by the operator. But let the spirit control take possession, as will frequently happen while such a person is still in hypnosis, and the hypnotist at once loses all control over the subject, and can no longer deceive or influence him.

AUTO-SUGGESTION.

A case illustrating very clearly the operation of auto-sugestion and spirit perception was reported to me by a banker and business man, who has made some investigations of psychic and spirit phenomena. He visited a clairvoyant, whose special work was reading closed writings. This man claimed to be able to perceive spirits and receive impressions from them, but did not pass into the trance condition. He told the gentleman not to address any questions to living persons, but his sitter disobeyed the injunction and addressed one to a living friend, saying, "Did you suffer much in your last hours?" The papers upon which the questions were written and folded and so mixed that the writer did not know one from the other as they lay upon the table. Taking up one and pressing it to his forehead the psychic began, "I did not suffer in my last hours." He then stopped, and turning to his sitter with some indignation, said, "You have addressed this question to a living person." "How do you know I have?" inquired his sitter, "and if I have, why did you begin to answer it?". "As I began," the psychic replied, "I heard the spirits around me laughing and saying, 'That man isn't dead.'" The slip he held in his hand, when opened, proved to be the one addressed to the sitter's living friend. In this case it was demonstrated most clearly that the soul of the living man could be deceived and would by auto-suggestion frame an answer to the question he was able to read clairvoyantly, but the decarnate men standing by were not so easily misled, and helped him to detect the fraud.

In all cases where a psychic is exercising occult faculties, either through suggested hypnosis, auto-hypnosis or spirit control, he is subject to impressions, especially from those physically present, and if they do not remain passive their own thoughts may be reflected back to them. Thoughts are things and to the primary consciousness may appear as mental pictures of the thing thought of. This fact is very clearly demonstrated in experimental telepathy, the thought it is sought to impress usually appearing to the percipient as such a picture, for example, if the object is a card, say the five of diamonds, five real diamonds may appear to the mental vision as floating in the air. If the spirit theory be true, it is most likely that the disembodied man may perceive all things clearly; but to make them appear as clearly to an incarnate soul is quite another matter; while it is still more difficult for the soul exercising its primary perceptive faculties to make exact reports through the physical senses, which are seemingly the machinery of the secondary consciousness.

The honest investigator of occult and spirit phenomena may sometimes meet with intended fraud, but more frequently he will find himself confronted and puzzled by the intermingled phenomena I have illustrated. In my own investigations I have never met a pretended psychic who could not produce real psychic phenomena; but I have found some who were not always honest. For example, a member of my family called upon a woman who assumed to tell "the past, present and future," and who demonstrated that she was either in communication with spirit intelligences or was able to obtain knowledge of facts from the mind of the sitter and to read the thoughts then in her mind. Some time later another relative called upon the same woman, and was told a lot of stuff that had neither truth nor significance. In the first case the woman exercised her real clairvoyant power, or passed under "control." In the second case she spoke whatever came into her mind while in the normal consciousness, or as some would express it, made up a story.

A man who has traveled for a quarter of a century giving alleged expositions of spiritism and performing tricks on the stage, and through whom in private, I have obtained remarkable demonstrations of occult power, said to me: "Ninety per cent. of the work I do on the stage is genuine; 10 per cent. is fraud. I would make it all trickery if I could; but the genuine is so much more remarkable and interesting than the fraudulent that I am obliged to give it to the people and make money."

No investigator who applies the test of philosophic analysis need be deceived by fraud. At its best it is bungling and ridiculous, if attempted in mental phenomena. In physical manifestations it is not so easily detected, and where there is doubt without opportunity for demonstration, judgment should not be suspended.

My subject calls for conclusions. I conclude, from all the facts of nature as I have been able to perceive them, and as I weigh the perceptions of others:

First—That philosophy declares rightly, in the words of Herbert Spencer, the most profound thinker of our age: "We are ever in the presence of an infinite and eternal energy, from which all things proceed." If this energy is not God Himself it is the only manifestation of the Infinite it is possible for man to perceive, in this life, certainly, and in the decarnate life, probably.

ENERGY THE GREAT REALITY OF THE UNIVERSE.

And here is an idea and a fact worthy of careful consideration. It is quite impossible for man to become conscious of material things, except through manifestations of energy. Shut off that subtile vibration in the imperceptible ether which we call light, and the eye brings no perception of material things. The ear responds only to vibrations of the atmosphere. Taste and smell are awakened only by subtile vibrations or excitations, never otherwise. And the complicated sense of feeling cannot be aroused except by energy differing in some form or quality from that manifested by the body or its organs when in normal condition. Any person may study and search for a lifetime without discovering one sensation that can be brought to the consciousness not aroused by energy in some form. Is it not manifest, therefore, that energy is the great reality of the universe, and that material things, which seem so real when perceived by the operations of energy, are the shadows?

My second conclusion is that every living creature is energy individualized; a part of the essence of God Himself. The body I recognize as but the mold in which the real man is cast; a machine operated by an independent ego, which ego has perceptive powers all its own and infinitely superior to the gross and imperfect physical senses.

Thirdly, I conclude that the material things shadowed into the consciousness through the physical senses are but a small and comparatively unimportant part of the actualities which surround us, mere eddies, perhaps, in the great pulsating universe of energy; points of reaction where individualities have their origin and are molded, to flow back into the purer realms of free energy.

Fourth, does the individuality of man consciously survive physical death? Is life continuous? I cannot assert positive knowledge upon this point. But one thing I can say; that I am just as certain of conscious individual existence after the physical body loses its animating spirit as I am that I live now, and that my body and all the objects exterior to myself which I think I perceive about me are actualities.

Should it be asked, what are the realities of the decarnate life? Where is the land of spirits? How are those mansions in the skies perceived by Christian faith builded? I should answer: Could the savage whose observation had been limited to the primeval forest form any conception of the marvelous works of civilized man, his great cities with their towering buildings, his ships, his rushing railway trains, the flash of his thoughts and spoken words over telegraph and telephone lines, and all the other wonders of the nineteenth century? Not the slightest, until he had seen them, and but little then. And if there is a spiritual universe all about us, is it to be expected that man's incarnate consciousness, which responds mainly to excitation of the physical senses, can realize in any considerable measure the realities of a state of existence and its perceptive environment in which material conditions and limitations have little or no place? Certainly not!

"The kingdom of God is within you." Thus said Jesus to his critical questioners. And so it is; for no living creature can realize anything external to itself except as the thought, the form of energy, the thing itself, is pictured within the consciousness.

What is time but the measure of a succession of events? And how much of time does any man possess? Only the now, the fraction of a breath. Is it not, then, every man's highest duty to perform to the best of his ability the work of the hour? To let "each morning see some task begin, each evening see its close?" To labor for the highest rational happiness in this life, both for himself and his fellowmen?

And, finally, my conclusion is that he who lives this life well, meeting all of its responsibilities bravely, and performing every duty as it is presented cheerfully and faithfully, will have nothing to fear in a future life.

Thought is the motive power of all intelligent action, and he who thinks rightly will do rightly. Think not evil, therefore, as you would avoid evil deeds and the lashings of an outraged conscience, which will certainly be aroused to action in the real life beyond, even if it lies dormant in this shadow of the great reality.

The true philosophy may be found in Longfellow's "Psalm of Life:"

> Life is real! Life is earnest!
> And the grave is not its goal;
> Dust thou art, to dust returnest,
> Was not spoken of the soul.
>
> Let us, then, be up and doing;
> With a heart for any fate;
> Still achieving, still pursuing,
> Learn to labor and to wait.

G. W. KATES AND THE CHURCH.

I am astonished to read that Brother Dennis asserts that I am trying to organize a "National Spiritualists' Church," to replace the N. S. A. at Washington. Who is his authority? I presume it must be only an effort upon his part to exaggerate the idea of a Spiritual Church; for, surely I have never thought of such a thing as a National Church.

I am well satisfied with the National Association, and shall do nothing whatever to conflict with it. The latter should not have enemies, nor should any one be in the least lacking in co-operation. I believe in thorough organization, therefore, want a National Association to be a guide and protector and not an authority. It may be an association of churches or of societies or of both. All localities should thus associate, irrespective of what their name is, so long as they are Spiritualists.

The one thing to be guarded by the Spiritualists, is, that no local or National Association shall be the authority to whom all must bow. To the contrary it should be their servant. Organization amongst Spiritualists should be executive more than constructive.

Spiritual culture and modes of development belong to the local work and to the individual—the protection of and help to accomplish these are the duties of a National Association. We can never have an association nor a church as a supreme moral and mental guide. With such an assumption, decay will ensue. Whilst we stand for spiritual, moral and mental culture, we are promulgating and building a religious force; hence, to quibble about the word "church" is to strain at gnats and swallow camels. Whatever will serve to enhance the cause of truth should be employed, and surely a church can be made to the present average person a greater moral and educational servitor than can a society.

Mrs. Kates and self have just held a series of meetings in Massillon and Andover, Ohio, where it was necessary to present the fundamentals of our philosophy in a plain manner. Curiosity and unwarranted expectations were prevalent—a crude idea of crude manifestations and a timid idea that ghosts would be seen was evident. A broad view of Spiritualism as a philosophy and religion did not exist. A disposition to be boisterous and frivolous is usually apparent in a first meeting, and indeed in every meeting of Spiritualists, where the general public shall attend.

We fail to impress the individual by a coarse and crude method of precedure. To open with song and invocation, tones the average auditor and then to say this is for this evening a meeting of "our church, and we as Spiritualists are seeking to develop a better church than ever known before," we obtain a better hearing and command better respect. We have had general good results in our labors thereby, and leave only good will behind us. The people are then more receptive to the truth.

We attract persons whom we otherwise repel. It is a common thing for us to hear: "We did not know what Spiritualism means;" and "If that is Spiritualism, we want to know more about it." If we can reform the church and develop humanity into broader channels of thought and action, we will then be able to care very little about the names we employ, whether "society," "church" or "guide." For the present we must lead humanity slowly. All growth is unconscious—hence force must be destructive.

Brother Dennis should argue the question, and not say that I espouse what I never have dreamed of. Instead of quibbling, let us make the N. S. A. and each of our local associations a useful servitor of all that is good, beautiful and true. Fraternally,

G. W. KATES.

Free will is not the liberty to do whatever one likes, but the power of doing whatever one sees ought to be done.—G. Macdonald.

Often the elements that move and mold society are the results of the sister's counsel and the mother's prayer.—E. H. Chapin.

It is an inevitable law that a man can not be happy unless he lives for something higher than his own happiness.—Bulwer.

The punishment suffered by the wise who refuse to take part in the government, is to live under the government of bad men.—Plato.

Thoughts Spiritualists Should Ponder Well.

THE EATING OF FLESH.

It Should Be Condemned by Spiritualists.

THOUGHTS THAT SHOULD BURN THEIR WAY TO EVERY FLESH-EATING SOUL—DHARMAPALA'S THANKSGIVING PROCLAMATION — SLAUGHTER PENS — FLESH-EATING A FRUITFUL SOURCE OF DISEASE.

SLAVES OF THE SHAMBLES.

The Thanksgiving proclamation of our Buddhist brother Dharmapala, says the Chicago Record, sounded like a far-off echo over the long centuries of that sublime hymn of creation: "And God said, Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat. And it was so. And God saw everything that He made, and behold, it was very good. And the evening and the morning were the sixth day."

Isaiah saw again the Edenic vision in "the new heavens and the new earth," when "the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpents' meat. They shall not hurt or destroy in all My holy mountain, saith the Lord."

THE MOUTH OF THE CHRISTIAN.

Since those days when here and there among the olive groves of Palestine there were men who lived so simply and purely, innocent of the taste of blood or the fever of wine, that they sometimes thought again God's thought concerning this mystery we call creation and life, mankind and the animals over whom they were given dominion, and whom they have so long misruled, have become so degenerate that both forest and city is red with blood, and the mouth of the Christian is as gory as the throat of the lion. Only the lion is not so savage as the Christian. He kills only to satisfy his hunger. The Christian breeds animals by the million for the sole purpose of slaughter, and the stench of his stock yards smells to heaven, and the pitiful moans of animals packed in stock trains, dying of thirst and hunger, must blot out the Christian's prayers to the merciful God, without whom not a sparrow falleth.

THE MEANEST SAVAGE.

The slaughter pens of America and Europe are the plague spots of a new barbarism. Is it surprising that in our city, which prides itself in being known as the city of the most extensive slaughter houses in the world, we should have had recently the spectacle of men and women so far beneath even the savage as to find delight in shooting to pieces a dead or dying fox, dragged about to satisfy their wanton thirst for blood. The meanest savage in our western forests does not descend so low.

YELLOW-LEGGED CHICKENS.

The slaughter house is no more essential to the health and strength of the Christian than that of the Arab or Hindoo. The Arab conquered Asia, Africa and Spain on barley. More than two-thirds of the human race never eat flesh, but subsist solely on the grain and fruits of the earth. The porters at Constantinople, nourished on their simple diet of black bread and fruit, and who are said to be able to lift a burden of 800 pounds and carry it up a steep ascent with more ease than a pork-eating American or a beef-eating Englishman could carry 100 pounds, are living witnesses to the fact that flesh-eating is neither essential nor conducive to health and strength. It is the flesh-eating nations that support armies of physicians. It is well that we find physicians like Dr. B. W. Richardson, the eminent English specialist, who says that for the welfare of humanity he hopes that "before the end of this century there will not be a slaughter house on the planet." The realization of Dr. Richardson's wish seems to be very far off. Every church festival is marked by an increasingly large slaughter of innocent animals, evidently created for other purposes than butchery. The Christian minister who, like John Wesley, has not tasted flesh for fifty years, is so rarely found that the visit of the minister and the slaughter of yellow-legged chickens are considered necessary concomitants. Our Buddhist brother will be glad to learn that there are Christian ministers in this land and even in Chicago, who eat their own tables never ask God's blessing upon the devouring of the dead carcasses of their innocent fellow-creatures, but who have the sweet consciousness that no living thing has had to suffer that they might eat. There are said to be more than 2,000 men and women in Chicago who never taste flesh, upon whose tables are never found the roasted corpses of animals, and who have learned from experience that God's command to the Edenic pair was as sanitary and conducive to soundness of physical fiber as the ten commandments are to moral health. In physical or mental endurance they would not yield to their flesh-eating companions. They know that the eating of flesh is no more necessary to the physical economy than the drinking of whiskey.

CHRISTIANS AND BRUTALITY.

Wherefore, then, should a Christian civilization tolerate the bloody horrors of our slaughter-pens? Why, in order to gratify an unnatural appetite, should Christian men and women make it necessary to so brutalize a large class of their fellow-men, and so accustom them to the taking of life and the sight of blood gushing from palpitating bodies, that the portion of the city in which these men live is a hotbed of crime and murder, and a man's life seems to be held not more sacred than that of an ox? A civilization that so dehumanizes a portion of its people, according to an immutable law, is the victim of its own sin.

THE CHRISTIAN'S DINNER.

If we would realize the extent of our slavery to the shambles, we have only to glance over the menus of our leading hotels and restaurants. Often more than a dozen different kinds of animals are slaughtered to make a Christian's dinner. It is a perpetual disgrace to our gluttonous civilization. A Greek philosopher or a Roman senator would look upon them in disgust. There would be something ludicrous to an old Greek like Plato in hearing a Christian minister preach eloquently upon the great theme of "Peace on Earth" within ten miles of the Chicago stock yards. After that he would not be surprised to see the peripatetic menagerie upon the heads of our women, and the grinning heads of animals "ornamenting" their throats. Somehow, we suspect that the old Greek would prefer the religion of Pythagoras, who was such a tender-hearted heathen that he would go around and buy up the old and crippled animals condemned to slaughter, in order to let them live out their alloted years under his merciful care.

GOD OF LOVE AND MERCY.

It requires a great stretch of conscience to ask men and women to believe in God of love and mercy, and yet claim that this God has so created man in His own image that in order to sustain life he must make of himself "of half that lives the butcher and the tomb." Intelligent men and women instantly see that both propositions cannot be true. They have far more respect for the first proposition when they learn that anatomy says the second is not true; and when they learn that many of the best medical authorities of England, France and Germany not only claim that flesh-eating is a fruitful source of disease, but claim to have cured almost all diseases, even consumption and epilepsy, by abstention from what they claim to be slow poison of a flesh diet. When science and the experience of whole races of men thus prove the second proposition to be untrue, there is some logical reason for us to ask intelligent belief in the first proposition; but when we fill ourselves up with a portion of the remains of a dead hog or cow for breakfast, then listen to a sermon made out of similar remains, and go home only to gorge ourselves upon turkey cadavers, it is little wonder that the christianizing of heathen nations has come to mean to them mainly the extension of our commerce in canned meats and "fire water."

TRANSMIGRATION OF SOULS.

Is it any wonder that a great thinker of our age has exclaimed: "Transmigration of souls is no fable. I would it were, but men and women are only half human. Every animal in the barnyard, the field and the forest, of the earth, of the waters that are under the earth, has contrived to get a footing and leave the print of its features and form in some one or other of those upright, heaven-facing speakers. Ah, brother, stop the ebb of thy soul—ebbing downward into the forms into whose habits thou hast now for many years slid."

SLAUGHTER HOUSE AND SALOON.

If vital statistics be true, the flesh-eating Anglo-Saxons are not destined to be the ultimate dominating race, much as it hurts our pride to believe it. The slaughter house and saloon, called by an eminent English physician "natural concomitants," are not only enslaving and decimating the Anglo-Saxon race, but are the base means which the Anglo-Saxon is using to enslave other races. There is no use preaching Christ to a so-called heathen when we insult the Christian in his soul by the savage horrors of our slaughter pens and the swinishness of our grog-shops.

CHRISTIANITY AND CHRIST.

Men are not asking now so often the question: "Was Jesus really the Christ?" But they are asking, often sneeringly: "Does our Christian civilization represent Christ?" When, in a land teeming with the richest fruits and delicious herbs and nourishing grains, we uselessly slaughter and breed for slaughter millions of animals every year, we may well ask the question: How long will it be before a people so brutally fed and grossly materialistic will rise to any adequate conception or realization of that life lived so simply, purely and divinely on the quiet shores of Galilee?

RENA MICHAELS ATCHISON.

TRICKSTERS AT WORK.

To the Editor:—There are five or six investigators here and we have waited long and patiently for some medium to visit us. On January 17th, a notice was put in all of the houses in the place, promising wonderful spirit manifestations. I for one attended. Mr. Carpenter, my wife and I were elected a committee, and took our place on the stage, and of all the frauds I ever came across, Mr. Herman Slade was the worst. He could not lecture, and could not do sleight-of-hand; in fact, in every move he made you could detect him. The old rope trick that I have seen done and heard explained, was performed, but when the committee tied him they had to untie him; spirits could or would not do it.

I think if a good medium and lecturer would hold forth for a week here the hall would not hold the people; but as it is now we have to take it right and left.

I see a notice that the New York Herald has offered twenty-five thousand dollars for a genuine materialization. If that is the case, why is it that some one has not secured the money. I think that part is a humbug and shall continue to think so until I am convinced to the contrary.

Mr. R. E. Lloyd said he would give $10 a piece for every person in this town that could be converted to Spiritualism. I tried to have him write the promise out, but that he refused to do. I am anxious to see some one earn the money in both cases, and then we could believe. J. H. POLLEY.

Fair Haven, Vt.

HARMONY AMONG WORKERS.

To the Editor:—I believe with Brother G. W. Kates that we need more harmony among our workers and am heartily in sympathy with his plan for an association of speakers. We need to strow forth by our actions that we believe in the power of harmonious co-operation as well as to continually preach it. For spiritual mediums, whether speakers or otherwise, to be governed by the cruel and crude systems of competition rivalry which govern the industrial and commercial world is to reduce our grand philosophy to a theory instead of a practical benefit to the human family. It should be pleasure to old workers in our cause to see new ones coming out, but from actual experience we know such is not always the case. The more honest workers we have, the more popular will our cause become, whether it be in one phase of mediumship or another. Let us let our light shine by working in harmonious co-operation and thus set the world a better example than we can do when we work for our own selfish individual interests and reduce ourselves to the common level of the competitive age we live in. Any person interested in a plan whereby we can establish such a system for work in Kansas and adjoining States, without clashing with the work of the N. S. A. which is a grand and noble work, is earnestly invited to write to me enclosing stamp for reply. W. E. BONNEY.

720 East 12th st., Kansas City, Mo.

It is only a poor sort of happiness that could ever come by caring much about our own narrow pleasures.—George Eliot.

Noble women oft do great deeds in humbleness.—German motto.

SOMEWHAT CRITICAL.

Spiritualist speakers wonder why they are not oftener called to attend funerals of Spiritualist families, and I desire a little of your valuable space to give a bit of experience, and one reason why they are not employed.

In two instances near my home, loyal families, in not very good circumstances, have called speakers for their funerals. No questions were asked as to price when telephoning, but the speakers were told on arriving of the financial condition of the families. But lo! when the bereaved ones, with hearts breaking, inquired the price, the answer came: "Ten dollars." This, with telephone messages, hotel bill, etc., brought the bill up to about $13 for the hour's services. In both of the above cases the speakers really lost no time, as both were away on a lecturing tour, and neither were out more than $1 for railroad fare. In one case the bill was paid by the daughter, with earnings from several weeks' sewing; and the other by the son. Both had members of the family who opposed the employing of same, being unbelievers.

Now, had these parties done as many other Spiritualists do, hired a minister, how different would have been the result. There would have been no extra trouble of telephoning, or entertaining, and the price would not have been over $5, if that.

Here, ministers make no charges, leaving the matter wholly in the parties' hands, and they receive from nothing to $1, $2, $3 and $5.

Now I am not advocating hiring ministers (for I do not favor it), but simply show the difference between the ministers' and the speakers' charges, and call attention to a growing evil, as I look at it.

When Spiritualist speakers cease to worship the almighty dollar, forget self on occasions of this kind, and if at no other time, are reasonable in price, then will they be more generally called. As it is, only the rich can or ought to afford the luxury of a Spiritualist speaker. So long as speakers follow the example of the coffin-maker, the undertaker and the grave-digger, putting on a double price because they know these things must be forthcoming, just so long will ministers have the privilege of burying our dead—a service that above all others should be a spiritual one; the last rite of our own religion.

Not alone does this exorbitant price hurt in a financial way, but it leaves distrust and indignation behind, both in the minds of Spiritualists and the world's people. It is doubtful if the speakers in question will ever be employed here again. They cut their measure for $10, in the minds of the people.

Speakers also wonder why they are not more constantly employed by societies. So long as they bind themselves together by State and National organizations (which they ask the common people to help support) and persist in making one uniform price for lectures, good, bad or indifferent, regardless of hard times, and circumstances of the people, so long will societies run down and Spiritualism hang in the rear. I wish every society would make some worthy member its minister, and endow the same with the right to officiate at marriages and funerals, even though the service must be read, so that on occasions where people are unable to send away for a speaker, or prices are too high, they may still have their own religious service. Let us hear from others on this subject. Yours for

Chesaning, Mich. THE RIGHT.

THE MISERABLE VILLAIN.

"Prof." Reese, who sold dirt at Clinton Camp Meeting at $25 per quart, for the purpose of development, has been swindling the good people of Cincinnati, Ohio. The Cincinnati Enquirer of January 30th, contains the following:

"The police were engaged yesterday in investigating a rather mysterious affair in which several persons play prominent parts. The central figure in the transaction is Mrs. Mary Louise Koehler, of Lawrenceburg, Ind.

"The lady in question is the widow of the late Captain Val Koehler, one of Lawrenceburg's wealthiest citizens.

"Prof. Reese advertised his business extensively, and it was through one of these advertisements that Mrs. Koehler heard of him. The Lawrenceburg woman called on Prof. Reese on January 11, and after a short talk she asked Prof. Reese if he could foretell the future. The story is that Mrs. Koehler received a reply in the affirmative. Then the Lawrenceburg woman made inquiries about the stock market. Then the parties talked about speculating in pork. According to what the police learned Prof. Reese told Mrs. Koehler that she could make a lot of money by speculating in pork. Then he asked her how much money she could raise. Then Mrs. Koehler said she had $300 ready money.

"The above amount of money was turned over to Prof. Reese with the understanding that she was to realize $2,000 in a short time. Then Prof. Reese gave a promissory note to Mrs. Koehler.

"Of course, the note was never paid. In some way the details of the transaction leaked out. Colonel Deitsch heard of the affair and he detailed Detectives Crim and McDermott to make a thorough investigation.

The officers visited the Walnut-street house and learned that Prof. Reese and his wife had left the city.

There has been a perfect stream of people calling at the Walnut-street house to see Prof. Reese. One man claims that he gave the clairvoyant $900 to invest and that he never heard any more about the money. Other persons claim to have been victimized out of various amounts.

PRIESTLY PLOTTING.

The religious societies of Columbus, Ohio, have effected an organization whose object it is to abolish Sunday burials. Next they should make an arrangement with old Death by which he will stay his work, so as not to make burials necessary on that sacred day. All to please the priests.

Joy descends gently upon us like the evening dew, and does not patter down like a hail storm.—Richter.

I argue not against heaven's hand or will, nor bate a jot of heart or hope, but still bear up, and steer right onward.—Milton.

Give a boy address and accomplishments and you give him the mastery of palaces and fortunes where he goes.—Emerson.

CONSUMPTION

TO THE EDITOR: I have an absolute Cure for CONSUMPTION and all Bronchial, Throat and Lung Troubles, and all conditions of Wasting Away. By its timely use thousands of apparently hopeless cases have been *permanently cured.* So proof-positive am I of its power to cure, I will send *FREE* to anyone afflicted, THREE BOTTLES of my Newly Discovered Remedies, upon receipt of Express and Postoffice address.

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T. A. SLOCUM, M.C., 183 Pearl St., New York.

When writing the Doctor, please mention this paper.

ANALYZED IN THE CRUCIBLE OF REASON

CONSCIENCE.

The Rationalist, the Christian, the Spiritualist.

The Attitude of the Christian Clergy.

The Christian asserts that the voice of conscience is the voice of God. He sees in this the most exalted manifestation of mind. He either says or implies that it is above and independent of reason or any other ordinary and understood process of mental action.

The rationalist denies this and tells us that is but an echo of reason's voice resounding back from the vacant caves of the brain, and deemed mysterious because an echo is deemed supernatural by children. According to his view we regard a thing right or wrong because reason forecasts from its appearance the probability of ensuing pain or joy. He says that the moral codes which religious people invest with a halo of supernaturalism but express through some gifted law-maker the composite deductions of a race as to what habits will further the happiness of that race on this earthly plane; for he has no knowledge of any other, and is proud enough to declare that if there be other conditions of existence, the dwellers therein are not so capable of advising us as we are of determining by the rational process what is best for us under earthly conditions, although they might know what is conducive to happiness where they live.

His attitude is that of independence and boldly standing up for our equality with any beings existent.

The orthodox preacher, in fact, confesses that we are so far below the condition of other beings that words cannot express nor imagination conceive the difference. According to his theology the blind fish that never come within a thousand leagues of the ocean's surface are as capable of comprehending the life of a bird as we the life of angels, and we are therefore naturally incapacitated from discovering by normal mental processes what is right or wrong.

Between these two extreme views lies the truth to which Paul gave utterance: "Thou hast made us a little lower than the angels."

The preacher says that God speaks to every soul in the mysterious voice of conscience, but I do things which my conscience approves or at least does not condemn, and he tells me in sepulchral tones that I am going to be damned for that, because it is evil, thus in practice abandoning his theory—for if God speaks directly to me, why does he interfere or object? He proceeds to reason with me about the wickedness of my habits, thereby admitting the dependence of conscience on reason.

But again the rationalist who has trained himself to be logical and consistent has arrived at a conclusion. He goes over the ground again and again, but, while unable to detect a flaw in his reasoning, is yet bothered and uncertain if he be not in error. He is like a sensitive person who feels a draught in a room and, unable to find where it comes from, cannot avoid feeling it. There is a flaw—a crack somewhere. There is an unexplained influence undermining his convictions.

We have an abiding faith that the truth shall make us free, else we should cease to look for it; but this needs no argument that, whether there be a higher faculty than reason, he cannot have discovered the truth of freedom whose reason does not approve of what conscience says. If there be a conflict here, he can only be free in the sense that a slave who fights for liberty is already free.

The preacher when hard pressed falls back on authority and locates God in the Bible, saying we must discard reason with all our individual impressions, however they have come to us, and take that book as our simple and single guide. This dethrones the god of personal conscience or makes us pantheistic. We find that their supreme authority, Jesus of Nazareth, couched his utterances in parables and symbolical language that we must not only exercise reason to its limit, but imagination also in trying to determine what he meant. He thus indirectly compels us to acknowledge the divinity of reason.

The clergyman himself in expounding Scripture becomes a rationalist, and his favorite text is, "Come, let us reason together," and he exhibits the same mental uncertainty at times as his opponent does. He construes a passage, but some inward monitor suggests that he has not perceived the highest meaning of it. He returns again and again, but cannot rest until a brighter light is turned upon it and he discerns a new meaning.

We may notice that the personal conscience so active in highly civilized people is dormant in the barbarian. He goes on authority solely, and will cut your throat and eat you with as easy a conscience as he has when handing you a cocoanut. This from another view establishes the fact that conscience and reason are inseparable. The lunatic has no conscience either.

Now, my theology, which recognizes that "God is love," recognizes the fact that both the preacher and the rationalist have heard his voice when they are moved by love to offer what knowledge they possess to one in need of knowledge. Here, though, is the province of reason to determine what suits my case.

This silent monitor is alike in the churchman and the layman. One is only more susceptible to the strange influence than another. The highly civilized man, no matter what his theories nor how positive and obstinate in his convictions, is at some unguarded moments susceptible to the sensation of spirit contact. He reasons up to a conclusion, and in this mental operation excites certain nerves to an unusual sensitiveness. After this little squall, there ensues a calm which allows his guardian angel to sensibly approach him and to console him in the right.

The explanation of that wave or glow of happiness which the sensitive feels and calls the approval of conscience, upon doing a kindly deed, even when the recipient of that favor is ungrateful and reason cannot assure him or her of its being productive of material good, is that loving spirits embrace the doer or giver. The savage knows little of this because he is not sensitive. The idea that this joy is generated in the isolated individual is not true. We are first, last and all the time social beings, not only incapable of solitary joy but incapable of solitude. If one go apart from earthly society he is only entering other social conditions. This is the end sought by forsaking father, mother, sister and brother; and who does this will understand, even if he does not yet see ghosts, what Byron meant by the line: "In solitude when we are least alone."

Now let us reason together about this good and evil. The preacher tells me I am vile. He preaches from the text: "Who can bring a clean thing out of an unclean." But the first lesson he taught me was, "Who made you?" "God." Now, who can bring an unclean thing out of a clean? Answer by wicked agnostic, "The theologian." If I am the handiwork of God, I must be a noble piece of work. There is no avoiding the conclusion that in the ultimate sense there can be no evil. It is a temporary delusion incidental to mistaking the design of God, for I am not yet finished. He is still working upon me. "We are not here to work, but to be worked upon." But having come into the inheritance of reasoning power, it rests with me to assume favorable conditions for that work to be completed. If, though, I do not grasp the unchangeable design, it logically follows that I am prone to mistakes in the attitude I affect.

The design is to evolve the spiritual senses, and the materialist, perceiving no design, can not but err in judgment. The most important data for a true conclusion is not attainable by the coarse, material senses. Whatever tends to retard that evolution is temporarily evil. I use the word temporarily with care, because what was evil to me yesterday, on account of an advance may be good to-day. What is good for one man is evil for another, because they are in different stages of development. The religious world, instead of everlastingly accusing each other of evil, should encourage one another to listen to the inward monitor and exercise reason also. In time that mysterious, indefinable influence will be heard as "a still, small voice," for it is an angel endeavoring to be heard, seen and felt, and through that spirit intelligence will be given the hitherto undiscovered data essential to a true, reasonable conclusion, and the war between conscience and reason is ended. It is a conflict between our own reason and the reason of those who from a higher plane can discern clearly the causes which we cannot. These spirits are anxious to make the harmony discernible to us. They do not want to destroy reason, but to clarify it.

If one tells me that a certain conception is true, it is a great thing; but if he can teach me to understand how it is true, that is greater. If one tells me that the rose is beautiful, he is doing well; but if he can awaken my perception to a discernment of its beauty, he does better. Systems and codes such as that of Moses are but the scaffoldings on the outside of this spiritual temple which God is building. There the angels have worked. Since the days of Jesus they have worked mostly on the inside and the building is, I think, near completion with many of us. The veil is thin which separates us from the spiritual life. To finish the inside of the tower of reason is the last piece of work, and there is a great racket going on there throughout the land, indicating that the angels are very busy. These outside scaffoldings of forms and ceremonies are being pulled down. No dogmatist can stop it.

There was a lesson given to Peter, for our benefit as well as his, in the vision of animals. His conscience, falling back on authority, would not allow of eating of certain meats, and when told to arise, slay and eat, he refused until told "what God hath cleansed, that call not thou unclean." The progressive man will have to apply this lesson often, until all is cleansed, for it is evident that the knowledge of good and evil cannot be taken into heaven. If we must everlastingly pause to reflect: Is it good or bad? we cannot thoroughly enjoy. This fruit of Eden disqualifies for the enjoyment of the spiritual life a thousand times more than for the enjoyment of the physical one.

Conscience, then, existing in a discernment of good and evil, is the one quality which we must get rid of. "Unto the pure all things are pure." It will not do to try and smother it, nor will it do to take a dose of quack philosophical medicine in order to remove it. The way is to get the gentle angels to do this work—to perform this delicate operation.

The general law is "Evil to him that evil thinks," or as Paul expresses it, "To him that thinketh it sin, to him it is sin." The rationale of this is that in thinking it offensive to God one naturally assumes the turbulent, dark, distrustful mental attitude unfavorable to spirit manifestation. Paul, though, did not address this remark to the unregenerate, but to those who had enlisted in the spiritual cause. It does not apply to the fat, gross, lazy materialist. He must be born again. The words are: "Godliness with contentment is great gain"—not contentment without an idea even of what godliness means.

One may lead another who has no ear for music into musical circles in hopes that the atrophied or dormant sense may revive, but he must do this with discretion or he will defeat his own purpose so that music will by its continual assertiveness "stink in his nostrils" and become as one expressed it, "the most expensive and disagreeable of noises." This is what the unreasonable clergymen are making of the Bible by their superstitious presentation of it. The well-meaning but uninformed man is thus led to actually hate what he would at least tolerate—this sublime epitome of poem history and truth.

The student of theology to-day is like the scientist discovering new germs of disease in unsuspected places. We take up our newspaper at breakfast, and the first thing we notice is a revolting picture of the germs of all hideous diseases in such food as lies before us. Nothing we can eat, drink or even touch is free from these monsters seeking whom they may devour. The theologians one after another discover the germs of spiritual death in every thought and deed. The cry from one end to another is: "There is death in the pot." It "is evil and that continually." One cannot discard either theology or science, if he is wise, but he should endeavor to render his system impervious to disease. There is a spiritual health which ignores these germs, and it is the antithesis of that spiritual ignorance which says: "To hell with the scientist and preacher both!"

We may become so spiritual that the very sensual pleasures that bound us to earth may become stepping-stones to perfection. And in the clear understanding of that mysterious voice we find "all things lawful," and ask no question for conscience' sake. The voices of pleasure and duty unite in one song of spiritual aspiration and enjoyment.

Let us now consider in the light of that hope and dawning knowledge of our destined spiritual life, about this reasoning faculty that distinguishes man from the lower animals and fills us with pride. We observe a phenomenon that is interesting. It gives us pain or pleasure to be conscious of it. We then must reason and reason about the causes that produce it. This of course with the object of preventing its recurrence if it is disagreeable or of insuring its perpetuity if pleasant to our senses. But instead of reasoning, if we could go behind the scenes and view the hidden mechanism of the stage, would not that be greater than to be more logical than any man from Aristotle to Tom Paine?

Reason considered as a distinct faculty, and not as the indication of a harmonious relation and mutual agreement of the senses, is only a flickering lamp in this darkness. It will be useless when we come out of the catacomb into the broad light of day. It is serviceable only to those who must conjecture, and not to those who can see. It serves us well until we evolve perception.

The legal profession depends upon and cultivates this faculty more zealously than any other. It is the god of the lawyer, but there is not a judge renders judgment but knows right well that he is incapable of a thoroughly true and just decision, for he cannot know all the causes and circumstances that must be taken into consideration. He must conjecture about the reliability of witnesses, about the motives of the principal, about the effect on society—about everything—and then like Pilate, wash his hands.

As reason is applied to the elucidation of spiritual mysteries, we are like people lost in the catacombs of Rome or Paris. We have this lamp of reason, and until we see a glimmer of celestial light it prevents utter despair, but when a streak of that daylight that shines in the subliminal world comes to us, our manifest duty as people who seek joy and liberty and life is to direct our steps that way, using reason to save our feet from stumbling. It may be that the gleam of sunlight is weak and escapes our vision from time to time as we tread the tortuous path among the tombs of the dead, but if we persist it will appear again and again, more strong and clear, as we advance, "shining more and more unto the perfect day."

Religious people sometimes in excitement and frenzy drop their lamp or throw it away at the first gleam of light. Preachers say to their fellow-pilgrims: "Throw away that lamp and hang on to my coat-tails. I will lead you through." Many of them are "blind leaders of the blind," and lead us around and around the same unprogressive circle until we get weary and lay down in the last sleep. Now I claim to know something about the direction out of this labyrinth, but I advise every one to hold on to that lamp of reason not only until they see daylight gleaming afar off, but until they come into perfect day, and then they need no instructions. "Prove everything—hold fast to that which is good."

J. T. MACDONALD.

San Francisco, Cal.

BEQUESTS.

A WORTHY EXAMPLE—THE PRESIDENT OF THE N. S. A. POINTS OUT AN EXCELLENT WAY FOR EACH ONE TO DO SOME GOOD, BY LEAVING BEQUESTS TO AID IN THE CAUSE OF REFORM.

A brief notice recently appeared in the columns of your valuable paper to the effect that Mrs. A. Babe, of Washington, D. C., had left a portion of her estate to the National Spiritualists' Association. This bequest is not immediately available, and will not be for some months to come. It is, however, a precedent by which other Spiritualists of this and other lands may be guided. A complaint has been made for the past twenty years that the wealthy Spiritualists of America had no institutions to which they could make bequests. The statement was rendered obsolete by the incorporation of the National Spiritualists' Association some four years ago.

Recognizing this important fact Mrs. Babe, true to her Spiritualism that was a light to her feet through more than forty years of her earthly pilgrimage, bequeathed a portion of her little all to the religion of her soul. She has shown the world that an established institution with the scope and purposes of the N. S. A. is worthy of considerate support. In so doing she has set an example to the thousands of Spiritualists all over this fair land of America. It is without doubt the first step towards stemming the tide that has so steadily set against Spiritualism for more than forty years.

Our cash has gone into the coffers of the orthodox churches and to the support of sectarian institutions. Our wealthiest men and women have gone into the higher life without leaving one dollar to that which made them what they were and gave them their only knowledge of immortality. To those who have been bound by custom and tradition this example of Mrs. Babe's is one that will certainly bring them to a realization of their duties to their fellowmen.

Mrs. Babe made no pretences to ostentatious display and ever sought to have her good deeds done so that one hand would not know what acts the other one performed. In going into spirit life she has builded better than she knew, for she has not only benefited her own soul in its upward progress, but has led the way for others who are striving to find the light.

Out of the abundance that many of our Spiritualists have accumulated during their years of activity should be given, in some form or another, that which will make the religion that made it possible for them to secure their fortunes, a power for good in the land. Mrs. Babe has led as well as shown the way to this class and her name will go into the history of our movement as the benefactress of Modern Spiritualism in the truly practical sense in which she served it.

Unitarianism has only progressed by means of its organization through which the diffusion of its literature has been made possible and its missionary work so well accomplished. Organization will do the same for Spiritualism if other philanthropists, like Mrs. Babe, will but follow her praiseworthy example, and prove to the world that Spiritualism is their support at the time of transition, as well as in their palmy days of money-making and money-getting.

Each and every member of the Board of Trustees of the N. S. A., feels especially grateful to our arisen sister, and this letter is prompted by the honest desire to do simple justice to one who has built so wisely and so well as has she. In the meantime, let the readers of these columns remember that this bequest is not available for twelve or fifteen months, hence the N. S. A. is more than ever in need of their active support and interest now. Some twenty people have joined the writer in his $10.00 offering to the N. S. A. We want 980 others, or 80 others, or even twenty others to do the same thing. Now is the time to come forward, and do your duty, friends, and be worthy of the example that Sister Mary A. Babe has set you. Send all donations to Francis B. Woodbury, secretary of the N. S. A., 600 Pennsylvania avenue S. E. Washington, D. C. Yours for the truth,

H. D. BARRETT.
President N. S. A.

"The Watseka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watseka, Ill., and Mary Reynolds of Venango County, Pa. For sale at this office. Price 15c.

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"The problem of that other, or hidden, self," continued Dr. Grace, in the Cincinnati Enquirer, "is larger than a majority of inquiring people suppose; at the same time every intelligent person concedes that man has a dual nature. Hundreds of people have lived, and many are living to-day, who are practically three persons in one individual—almost capable of description as three individuals! Murderers, thieves, forgers—all classes of criminals—have developed in the hidden self of men and women normally kind, virtuous and of unstained character. Kleptomania is often classified as a disease, but it is not a disease of the normal man or woman. Rather is it the assertion of that other self, without which it could not exist. There would be deeper inquiry into this and cognate moral digressions if scientific men had not so stoutly resolved to treat with contempt everything which savors of mystery. Physiologists sneer at these things as fit for only the extra-credulous. Strait-laced psychologists pay them no attention whatever, and physicians refuse to discuss them in a serious mood.

"Your professional man must have practical things or nothing, forgetting that Galileo, Galvani, Fresnel, Darwin, Fulton, Whitney, Moore, Edison and hundreds of others have forced upon the world those things which their contemporaries denounced as impractical, but which to-day are recognized as prime factors in our intelligence and civilization. How many branches of knowledge have been reviewed and reconstructed upon lines which its astute professors at first condemned, then suffered, then embraced, until that which remained of the old system no longer stood as rules, but as mere exceptins? All the while there are phenomena in nature awaiting the inquirer which a high grade of intellect may assail with good results, but nothing less than serious, intelligent and painstaking study will yield their fruitful outcome.

"We must live down the fear of being called superstitious—a word grossly misapplied. No class of people is more superstitious than the learned class, made up of those who have much book knowledge without the ability to apply it beyond the suppositious cases used by the schools for familiar illustration.

"Facts come to those who possess a true mental affinity for them, and then they are exhaustively assimilated and the recipient is by them educated in their significance and application. It is impossible for one mind to absorb everything, just as it is impossible to make up oils or acids with a sponge already saturated with water—or, better stated, carrying all the water it can hold—for some points escape the most painstaking scientist, not because he is careless, but because his mental tentacles fall short of it. The mystical mind fights shy of the topioftical collegiate, and vice versa. When they once get together and compare notes, ascertain facts indisputably and subject them to critical analysis, the united effort frequently produces happy results, for both are in pursuit of the jewel truth, and each is well contented to shorten the search.

"We may theorize till doomsday without result. Everybody, even the theorist, demands facts, and the

EXTRA-MYSTICAL PEOPLE

come forward with them in abundance, and are told that their data are unsystematic and in opposition to popular science, and they are dismissed with a sneer. Occasionally there is a man of brilliant ability, like Prof. Wallace or Hon. A. B. Richmond, who is attracted by well-attested phenomena and convinced by their verification; but still the scientists object, even to res adjudicata in their own guild, because they are out of the old theoretic rut. Scientists are in sore need of missionary effort, of enlightenment, in short, of education.

"I am glad to speak of another notable exception to those who are governed by mere theory, no matter what the facts may be, and thus bring to the notice of American thinkers the tireless researches of M. Pierre Janet, Professor of Philosophy in the Lycee of Havre, France. His recent book, 'De l'Automatisme Psychologique," which served as the author's thesis for the Doctorate of Science in Paris, has already occasioned quite a commotion among the scientists of Europe. The object of the work is to throw light upon the causes and eccentricities of insanity, and disclose such details of treatment as M. Janet has demonstrated as of value. The insane period he regards as one of distinct consciousness, as different from the normal as midnight from noonday; or, as he puts it, the field of consciousness is contracted and a medley of images is forced upon the brain. Insane mentality lacks strength to take in the normal number of sensations or ideas at once, and hence they are jumbled and incoherent. When a person of sound mentality can handle or think of ten things at a time a hysteric can manage only five—perhaps only two—and that awkwardly. The author claims that our minds are like vessels full of water, and taking in an additional drop forces another out; and it should not be overlooked that the hysteric mental vessel is preternaturally small. In unifying or synthetizing the innumerable facts which are constantly offered for its consideration, its power is insufficient to do the full sum of work thus presented, and an ingrained habit is formed of neglecting or overlooking certain determinate portions of the mass. Some ignore the senses of the eyes and see not, although their eyes are as fully open and in as healthy condition as ever. Others have, apparently, to their own comprehension, but one arm or leg, and perhaps but half a body; the other half seeming to them to have been cut away and removed; and according to these crippled sensations they move and act.

"Apart from this disability, termed anaesthesia in the books, hysterical persons are usually distrait and confused by trifles. They forget everything and live only at the present moment; and in their then immediate surroundings, no matter where they may be temporarily located. When one of M. Janet's patients, whom he calls Lucie, stopped talking directly with one she ceased to be able to hear any one else. A companion might stand behind her, call her by name, shout abuse into her ears, without inducing her to turn around; or, going before her face, showing her objects, tapping her on the cheek, without attracting from her the least notice. At length, after an interval of several minutes, she would become aware that she was addressed, and, as if the speaker had just entered the room, make her greetings accordingly. Such remarkable digression of consciousness often forces her to tell all her secrets aloud, unrestrained by the presence of unsuitable auditors.

"It was finally discovered that she knew a state of existence with which her companions and attendants were unacquainted, and very incoherently for a time she

SPOKE OF FRIENDS THERE

who performed in her behalf many kindly acts. She began to improve shortly after imparting this information, and in some two years from that time she brought a message from her terra incognita which M. Janet recognized as something intended for his guidance in the girl's treatment, from a psychologic view! He saw reason in the message and adopted its suggestions with caution, gradually, one at a time, till good results came. Hypnotism was largely employed as an awakener of sensibility, which M. Janet induced by the method of passes over the face and body.

"In making these passes he stumbled upon one of the most curious facts he has reported. When Lucie was in the hypnotic state on one occasion the suggestion came to him to continue the passes over her, which he did for the space of half an hour. She was thus thrown into a sort of syncope, from which, after another half hour, she revived in a second somnambulistic condition entirely unlike any that had characterized her hitherto different sensibilities, a different memory, in short, another person. In the waking state the girl was anaesthetic all over, nearly deaf and with a terrible contracted field of vision. However bad it was, sight was her best sense, and she used it as a guide in all her movements. With her eyes bandaged she was utterly helpless, and like other persons of a similar class, she almost immediately fell asleep at the withdrawal of her sensorial stimulus. M. Janet calls this waking, or primary state, by the name of Lucie I. In Lucie II., her primary class of hypnotic trance, the anaesthesias were diminished, but not removed. In the deeper trance, LucieIII., brought about by the additional passes, no trace of them remained. Her sensibility became perfect, and, instead of being an extreme example of the visual type, she was transformed into what in the new terminology, is called 'a motor.'

"That is to say, that whereas when awake she had thought wholly according to the impression upon her organs of vision, and could imagine things only by remembering how they looked, now in this deeper trance her thoughts and memories seemed largely composed of images of movement and of touch, as appears by M. Janet's induction from a great and interesting mass of facts, which I do not sufficiently recall to summarize.

"This discovery of the form of deeper trance in Lucie made M. Janet naturally eager to find it in his other patients. He found it in those he designates as Rose, Marie and Leonie, and his brother, Dr. Jules Janet, interne at the Salpetriere Hospital, found it in the celebrated subject, Witt, whose trances had been studied for years by the various doctors of that institution without any of them having happened to awaken this very peculiar modification of the personality. It is stated that with the return of all the sensibilities in the deeper trance the subjects are transformed, as it were, into normal persons. In particular their memories improve, and at this point comes in M. Janet's first great theoretic generalization, which is this: 'When a certain kind of sensation is abolished in a hysteric person there is also abolished along with it all recollection of past sensations of that kind.' If hearing, for example, be the anaesthetic sense, the patient becomes unable even to imagine sounds and voices, and has to speak, when speech is still possible, by means of

MOTOR OR ARTICULATORY CURES.

If the motor sense be abolished, the patient must will the movement of his limbs by first defining them to his mind in visual terms, and must innervate his voice by premonitory idea of the way in which the words are going to sound.

"Upon the patient's recollection the practical effect of this law would necessarily be great. For example, take things touched and handled and bodily movements. Memories of such things, records of such experiences, being normally stored away in tactile terms, would have to be incontinently lost and forgotten as soon as the cutaneous and muscular sensibilities should come to be cut out in the course of disease. Memory of them, on the other hand, would be stored as soon as the sense of touch came back. Again, experiences undergone during the anaesthetic condition of touch—consequently stored up in visual or auditory terms exclusively—can have contracted no associations with tactile ideas, for such ideas are, in the time being, forgotten and practically nonexistent. However, if the sensibilities of touch are ever restored, and their ideas and memories with them, it may easily happen that they, with their clustered associations, may temporarily keep out of consciousness things like the visual and other experiences accumulated during the anaesthetic period which have no connection with them.

It is suggested by Mr. Janet that if touch be the dominant sense in childhood, it would thus be explained why hysterical anaesthetics whose tactile sensibilities and memories are brought back by trance so often assume a childlike deportment, and even call themselves by baby names. For instance, MM. Borru and Burot found in their extraordinary somnambulist, Louis V., that reviving by suggestion a certain condition of bodily feeling in him would invariably transport him back to the epoch of his life when that condition had prevailed. He forgot the later years and resumed the character and sort of intellect which had marked him at the earlier time.

"I may return to M. Janet's theory and practice on another occasion. My acquaintance with this work grew out of a mournful necessity—the mental aberration of a relative from disappointment in one of the tenderest relations of mortals. She had been a young lady of the most brilliant promise, intellectually alert, even witty, and with no just apprehension of grief. Her mania developed such features as made her parents loth to entrust her case to a stranger, and I undertook it with fear and trembling, having no experience to guide my course. Naturally I looked to the French authority for information upon a subject to which they have given such careful, studious and exhaustive investigation, and the result approved this method. At once I determined to employ hypnotism and found myself enabled to do so after a little study of the science.

"I shall designate the patient as Hattie. In the hypnotic state she returned to her sane condition and conversed as rationally as ever. My greatest surprise came in her recognition of the fact that there was another Hattie in the house—a silly girl who had gone daft because she was pursued by the mere phantom of love. 'If a shadow can do so much harm,' said she, 'the reality must be a perfect terror.'

"'Were you never in love?' I asked.

"'Indeed no,' she replied, with a light laugh; 'love of that sort is only for crazy heads.'

"After several months' treatment with fair apparent results I ventured upon a test of M. Janet's experiment in the deepest trance. It succeeded admirably, but the developments were different from anything in the reports of the French scientists. The girl seemed to have entered the pearly gates and caught a glimse of paradise, and she talked with the spirits of just men and women made perfect—with her grandfather, her former teacher and pastor, and with girl acquaintances who had passed away when quite young. They talked of the past, my patient in her natural, childish tone, and she repeated all the messages she received, apparently for my benefit. Of course I heard the answers, some of which were specially instructive.

"Following the fourth or fifth trance of this kind I was gratified beyond measure to discover that Hattie in her normal state recalled some of their features, and especially the remark her pastor had made that with patience and the good care she was receiving it would erelong be well with her. I needed this kind of encouragement, for our progress seemed very slow, sometimes not at all perceptible. Memory of everything was reluctant, and I charged this to the cause of the attack, to which we, of course, never referred. The months dragged along, but I was constantly cheered by the assurance from 'over there' that all would eventually be well. The deep trance had become the rule, for its improving influence was remarkably manifest. One day it continued beyond the usual limit, and Hattie was indeed laggard in returning to mundane things. Her eyes at last snapped open, and with a surprised look she gazed upon the objects about her, and said:

"'Home again at last. What a journey I have had in strange places, and many times I was lost. I'm glad to get home again, but, oh, how tired and hungry!'

"She had returned to herself. The unhappy episode of the past was completely dead and deeply buried by the aid of those good angels who know best how to administer to a mind diseased. The way to their help has been made plain by such progressive gentlemen as Janet and Charcot. May God bless the efforts of everyone who is devoting his abilities to the discovery of means for the cure of insanity." T. P.

JAY GOULD MAKES PROGRESS IN SPIRIT LIFE.

To the Editor:—In your issue of the 9th, I find an article of merit entitled "A Needed Lesson," from the pen of Sarah L. Hard, M. D. I heartily concur in all the sister has written, with the exception of these words: "Alex Stewart, Jay Gould, are pictured as starved skeletons, feebly crying as infants in a cold attic or celler, groping in darkness, begging for light, food, raiment."

I cannot answer for Mr. Stewart, but I do know that for Mr. Gould the condition mentioned does not exist. One who understood his need brought him to me soon after he passed the "Border Land." He was unhappy, 'tis true, but not for long. I gave into his keeping the beautiful wand of Hope, and taught him how to "work out his own salvation." I counseled with him as I would with one in the form. He displayed the same characteristic energy that governed his earth existence, and worked unceasingly to cancel the "debt to humanity," and with this result. One evening in a circle he spoke to one through one of our well known mediums. With joy unspeakable he said: "My soul is free! O, this night my soul is free! now I can go onward and upward."

His is a bright progressive spirit. In all the spirit-realm I have not a more valued friend. Do you wonder that I take up my pen in his behalf? Would that each soul in spirit-life was a Jay Gould in desire to progress. Would that each soul in earth-life was spiritually unfolded before crossing o'er the threshold, and I would that there were more "silent workers" in this beautiful vineyard of truth.

Those on the other side of life need us just as much as we need them. In serving them we are serving humanity. Only the undeveloped are a detriment to earth's sensitives.

And now I would clasp hands with the dear co-workers and whisper a word to them. Be happy that you have been considered worthy to look beyond the veil that conceals the spiritual from the material world. Be true to those who have chosen you to aid in the grand work of giving light to them who sit in darkness. Come up higher in your lives; reach heavenward in your hearts; let all your thoughts be pure. To those who have fallen on life's battle field, extend a helping hand. You cannot see with the eyes of the soul, and should judge not. You did not see the conflict. You do not know the scars.

"Faults and failings let us cover
With that mantle, shining white,
Angel drop from heaven over
Every soul that dwells in light."

Send out into the thought-realm, kindly thought to those out as well as in the form. Draw from the great fountain of knowledge and love that flows from the silent and beautiful land of the soul, and learn to say in all sincerity: God bless each soul in human expression—excepting none.

MARY E PARK.

San Francisco, Cal.

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TENDENCIES

Toward Fossil Conservatism.

VARIOUS INSTANCES SPECIFIED—DANGERS PLAINLY DESIGNATED—WORDS OF WARNING AND APPEAL—FROM AN OLD-TIME SPIRITUALIST.

To the Editor:—We are approaching the Semi-Centennial of modern Spiritualism. Already a celebration is contemplated; a retrospective view may not be out of order. The writer can well remember the agitation the first raps produced, as well as the position taken by the first spiritual newspapers, teachers, and leaders, nearly fifty years ago; they were thorough reformers, and all reformers were given a helping hand.

Politics, medicine, law, theology, women's rights, marriage, and every question that related to the unfoldment and uplifting of humanity was considered germane, and recognized during the first three decades.

No Spiritualist questioned the policy of "The Banner of Light," of Boston, in its agitation for the freedom of the slave, the rights of the Indian upon the western plains, the absurd and dangerous vaccination schemes of unscrupulous M. Ds., or the rights of women, single or married, to the absolute control of their physical bodies—these and all similar subjects connected with the welfare of the great brotherhood and sisterhood of the human race. Yes! and the rights of our fellow creatures the domestic animals, were considered proper subjects for discussion in the first years of modern Spiritualism.

Who will contend that the spiritual press, the spiritual rostrum or the rank and file of our leaders have kept pace with the demand of the times, or are to-day leaders in the great issues of the day?

Who has muzzled the press? and the object, is the question. Why are the subjects of politics—National, State and municipal—tabooed by the spiritual press? Is good government unimportant? Isn't our first duty due to home and country? Are Spiritualists to degenerate to the plane of the followers of Catholicism, and be led by the nose by some spiritual priest, or will they arise and assert their manhood, and demand that all muzzles be removed, and the searchlight of truth and freedom be turned on?

Is it a good move to discard our simple society organizations, adopt the worn-out, out-grown orthodox name of church, and ordain John Crookshanks and Sally Ann Snyde to preach in the pulpit of a spiritual church? How do such spiritual schemes sound? Do they sound progressive and aggressive, or do they have the ring of a fossil and the smell of having gone to seed?

What are the real tendencies of Spiritualists at this date? Are they not towards church organizations with all their sham attachments? What about our great camps and National organization—have they moved to lead the people into bondage or out? Has the National organization sounded any rallying cry except the God-in-the-Constitution movement?

How about the God in humanity that is at this moment being starved and frozen out of the bodies of fifty thousand of God's children in the great City of Chicago? Have Spiritualists no especial interest in such conditions in free America? Is politics to be ignored under such circumstances by Spiritualists?

How do such facts and conditions look to our Rev. Church Spiritualists? Why change the label from society to church unless there is some object; what can be the object of any intelligent Spiritualist in advocating such a move? What do history and observation teach in this matter of society or church organizations? The Unitarians and Universalists are fair examples of results under consideration.

Forty and fifty years ago they were the objective points of orthodox persecution; they were organized in small societies similar to those adopted by Spiritualists! they were unpopular agitators for better religion, better government and better morals; their purses were light, but their faith strong, because they believed in works as surely as faith, also used reason with their strong wills and persistent energy; they were a power for good everywhere, because it was humanity they were pleading and working for.

Spiritualism (modern) was born during this period, and the most bitter and relentless persecution that was doing much for them, giving them free advertising, was transferred to the new-born babe in the spiritual manger; the results were obvious; the Us. grew into popularity and have fossilized as rapidly as the orthodox churches.

The Spiritualists soon received the shot and shell of orthodoxy, also of the then liberal religionists, Infidels and Deists, consequently the agitation became notorious, the secular press took sides, and the truth underlying the modern movement got a hearing; it looked to some of us, as if the world would soon be converted to a religion founded on demonstration sustained by reason and sound philosophy; Spiritualists of those early days were progressive, aggressive, and thorough agitators; nearly every one an inspired proselyter; societies multiplied rapidly, until millions became interested and were glad to exchange the bondage of the church for the freedom of the Spiritualist's organizations, glad to have demonstration of continued life, in place of theory, tradition and faith; glad to learn from the spirits that the cruel, unreasonable, unjust dogmas of a materialistic organization labeled Christian, were a farce, untrue from the base to the pinnacle.

What can we say of the churches of to-day? The first and one of the most important points is a fine, costly structure, in a popular locality; the house must be in the finest style of architecture, finely finished and gorgeously furnished, or else it will not draw; the draw being the important consideration; the most noted and notorious clergyman in the society will listen to a call from the "Lord" if the society is large; the house very fine, and the congregation rich; only a half dozen Carnegies and Rockefellers are necessary to make such a church a success. Jesus their God was a grand success, and his example is always referred to by those popular ten-thousand-dollar preachers; of course their God was hung as a criminal, but he was a good young man, and a thorough reformer, and was not especially interested in the forms, ceremonies and traditions of the then ruling church; he is reported to have preached a very plain common sense religion, that did not harmonize with his neighbor's views, therefore he was a dangerous God, and must be disposed of.

I give the readers of The Progressive Thinker the above plain facts in order to show the tendency of church organizations, and to ask: Is it wise for Spiritualists to surrender their strong position as organized reformers, by adopting church in place of society methods? The name church is extremely objectionable because of its use and associations. The modern church is a home for materialists and invalid Spiritualists; it will never answer the purpose of healthy, growing Spiritualists.

The spirit-world inaugurated the modern movement, and I have no doubt regarding their wisdom to run and not ruin it.

Spiritualism is a humanitarian religion, and is not yet in the care of carnated spirits; carnated spirits may strive to control the movement, they may sidetrack it for a time, but the first they will know, some new avenue will be opened and accepted for a more perfect spiritual expression.

Spiritualism plain and simple as it is and has been handed to us from decarnated spirits, is, and always has been the greatest of all blessings; no influence for right-living, for justice for enlightening and uplifting humanity can compare with it. No faith, or theoretical traditional religion can take the place of a demonstrated, philosophical, reasonable one. There can be no more attractive presentation of spiritual truth than the truth itself; it does not require the shadows of an external church to make it inviting; the less of the show and sham—shame—of the church the better for plain clear-cut Spiritualism.

The everliving subjects of life in all its varied human expressions "the rights of man," non-partisan politics as related to good government, should not be tabooed by wide-awake Spiritualists. The Gods, saviors, hells, heavens, prayers and saints, with all the theories and speculations that attend them, are not up-to-date subjects for progressive Spiritualists. A revival of plain Spiritualism is the demand of the hour.

DR. M. E. CONGER.

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IMPORTANT FROM TURKEY.

Sir Ellis Ashmead Bartlett has just returned to England from Constantinople, which city he visited in the interest of the Triple Alliance, to bring about a better understanding among the contracting powers. The New York Herald of a late date, in its European edition, prints the report of a lengthy interview held in Paris with its own correspondent, while the embassador was on his return journey to London. It was cabled to New York, from which city it was mailed to The Progressive Thinker.

It is a source of gratification to know that our journal took a correct view of this Turkish imbroglio from the beginning, and that our well-read readers have been with us.

"It is simply damnable," said a pious churchman to whom we handed this news slip for his eye, as he closed its reading, "how shamefully the Christian public has been deceived by the false and wholly partisan reports sent to this country from Armenia. Every battle between the constituted authorities and the insurgents has been represented as a massacre. My eyes have been gradually opening for some time, and this report fully confirms my suspicions."

But to the report, which we follow verbatim: Asked what was the object of his journey, Sir Bartlett replied:

"My main object was to ascertain the real state of affairs in Constantinople; also to do anything in my power to help promoting the good understanding between England and the Triple Alliance. The concert of Europe is a delicate matter. We might co-operate with France in the East, as England did so successfully in the Crimean war, but Russia now entirely directs French policy in Turkey, and Russian policy is hopelessly antagonistic to British interests.

"Russia's great ambition is Constantinople, and let Russia get Constantinople and the Straits, this would be fatal to English supremacy in the Mediterranean, and ultimately the English Empire in India."

Referring to the interview with the Sultan, Mr. Ellis said: "His majesty gave me a long audience and explained his position and views very fully. My impression of his majesty was that of all who converse with him in a reasonable and friendly spirit—a most favorable one. I do not believe the Sultan ordered the massacres or cruel deeds whatsoever. He is essentially a kind-hearted man, but he is in a position of the most desperate kind.

"As for the deplorable massacres that took place in Asia during October, November and December, 1895, they were the result of Mussulman indignation and fanaticism, which had been aroused by the sham atrocity agitation of England, by the reckless abuse of the Sultan and the Turks, and by the provocation of the Armenian revolutionists, especially by the emeute at Constantinople, on September 30, 1895."

"What do you mean by the sham atrocity agitation in England?"

"I mean that for ten months—from December, 1894, to September, 1895—all England was deluged with the most monstrous, shameless exaggerations and falsehoods regarding the suppression of the Gassun revolt in August, 1894. This bogus atrocity-mongering produced a bitter feeling between England and Turkey, and that was greatly intensified by Mr. Currie's scheme of reforms for Armenian districts only, issued in July, 1895.

"This produced, as a distinguished American told me previously, the same effect upon the dominant Mussulman caste as the negroes produced upon the Southern whites in 1866-7. The Ku Klux Klan in reprisal maltreated hundreds of negroes. On the top of all this exaggeration there were many deliberate outrages committed by Armenian huntchakist societies in order to provoke Mussulmans to deeds of blood. There were most deplorable massacres in the last three months of 1895.

"All good Mussulmans in Constantinople regret and condemn these, but the Sassun atrocities were a fraud. At the worst five hundred men were killed in suppressing the revolt. Reckless Christian fanatics and the political gobe mouches of England had a large responsibility in all the troubles."

Sir Ellis went on to speak of the reforms inaugurated by the Sultan and prophesied a speedy improvement if the Turkish administration is given breathing time, and if tranquility is maintained.

WHY REMAIN IN IGNORANCE.

You should read Col. Ingersoll's masterly address. You should read Mrs. Cora L. V. Richmond's two lectures on "Spiritual Unfoldment" and "The Dwellings of the Dead." You should read about the Roman Octopus and "The Night the Light Went Out," and above all you should read President Barrett's Address before the National Convention of Spiritualists.

For full particulars read the announcement on the 5th page headed "Fifteen Cents."

"Voltaire's Romances." translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, and invincible enemy of the Catholic Church, are worthy of wide reading. Wit, philosophy and romance are combined, with the skill of a master mind. Price $1.50. For sale at this office.

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OLD BOTTLES.

Protest Against Putting New Wine into Them.

CHURCH NAMES, FORMS, CEREMONIES, ETC.—A BACKWARD MOVEMENT.

To the Editor:—I did not think to again so soon ask space in your columns, but I have read with interest the articles pro and con upon Spiritualism and church, and I desire to say a few words bearing upon this subject. To me it is disheartening, (to use no stronger term) to note the tendency of Spiritualists and of spiritualistic societies to cater to popularity by using the words and prayers, (when others will serve as well) and adopting the forms and ceremonies and rituals of an institution that Spiritualism has been battling for half a century. To me it is a sad and lamentable fact that an effort is being made to fit this grand philosophy of life to the stunted, dwarfed body of orthodox churchianity: to groove it into the rut, and mould it to shape and conform to a system of false theology, and if it be true that there is no protection under the law to Spiritualists as an organized body—if there are no methods through which we may claim and gain respectability except through this time-serving process, then our case is a pitiable one indeed. Is it not possible for Spiritualism to establish a religion that shall command the respect of the world, and demand the protection of our laws without conforming to the senseless usages of fast-decaying ecclesiasticism? If not, where our boasted strength and power? In the name of reason and good sense, can there be no religion only as related to the mummery and mimicry of the Dark Ages? Why should Spiritualism trail its shining garments through the musty tombs of antiquity to pick up the rubbish of medieval times?

That good worker Mrs. R. S. Lillie, referring recently through another paper to the fact that some of our ablest speakers were out of engagements, and inferior talent taking their places, and this was driving the more advanced Spiritualists into the liberal churches, queried: "What are we coming to? What does it mean?" Now, the above stated fact is too ofttimes apparent, and yet I would sooner attend a liberal church where they have good talent, speakers abreast of the times, and where they are fast laying aside the forms and ceremonies of old, than to go to a Spiritualist "church" where they are just taking them up; and especially so, if, as Mrs. Lillie and some others advocate, we are to exclude the test work from the "pulpit;" and while I am not a "test" hunter nor a "sign" seeker, having long since passed that stage of inquiry, still I cannot see that there is anything immoral or irreligious in receiving a message of love and helpfulness from a spirit friend through a platform test medium on the "Sabbath" day! I cannot see how any "religion" can be better upheld by knocking out its foundation, or by refusing people an opportunity to know regarding the phenomenal side of the subject. The fact of tests following lectures, (Oh, I beg pardon, "sermons"), I do not believe destroys the effect of the good words of the speaker, but on the contrary many hear the good words and are benefited thereby, who would never hear them if the test work were carried on separately. Many a one has said to me, as to other speakers: "Your words are good, but are they true. Can you give us the proof?" A man past 80 years, whose lovable daughter had just left him through the door of death, called at our home recently in search of light that should penetrate the gloom and darkness (to him) of death. He said, with tears in his eyes: "I have heard you speak, and O, if you had backed your words with proof!" And how I wished that the wondrous gift of "test" mediumship was mine.

The whole aim of spiritual societies should not merely be to edify advanced Spiritualists, but certainly, if we are to imitate orthodoxy, we should seek to reach those in darkness, as the church strives to bring the "sinners" into the fold. But societies should be careful and judicious in the selection of both speaker and medium, and if possible give the people the very best.

What are we coming to, and what does it mean? The signs of the time portend that Spiritualism as a distinctive movement is destined to pass away; with one class of Spiritualists establishing churches and discarding the name Spiritualism; another class accepting Theosophy and working against Spiritualism; with others leaving our ranks to enter Unitarian churches, and still others studying and fitting themselves for Unitarian preachers—with all this going on it looks very much as though Spiritualism was to be "swamped." The principles underlying it and the spiritual virtues within it will live, but as isms, it appears as if the beginning of the end was in view.

This is what I read recently as the report of a Spiritualist meeting: "Ordination, installation and baptismal services were held." This is just what we read about orthodox meetings.

Again I read: "The Church of the Soul meets at 7:30 o'clock. Rev. Cora Richmond, pastor. Sunday-School at 12:30. Opening service, repeating the Lord's Prayer in concert by the children." Now I ask, what is there in those notices to distinguish Spiritualism from the Protestant or the Catholic churches? Nothing whatever: both Protestantism and Catholicism have their "All Souls" churches, their "All Saints" churches, their "Churches of the Spirit," etc.

But then, it is said that we can accustom ourselves to anything, and when we get used to the "new deal," we will be better prepared to appreciate other "innovations" that will no doubt soon follow—such as the "Lord's Supper," "High Mass," the "Rosary" for the children, etc. And thus there must needs be, beside reverends and pastors, "Mothers Superior," and "Priests," and maybe a nice, saintly old Pope to bless us. How nice it will all be!

But, is it not disgusting to contemplate such a state of things? But, with the tide turned in this direction, who shall say where it will end. "What are we going to do about it?" Some of us are at least going to enter our protest against having Spiritualism buried beneath the leached-out ash-heap of creedal Christianity. No doubt, however, individuals and societies will continue to do just about as they have a mind to in this direction; but it does seem that our foremost speakers, who have been made, many of them, what they are through Spiritualism, would discountenance the effort to put the new wine of this grand movement into the old bottles of churchianity.

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CHAPTER III. Ouina—Her Earthly Life and Tragic Death—Her Mission in Spirit-Life.

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SATURDAY, FEB. 13, 1897.

CROMWELL, THE PURITANS AND SLAVERY.

The Puritans had their rise during the reign of Queen Elizabeth, about 1564. They were rigid adherents of Calvinism, and were first distinguished because of their hostility to the ornaments worn by the English clergy when officiating in their pulpits, and by their imitation of the rites and ceremonies of the Catholics. They very generally adopted the teachings of the Pietists:

"No man is able to attain that perfection the divine law requires: Good works are not necessary to salvation: In the act of justification on the part of man, faith alone is concerned, without good works."—Buck's Theological Dictionary.

The persecutions directed against the Puritans during the last part of Elizabeth's reign, and continued through later administrations, induced the emigration of large numbers of them to America in 1620, followed through successive years with others, mostly locating in New England, and thence in later years to the more westerly States, whose population became very generally imbued with their teachings.

Oliver Cromwell, who was made Lord Protector of England in 1653, was one of the most distinguished Puritan leaders of his time. To say he was a man of blood would arouse the hostility of his friends, so we are content to narrate the facts, make a quotation from a letter of his, published over his own signature, and leave the reader to make his own deductions, as to the Protector's religious character.

In 1649, two months after the execution of Charles I., Cromwell was made Lord Lieutenant of Ireland. As such, with a large army, he marched against Drogheda, the ancient capital. The people were not in sympathy with the Commonwealth, and the fortress was garrisoned by 3,000 soldiers. On the 12th of September Cromwell ordered a surrender. This demand was not complied with, so he made a successful assault and "delivered the city up to the license of the soldiery." Cromwell's own report to the government is the best account of the affair. After telling how he carried the entrenchments, he continues:

"Being thus entered, we refused them quarter, having the day before summoned the town. I believe we put to the sword the whole number of the defendants. I do not think thirty of the number escaped with their lives. Those that did, are in safe custody for the Barbadoes."

And then he closes this story of carnage and slaughter with:

"I wish that all honest men may give the glory of this to God alone, to whom indeed, the praise of this mercy belongs."

That is the hypocritical cant of the assassin. We next find these Christian barbarians marching on Wexford, where these outrages and massacres were repeated. But, good reader, don't overlook that important statement: Those who were not massacred "are in safe custody for Barbadoes." And what does that mean? Simply that those Irish who were not slaughtered at Drogheda and Wexford were transported to the West India Island of Barbadoes, and were sold into Christian slavery, by this Puritan whose religion the descendants of New England inherit!

Don't let us be too severe in our condemnation of these enslavers of white Christians, but turn to page 473 of Hallam's Middle Ages, and read:

"It is a humiliating proof of the degradation of Christendom, that the Venetians were reduced to the purchase of the luxuries of Asia by supplying the slave markets of the Saracens * * * This trade was not peculiar to Venice. In England it was very common, even after the conquest, to export slaves to Ireland."

In a foot note the learned historian says: "William of Malmesburg accuses the Anglo-Saxon nobility of selling their female servants, even when pregnant by themselves, as slaves to foreigners." Then Hallam cites authority to prove the charge was true, and even a common practice after the conquest to export slaves to Ireland; but Cromwell, it seems, exported their Christian masters, to sell them in a Christian market, to become slaves to other Christians. That was pioneer Christianity. These same Puritans inaugurated their career in America by whipping and banishing Baptists, hanging Quakers, and drowning or burning witches. As this pastime was virtually prohibited by the organic law of the Nation, possibly their struggle to put God, Jesus Christ, and the Bible in that instrument has an eye singled to a revival of those good old times, though it is probable since hell has lost its efficacy, Spiritualists and Agnostics are the targets at which they propose to direct their venom.

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JONAH STORY A FICTION.

There would be hope for the ultimate triumph of truth if all the clergy would exhibit as much good sense as did Rev. Lyman Abbott, in a recent Sunday evening lecture at Plymouth church, wherein he expressed his honest conviction that the story of Jonah and the whale is a fiction. Says the press report:

"There was as much laughter and amusement over his remarks as if a variety performance was in progress. He started off by saying that the story of Jonah and the whale was a fiction, and there was no obligation on anyone to believe it. It was a parable on the same line as that of the 'Prodigal Son.'

"Dr. Abbott had no doubt a person named Jonah once existed, but his adventures after being thrown from the ship had come to be regarded as the 'Pickwick Paper' of the Bible.

"Unrestrained laughter followed this and some humorous references."

PERSONAL OBSERVATION.

Away back many years ago an acquaintance of the writer "experienced religion" at a protracted meeting held in the neighborhood where he resided. The convert was a farmer in vigorous health, but the strain on his brain and nervous system was such he broke down, and became a religious maniac. He walked the streets of the country town, constantly proclaiming in a loud voice, "There are lions in the way." Then he would pick up great rocks, of such weight in ordinary condition he could not have raised them from the ground, then with both hands lifted them above his shoulder, and hurled them with great force at the imaginary foe. He is seen in our mind's eye as we write, hatless and coatless, with disheveled hair, and the picture of fright, as he fought the beasts that barred his passage to his fancied heaven. From that day to this an eye has been watchful to observe these wrecks of a false religion. If we do seem, at times, to write harshly against a creed which has filled the world with mental and moral imbeciles, it will be remembered that for some fifteen hundred years—for we find no historical evidence of an earlier origin—this insanity-producing work has been going on. Then we pray the reader to picture before him the good George Nelson, so feebly described, with the innumerable multitudes of others who have been alike frenzied from the same cause, when it is hoped he will join hands with The Progressive Thinker, and aid in ridding the world of a false system of morals ever boasting of its charitable work in erecting insane asylums, the very first of which was built as a resort for lunatic monks, made such by their own wicked teaching, into which its projector became the first victim.

AMUSING.

It will be recollected Evangelist Moody insisted on a thirty days' effort in all the churches of America, to commence immediately after the beginning of the new year, "for the spread of the Gospel." All else were lesser matters, the emergency was great. News from Shelbyville, Ind., gives an account of one of these efforts to "spread the Gospel." C. Fenwick Reed, an evangelist from Terre Haute, set the ball rolling, and the press dispatches report him quite fully. We need an amusement column for the special benefit of such ranters. In its absence a paragraph is here quoted:

"I come here, thinking this was a spiritual church. Shelbyville is a bad town, one of the worst towns out of hell. It is not in the hands of men, but of automatons. There must be in the 1,200 who are members of the church some stinking carcasses. There are churches in Shelbyville which are walking hand in hand with the Devil, and encouraging or permitting their young people to dance and play cards. If they don't face about, and that soon, they will march hand in hand with Satan into hell. The residents of this community are blessed with the luxury of natural gas for fuel, but I would advise the gas company in digging new wells not to go too deep, as hell is less than fifty miles away, and the drill would only give Satan an opportunity to swallow the city."

This is only a brief report of the first night's entertainment. Imagine that kind of service extended to thirty days, with like scenes enacted in all the churches. It would seem even the deacons would get a surfeit of hell and the Devil before the term would expire.

CALLED OF GOD.

J. W. Going, of Solomon, has given up a good, steady job as a railroad section foreman and adopted the uncertain avocation of an evangelist. He says the Lord "called" him.—Kansas City Star.

Many years ago a young man by the name of Jones—no way related to Rev. Sam—arose in his place in a backwoods church, said he had a call of God to preach, and wished a license to enter on the holy ministry. A brother wished to know when, where and in what manner God called him to enter his service? The aspirant for a heavenly mission responded:

"I had gone over to Brother Smith's brush pasture to pray. As I dropped on my knees I heard a voice which seemed to come from the clouds, saying: 'Go preach, go preach, preach, preach, eh! I looked about, but neither man nor beast was in sight. I have no doubt it was the voice of the Lord."

Then the inquiring member:

"Deacon Smith keeps his donkey in the field the brother mentions. Doubtless he sniffed the odor of our brother and brayed. In his peculiar mood our brother mistook the bray for the voice of the Lord."

The moderator had such difficulty in preserving the decorum of the occasion he declared the body adjourned, omitting a formal vote. There may have been other "calls" of a like character.

GOSPEL SHOP ON WHEELS.

A gospel wagon, run by a gasoline engine, is the newest device for spreading the gospel in New York City. It will be in the charge of two Baptist clergymen and their wives, and will patrol every portion of the city. The vehicle will contain a regular pulpit, an organ and a choir. During the cold weather a large tank of coffee will be placed in the wagon, and when it is too cold to preach, the clergymen will distribute coffee and tracts to those around the wagon.—News Item.

Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of hell than yourselves.—Jesus.

RELIGION AND MURDER.

Wayne, Neb., Jan. 28, 1897.—C. K. Rash returned home last night from a revival meeting and murdered his wife and three children. The deed was done with three pieces of soapstone. It is supposed Rash's mind had become unbalanced as the result of excitement at the revival meeting.

THE PLAGUE.

The governments are moving in an attempt to hold the terrible bubonic plague from transportation from Asia. The Secretary of the Treasury has sent out instructions to all officers at our ports regarding merchandize coming from infected ports. If it is stayed it will not be by quarantine regulations, however rigidly enforced, but because of the higher standard of health, which prevents the inception of the germs.

The Bubonic plague is engendered by the filthy habits of the crowded population, living in utter disregard of every sanitary law. Its name comes from bubose, the lymphatic gland becoming swollen and ulcerating. It is identical with the black plague that devastated Europe during the 15th, 16th and 17th centuries, and was suppressed when cleanlier habits began to prevail. It seems to have a permanent home on the Eastern shores of the Mediterranean Sea.

The disease begins with a sense of great fatigue, shivering and depression, followed by delirium, stupor, a flushed face, severe pains in the groins, armpits and breast, swelling of the lymphatic glands, a dark, coated tongue, dark patches and ulcers over the whole body, relaxed bowels with bloody discharges, clammy sweat, sinking pulse, and death. Medical skill as yet has opposed no check to the disease. There is no doubt that it is caused by germs of a distinct, specific character. In the horrible hygenic conditions prevailing in the cities of Asia, and the shores of the Mediterranean, the corrupt blood of the pariahs furnishes a soil nourishing the germs and developing their most malignant form.

The imminent danger now threatening shows how intimately the most distant nations are related, and that the most civilized are necessarily "keepers" of the lowest races, or must suffer from neglecting their obligations. As long as the present conditions prevail in the Oriental cities, will Europe and the Western world be constantly menaced by cholera and various forms of plague.

It is now time for the doctors to send a bottle of pus and blood from a plague-stricken sufferer, to "culture," and thereby evolve an anti-bubo-toxine, and then have it made legally compulsory that every man, woman and child be vaccinated. It would be just as reasonable as vaccinating against smallpox or cholera.

The people of this country have nothing to expect or hope for from the doctors, or the efficacy of drugs in staying the disease, should it be brought to our shores. Only by bringing the standard of health up to that point where it can successfully resist the development of the germs, is there safety.

FAITH A FIXTURE BY LAW.

The great mass of readers have not turned aside to trace the origin of their religious beliefs, or to consider the methods by which they became fixtures in the public mind. Take transubstantiation—the transference of the bread and wine of the eucharist into the absolute blood and body of Christ. It is exceedingly difficult to conceive it possible for a sane person, with ordinary intelligence, to believe such a mystic doctrine, so obnoxious to all his senses. And yet, so late as about 1539, the king of England decreed punishment of death against all who refused to acknowledge the truth of this physical impossibility. See Encyclopedia Britannica, Vol. 8, p. 376.

By like penalties through the centuries, the religious opinions of Christendom were formed. Some ignorant priest projected a silly tale; others added to it. The years passed on; finally a king, to gain favor with priestcraft, compels its acceptance by the populace. It was so with the absurd doctrine of the trinity; so came Sunday observance; so the sacredness of the cross and the "Holy Bible." Creatures of law in barbarous ages, we are the inheritors of its ferocious requirements.

FOLLY OF THE TREATING HABIT.

"The practice of buying drinks for companions at bars as a mark of friendship or hospitality," says the Philadelphia Bulletin, "is one of the peculiar customs of the American people, which most of the men who participate in it freely acknowledge has become an abuse. It would be a good thing to do away with the practice altogether, but this will not be brought about by a legislative enactment which interferes with personal rights. We have too much legislation of this kind already. The 'treating' habit can be broken up only by a voluntary recognition of its tomfoolery and viciousness."

THE FOSTER PARENT.

Two women and a man went insane at a revival in Chicago. The religion of Chicago will do anything.—Country Paper.

It makes no difference whether in city or country, the same result always follows revival meetings. Asylums are erected for the reception and care of such mental wrecks, then the church boasts that it was the inventor of insane asylums. Let them have the glory, but don't fail to keep the world advised that Christianity is the foster parent of insanity.

THE DIFFERENCE.

"An opinion, right or wrong, can never constitute an offense, nor be in itself a moral obligation. It is a truth; or it may be an error; it can never be a crime or a virtue."

The church does not indorse such wholesome postulates as the above; on the contrary it insists that faith is the base of all goodness, and the parent of every virtue; while disbelief is not only the source of all crime, but is a crime of itself.

THE LYCEUM.

Hudson Tuttle commenced a series of articles, or "Lyceum Lessons," in our issue of last week. They will no doubt prove very suggestive and interesting to teachers as well as to the children under their instruction. They will continue for three months. Twenty copies of the paper containing them will be sent each week to any lyceum for 10cts.

PROF. BARRETT'S ADDRESS.

The address delivered before the last National Association by Prof. Barrett is being read by thousands of Spiritualists who would never have seen it, had not The Progressive Thinker had the enterprise to publish it—an enterprise not followed by any other Spiritualist paper in the United States. We are now sending out hundreds of them weekly. The paper containing Prof. Barrett's address also contains five other highly interesting lectures and articles. In fact the paper is chockful of valuable information. See announcement on 5th page.

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To the Editor:—Realizing alike the fearless, candid, and truthful tone of your publication, I call your attention to a point, the republication of which I purpose to distribute from your columns to many other organs, claiming to represent Spiritualism.

In a recent article in one of the American Spiritual papers, I find the following notice which I use as the text of the remarks I have to offer. They are written by Mrs. R. S. Lillie, one of the finest speakers and expounders of true Spiritual Philosophy of the age; a whole-hearted woman, and a true Spiritualist to boot. She says:

In Light of Truth, Dec. 5th, Lyman C. Howe says he has no engagements for the winter and spring, and if none call him he shall conclude that he is not in demand on the Spiritual rostrum, and must turn his efforts in some other direction. What does it mean—that one of the best instruments for voicing the truth from spirits to mortals is unprovided for? His lectures are known to be among the most profound and instructive. It means that the present method of running Spiritual meetings by nearly all societies is ruinous to the welfare of the cause, and is driving from it into the liberal churches, by tens of thousands, those who have been attracted to Spiritualism—have learned its central truth, and going to the meetings find that they are not supplied intellectually, and withdraw, having a circle at home to meet their requirements. And while such men as Lyman C. Howe are left idle, the platforms of hundreds of meeting-places over the land are supplied with an inferior order of intellectuality because, as some of the managers say, "It doesn't matter as long as we are going to have tests, for that's the main thing," which in many instances means that there is to be an exhibit, presumably, to prove that spirits are present, but which too often is of such a questionable character as to leave doubt and distrust of the truth of such things, always doing untold injury to the true Spiritual test medium.

And while many officers of societies admit these facts and lament the conditions, they will conclude by saying: "But it draws." Here is the great error most societies are run on—the principle that sensation of some kind must be kept up to bring in the fee at the door, instead of supporting and sustaining the truth, that it may go forth to mankind a blessing.

Spiritualists should contribute to the upbuilding of Spiritualism and what it represents, as they used to do when they were in the churches. They should look upon it as a duty to put it before the world. Instead of which it is too often the case that the mountebank and pretender, with information obtained from any source, coupled with flimsy tricks, transparent to the majority, occupies the platform and blinds enough of the audience to insure success. These are facts acknowledged by thousands of Spiritualists who are anxiously asking what will be the result, and wherein lies the remedy?

There is, as it appears to me, but one remedy. It is to establish a place of meeting and procure means to carry it forward, and whether presenting the philosophy or phenomena, have each in its proper time and place, and the best that can be procured; and it is my belief that to be just to both classes of mediums they should be held at separate times, as neither one can be at their best with a restless audience—one portion of which has come for one thing and another for another.

MRS. R. S. LILLIE.

To supplement Mrs. Lillie's wise remarks given as above, let me add a few words of my own spiritual experiences.

From earliest childhood, I saw spirits or what the servants and others around me called "ghosts," and heard voices, often proved to be prophetic of coming events. Brought up in the tenets of the Church of England, it was not until I went to America about my 19th year that I heard any tidings of the newly found wonder of Spiritualism, then only known for about twelve years. For the sake of finding amusing items for certain English musical papers, I wrote for, I began to investigate the new wonder, and the inimitable Ada Foye being the medium, I was happily taken to, I found, as all who know her still may expect to find, every friend and relative I had ever known, and deemed "dead," alive again, living, and loving me; in a word, that mortal death was only the entrance to a new and higher life, and that there was only change, but no death. After a long and searching investigation with Mrs. Foye, the Fox sisters and hosts of other now unparalleled mediums, I became myself a strong and enthusiastic test medium.

I sat in New York from morning till night for thousands of visitors, and that under strictly enjoined directions from good and wise spirits, occupying fine quiet rooms allotted to me by Horace H. Day of New York, the famous India rubber merchant, at his hired premises, 553 Broadway. In the same building, Kate Fox, paid by Mr. Day, sat free for the public as an infallible test medium, by the means of raps; and he also published the New York Christian Spiritualist, a paper of which I was editor. I draw these particulars, in brief from my own as yet unpublished autobiography, to give a circumstantial weight and authority to that with which I desire to follow up these details. After devoting myself to the above named and other kindred employments for nearly two years, and making, I may venture to assert, thousands of converts to the belief in spiritual existence and communion, the spirits themselves, by a series of maneuvers too strange and unique to be dealt with in this article, compelled me, in despite of all my English prejudices to the contrary, to devote myself wholly to the duty of lecturing to Sunday or other public audiences, and to give up entirely sittings or even attempting to act in either public or private as a test medium again.

They explained the test of real identity proving the presence of departed spirits should only be accepted when names, ages, and tokens of personality were given, that these could only be rendered, when certain organs of the mediums brain could be influenced by the communicating spirits so as to give unmistakable proofs of the communicants identity.

The ideas desired to be impressed upon the brain organs of inspired public speakers, were, as my teachers all insisted, of a totally different nature to those which recalled names, ages, dates etc., under the influence of communicating spirit friends, and the attempt to act upon the two different brain exercises would not only be impossible but ruinous to the integrity of the medium's capacity.

Many more stringent pleas of a similar kind were advanced between the attempt to give spirit friends the opportunity of rendering by merely personal tests, the proof that life still subsisted beyond the death of the body, and the splendid religious teachings which can be communicated under specially prepared and favorable influences, of the stupendous facts of spiritual revelations of a scientific religion and a religious science.

I have much more to say of the varied and differential lines between mere personal tests of identity between spirits of departed friends and the inspirational appeals which point to the significant and mighty fact that mortal death is only the successive change from one phase of existence to another, urging—nay, compelling—us to live better and purer lives than those of our general earthly career, for the sake of preparing for the mighty change called death. Let it be clearly understood, however, by my readers, that I insist now, as I have done for the last thirty years, that no one has ever absolutely known of spiritual existence beyond the grave, or the fact that death is of the body alone, and does not touch—much less quench the spirit—until the proofs are given, in the phenomena of modern, no less than in ancient Spiritualism.

I am a Spiritualist simply upon the proofs of spirit return afforded solely by spiritual phenomena—but when I come to question what we shall do with our Spiritualism, I find there are two distinct and wholly inseparable phases of our glorious revelation which ought to be carefully and religiously guarded. The first of these phases is, that the phenomena which prove the return of the spirits to their friends should be given—as they first were in small harmonious circles gathered together on the Christ principle that "Where two or three are gathered together in my name am I in their midst."

Next if it is deemed wise or advisable to hold public meetings for tests, let it be understood, first, that alleged test mediums have been thoroughly proved to be such and are to be relied upon for their capacity as well as honesty. They may not be inspired to give the religious phases of the movement, any more than mechanics and inventors are found to be poets or painters, or different organs of the brain merge into the entity of its special powers.

The result of the total disregard of brain potencies in spiritual mediumship, however, amongst the conductors of spiritualistic societies, has been, and still is, fatal to the welfare and progress of the movement.

I could say even far more than good Mrs. Lillie, in the paragraphs I have quoted from her, has complained of. I insist that Spiritualism is the only now prevailing religion of the world which proves the soul's immortality and offers the results of happiness or misery hereafter, for good or evil done on earth. I insist it is the only religion now prevailing on earth that teaches the glorious doctrines of progress and reform as a sure and only means of eternal progress.

For all this and countless doctrines inciting to good warring against evil, and comforting the mourners for the departure from earth of the heart's best beloved, Spiritualism is the religion of all religions, and it is a shame and a scandal that the seventh day of the week so universally devoted by all other religionists, of custom in centuries should be desecrated amongst Spiritualists to making their meetings a sort of fortune-teller show, and that most commonly through the presence of ignorant, and unqualified speakers or mediums, simply for the sake of "drawing an audience."

Even if the pretenders could show something, the quiet circle-room of the home gathering, or the stranger's visit to the qualified test medium, are the only fitting scenes for attempts to enter upon the sacred science of communion between the two worlds.

But this is not all. Even if some medium is positively gifted enough to describe half a dozen spirits correctly in a public audience, the one or two hundred come away disgusted and discontented. Scores of people call on me not alone complaining of the "desecration of the Sabbath," but, protesting the whole thing between "medium" and audience, is "collusion," "a got-up-show, and a disgrace to the cause."

Whilst I have studiously avoided, of late, giving attendance at the Sunday shops where something was expected to be shown, on a recent occasion, being urged to be present at the farewell of some of my esteemed American friends, after my own words of final compliment had been spoken, a young woman arose who professed to give some delineations of spirit friends in an audience that never recognized one single description she professed to give—not a name, date, or life incident was recited. The old men and old women were all attired as such people should be—the young people ditto.

When this farce ended, and I felt ready to drop into the ground for shame, my kind American friends consoled me by telling me that similar, if not quite such insane stuff, was going on in some of the Spiritualistic centers of the United States, almost extracting from me the fierce resolve that, earnestly as I had believed in and unceasingly as I had labored during the past thirty years, for the diffusion of spiritual light and truth. I was about sick of Spiritualists' mismanagement, and would only consent in the future to lecture on the Religion of Science, and Reform of the grand spiritual outpouring, leaving all the show vendors to shift for themselves—infinitely preferring, if I must live by my labors, to take a banjo in hand, or a pair of bones to snap, to desecrating the holy and immortal evidences of Spiritualism by making them a paltry show or consulting the names of the decaying forms recorded on the tombstones, to attempting to prove that they still loved and lived in another and better world.

I write the above in the name of the Almighty Spirit of the Universe—the First, the Last, and Evermore; and in the interests of this great revelation of life here and hereafter, immortality and eternal progress intrusted to us poor mortals, to give to humanity in the wonderful and all-convincing facts of true and honest revelations of Spiritualism.

EMMA HARDINGE BRITTEN.
Manchester, Eng.

In nature there's no blemish but the mind; none can be called deformed but the unkind.—Shakspeare.

SOLON AND MARY.

A SEQUEL TO "Mary Anne Carew," Wife, Mother, Spirit, Angel.

BY CARLYLE PETERSILEA,

AUTHOR OF "THE DISCOVERED COUNTRY," "MARY ANNE CAREW," "PHILIP CARLISLIE," "OCEANIDES," ETC.

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CHAPTER V.

FIRE CANNOT INJURE A SPIRIT.

Fire has no power to injure the spirit of man or beast.

A spirit may pass through and through fire again, without being harmed in the least.

This must be a self-evident truth to all. Spirit in and of itself is fire or fine magnetic flame, so fine, indeed, that combustion of material things merely liberates or sets free the spiritual elements within all things over which fire, as the word is commonly understood by man, has power; consequently, we appeal to the reason of all sensible beings, by asking: How, then, is it possible for any soul or spirit to be forever lost in hell?

There are thousands of preachers all over your fair land to-day who are sounding this fearful dogma; in fact, all of the evangelical church creeds are constructed upon hellfire as the base; the moment this fundamental doctrine is taken away, the whole huge structure topples to the ground in ruins.

Catholics, Episcopalians, Methodists, Baptists, Congregationalists, all start out with hellfire, and being hopelessly burned forever and forever within it, as the stronghold on which to rear their belief.

Now fire disintegrates almost any known substance sooner than any other element. It is impossible for fire of any kind to be kept up for any great length of time without being fed with fresh material, and if fire had the least power over the spirit of man, would be destroyed or disintegrated in a very short time; therefore it would be impossible for a spirit to burn forever and forever.

Now, with such a self-evident truth before the world—a world of beings who should use the reason which they are blessed with—how is it possible for even one sentient soul to believe such a monstrous statement as that the spirits of mankind will burn forever and forever in hell? How is it possible for any priest or minister, if he have the reason or observation, to believe or make such an assertion to his hearers? And yet, contrary to all reason and observation, this foolish fable is preached to the world, Sunday after Sunday, within the churches all over your land.

Put a man's body into fire and it is soon consumed or disintegrated; his spirit, thus liberated, fire has no further power over—it is above and beyond earthly combustion. If fire has no further power over it, how is it possible for it to be consumed forever in hell? for they tell you hell is a lake of fire and brimstone. Brimstone is an exceedingly material, earthly substance, and it is immediately consumed if ignited. Put a little brimstone or sulphur in a pan and set fire to it, if any doubt my word.

Now there are those who will tell you that hell is merely a condition; that a man's conscience will be in torment forever, and he will never be able to escape from the pangs of his conscience, which is hell. Some preachers sensible of the absurdity of a hell of fire and brimstone have substituted the man's conscience instead—and this hell will endure forever and forever, so they say—and our object is to show that this, also, is impossible.

We will ask you first: What is that within one, called conscience? for it is necessary that we understand what we are talking about. A man's conscience is that within him which rebukes him for his sins or errors which he has been guilty of committing; it is the higher rebuking the lower, and if the higher, which is man's conscience, continues to rebuke the lower, the lower must yield, sooner or later, to the higher, and when error or sin is thus overcome, joy and gladness is the natural result; the higher, or conscience, has become victorious, and he who has gained a victory must sing for joy, and joy or happiness is not hell but heaven; therefore, how can a man's conscience remain forever in hell or unhappiness? As soon as conscience gains the victory hell disappears.

My friends, so long as a man continues in error, just so long he is in hell or unhappiness, but when he puts from him his errors, becomes wise, reasons, and accepts truths and understands them—for he can in no other way than by the use of reason, which is wisdom—therefore, it is impossible that any should remain in hell forever.

A man who is so low in the scale as not to have reason, has no conscience and is very nearly allied to the brute creation. Beasts, having but very little reason, have no conscience; the higher does not rebuke the lower. A beast may kill its comrade, but its conscience rebukes it not, the higher law does not obtain within it. Who would ever dream of saying that the brute sinned and would be everlastingly punished? But if the brute had reason or conscience, the higher would at length obtain, and the beast would sin no more in that direction; and when reason or conscience obtains with man or the spirit of man, then is he liberated from hell, for that in and of itself liberates him.

Would not one think that God's conscience would trouble him very much if he were capable of creating sentient beings and then casting them into hell, forever to burn in torment, because in their ignorance they committed errors? Would not one think, if God were all-wise, all-powerful and all-loving, that his conscience would greatly trouble him? that the higher would obtain within him, and that such revengeful wrath would at length succumb to wisdom and love? For, if God were capable of wrath and spiteful revenge, and the burning of his ignorant children in fires of torment forever, he would not be possessed of reason or conscience, and therefore could not be above a beast.

But hell and everlasting torment are cruel fables, not fit, even, for the mind of a reasonable being to dwell upon, and we should consider it not a fit subject to write or talk about if it were not that millions of human beings, who ought to use their reason, listen to and even think they believe such horrible, monstrous doctrines; and they are the base on which all evangelical church creeds are formulated.

Again, these same creeds tell you that Jesus of Nazareth is the mediator between God and man; that but for him all souls, however wise and good they may naturally be, would be cast into hell; that, through the intercession or pleading of Jesus a few will be saved if they believe that Jesus is God's own son. Now if God created all mankind, are they not also his children? How is it possible that God should have but one child if he created all mankind? and why, in the name of reason, should he be so partial to one child whilst consigning all the others to perdition, merely saving a few for the love he bears to one? O, what a God the Christians hold up for mankind to fall down and worship! a wrathful, revengeful, jealous, and partial God, who, himself, lives within a heaven whose streets are paved with gold, while the most of the children whom he has created are cast into hell where the worm dieth not and the fire is not quenched! Surely, such a God must be exceedingly selfish, a very monster of iniquity; moreover, he must be worshiped and praised forevermore, for all this, by those who are fortunate enough to get into heaven, while their fathers, mothers, sisters, and brothers are being tormented in hell.

Friends, we would rather go to hell, and help the sufferers there, than to live in heaven and be obliged to worship and approve of such a foul fiend as God is thus represented to be. But it is all a cruel fable. There is no such heaven; there is no such hell; and we can praise God, and worship Him too, for he has not been guilty of any of these faults attributed to Him by man, when man himself had little reason, was wrathful, revengeful, jealous and partial, loving his eldest son better than his other children, making him alone his successor and heir. He constructed his God like himself; but at this late day, when man's reason is supposed to predominate, it is time he used his reason and put such childish things away.

And now let me here say that all churchmembers who subscribe to such follies are necessarily like the God which they believe in; if not, it would not be possible for them to believe in such a God: these same churchmembers must necessarily be wrathful, revengeful, jealous, and partial; they must necessarily want all the good things of life, regardless of their brother's welfare; the golden heaven must be theirs—their brothers and their sisters may go to hell—for in their selfishness and wrath thus they consign them, for all who do not believe as they think they ought are banished in their thoughts to that region. These same churchmembers are necessarily tyrants; they would blind the reason of their brothers and sisters and insist that they shall not use it, for if such use their reason this fearful God, heaven and hell, all disappear, for they will not stand the test of reason.

Where, we would ask, are the countless millions of souls who lived and died before Jesus of Nazareth was born? Think, for one moment, of the wisdom, refinement, and love that existed thousands—aye millions of years before Jesus lived in this world. Let the pyramids of Egypt hold up their granite arms, in amazement, at such folly. Let ancient Greece, with all its arts and sciences, outrivaling anything known at the present day, laugh at such nonsense. Thousands—aye millions of the grandest souls ever created—lived and died, thousands of years before Jesus of Nazareth was born. Where are all these souls, think you? Shut up in hell? for some of them never heard of Jesus. Think of the countless millions that have lived and died since Jesus was born, who never believed, nor heard of him; think of the nations upon nations which have risen and fallen, who never knew anything about Jesus, and then think of Jesus being the only begotten son of God whose blood was shed for sinners. He was crucified, for opinion's sake, it is true, and thousands of others have been crucified, burned at the stake, hanged, beheaded, drawn apart by horses, cast into the dens of wild beasts, walled up alive, languished in dungeons as long as they lived, shot, and every conceivable torture inflicted, for opinion's sake.

Has not the Holy Church, so-called, been the greatest tyrant that man has ever known? and why? All for opinion's sake. Man must not reason or think for himself, so the church has always said, thereby becoming the most monstrous tyrant that man has ever had to deal with. And is it not the same to-day with the churches? If a man or woman is brave enough to use his or her reason, more especially if they express their thoughts, are they not ostracised by the churches, laughed and sneered at, condemned to everlasting torment by these self-righteous ones? To be sure they may not, at the present day, inflict bodily torture as formally, but they torture the reason and the souls of men to-day just the same as ever. You must think as they think they do, or you are forever lost in hell, while they, forsooth! are going to the golden heaven to live with, and worship that wrathful, revengeful, selfish God which they have set up within their minds.

They grow rich, stiff-necked and tyrannical, because they believe in that kind of God. Jesus, whom they profess to follow, said: "If thy brother take thy coat, give him thy cloak also." Is there a Christian, in the world to-day who would follow this explicit teaching of Jesus? Not one. If one were to take a coat, they would, to a man, have that one arrested immediately and lodged in jail, and the Christian judge would sentence him to a term of years in prison.

Jesus said: "If a man strike you on one cheek, turn to him the other also." Is there a follower of Jesus to-day, who, if a man assaulted him, would not cry for the police, and that policeman would march that man at once to the stationhouse, and very likely club him beforehand? Jesus said: "Give to him who asketh of thee, and turn not thou away." How many Christians to-day will give to all who ask of them, in other words, to beggars? Are not beggars arrested as vagrants, and sentenced to the House of Correction? and this is oftener done by those who profess to follow Jesus' teachings than by others, and yet they will tell you that only by obeying those same teachings and believing in him, and what he taught, can you be saved from the fearful burning of hell, either of brimstone, or conscience.

(To be Continued.)

VERY SIGNIFICANT.

The Progressive Thinker leads. It publishes more reading matter than any other dollar Spiritualist paper on this green earth. It was the only Spiritualist paper that had enterprise enough to publish President Barrett's address before the National Convention at Washington. It covered three pages of the paper. It now proposes to send out 1,000,000 copies of the paper containing his address.

Read the announcement on fifth page, headed "Fifteen Cents," for particulars.

Heaven must be in me before I can be in heaven.—Stanford.

SPIRITUALISM SCIENTIFICALLY DEMONSTRATED.

BY PROF. ROBERT HARE.

His Remarkable Researches Made in the Early Years of Spiritualism.

Directly Edited and Revised by Him, Now in Spirit-Life.

"The mortals of earth expect truth from the spirit land; they think that it is perfect, and that the angels are omnipotent. Oh, how far do they wander in the darkness of their own minds! The spirit home is progressive, like unto this: the canting hypocrite passes into the heavens with the same thoughts; the simple babe too passes into this new-born life with all its childlike innocence. Each one has to mount the ladder of progression."

"There are millions in the spirit world that know not of the existence of this planet, even as the children of this earth know not of the starry world above But on beholding angels descend to this hidden planet, they follow, and in wonderment behold a new world, and that world inhabited. Then do they find whence they originated.

MESSAGE FROM JOHN C. CALHOUN.

I was present, by Calhoun's appointment, with the Misses Fox and their mother. We were sitted at the table as heretofore, our hands and arms resting upon it. I was directed to put paper and pencil on the drawer. I placed several sheets of unruled letter-paper, together with a wood pencil, on it. I soon heard the sound of the pencil on the paper. It was then rapped out, "Get the pencil and sharpen it." I looked under the table, but did not see the pencil. At length I found it lying diagonally from me, three or four feet from the table. The lead was broken off within the wood. I sharpened it, and again put it on the drawer. Again I heard the sound of the pencil on the paper. On being directed to look at the paper, I discovered pencil marks on each side of the outer sheet, but no writing. Then was received the following communication:

"The power is not enough to write a sentence. This will show you that I can write. If you meet on Friday, precisely at seven, I will write a short sentence. JOHN C. CALHOUN."

We met, pursuant to appointment, ok our seats at the table, our hands arms resting on it as usual. I d the paper with my silver-cased on the drawer, and said:

friend, I wish the sentence to be own handwriting, so that your rill recognize it." He replied, know the writing." He then ave your minds on the spirit of . Calhoun."

I soon heard a rapid movement of the pencil on the paper, and a rustling of the paper, together with a movement of the drawer. I was then directed to look under the drawer. I looked, and found my pencil outside of the drawer, near my feet, but found no paper on the drawer where I placed it. On raising up the drawer, I discovered the paper all under it. The sheets were a little deranged, and on examining, I found on the outside sheet these words: "I'm with you still."

I afterward showed the "sentence" to General James Hamilton, former Govenor of South Carolina, General Waddy Thompson, former minister to Mexico, General Robert B. Campbell, late Consul at Havana, together with other intimate friends of Calhoun, and also to one of his sons, all of whom are as well acquainted with his handwriting as their own; and they all pronounced it to be a perfect fac simile of the handwriting of John C. Calhoun.

General Hamilton stated a fact, in connection with this writing, of great significance. He says that Calhoun was in the habit of writing "I'm" for "I am," and that he has numerous letters from him where the abbreviation is used.

Mrs. General Macomb has stated the same fact to me. She says that her husband, the late General Macomb, has shown to her Calhoun's letters to him, where this abbreviation "I'm" was used for "I am," and spoke of it as a peculiarity of Calhoun.

How significant, then, does this fact become! We have not only the most unequivocal testimony to the hadwriting itself, but, lest any skeptic should suggest the possibility of an imitation or a counterfeit, this abbreviation, pecular to himself, and known only to his most intimate friends, and which no imitator or counterfeiter could know, is produced by way of putting such a suggestion to flight forever.

This "sentence" is perfectly characteristic of Calhoun. It contains his terseness of style, and his condensation of thought. It is a text from which volumes might be written. It proves—1. The immortality of the soul; 2. The power of spirits to revisit the earth; 3. Their ability to communicate with relatives and friends; and, 4. The identity of the spirit to all eternity.

How one's soul expands with these sublime connections! How resistless is this testimony of their truth! How surprising that men can doubt, when this flood of living light is poured upon them by spirits who, in the language of Webster, "revel in the glory of the eternal light of God." Very truly yours,

N. P. TALLMADGE.

Mrs. Sarah Helen Whitman, Providence, R. I.

THE CORROBORATIVE EVIDENCE FROM FOREIGN SOURCES—JAMES C. DE MIRVILLE'S MANIFESTATIONS OCCURRED IN FRANCE IN 1851.

With the flood of manifestations which has swept once all civilized coutries, the evidence from this source as furnished forty years ago now seemed inadequate and meagre. Its value is in the light it throws on the early years of the movement, and the wonderful similarity in the phenomena and the communications.

Although spirits have manifested in all ages not until modern times was a code of signals by sound established. At Cideville, in France the signals were employed, independently of their use three years before in Hydesville, N. Y. The signs employed, however, differed. At Rochester one rap was taken for no, two for doubtful, three for yes. At Cideville one rap was received for yes, and two for no. At the former place, the alphabet was directly referred to; at the latter, reference was made by figures indicating the the place of the selected letter in the alphabetic card.

Of this character is the admission of the Roman Church of the spiritual origin of the manifestations; ascribed, however, to diabolic agency. To this allusion has been already made; but I subjoin some letters and expositions, translated from a French work lately published on Mesmerism, Clairvoyance, and Spiritual Manifestations.

The following letters, taken from the work in question, will require no farther introduction.

If the Roman clergy thus advance the inference that the manifestations and intellectual communications come from spiritual agency, it will be easy for Spiritualism to show that it is vastly more devoid of diabolic malevolence and inhumanity than the institutions sanctioned by that priesthood.

LETTER OF M. F. DE SAULCY.

"Sir:—You desire me to report to you my opinion in writing which I have formed as to the strange phenomena, to say the least of them, which have been conventionally called table turning and table talking. I am not the man to recoil from what I regard as a truth, whatever sarcasm may be reserved for such profession of faith, and therefore proceed to satisfy your inquiry.

"It is about eight or ten months since when the public of Paris was agitated by the late arrival of the fact from America and Germany; a fact which pure physics was not able to explain a priori. I did as many always do, and have no doubt done for a long time—received this account with the most determined incredulity, and, I confess, with ridicule. I considered its adepts as charlatans or as simpletons, and refused for a long time to bestow on it the least attention. I became tired of the war, however, and after hearing many affirm, to whom I could not apply these epithets, the reality of these facts, I determined to try for myself.

"My son and a friend were my two companions: we had the patience for forty-five minutes, seated at the table, to form what is called the chain, and were not a little surprised, I assure you, to see at the end of that time the table on which we were operating, and which was merely the parlor dinner-table, begin to move, and after some hesitation to contract a rotary movement, which, accelerating, soon became very rapid. We endeavored by pressing to make it strike against the bar and arrest its motion, but could not succeed.

"After repeating the experiment two or three times, I sought to find some cause in physics for the movement, and battled the whole theory of Electro-Dynamics with the aid of an electroscope, compass, iron-fillings, iron, etc. As I could not detect the least trace of electricity, I thought then of impulses due to the volition of the operators, and of which a sort of integration might cause the motion of the table. On that I stopped, and for several weeks did not give the smallest attention to a phenomenon which did not seem to merit any further notice.

"Finally was commenced the faculty of talking, and I assure you my incredulity was considerably greater than when its moving power was announced. I was sparing, however, in my epithets, for I soon found myself an investigator. I watched the rogues, as I suspected, for two hours, but left the room a full believer of its reality, without any further examination, confirmed too by all subsequent experiments. (1.)

"What could be said of the fact witnessed together, that a crayon, which was fastened to the leg of a table, wrote legible words, while we were pressing it down with our hands?

"I believe in the existence of facts which often volition is unable to produce, and over which I declare that volition sometimes appears to have a manifest influence. I believe in the intervention of intelligence different from our own, and which puts in action means almost ridiculous.

"I believe that the Christian religion should not encourage the practice of these experiments. I believe there is danger in allowing them to become a habit, and at least we may lose the little reason which has been granted man by the Giver of all things. I believe, finally, that it is the duty of an honest man to dissuade others from occupying themselves with it, in preaching, by example, and not allowing it in the least to occupy himself. Please accept, etc.,

F. DE SAULCY,
Member of the Institute."

SPIRITUALISM IN PARIS.

(See New York Reformer, Sept., 1853.)

"We find the following article in the London Illustrated News of July 23; it is an extract from the News' Paris correspondence:—

"'An immense sensation was caused here, a few days since, by a revelation given on the authority of some of the most respected and influential members of the clergy, headed by the Archbishop of Paris, on the subject of table movements. The archbishop, being questioned as to his opinion of the legitimacy, in a religious point of view, of attempting to communicate with spirits through the medium of the tables, alleged that he had not sufficiently studied the question to reply definitely; that he imagined that the effects produced were wholly of the nature of physical science, and in that case harmless; but that, in order to form a judgment, he would attend a meeting composed of certain members of the clergy, at a place appointed to make the usual experiments.

"'The table being put in motion, one of the party demanded it in reply, by a certain number of raps, if there were a spirit present. The response was in the affirmative; and in answer to a second question, the spirit represented herself, by raps indicating certain letters of the alphabet, to be that of Soeur Francoise, deceased a week previously at the convent of——, Paris. The Abbe B—— stated that he had confessed the Soeur Francoise, who had, in fact, died at the time and place named. General consternation, as may be supposed, ensued when the Abbe L——, rising, commanded the spirit in the name of the Savior to appear.

"'The report declares that the spirit hereupon actually became visible, and replied to a variety of questions put to it, but of what import we are not informed. On the above details we do not pretend to give either explanation or opinion.

"'Such is the story as related by the members of the Seance, two of whom were so affected by the events related as to be some days seriously indisposed, one of them even confined to bed.

"'Various narratives mention that, through the medium of the tables, communications are held with spirits of all nations. The spirits, happily, being excellent linguists, find no difficulty in expressing themselves in any language chosen by the questioner, and reveal the secrets of the prison-house with a frankness, not to say indiscretion, that would shock the more reserved ghost in Hamlet, in no way confirming his statement of horrors of their temporary abode. Many of them describe in glowing terms the beauties and delights of their celestial abodes.'"

(To be Continued.)

"The Fountain of Life, or The Threefold Power of Sex." By Lois Waisbrooker. One of the author's most useful books. It should be read by every man and woman. Price 50 cents.

ANIMALS IN SPIRIT-LIFE.

To the Editor:—As this question seems of late to have taken a new growth, permit me to add my mite. It does not seem to have occurred to the disputants that there might be a possible continuation of life among the inferior animals, and that this new condition might not interfere with human spirits. I have asked this question of those who seemed to be intelligent inhabitants of the spirit-sphere, with varying replies.

But upon one occasion I recall a very satisfactory reply. I cannot recall the exact language, but the substance of it was that animals were thought to exist in spirit-life, but in a sphere peculiarly adapted to themselves. This struck me as most probable. To say that the intelligence of the inferior animals (for man is an animal) serves the purpose of advance and then goes out—to reach a higher plane of earthly habitation until the mental status of humanity is reached, is giving expression to meaningless words. That all species of such will co-inhabit with man is equally absurd. I lean towards the theory of a separate plane of life as the only logical one.

SUICIDES.

If there is any other subject, however, on which our brethren talk more silly nonsense, I shall vote that it is the subject of suicide.

What sense is there in ascribing the unfortunate condition of the suicide to premature destruction? If that is good philosophy, it follows that all who die a natural death at an age younger than that of the suicide, are in a more deplorable condition than he. This must be self-evident, for they went at still younger ages, and if age is the criterion, that settles it. Suppose one of two twin brothers to enter his room and commit suicide by destroying himself with dynamite; at the moment of the explosion the other brother happens to enter the room and is also slain. Here the deaths are at the same moment. Does this suicide suffer because he has not had sufficient earth experience, while the brother is free from such misfortune?

Should anyone assume the role of teacher on this matter, I hope he may not pass out of the limits of the topic. I am simply fighting the much worn and absurd proposition that the punishment arises from premature taking off. The murderer, who passes away as such, must surely suffer the penalty of his crime. I cannot think the suicide is subject to any different laws.

B. R. ANDERSON.

CHILDREN IN SPIRIT LIFE.

In re Esmeralda's query to Hudson Tuttle concerning the continued childlike manner of speaking, for a long period of years by certain spirits:

In response, the charming spirit Winona who has controlled Mrs. H. T. Horn for many years, informs me that in coming to earth she cannot do otherwise than assume her earth-sphere character and manner, and it is the same with every spirit. This does not in any way imply a want of progression, as is shown by intelligent replies to profound questions that are occasionally put to Winona. After leaving the earth-sphere, and entering her spirit home she is no longer a child in manner, but her veritable individualized self.

Perhaps this will throw a little light upon the subject. H. T. HORN.

Washington, D. C.

COMMUNICATION FROM WINONA.

The spirits who personate children through media are very wise spirits. They belong to the child-sphere, for they almost invariably have passed from earth in early childhood and are used by wise spirits as messengers from spirit-life. They belong to the type such as Christ spoke of when he said, "Suffer little children to come unto me, for of such is the Kingdom of Heaven." Though we grow up in spiritual wisdom, yet on earthly matters we are as little children and enter that sphere when we return to earth. My name is Janie (Winona). I am a little French Indian girl.

A TERRIBLE PROPHECY.

To the Editor:—Permit me to occupy a little space in your valuable paper by way of explanation regarding those Prophecies. Many persons seem to think that the little earthquake which occurred in England Dec. 17, 1896, was all there is to be of the prophecy. Not so; the odylic forces, employed by the Chief Messenger to precipitate the earthquake, were impinged on those special places, in the northern hemisphere, where the solidity was greatest.

Those forces were put in motion last summer. Their first effect was to be in December, 1896. After this slight earthquakes were to occur at different places around the northern hemisphere. As I have stated above, where the solidity of the earth was greatest, there was most force applied, and hence at a few places small earthquakes occurred where such phenomena were almost unknown. Result:

Dec. 17, 1896, was but the beginning; a puff of wind to the awful hurricane that is approaching. By the time you get this fully before your thousands of readers you and they will more fully realize that what I have here written is true. During the month of February, 1897, the Peninsula of Europe, that is Spain, Portugal and the adjacent islands in the Mediterranean will go down, and their millions of people be swallowed up.

Bear this in mind, Spiritualists and readers of The Progressive Thinker, and forget not "By their works shall ye know them."

In order that your readers may be made more fully acquainted with the future, I have arranged with the Cash Publishing Co. of Grand Rapids, Mich., to publish all of my prophecies and other valuable matter in a small book called the "Book of Prophecy."

Yours for the Science and Philosophy of Spiritualism. G. H. MILLER, M. D.

537 Monroe St., Springfield, Mo.

"Principles of Light and Color." By E. D. Barrett, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here garnered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, $5. It is a wonderful work and you will be delighted with it.

"Atlantis: The Antediluvian World." By Ignatius Donnelly. Sums up all information relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history. It is intensely interesting. Price, $2.

"Ancient India: Its Language and Religions." By Prof. H. Oldenberg. The subject is of unusual interest at the present time, and it is here treated in a way to interest and instruct all readers. For sale at this office. Paper price 25c.

A WONDERFUL PSYCHIC.

ETHEL GILLIAM,

The Greatest of All Psychics.

SHE SEEMS TO HAVE EYES IN HER FINGER TIPS—THOUGH BLIND SHE READS HANDWRITING AND COMMON PRINT BY TOUCH ALONE—SHE HOLDS SWEET CONVERSE WITH THE ANGELS—A MOST REMARKABLE CASE.

To the Editor:—I send this clipping from the "Examiner" of San Francisco, January 24th. The case of little Ethel Gilliam seems likely to far excel in interest and incitement to psychic study and investigation, the remarkable well known one of Mollie Fancher, Brooklyn. I think if you have not already seen it, you will be sufficiently interested to publish it.

I am surrounded by winter brightness; butterflies on the strawberry blossoms, honey bees sipping sweetness from the hearts of fragrant violets, and larks, linnets, robins, blue-birds, wrens and song sparrows all about the garden and the green fields of grain, gushing out, each in its own inimitable way, thanksgiving for the sunshine which floods us with its golden benediction. Surely these are quite different factors from those the almanacs write down as belonging to the month of January! Walking in the garden this morning among geraniums and nasturtums, I counted one hundred and thirty-five calla lily buds and blossoms in the hedges of these wonderful plants, which is the garden's boundary line upon two sides. To breathe upon this coast, the strong sea air warmed by so much sun, is in itself such happiness as makes life one exhilarating pleasure. I was warned before I came here that "Santa Cruz coast would be too foggy for health." We have not had ten hours of fog all put together, in the three months since I came; on the contrary we are constantly congratulated by correspondents in various inland cities in this State, that we have escaped the heavy fogs to which they have been subjected. OLIVIA F. SHEPARD.

Santa Cruz, Cal.

HAS EYES IN HER FINGER TIPS—BLIND GIRL WHO READS HANDWRITING AND COMMON PRINT BY THE TOUCH ALONE.

More than wonderful is the plain, unadorned story of little Ethel Gilliam's hourly existence, at Palouse, Cal., the simplest incidents of which transcend even the marvels of the age of miracles.

Death, the grim reaper, to all external appearances, gathered her into his dark harvest, while grief-stricken parents and sorrowing friends wept at her bier. In snowy robes symbolical of her childish purity she was prepared for that last, long, eternal sleep, that ends only in the resurrection, and the cold damp grave that was to be her last resting place was opened to receive her. Over the white rigid little body the solemn services of the dead were spoken and the casket cover set in place. Friends took a last parting look at the dear face and then turned away as a heart-broken mother sobbed out her grief. Heavy indeed was the pall that cruel death laid upon the Gilliam household long months ago.

But the coffin was never sealed and the yawning grave still awaits the youthful occupant for which it was opened. Little Ethel Gilliam, mourned as dead, still lives and talks and breathes, a merry being of the world and the wonder of Palouse, Wash., where she was born and reared. Hundreds have learned of her marvelous resuscitation and flocked to see her until her fame has spread far beyond the confines of her little native town.

But she is blind now, totally blind, as scientists define optical sightlessness, and where once the sun shone bright and clear before that fatal illness fell upon her, her eyes now see only blackness. Over them the lids are drawn smooth and fast. They are fixed and paralyzed and as rigid as her poor little body when it was placed in the casket for burial.

Blind she says she is, blind the doctors have declared her to be, but her vision is keener than ever before, and though her eyes are sightless and useless, she sees everything that goes on around her, reads and writes with ease, speed and accuracy, in daylight or in darkness, enjoys the beauty of pictures, all through her marvelous finger-tips alone, and when weary of reading popular magazines, she lies back among the pillows of her sick couch and watches the games of her happy playmates at school, far removed from the view of even those solicitous attendants who ever hover near her. Startlingly vivid are the descriptions she gives of occurrences miles away from her which investigation has never failed to show were transpiring at the very moment she beheld them, and in just the manner in which she described them. Nightly she says she crosses the river of life into the realms of eternity, there to dwell till dawn, a companion of the angels.

And thus it is while sage old doctors and learned scientists study her remarkable case in perplexity, this little Palouse girl, though her eyes can see not, watches the world roll on even better than she did before this remarkable change came over her.

Last summer little Ethel Gilliam was a strong, robust, healthy girl, with the same propensity to play, the same brisk appetite and the same ability to sleep long and late that was the heritage of her well-read, well-kept companions. Her parents are not rich, neither are they poor, but have sufficient means to live comfortably and well. Both are strong and well, due, no doubt, to the fact that they have always led quiet, sober lives, being of a religious turn of mind and members of long standing of the Methodist Episcopal Church of Palouse. They have steadily shunned notoriety and for that reason the wonderful development of their child has been kept as quiet as possible.

Ethel came home from school one afternoon complaining of pain above her eyes, which became so serious before evening that her mother was greatly alarmed. The little sufferer was put to bed and from that couch she has never risen since. Her illness was long and severe, the more so because its exact nature baffled the best physicians. In the uncertainty she was treated for various ailments of the head and body, though to none did she yield, but grew steadily worse. No food would remain upon her stomach and the little figure, once so plump and strong, soon became withered and pinched. These were anxious days in the Gilliam household, for even the most sanguine hope was overshadowed by the cold fact that death, speedy and relentless, was inevitable.

And what the parents had long feared seemingly came to pass. Ethel died after days of unconsciousness. The attending physicians, still perplexed at her strange illness, signed a certificate stating life was extinct, and the legal document still stands on the records of the Health Office of Palouse as evidence that Miss Ethel Gilliam is no more, notwithstanding the fact that she still lives.

But dead she certainly seemed to be. None of the fatal signs were lacking. The body became cold and clammy and of marble-like rigidity during the three days that it lay in state. Over the sweet young face, once piquant and rosy with health and spirits, Death had spread its pallor.

Friends had gathered to witness the last earthly rites and slowly passed by the bier, looking sadly down upon the pinched face mirrored beneath the glass cover of the casket. And last of all, convulsed with sorrow, came the despairing mother. She bent over the cold form of the girl who had been so dear to her, her tears splashing upon the polished glass surface, when suddenly she started back with an exclamation of surprise. The eyes of the dead girl had opened with a slow, pained expression, and as soon as the casket cover was removed she sat bolt upright and after gazing about for a few moments closed her eyes again and wearily exclaimed:

"Oh, mamma, why did you wake me? I wanted to sleep longer. It's so dark. Why do you not light the lamp?"

In a delirium of delight her mother told her that it was broad daylight, and begged her to open her eyes and look on the loving faces of those who had gathered about her. But her eyes never opened again. She was blind.

As soon as the story of the miraculous resuscitation became known the house was overrun with callers. The Rev. A. Y. Skee and wife, with Rev. J. G. Garrick were among the first to visit the strangely afflicted girl. Both clergymen set about at once to test her remarkable power of vision and speak in wonder of what they saw.

Though her eyes are fixed and immovable by any act of her will, little Ethel let her hands wander over the persons of her visitors and described them perfectly, though at first she was diffident about herself.

Her descriptions of Heaven were remarkable for their poetical brilliancy, and at night when she refused to let any one sit up with her she told of the visits of the angels.

Other people called, among them H. A. Gray and wife and Thomas Cox of Palouse, and J. B. Cawthorn, a photographer of Walla Walla. They gave the girl an unopened magazine after dark, when complete blackness enshrouded the room. Carelessly she slipped her hand between the pages and told all the contents of the one her fingers rested upon. Though her previous revelations had prepared them for wonders, this last test amazed them. Taking the magazine from her and marking the page, they bore it to the light and lo! and behold, she had read it word for word. Numerous other tests developed the same astonishing results.

Mr. Gray handed her a magnifying-glass which none present knew was possessed of the power of reversing the objects that came under it. Ethel had no sooner received it than she passed over its surface and laughingly exclaimed that she could see every one in the room, but that they were turned upside down. Such, indeed, was the predilection of the glass when held at a certain angle. The glass was a source of special delight to her. She could turn it toward the object she desired to see, pass her hands over its surface and look at anything she wanted.

A few days later she surprised her visitors and her parents as well by telling them of a great flock of sheep which she was looking at grazing on a hillside. She noted carefully their movements and described them in detail. Investigation revealed the fact that the same flock of sheep she had described were being pastured a mile and a half away from her home, just as she had seen them. She told as well of watching a threshing machine at work on a farm an equal distance from the house, which was also true, and every afternoon she laughingly depicted the games that were being played by her companions at school, many rods away, and entirely hidden from every eye in the room but her own keen vision. The games were always found to have been identically as she described them, and now her little schoolmates, undisturbed by the issue her curious case takes with science, and accepting her peculiarly weird power as a matter of course, daily enact her favorite sports that she may enjoy them in her far-distant home, while they make merry at school. Through daylight or dark, her mysterious vision penetrates, and she revels in their pleasures. And always the weary lids are drawn taut and immovable over sightless eyeballs, and this wonderful little girl reads, writes and happily views the world through her finger-tips while the hosts of science and medicine ponder learnedly, but futilely. From the grave little Ethel Gilliam has come back to dwell half on earth, half in Heaven, the wonder of all who see or hear of her.

A CLERGYMAN VISITS ETHEL.

Palouse (Wash.), January 19.—Last summer Ethel Gilliam, a little girl twelve years of age, living about ten miles from Palouse, Wash., became ill in a peculiar manner, complaining of heavy weights above her eyes. The Rev. J. G. Garrick of La Grande, Ore., my wife and myself visited her. We found Ethel in a half conscious condition, absolutely without feeling. She would not flinch from any test. The eyes were fixed, the lids paralyzed and drawn tight over the eyeball. A smile of inexpressible sweetness illuminated her countenance.

It was some time before she would talk to us. I handed her a photograph. She passed her fingers over it and described it perfectly. Some others were given her, some single and some groups. She described all as well as if she could have seen them. Then she described our watches and told the difference in the time of each, all with her eyes closed, and most of the time her arm over her eyes and her face covered with the sleeve of her dress so that if she had the best of eyes she could not have seen. She told the date of coins by taking them in her fingers when the light was so poor I could not see the date myself.

J. B. Cawthorn and Thomas Cox gave her an unopened magazine after dark. None present knew its contents. She would slip her hand between the leaves and describe a picture. The others would put their hands on the same leaf, take it to the light and find it just as described. She could write or read just as well after dark as in daylight.

About this time H. A. Gray gave her a magnifying glass. She took it in her fingers and began to laugh. She said she could see with it, but it stood the people on their heads. Mr. Gray took the glass and found it was so that everything looked upside down. The glass was a great comfort to her, as by it she could see all over the room, always running her fingers over the glass and turning it towards what she wanted to see. The glass, she said, always magnified the object looked at. Her hearing was so acute that she could tell the number of persons in the room by hearing them breathe.

A few weeks after that the soul seemed to be separated from the body to such a degree that she could describe anything for miles around that seemed to strike her fancy. She described a band of sheep in the mountains one mile and a half away from the house, and told the time that a threshing machine started on a neighboring farm. She would laugh and on being questioned would say: "I am watching the children at school," and would describe their games.

All this time she would only call for a drink and a little to eat, once a day, in the evening. She did not retain anything on her stomach, throwing up everything that she ate or drank. A doctor forced some water into the stomach, but it was at once rejected. She would not permit any one to sit up with her, claiming the angels visited her every night, and that she visited heaven in their company. She talked of the brightness such as mortal eye could not look upon, the Tree of Life and River of Life. Altogether her description tallies with the great book. At present she is gaining strength.

H. Y. SKEE.
H. A. GRAY.

AS FUNERALS SHOULD BE

MRS. J. FRANK BAXTER PASSED TO THE HIGHER LIFE—A TYPICAL SPIRITUAL FUNERAL.

To the Editor:—The last issue of your interesting paper has just come to hand. I notice an impressive communication from the pen of our esteemed co-laborer, J. Frank Baxter, written en route home from St. Louis, from which place he had been summoned on account of the departure of his beloved companion to the higher life. Thinking his many friends may be interested to know something of the details connected with the funeral services I feel moved to send them to you for publication.

Mr. Baxter informed his daughter per telegram, that he wished her to secure Mr. Hull, if possible, to officiate at the funeral. Mr. Hull's engagement on that day was so near home it enabled him to do so. However, it compelled the friends to appoint the hour for the funeral in the morning, which was not so convenient a time as an hour later in the day would have been. I accompanied Mr. Hull to Mr. Baxter's home and according to his request, assisted in the services.

The exercises were opened with an invocation from the writer, followed by an impromtu which seemed to embody a spirit message to husband, daughter and friends. Mr. Hull chose for his text, Romans, 12:15: "Weep with them that weep and rejoice with them that do rejoice." The discourse was replete from the first to last with the Spiritualists ideas of "Death and its To-morrow." We did not feel that Mr. Baxter or daughter needed any words from us to comfort them in the hour of their bereavement; we did feel they needed the sympathy of congenial friends, and we realized the fact on that occasion as on all similar opes that a proper funeral service assists the newly arisen spirit to realize more fully its condition in the spirit-realm.

In all of the funeral arragements, Mr. Baxter ignored every custom that adheres to the old orthodoxy in connection with the event called death. There was no badge of mourning about the house; in place of the customary black crape at the door, was hung a garland of flowers.

The floral offerings were many and beautiful; not only were flowers placed on and near the casket, the rooms were decorated with them, and with foliage and vines. Instead of having made an effort to have the home sombre "in the gloom of death," it seemed as though the place had been made as inviting as possible for the friends in and out of the body. Sweet as the fragrance of of the blossoms distributed in the rooms was the influence that rested from first to last upon those assembled.

The Ladies' Aid of Boston was largely represented. Before Mrs. Baxter's health failed, she was an active member of that organization. On the twenty-fifth anniversary of the marriage of Mr. and Mrs. Baxter, The Ladies' Aid presented Mrs. Baxter with a lovely easy chair. It was constantly occupied by Mrs. Baxter during the several years she was an invalid when she was not on her bed. Her accustomed place was in the bay window in the parlor; in that place she had received her friends in all those months when too feeble to leave the house. The chair was left in its accustomed place (she passed away while sitting in the chair), and the offering from the members of The Ladies' Aid, consisting of a garland of rare carnations, fifty-eight in all—one for each year of her earthly pilgrimage,—was hung upon the chair. It was draped in front with smilax. How eloquently that apparently vacant chair preached to her friends during the service; not one but that felt it had been "reserved for the arisen wife and mother."

The remains were not taken from the home until evening. The family took their final leave of the body at the crematory the following morning.

I cannot close this communication without a word concerning Mrs. Baxter. Though not as extensively known as her husband, she was no less interested and devoted to the cause of Spiritualism than he. She even made as much of a sacrifice. Though so ill for a long time she was uncomplaining, and often urged him to accept engagements when he hesitated to do so because of her precarious physical condition. She cheerfully sacrificed the companionship of her husband whom she loved so dearly that he might labor "for humanity's sake" in the field of reform.

She was cared for most tenderly by a devoted daughter and son-in-law; the son-in-law performed the part of a true son under all circumstances.

Mr. Baxter will continue in the work he espoused so many years ago. The sweet voice that welcomed him so many years from his wanderings and the dear smile that never failed him even in her days of suffering, will no more be realized by physical sense in the home, but who shall say that welcomes will not be as sweet and smiles as radiant as in the old time, when our dear brother enters the "inner room,"—that room where the dear faces will look from beyond the shadows upon him, and where spirit voices shall unite with his in the melodies of song. Who can know these things better than our brother, J. Frank Baxter?

MATTIE E. HULL.

Mrs. Cora L. V. Richmond, founder of the Church of the Soul, left this morning for Lansing, Mich., to participate in the Mass Convention of Spiritualists to be held there February 5, 6 and 7th, under the auspices of the National Spiritualists' Association and the Michigan State Spiritual Association. She will return to Chicago in time to be in her usual place Sunday evening.

W. RICHMOND.

WE WANT TO DO MORE GOOD.

And in order to do it, we should reach 1,000,000 new readers. Help us to do it. Let each subscriber get an additional subscriber. Read the announcement on fifth page, headed "Fifteen Cents," and then act in our behalf.

FIFTEEN CENTS!

PROF. BARRETT'S ADDRESS.

Other Subjects Treated of Especial Interest.

The Progressive Thinker is to be sent three months for 15 cents to all New subscribers.

Spiritualists, keep posted in current Spiritual events.

Why remain in ignorance? Why don't you keep posted in regard to the great Spiritualistic movement? Prof. Barrett delivered an address before the National Association of Spiritualists. It was an important one, and should be read by every Spiritualist in this broad land. We have had his address (which covers three pages of The Progressive Thinker) and five other important lectures and articles embodied in one paper, which we propose to send forth to illuminate the minds of those who have not had an opportunity to read them.

The first page of this paper contains helecture by Col. Ingersoll, given in a Chicago pulpit. It scintillates throughout.

The second page contains a highly interesting lecture by Mrs. Cora L. V. Richmond, on the "Dwellings of the Dead."

The third page has a splendid article on "Science versus Theology," in review of Andrew D. White's two superb volumes.

The fourth page has another excellent lecture by Mrs. Cora L. V. Richmond, on "Spiritual Unfoldment."

The fifth page is very suggestive throughout, and is devoted to the "Hindoo Teachers—They Will Try to Capture the United States."

On the sixth page commences Prof. Barrett's admirable address, occupying three pages.

We will also, in connection with this paper, send out another equally as valuable. The first page contains an excellent lecture by Virchand R. Gandhi, a learned Hindoo. The remaining seven pages contain the wonderfully thrilling narrative (founded on facts) entitled, "The Night the Light Went Out," exhibiting many of the inside workings of the Catholic Church. Besides the address by Mr. Ghandi and the remarkable narrative, "The Night the Light Went Out," the first page has an excellent communication obtained through Ouija. The second page has a startling statement in reference to the "Romish Octopus—It Is Winding Its Poisonous Coils Around Washington." The poem on the same page, "The Sad Picture of a Wrecked Human Life," is wonderfully suggestive. The third page has a striking illustration showing how the Romish Church treats heretics. This page and the fourth also have a continuation of the "Romish Octopus." The fifth page has that remarkable poem, "St. Peter At the Gate." Every freethinker should read it. It is full of excellent "points." It also contains interesting facts in reference to the Romish Church and offices. The sixth, seventh and eighth pages have the following: "Monasteries and Convents—Where Those Alive Are Entombed." "Rider Haggard and the Immuring of Nuns." This paper alone is well worth the price of a year's subscription.

Every Spiritualist in this broad land should have these two papers. Our regular subscribers have already read their contents. For Fifteen cents we will send the Progressive Thinker for three months to all New trial subscribers and also send these two valuable papers.

Bear in mind that by New subscriber we mean one who has not been on our list for at least three months. Those of our present subscribers who wish to buy these two papers can have them both now for five cents. All of our regular subscribers have read their contents.

Send The Progressive Thinker three months to some friend, and thus get him interested in the cause. Stamps taken on small orders.

We sincerely hope that no Spiritualist will be dishonest enough, or so dishonorable, as to take advantage of this offer, by continuing his paper when the time expires, in the name of some member of his family (or some one else) in order to get the benefit of this 15 cent offer, on which the publisher does not make a cent.

VERILY, WHAT NEXT?

Under the head of "A New Programme," we announced a radical new departure from the general routine of work assumed by the average Spiritualist paper. We do not follow old established usages unless we are thoroughly convinced that they are the best, which is very rarely the case. We established the original dollar Spiritualist paper, and introduced a new era in the line of Spiritualistic journalism. Others have followed after us, but in all candor the only thing in which they have equalled us, is in the price of the paper—one dollar.

We now have three books which we send out at a nominal cost to our subscribers: The two volumes of the Encyclopaedia of Death, and Life in the Spirit-World, and The Next World Interviewed. The three volumes will be sent out to those who remit a year's subscription to The Progressive Thinker on the following terms:

The Encyclopaedia of Death and Life in the Spirit-World, when ordered singly, will be sold at 50 cents per copy. The Next World Interviewed at 35 cts. Those who order the three books at one time will get them as follows:

Vol. I. of the Encyclopaedia	$ .45
Vol. II. of the Encyclopaedia	.45
The Next World Interviewed	.35
Total	$1.25

NO. OF PAGES IN EACH BOOK.

Vol. I. of the Encyclopaedia	400
Vol. II. of the Encyclopaedia	400
The Next World Interviewed	250

Each of these books is neatly and substantially bound in cloth, and printed on fine paper, and as prices go, are well worth one dollar per volume.

Bear in mind that this Library is being formed for the exclusive benefit of our subscribers, and all orders for one or more of these books must be accompanied with a year's subscription to The Progressive Thinker. To all others the price will be one dollar per copy.

Just think of the great good that will be accomplished by this plan which we have outlined. Tell your neighbors about it, and get them to subscribe for The Progressive Thinker.

Remember, please, that in order to obtain these three books for $1.25, you must send along a year's subscription to The Progressive Thinker; the paper one year, and the three books costing $2.25. It is the subscription to the paper that enables us to send you these three books at cost.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Communications must always be accompanied by the full name and address of the writer, or no attention will be paid to them.

C. F. and E. W. Rugg write from Phillips, Wyoming: "We are in hopes that some missionary sent out by the N. S. A. will give Wyoming a call, and that it will result in a real live State Association. There are some earnest, true souls here, that only need the subject put in the right light and the result would be a thriving society. There has been excellent work done in the city of Cheyenne by different mediums, and the seed has not fallen on stony ground, and a true worker will receive a warm welcome."

S. C. Burland writes from Ludington, Mich.: "The grand experiences of two Sundays ago, at our meeting, though the number present was small on account of the snowstorm, bids me say to all mediums: Supply music of the best kind you can, for the searchers are after truth, but more—much more—for the help it is to the spirit friends in assisting their more perfect work. We had, and have five pieces: organ, bass viol, and first and second violins, with singing."

Wm. Chiquet writes from Fort Dodge, Iowa: "For some reason no spiritual speaker or medium ever comes this way any more; therefore we are in a state of innocuous desuetude."

Moses Hull speaks at Cadet Hall, Lynn, Mass., the four Sundays, of February. His permanent address is Stoneham, Mass.

A letter from Union City, Mich., speaks well of the work done there by Frank T. Ripley.

Charles Howells writes from Grand Rapids, Mich.: "The Alpha Philosophical Society is the name of a society recently organized here for the purpose of teaching the law of being, both in the material, the psychic and the spiritual, and to demonstrate the continuity of life after the change called death. The society is officered and well-equipped for the duties of the hour. We have had two meetings, and they were a pronounced success in point of numbers and interest. Thus far I have done the speaking. At the close of the speaking, which lasts for about fifty minutes, we have fine clairvoyant and psychometric readings from the platform by Mrs. M. E. Henderson, of this city, and they are as good as we have ever had here. She gives full names of those she describes, what their occupation is, usually, and to whom they come if for any one in the audience. Mrs. Henderson is a young worker as a platform test medium, but she does herself proud, and is highly appreciated by those who hear her."

F. S. M. writes: "Mr. and Mrs. G. W. Kates lectured in Andover, O., January 23, 24 and 25, to large and appreciative audiences, and their lectures will do much to help the cause of Spiritualism in our midst."

Will C. Hodge has just closed a two months' engagement at Rochester, Ind., and is now located at No. 3 Elizabeth street, Chicago. Is open for engagement in any locality, and will arange compensation in accordance with the times. Parties desiring the services of an inspirational speaker, will do well to correspond with him. Will attend funerals. Is open for engagement for the camping season of 1897.

Irena Ernest writes from Newberg, Oregon, that she has seen spirits from time to time since she was ten years old. She thinks that church members who deny spirit return, deny Jesus Christ. Jesus manifested to his disciples, so the spirits can manifest to us.

Mrs. L. D. Shorey writes from Belfast, Me.: "I believe in going ahead, and not going back to please church or creed."

Carl Dreyer writes from New Chicago, Santa Clara county, Cali.: "I look upon Spiritualism as the first and oldest religion in the world's history. We have scientific proof of it. It is God's principle, therefore indestructible."

Daniel Camomile writes from Salt Lake City: "The Brockways have been with us some two months, and they drew good meetings, with lectures and tests, besides their slate-writing and other gifts with which they are endowed. They leave this week for the East. We are sorry. We shall miss them, and wherever they go, we in Salt Lake City say, God bless them. They have done good work here."

D. S. Maynard writes: "Thanks to Brother C. J. Johnson for his thoughts expressed in The Progressive Thinker of January 30, 1897, on the subject of the soul germ theory. I have often wondered why some of the many able writers who advance theories to account for man's origin—as a part of Pope's 'stupendous whole, whose body nature is, and God the soul,' never thought to consider the overruling good as a unit of intelligent life, and all expressions of the same, fractional parts of that ever-living unit of power. We know there is one unit in numbers, and but one; that fractional parts of that one are innumerable; but from the least to the greatest, are capable of being increased in significance and power indefinitely. Fractions of life, or numbers, must of necessity be co-existent with the unit; and who can conceive of a time when an intelligent unit of life and numbers did not exist?"

J. M. White writes from Walker, Mo.: "This week I shall put in in Nevada, Mo., and Fort Scott, Kans. From the latter place I go to Rich Hill, Mo., about February 8: from Rich Hill I go north and east to the cities of Holden, Macon City and Kirksville, Mo. Parties desiring parlor seances for tests or lectures at intermediate points along this line can secure my services at reasonable rates. I carry references with me and those desiring to look up my record can do so if they will write me at such points as I announce that I will be at."

R. A. D. writes from Washington, D. C.: "I have been attending the circles of one of our prominent mediums, and on the 9th of December developed in the dark circle. I was taken very ill, and my life was dispaired of for many weeks, but now I am improving and I shall soon shall be well and ready for the work which God's holy angel force spared me for. Strange to say, I have been a Baptist from my earliest childhood, and now I have come out for the truth and the light."

Mrs. A. C. Priest writes from Spokane, Wash.: "I am a young convert to Spiritualism—that is to say, in the light that our beautiful philosophy presents it. But this light is just what my soul has always longed for. I tried the churches for thirty-five years and never found in any place I considered sufficiently good for my religion—my intuitive soul perception— until I investigated our beautiful philosophy about two years since. I at once with the aid of my spirit friends commenced to develop my mediumistic powers, and words cannot express what happiness, joy, peace of mind and pleasure I have enjoyed in the past two years, more so than in all my previous life before I saw the light in Seattle, Wash. My husband and I began to hold sittings by ourselves, and then invited others to sit with us, and in a short time we could not accommodate all who came, and between twenty and thirty mediums developed and they began to hold circles in their homes. We then came to Spokane, July last, but did not hold circles until September. We then occupied a suite of rooms and only held four or five circles, when our room became too small, and I was gratified, for I was anxious to be where we are at present. We have a reading-room, free to all who wish to study our spiritual literature. We have also organized a society and named it the First Spiritual Society of Spokane, and although the people are slow in joining, we intend persevering and remaining here until we do a work for the cause."

Charles Myers writes from Porcupine, Wis.: "My wife and myself are almost alone as regards the knowledge of Spiritualism, but last October we succeeded in having Mrs. S. M. Lowell, of Anoka, come to our valley and give us three lectures, which so aroused the people that they wanted to hear more, and now she has just closed a week's engagement with us and I know that good work has been done for the cause. Mrs. S. M. Lowell is one of the best platform speakers that we have, and all the work she does will most assuredly advance the cause of Spiritualism."

Flora McDonald Denison writes from Toronto, Ontario: "We in Toronto are as an organized body of Spiritualists very young, owing our existence to Mrs. Loe F. Prior, who came here a few months ago as a missionary and did noble work for the cause, bringing as she did, many old Spiritualists from all parts of the city in touch with each other and converting many new ones. The next worker who came was Mr. Lyman C. Howe, and I think I voice the sentiment of most Spiritualists here when I say what he has done for Spiritualism can hardly be overestimated. I was born a Spiritualist, if you will accept such a statement, and have been familiar more or less with phenomena all my life, but I had only realized the scum and foam on the great ocean of truth, beauty and grandeur of Spiritualism. Mr. Howe's lectures were a revelation to me, as to many others. He entranced us and carried us beyond and above all phenomena, opening for us a grand, great and beautiful philosophy, with avenues broad and wide, inviting and satisfying."

Thos. S. Kizer writes from Decatur, Ill.: "For the past two weeks we have had Mr. and Mrs. Hatfield Pettibone with us giving materializing seances in full gaslight, the manifestations consisting of materialized hands being thrust out from the cabinet and shaking hands with the person, at the same time taking slates, and in some instances holding the slate (resting on the head of the medium Pettibone), with one hand and with the other materializing a pencil and writing the message in full view of the audience and hand it to the person taken from, properly signed by the name of the spirit writing, showing materialized lace on the wrists, the same being recognized by the friend at the cabinet; others showing deformed hands, some of the fingers being missing or having nusually long finger nails which were at once recognized. In all cases the messages were signed by a relative or friend of the person receiving the same. From eighteen to twenty-seven were in attendance at each seance, some of whom are prominent in church circles, and each one received a message and shook hands with friends."

Virginie Barrett has returned from her labors in the East, and is now ready for active work as organizer and seances; also open for societies. She desires camp engagements for 1897. She would like to hear from societies and persons in the State of Indiana. Her terms are easy. Address her at 499 16th street (old 7th street) East, Indianapolis, Ind.

H. W. R. writes from Palmyra, Wis.: "The Congregational society here has had quite a break-up. They had twenty-seven members, but a quarrel took place and ten of the most influential and working members have pulled out. They are now in a poor condition. Their minister got his back up and gave them a severe tongue-lashing which has made matters still worse. We have also another old Methodist crank who claims to be a divine healer. He has delivered six lectures on the matter, but has not done any healing as yet."

The National Home Society, late Father Williams', will meet in National Hall, Sundays at 2:30 and 7:30 p. m.; also Wednesday evenings. Mrs. De Wolf, Dr. Randall and others will assist. The Continental Singers will sing.

M. J. H., of Breedsville, Ohio, writes: "The Breedsville (Ohio) Spiritualist Association are holding meetings every Sunday. Good speaking by Mrs. N. L. Williams. She was developed right in our midst; also a first-class psychometric reader, Mr. Ira Howard. We have an organized society here of about forty members, of which I am president."

May C. Sherwood writes: "Our grand cause is growing stronger each day in our banner State of Michigan. Your grand paper is hailed with joy as each week's issue brings us beautiful truths and advanced thoughts. May it live long to enlighten the world and banish forever superstition and ignorance. Dr. H. C. Andrews is still at Coloma, giving to us grand lectures and tests. He is one of Michigan's earnest workers. He will lecture in Union City, Mich., the 14th inst., and we predict a rich spiritual feast with our worthy brother. He will answer calls for week evenings, near that place, for spiritual work. Address at that city, Box 328."

A subscriber writes: "Mrs. Hamilton Gill, the well-known test medium, will hold weekly meetings at Ramenstein's Hall, 9232 Erie avenue, South Chicago, every Sunday evening at 7:30. The friends will please note that the usual Sunday circle held at 15 Bishop Court, has been discontinued. During the absence of their pastor, Mrs. Claman, Mrs. Gill spoke twice for the Spiritualist Society at Kensington, Ill. The meetings there were well attended, and some excellent tests were given at the close of the last meeting. Mrs. Gill was the recipient of a beautiful bouquet of flowers. She holds a test seance every Thursday evening at 8 o'clock at her residence, 15 Bishop Court."

Moses Hull occupied the platform for the Spiritualist Society in Salem, Mass., the last three Sundays of January. His audiences increased from the first. Mrs. Hull assisted in the meetings the last Sunday. J. Frank Baxter was present in the afternoon and favored the audience with two beautiful vocal selections. The audiences were larger that day than on any previous occasion. At night the hall was packed and the adjoining rooms well filled. He occupies the platform for the Lynn Society during February, and Berkley Hall Society during March.

Mrs. Mattie E. Hull is engaged to lecture in Worcester, Mass., two last Sundays of the present month. In Philadelphia, March 6th and 14th. In Haverhill, Mass., 21, and 28. She has open dates in April; will spend the month of

Mrs. S. T. Sears writes: "The First Society of Spiritual Unity will give a benefit at Lakewood-Park, corner Lake and Wood streets, February 11th, 1897, for Mrs. Mary C. Lyman, pastor of said society, consisting of an entertainment and hop, musical selections and fancy dancing under the supervision of Mrs. McDonald. All who are interested in the furtherance of the spiritual philosophy should lend a helping hand, as Mrs. Lyman has laid her all on the altar of progression to help uplift the fallen and send abroad the resplendent light of truth given her by ministering angels."

LOOKING FOR JOBS.

The Chronicle of the 29th ult., said: "One hundred and one Presbyterian clergymen are looking for jobs." That number of applications were made to supply the place of a preacher who has just resigned his pulpit, to accept one at Lincoln, Neb. Is God "calling" too many to the ministry? or are the people getting too intelligent to pay for pious cant?

NOTICE TO OHIO SECRETARIES.

If the secretary of every Spiritualist society in the State of Ohio will send us the names of the officers of their society, together with the names of two or three of the most active and spiritual-minded members, they will receive in return some important information and good news. Please attend to this at once, and address "Committeee," care of The Progressive Thinker, Chicago, Ill.

WHOLESALE SLAUGHTER.

"In 1568, by a sentence of the 'holy office,' all the inhabitants of the Netherlands were condemned to death as heretics. From this universal doom only a few persons, specially named, were excepted. A proclamation of the king, dated ten days later, confirmed this decree, and ordered its instant execution. Three millions of people—men, women and children—were sentenced to the scaffold in three lines."—Motley's Rise of the Dutch Republic, Vol. 2, p. 155.

No comments are needed.

To have health and happiness, use "Garland" Stoves and Ranges.

MASS CONVENTION.

To the Editor:—Though a heavy mantle of snow covered the ground, the skies were bright and the temperature agreeable for a large attendance upon the first Mass Convention of the N. S. A., held in the Back Bay Temple in Boston, February 2, under the direction of J. Brown Hatch, who is Massachusetts State Agent. The platform was decorated with beautiful flowers, and President Barrett, who was to preside, was apparently at his best, and in his happiest mood. Upon the platform, before the grand organ, were seated J. B. Hatch, Sr., J. C. F. Grumbine, Moses Hull, Mattie Hull, Mrs. Sarah A. Byrnes, Mrs. Tillie U. Reynolds, Mrs. Kate Stiles and many others, all well-known platform workers who contributed to the intellectual feast of the occasion, while Mr. Fred Watson, Mr. C. Wesley Sullivan, Miss Amanda Bailey, furnished soul-inspiring music for the three sessions. The large audiences that attended the morning and afternoon sessions were augmented in the evening by large delegations from the suburban cities within twenty miles of Boston, severely taxing the capacity of the large auditorium.

The day's programme was remarkably well arranged and reflected great credit upon the management. Moses Hull made the leading address of the forenoon, Dr. Geo Fuller in the afternoon, and President Barrett in the evening. President Barrett was reluctantly obliged to take an early departure because of his engagement at a similar gathering to be held at Brooklyn, N. Y., the 3rd and 4th—Wednesday and Thursday of this week. It is understood that a series of mass meetings are to be held in different large cities of our land which are expected to result in great good for the cause, and especially in sustaining a public sentiment in the interest of organization. Great credit is due to the talent who so kindly and generously contributed their services, and also to Mr. Marcelus S. Ayer, who is doing as much or more than any one individual in helping the spiritual light to shine in dark places, in contributing free the use of his Temple upon this occasion. DR. G. W. FOWLER.

A STARTLING FACT.

The Progressive Thinker was the only Spiritualist paper that had the enterprise to publish Prof. Barrett's address before the National Association Convention of Spiritualists We have his address, covering three pages, and five other fine addresses and articles, one by Col, Ingersoll, grouped in one paper, and we want to send out 1,000,000 of them. It is worth ten times its weight in gold.

Read the article on 5th page headed "Fifteen Cents."

"Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth $1. For sale at this office.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical bodies and their physical bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the purer realms of the Spirit-World. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, $1; paper, 75 cents.

From Light, London, Eng.

TEMPLE IN WASHINGTON, D. C.

We are delighted to note that our friends in Washington (U. S.) are moving for the erection of a 'Temple' in that city. At a late Convention, the matter was discussed and well started by Mr. Theodore J. Mayer, who offered the first ten thousand dollars. Whereupon Mr. B. B. Hill rose and offered another ten thousand; and when the stir amongst the rank and file began in real earnest.

WHAT IS TO BE DONE?

London—the first city in the world, with no permanent home, however humble, for Spiritualism? We venture to say there is no place on this planet where such a rallying place and work is more needed. We have repeatedly said it, and we shall go on saying it—that we want a building of our own; not a church but a place of business, including offices for The Alliance, seance and conversation rooms, library and reading room, a publishing office, and a good useful lecture hall. When one thinks of the stubborn opposition to our cause, of the dense spiritual darkness of these thousands who throng our streets, and of the pathetic need of the multitudes who are sorely needing light and consolation, is not the duty plain as the need? Who will help to give this storm-tossed London a spiritual lighthouse, in the very center of it?

AN ELECTRICAL EYE.

An enterprising writer in 'Pearson's Magazine' gets a little too excited over certain experiments by Dr. Bose, but, when all the sensational nonsense is wrung out of it, the Article on 'An Electric Eye' is worthy of some attention. The writer of the article seems to be ignorant of much that is familiar to all who have paid attention to the scientific developments of the past few years, and credits the Doctor with much that is neither novel nor his; and this, we know, has vexed him not a little; for Dr. Bose is a modest and fair-minded man, and there is good ground for believing that he is annoyed both at the article and the advertisements announcing it. But, as we have said, there is something which demands attention.

THE INTERESTING FACT

for us is that every step in this direction tends to justify or even to suggest the genuineness of every one of our 'delusions' or 'frauds;' and it is truly funny to see these magazine writers rush in, with their hair on end or all hanging down, as they tell us of these amazing 'discoveries.' Here, for instance, is this 'Pearson's Magazine' writer actually assuring us, on Dr. Bose's authority, that 'if the string of a violin be struck, the quivering wire gives up its motion to the air, which carries it to the ear, and the motion communicated to the brain produces the sensation of sound.' Really!

LIGHT AND SOUND.

After that, the writer makes the profound remark "Then, Professor, light and sound are both vibrations?' 'Yes,' is the thrilling reply, 'Sound is produced by the vibration of matter, and light is due to the vibration of ether. Just as there are sounds that may be inaudible' (but that is nonsense! There may be vibrations that are not translated into sounds)' 'so there may be lights, i.e., ether-vibrations, which are invisible.'

FLOATING IN ETHER.

After a column or so of this food for babes, the Professor asks, "Do you understand?" and the magazine writer makes this memorable reply: 'O yes, but I almost wished science had left us happy in our ignorance. It is not particularly comfortable to know that we are floating about in oceans of ether, with many things round us that we cannot see, all kinds of noises that we cannot hear, and substances in contact with us that we cannot feel." That is hopeful, any way; and it suggests that an elementary science mission to newspaper and magazine writers might pay well. We should, perhaps, hear less about the "silly delusion" that spirits are about us whom we can neither see, nor touch, nor hear.

ELECTRIC WAVES.

Professor Bose, says this writer, has found out how to so deal with electric waves as to direct them through so-called solids, and utilize them on the other side, making possible the ringing of bells beyond granite walls, without wires or any other connecting substances. So far good. But now suppose, instead of a battery and unconscious ether waves, we had a specially sensitive brain and intensely conscious thinking, is it not conceivable that the same or greater effects might follow? If there were a thinking being existing on the ethereal plane, why should it not be able to do all that a battery can do—and more? But a being existing on the ethereal plane would be a spirit. Think what follows!

THE SOUL AND FUTURE LIFE.

In the "English Mechanic" for December we notice a rather curious discussion on "The Soul and a Future Life." There is something painful in this militancy against the loveliest hope that ever blest this world. We can never understand why anyone should wish to fight it. He who loses it might well be content to mourn in silence. And yet there is a comic side to it as well. What a spectacle—to see the little thing we call man, proving, with the help of a few books on elementary science and a microscope, that the presumption is against anything which does not demonstrate itself in his small groove!

From Harbinger of Light, Melbourne, Australia.

Christianity has entirely failed to regenerate humanity. And why? The primitive Christianity of the Man of Sorrows was a living reality; the Christianity of the churches is a corpse-like counterfeit. The motive principle, the animating spirit, the sustaining force of Jesus of Nazareth was a divine love—pure, simple-minded, self-less, intense, and profoundly sympathetic, for the whole human race.

ITS OWN SHIBBOLETH.

Each ecclesiastical organization has had its own shibboleth; each has proclaimed that all other believers—even if nominally Christians—were not merely wrong, but heretics; and as such, they were—it was held—justly exposed to persecution and punishment. There was no greater crime in the eyes of the dominant Church than to disbelieve what the rulers of that Church pronounced to be orthodox truth. The history of religious intolerance, bigatry and persecution constitutes one of the most appalling chapters in the annals of the human race.

PITILESS, CRUEL OR FEROCIOUS.

For man has never shown himself more pitiless, cruel, or ferocious, than when devising ingenious forms of torture, malignant methods of inflicting physical suffering, and protracted and agonzing agencies for destroying life, as often as heresy had to be hunted down and schismatics visited with the wrath of men, so intoxicated by the possession and exercise of despotic authority, so boundless in their audacity, and so arrogant in their pretensions to tyrannize over the conscience of the human family, that they dared to assert themselves to be the custodians of the keys of "heaven" and "hell!"

THE INQUISITION.

If it were possible to marshal on one vast plain the spirits of the millions of men, women, and children, who were put to death by the Inquisition; who were burnt at the stake by other ecclesiastical tribunals; who were butchered by the Roman Catholic invaders of Mexico and Peru; who have been slain in religious wars; and who perished in connection with those miserable Crusades;—the spectacle would be so awful, and so overwhelming in the horror it would excite, that no man could look upon it and escape madness.

IN THE NAME OF RELIGION.

And this vast holocaust of human life was offered up in the name of religion! These monstrous massacres were perpetrated by pontiffs, priests, inquisitors, monarchs and military captains, proclaiming themselves to be the servants, or soldiers, or ministers, of the Prince of Peace!

THE MAN OF SORROWS.

Surely it would be impossible to imagine a more awful insult to the memory of the Man of Sorrows, a more malignant outrage upon the name these persecutors have prostituted and profaned, than are involved in the commision, by so-called Christians, of crimes like the Massacre of St. Bartholomew; or the slaughter of the Indians of Mexico and Peru, by those "good" Catholics, their Spanish conquerors.

From The Spiritual Review, London, Eng.

THE ANGEL GABRIEL.

France has been specially favored of late, by so-called supernatural manifestations. Sometime ago, the angel "Gabriel" was supposed to have made his appearance to a young girl, and predicted to her many remarkable things, including a forthcoming terrible European war.

WORSHIPERS OF LUCIFER.

Then the worshipers of Lucifer, who regard that personage as an angel of light, rather than a devil of darkness, have recently been practising their diabolical arts in secret, and declare that the reign of His Satanic Majesty is near at hand. We are not in the least alarmed. The God of the Bible is far more to be feared, on account of his bloodthirsty motives, than the poor devil, who, after all, is simply a "bogey man" invented by theological tyrants to keep the superstitious of mankind in fear and subjection.

BLACK OR WHITE MAGIC

But in reality the practice of Black Magic is no more dangerous than the exercise of any other art that serves a useful purpose for individual protection. We are, all of us, consciously or unconsciously, practicing Black and White Magic. We send out thoughts of evil to our enemies, and good wishes to those who are our friends. It is only when we have a fixed evil purpose in view without any real cause for its justification, that the exercise of Black Magic becomes a source of destruction to ourselves.

GABRIEL AND LUCIFER.

The selfish propensities of man, and the faculties of so-called evil, serve equally an important and necessary purpose in life, as those which we regard as belonging to the domains of virtue or benevolence. It is rather remarkable that the angel "Gabriel" should be making his appearance in a city where Luciferianism is rampant. But such seems to be the case; though much of this supernatural visitation may be the offspring of imaginary fanatics; for we can hardly believe that such a being as "Gabriel" has an actual spiritual existence, seeing that his history is based upon Biblical fiction rather than fact. However that may be, the manifestations of Lucifer and the famous angel, who guarded the gates of Eden with a flaming sword, leads us to a consideration of the haunted house at Valenceen-Brie. It appears that mysterious voices and knockings are there heard in broad daylight, and that other manifestations of a remarkable character continue to disturb and astonish all who come within reach of their influence.

From The Mystical World, London, England.

Those who mind other people's business will have no time to mind their own. The worst busybody will read this and think it is meant for someone else.

Whatever is obtained without a just compensation will again pass away without an equivalent being received therefor.

Man is given his earth probation to study the will of God for this he cannot do when he has passed out of the body; neither can he return to earth to finish the neglected task.

Many ask me, "Why does not God make his laws plainer so that we all may be good?" God's laws are as plain as the sunlight, but man's perverse ignorance obscures his own vision of God's mercy.

To the pure in heart all things are pure, all things are good. The pure in heart are strengthened by an omnipotent, invisible, incomprehensible power that never fails the pure in heart.

The man who faithfully lives Natural Law, stands on the highest pinnacle that mortal man can reach. The most favored high priest can do no more.

He who keeps from another that which should be his, whether it be money or knowledge, is a thief, though he never possessed the article kept from him.

The reward of him who earns his bread by the sweat of his brow day by day is the greatest, while he who consumes that which he does not earn never tastes the sweetness of life.

Judge no one, but try to understand everyone. He who judges another does but judge himself.

He who fails in business lives on the earnings of others, without their knowledge or consent.

The many desire knowledge, but few will give the labor necessary to attain knowledge. All will take the proceeds of labor, but few want the labor.

From Two Worlds, London, England.

THE SPIRIT WORLD.

The spirit-world is a natural world; the reality of life is there experienced; this is the shadow land, that the world of reality; this the winter land, that the summer land. If these truths are recognized, if it be conceived that outside the range of conscious physical experience here, there is a real world, there are real people, then it follows of necessity that in the living of that real life, there must be abundant occupation for willing hands, for earnest minds, for those living people, who, having gone through the change of death, have doffed the "form" of physical life to don the garb of spiritual existence and stand forth in the reality of deeper and truer consciousness.

"WHAT KIND OF LIFE IS IT?"

"What kind of occupations are there? How is the time filled?" So the questions are often put. "When here, we sometimes find the time hang heavy on our hands, here sometimes it is difficult to fill it to the full; what are the occupations over there? Bear in mind that the life is real, that the spirit-world is a natural world, that there man goes on living, himself, not somebody else; himself with similar hopes and aspirations, similar desires, carrying with him into the larger conditions of that grander world beyond all that went to make the totality of his experience here.

SPIRIT LIFE REAL.

It is so difficult for the majority to think of themselves as apart from the physical "to-day," so difficult to hold the thought that what seems to be unreal here, that what they think of as "intangible and shadowy," that what only those specially gifted can gain a passing glimpse of, should be real and substantial; it is so difficult to think of oneself as really living after having left the physical form, but yet it is necessary to try to recognize that the spirit body is more real to the touch, to the consciousness of the spirit, than the physical body is to your touch or your present consciousness. The reality of spiritual life is so real that over and over again the risen spirits have actually been brought into earthly conditions to view their old-time bodies that they might, in very truth, know they had passed through the death change.

"TELL HIM THAT HE IS DEAD."

Think for a moment, after passing through that change in a state of unconsciousness, what it must be for an individual who had little or no thought concerning the spirit-life, to awaken and to find himself possessed of a real body, and then for someone, real, like himeself, to tell him that he is dead! Can you imagine such an experience? To be yourself, real, intelligent; yourself with limbs, with senses, and yet to see your poor old bodily self cold and still in death! Perhaps to have—as some have had—the feeling of pity for the tired hands, pity for the poor lined brow, pity for the wearied eyes, pity for the poor worn body, which having done its work, is no longer necessary, because the spirit possesses the spiritual body—better suited to the requirements of spirit-life than that earth body was to its physical surroundings.

WEAVING THREADS OF CONSCIOUS EXISTENCE.

So then, one of the first occupations of some spirit people is to visit the earth, and in such manner recognize that they are really denizens of the spirit side of life, that world of wider experience. It is necessary to bear in mind that the experience there is sequential; in the generality of instances, there is no sudden change, no great transformation, but simply the taking up of threads of conscious existence to weave them into the more beautiful garments of the spirit.

POSSESSED OF REAL POWER.

And, think, what is in your mind when, after a night's sleep, you open your eyes to the consciousness of the duties of the present, of the things you have to do, of the plans you are going to fulfill. You look forward to the work of the week, perhaps to more than one, and maybe you are impatient for the days to pass. Think, then, what it will be to those who pass hence—the continuing of what they commenced here. All this is the taking up in that new morning of the duties laid down before passing through the night of death; the finding oneself possessed of real powers with the real opportunities for action, to fulfil there more perfectly many of the plans that were barely formulated here?

ETERNAL PUNISHMENT.

Think what this means! Does it not sweep on one side the old teaching of eternal punishment? Does it not mean that it puts out of court the idea of an angry or vindictive God? Does it not mean that it sweeps out of the realm of consciousness all conception of a personal Devil? Does it not mean that life is real and earnest, that in the future you are going to do better than you have done in the past, and make good use of your experiences in taking up these wider opportunities of the spirit? This is the prophecy, and the hope of clearer and fuller consciousness, that you are going on living with grander desires, nobler aspirations, and more spiritual powers for the fulfilment of what, in the light of present thoughts, seems to be highest, truest, and best.

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QUESTIONS AND ANSWERS

This department is under the management of the distinguished author, speaker and medium,

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

D. L. Hawkins; Q. An individual receives a blow on the cranium, injures an organ or faculty of the brain, and becomes a raving maniac. A month or year afterward, he has a surgical operation performed on the affected organ, and immediately he is in possession of all his former characteristics, but the intervening time is a blank. Now, if this physical organism is only an instrument through which the spirit acts, as a musician plays on a musical instrument, why is it the spirit or ego knows nothing of what transpired during the time its instrument or body was undergoing repairs?

A. The problem presented by the above question has in various forms been the most perplexing that has met the Spiritualist. The instances have furnished specious arguments for materialists. They say triumphantly, when the strong intellect succumbs to the ravages of disease, or appears to decrease and expire with old age, that the mind is a product of the physical body, and perishes with it. The song of the bird might as well be listened for after the bird is dead, as manifestations of mind after the body has perished!

And yet this only shows the mutual dependance of mind and body while connected in this earthly life. The clairvoyant entering the superior state, on returning to the normal, may or may not remember anything occurring therein. Often the clairvoyant and normal states are distinct, and what is known in one is not known in the other. Yet clairvoyance is a state approaching more or less nearly the independent spiritual, and may become one with it. While confined to the physical body, the spirit does not use it as a machine, or tool to do its bidding, standing above and independent of it. For the time it is a part of it, and the condition of the body is reflected on the spirit. These conditions, and even the thoughts, may make no impression on the memory, and be forgotten on recovery. The ravings of the fever-stricken, the hallucinations produced by opium, alcohol or hashish, and dreams that cannot be recalled are all examples of thinking, without memory making a record. An injury to the brain that disturbs this power of preserving thought-impressions is no more extraordinary than that a dream cannot be recalled, and the cause back of both is nearly identical.

J. S. Waters: Q. (1) I have given much thought to your answer to a question as to the inhabitability of the planets. The answer was that none other are inhabited by man. In accordance with the law of evolution, will not each planet evolve some species, according to its conditions?

(2) Why is it that eternal life is repuguant to me; it seems quite too long?

A. There is not a single planet belonging to the solar system presenting conditions similar to those on the earth. In fact, the conditions are so dissimilar that they preclude the possibility of having any form of living beings sufficiently like those of this earth, to be comparable, or comprehensible. It is common to regard everything as relative to human beings, and a world unpeopled as a waste. There may be many unknown uses for a world other than as a home for man, or the lower forms of living beings.

(2) Such feelings as to immortal life, arise from a depleted vital force, and malaria, which is another name for inactivity of liver and related organs. Get yourself onto the firm basis of health, and you will not hate existence, though prolonged into infinitude.

H. Y. Bosworth: Q. What is aluminum made of, and what would a board of it be worth; ten feet long, one foot wide and one-fourth of an inch thick?

A. Aluminum is one of the most abundant elements, being a constituent of almost all rocks, forming some of the most precious gems, and the basis of all clay banks. Clay is an exhaustless ore of this beautiful metal. The minerals beauzite, cryolite and corundum have hitherto been the sources from which the metal has been obtained, on account of their purity, but the purer clays can be used when the attendant iron and silex is not objectionable. This difficulty will be overcome, and clay alone used as the cheapest and most abundant ore.

Before the dynamo made possible the almost limitless heat of electricity, aluminum was a costly metal. In 1856 the market price was $90 a pound. It is now worth 35 or 40 cents, according to purity, and is destined to reach a much lower value. Its lightness adds to its cheapness, as it is only one-fourth the weight of silver, and less than aneighth the weight of gold.

Roughly stated, the metal in a board of the size mentioned, would be worth about twenty dollars, the cost of manufacture to be added to this price.

A. C. Doane, Summerland: Q. Does not every human being possess the qualities of both male and female, and does not this constitute the mysterious double consciousness?

A. Man being a spirit confined by and made almost identical with his physical body, faces two worlds, the spiritual and the physical, and hence has a double consciousness, which at times is perplexing. It is true that every germ at the beginning is bi-sexual, having the capabilities of being developed into either a male or female. The differentiation is made at an early date, and growth rapidly proceeds along the line chosen. This difference of organic function is not associated with distinctive difference in mental qualities; in other words the mind is not female or male, and differs only by the greater or less activity of its various faculties, according to the changing requirements made upon it by the body to which it belongs. The distinction of sex, impressed on the mind by the necessities growing out of its physical relations, are retained after its separation therefrom; but as mind is sexless, there must come a time when they will disappear. As was stated in a preceding answer, sex is a condition of earth-life outgrown by the evolution of the spirit. All the speculation about the spirit being double, or the union of male and female principles, starts from mistaken premises. The spirit is a unity, and there is no distinctive male and female beyond the especial conformation of living forms which by distinctive direction give the same principles different causes.

This leads to the question asked by a veteran Spiritualist and profound thinker, Simon Emery, who writes: "I want to call your attention to an article in The Progressive Thinker of December 26, by Laura J. Valliers, where she says: 'The writer of this is permitted many times to visit, in clairvoyant visions, the bright future home, and has many times conversed with her departed friends, and the great source of regret with many of those who die young and unmarried is, that they have left no posterity.'

"I read this with a good deal of distrust. Do such visions come by hallucination of a diseased mind, or from idiotic spirits?"

The honesty and earnestness of the writer quoted cannot be doubted for a moment. That in the sphere immediately touching the earth, with spirits still chained by their longings to its material conditions, such regrets may be experienced, but to draw such a conclusion from emancipated spirits would be entirely erroneous. The narrowness of paternal love is a part of the earth-life, a necessity by which offspring receive care and parentage, of itself is not an experience which is essential to the perfection of the spirit.

All the old religions were founded on the worship of the generative principle, and the erotic element dominates, even to the Virgin Mother and her child Jesus. Spiritualism should be freed from phallic superstitions, and a spirit perfected, not libeled with the statement that it is unhappy because it did not have more animal experience in its rudimentary life.

LYCEUM LESSONS

As Presented by Hudson Tuttle.

EXPLANATORY NOTE.

These lessons are not given as catechisms to be learned, or literally followed. They are intended as suggestive helps to the leaders, showing the various ways instruction may be given without dry forms. There are passages which may be exemplified into lessons, or the whole subject may be generally discussed. The Golden Thought which expresses the central idea of the lesson, may be committed and spoken in unison by the lyceum. The Memory Gems are for commitment to memory by individual members. The widest latitude is given to the leaders of the younger groups, who should treat the subject according to the varying capacities of their respective groups.

GOLDEN THOUGHT.

If any man love acorns since corn is invented, let him eat acorns; but it is very unreasonable that he should forbid others the use of wheat.

SUBJECT: THE PROGRESS OF RELIGIOUS IDEAS.

Fetichism is the lowest form of religious faith. It is the worship of any material object, as a stone, a tree, or animal that attracts attention by its strangeness or mystery.

All savage races are fetich worshipers. The superstition still lingers in the faith attached to church edifices, the altar, relics of saints and the Bible as a holy book; in Thanksgiving, fast days and prayer.

It is a religion of fear, fear of the irresponsible and vindictive powers.

Polytheism was evolved out of fetichism. As the human mind advanced, there was a classification and instead of a god for every tree, there was one god for all trees, one for all waters; instead of every individual having a god, there was one for the tribe. Still further: There was one god for darkness and all evil, and one for light and all good.

Then necessarily came a mediator or savior. The expanding reason recognizes the necessity of unity, and slowly the one god takes his place, and monotheism is the belief of the more civilized peoples. This progress has taken a vast duration of time. It has been attended by bloodshed, wars, torture, martyrdom—more fiendish cruelty than all other causes combined. Example: The Crusades—burning witches—The Inquisition—Terrible sacrifices by the thousand, by the Aztecs. Its latest examples, burning Servetus and Guiordano Bruno; at present the sneer and scoff of public opinion.

What have the gods or the god ever been? Reflections of the mind of the believer; an image of the devotee.

For the younger groups: Leader—If you should have a garden, where you planted some choice bulbs and seeds, some lilies, and tulips, snowdrops, and sweet violets, with asters and poppies and mignonette, what would you do to make them grow and bloom?

Leader—Yes, and the clouds would bring showers, the dews would fall, and the warm sunshine come to help you. Now, when your flowers were starting vigorously, should there spring up ugly weeds, what would you do?

Leader—If you did not, what would become of the flowers? You all have a garden, a beautiful garden of the mind; it has wonderful flowers. What are they?

Leader—Yes, thoughts, and what do we call the weeds that grow there?

Leader—Evil thoughts, if we have them, what happens to us? How are we to deal with them?

Leader—Uproot them, and leave only the good to fill our minds. How can we become beautiful? Good thoughts make us beautiful, and ugly thoughts make us ugly.

Leader—If you are beautiful, because of pure and noble thoughts, to whom will you be like? Like unto the angels which are in heaven.

MEMORY GEMS.

The savage worships every thing because he fears—rocks, trees, streams, mountains, sun and stars.

Terrified by the life he cannot comprehend, he personifies that life; and coming to a belief that personalities stand behind visible effects, a sense of helplessness intensifies his fear.

He believes these personalities may be appeased by sacrifices and prayer.

Here is the cradle of theology. The savage by deifying all objects dwells constantly in the presence of his gods and illustrates a state theologians never weary of applauding, wherein faith is all in all, and reason creates no doubts.

We have not outgrown fetichism yet. Miracles are held as the groundwork of faith; God is to be turned aside by prayer; he delights in a national thanksgiving, and there is an effort by a belated church party to set him and his son on the throne of the Constitution of the United States, and compel all to worship them as fetiches.

The result of the evolution of religious ideas: Man, not god the divine center; nobility of life; highest ideal aspiration for perfection; calm reliance in the presence of the forces of Nature; all-embracing charity and philanthropy; earnest endeavor to actualize the ideal perfect life rendered possible by his organization in this world, as the best preparation for the next; and for the Religion of Pain, the substitution of the Religion of Joy.

"The Prophets of Israel." By Prof. C. H. Cornill, of the University of Koenigsberg. A scholarly and appreciative historical review of the prophets of Israel and their works. For sale at this office. Paper covers, 25c.

STUDYING THE BOOK OF NATURE.

O, SPIRIT OF NEWTON,

Why Don't You Return to Earth?

HE IS WANTED TO EXPLAIN CERTAIN THINGS—STEPHEN H. EMMENS' DECLARES NEWTON'S LAW RADICALLY WRONG—HE ADDRESSES THREE GREAT SCIENTIFIC BODIES ON THE INCORCORECTNESS OF THE THEORY OF GRAVITATION AND ADVANCES A NEW ONE BASED ON CENTRIFUGAL FORCE — BELIEVES THE EARTH A HOLLOW SPHERE FILLED WITH FLYING FRAGMENTS.

An assault, says the Chicago Tribune, backed by seemingly strong arguments and deductions, has been made upon what has come to be regarded as one of the most axiomatic of scientific truths. Newton's law of gravitation, deduced from the historical apple, has been declared wrong, wholly or at least in part, and an attempt has been made to overthrow the foundation upon which is based a large share of the science of astronomy.

The originator of the attack is Dr. Stephen H. Emmens, an English scientist and the author of several works of repute, and copies of a memoir promulgating his new and astonishing theory of natural law were mailed on the first day of 1897 to the Smithsonian Institution at Washington, the Academy of Sciences at Paris, and the Royal Society at London. What the memoir contains has been made known in general terms by a writer in the New York Herald. It boldly assails the universally recognized Newtonian law of gravitation and calls upon scientists to revise their beliefs and square accepted theory with existing fact. It is the most revolutionary doctrine advanced in many years.

Dr. Emmens endeavors to show that the famous Newtonian law is mathematically incorrect. He claims that the earth is a hollow shell whose polar walls are greatly thicker than those of the equatorial regions. In support of this he advances what he terms the "centrifugal force theory" to replace in part Newton's law, and applies it to the solar system and the universe with startling results.

Newton's law, familiar to most persons since their school days, states the accepted theory as follows:

"Every particle of matter in the universe attracts every other particle with a force varying directly as the masses concerned and inversely as the distance between the centers of gravity of the masses."

The law is universally and scientifically accepted as a fact, but Dr. Emmens takes exception to it.

LAW AND THEORIES DISAGREE.

"The geologists and the geodetic gentlemen," he said, in speaking of the nature of his theory, "make common cause with the astronomers and physicists, so far as the acceptance of the Newtonian system is concerned. And yet some of their most cherished theories are in glaring defiance of Newton's doctrine of gravitation.

"Take, for example, their views as to the interior of the earth. They say it is composed of matter which grows denser and heavier the deeper it is situated from the surface. They talk of enormous pressure and the most intense heat as characterizing the matter forming the central portion of the earth's mass. Yet Newton himself proved with practical, if not absolute, validity that gravity, and therefore weight, grows less and less as we descend from the earth's surface, until at the center of the world no substance weighs anything at all.

"A discussion of this subject forms part of my paper, and I show that the earth is in all probability a hollow shell, having polar walls greatly thicker and denser than those of the equatorial regions.

"In the center of the earth, where bodies have no weight, they are free to move in accordance with the centrifugal force. A great mass of matter, therefore, accumulates along the line of the internal equator. It grows thicker and thicker, and the inner part consequently approaches more and more closely to the center. It thus becomes more fully acted upon by the centrifugal force, and at the same time is nearer to the great north and south polar masses. This goes on until the attraction of these masses becomes superior to the outward tendency.

"Then the innermost particles and bodies detach themselves from the equatorial ring and fly across the great cavity, to dash forcibly against the north and south walls, where they spread out in a cloud of shattered fragments and gradually creep and glide outward once more. Try to imagine what I have called in my paper the 'clash and whirl' that is perpetually occurring. Picture to yourself the electric storms and the heat thus generated!

"Does not this fully and satisfactorily account for the elevated temperatures of the earth's interior and for the magnetic and electric condition of the globe?

APPLIED TO HEAVENLY BODIES.

"And suppose that we apply this centrifugal theory to the case of the heavenly bodies as well.

"Take the sun, for example. Astronomers and physicists have long sought hopelessly for some acceptable explanation of the source of the sun's heat. They have always acknowledged the problem to be one that baffles them. Yet the very law of gravitation they have sworn by should have pointed the way to a solution. The clash and whirl in the sun's vortical cavity must transcend to a well-nigh inconceivable extent the internal hubbub that is forever heating the earth and producing the earthquakes and volcanoes that perpetually startle and frequently terrify us.

"The doctrine I advance is a legitimate conclusion from observed facts.

"For example, you are probably aware that most nations have expended large sums in scientific work relating to the determination of the figure of the earth. Arcs of the meridian have been measured in many parts of the world, and thousands upon thousands of pendulum and weight observations have been made for ascertaining the varying force of terrestrial gravity in various localities. The general result of all this work has been to demonstrate that the figure of the earth as determined by gravity differs considerably from the figure as measured.

"This discrepancy is inexplicable on strictly Newtonian principles and has led to grave doubts respecting the accuracy of the costly observations. But it is exactly what ought to be observed, if my conclusions be correct.

"I am, therefore, justified in claiming it as a striking proof of the soundness of the views advocated in my paper.

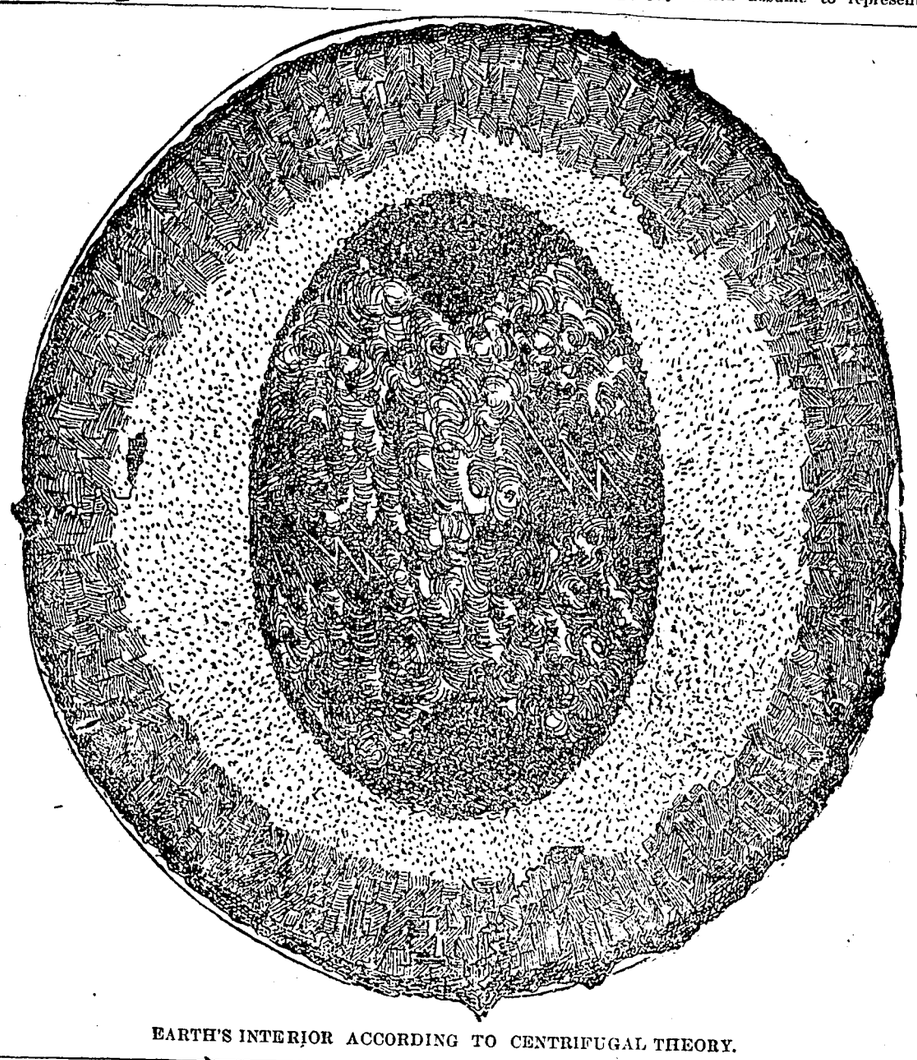
"Now, as astronomical calculations are largely dependent upon these measurements, I am justified in believing that when the scientific world finds that wrong figures have been adopted for the form and density of the earth there will be, or at least, there ought to be, a decidedly lively commotion. A new series of observations will have to take place. The principal governments of the world will have to make large grants of money and fit out many a scientific expedition in order to arrive at exact data for use in the astronomy of the future.

"All this I have pointed out, and I have even ventured to suggest that here is an opportunity for the richly endowed University of Chicago to step forward and do yeoman's service to the cause of science.

SUSTAINED BY OTHER FACTS.

"There are innumerable facts tending to show the strength of my position. Here is just one, for example. It is the fact that all the parts of the sun do not rotate at the same speed. The equatorial portion makes a complete rotation round the axis in about twenty-five days whereas the portions near the solar poles take twenty-seven (some astronomers say thirty-five) days to effect a complete revolution. I need hardly say what an astounding fact this is. If you turn a ball round in your hand you see and know that all parts of it turn together. The length of a complete day, from sunrise to sunrise, is the same in the West Indies as in Labrador. Yet when we carefully watch the sun we notice that the various parts do not all rotate in unison. This is the standing puzzle in astronomy and the greatest astronomers have acknowledged their utter inability to understand it. Turn to the last edition of Prof. C. A. Young's noted book, 'The Sun,' and you will find him admitting the inscrutability of the phenomenon. Yet if the trammels of the Newtonian system be loosened, and if my centrifugal theory be considered, a plain and simple explanation of the amazing fact at once becomes apparent.

"Now, I by no means show that the Newtonian doctrine is altogether wrong," said Dr. Emmens in conclusion. "I do not, for instance, contest the existence of gravitation, either here in this world of ours or in the solar system and starry universe beyond. My contention is that the precise law of gravitation as formulated by Newton is erroneous and needs modification. I show in what way it should be modified, and how, if such modification be acknowledged as correct, corresponding changes must be made in many of the fundamental doctrines now adopted in all branches of physical science.



EARTH'S INTERIOR ACCORDING TO CENTRIFUGAL THEORY.

Hypocrisy is the necessary burden of villainy, affectation, a part of the chosen trappings of folly.—Johnson.

THE SEYBERT WILL.

It Was Loosely Drawn and Unwisely Constructed.

Mr. T. Fitch inquires: "I notice that the N. S. A. intends to take up the Seybert will, and President Barrett wants Spiritualists to send in money to have the action of the Pennsylvania University thoroughly aired in court. As this seems to be one of the chief labors the N. S. A. has set itself at, I am anxious to know if such a lawsuit will be successful? If it should prove otherwise, Spiritualism would suffer more than to let the matter remain as it is."

Ans. The commissioners appointed by the Pennsylvania University to investigate spiritual phenomena, showed themselves prejudiced and wholly incompetent. They, however, reported, and thus fulfilled the requirements made on them. Their report was a disgrace to men claiming ordinary intelligence, for it was in the style of a burlesque, rather than in the calm and judicial spirit the subject merited. Yet no one has the right to prescribe the form of investigation, for the will by which it takes place does not give even an allusion to methods of investigation, or rules. This will is one of the loosest drawn instruments for its purpose ever written. As it has now come so prominently before the public, it is of sufficient interest to be fully quoted. It is as follows:

"To the Board of Trustees of the University of Pennsylvania, Gentlemen:—Being mindful of the uncertainty of life at my advanced age, and feeling the importance of making permanent provisions for certain interests that seem to me of the highest moment, I hereby offer to your honorable board fifty first mortgage bonds, Raleigh and Gaston Railroad, ($1,000 each) being equal to the sum of $60,000, to be devoted to the maintenance of a chair in the University of Pennsylvania that shall be known as the 'Adam Seybert Chair of Moral and Intellectual Philosophy,' upon the condition that the incumbent of said chair, either individually or in conjunction with a commission of the University faculty, shall make a thorough and impartial investigation of all systems of morals, religion or philosophy which assume to represent the truth, and particularly of Modern Spiritualism.

"I further empower your board to invest the said sum of money in such securities, strictly legal, or otherwise as may be deemed best, provided at all times the interest alone shall be expended for the purpose of maintaining the said Adam Seybert chair.

"I further empower your board if there may be any income arising from said sum of money over and above the amount required for the salary of the incumbent of said chair, to dispose of such excess of income in such way as may be deemed best to promote the views I have expressed. I have the honor to remain

"Your obedient servant,

"HENRY SEYBERT."

It will be observed that:

Spiritualism is only one among the many systems of morals religion and philosophy that are to be investigated.

No date is fixed when this shall begin, and it is to be presumed that the "Seybert Chair is to continue the investigation as long as the donation draws interest.

No rules of regulations are prescribed for the procedure of the investigation. Everything is left at the discretion of the board, even the investment of the fund they may make "strictly legal or otherwise"—a most remarkable provision for a sane man to make!

There is only one restriction—that is that the investigation be "thorough and impartial." The reader, I feel sure, will agree with the statement that a more elastic, inadequate and incompetent document never was written.

The commissioners, in their report, claim to have only begun the work. They assert that they are absolutely impartial. They pause awaiting the coming of mediums for investigation. They urge them to come. Those they did investigate, were not satisfactory, but others may be. Prof. Furness wrote to me at the time, urging me to recommend at least one clairvoyant, whom the Spiritualists would be willing to accept as representative. The investigation was yet incomplete, in fact, only begun.

Now it is easy to begin a suit at law with the University, to compel its trustees to show cause why they do not comply with the will, which intrusts to the University the $60,000. If carried along up through the courts to the Supreme, as President Barrett threatens to do, it will take all the money the N. S. A. will be able to collect from donations, sale of charters and membership fees for the coming year.

But how will he be able to carry his tremendous suit up? Will not the trustees claim that they have and are carrying out the provisions of the will; that they have a broad field, no less than all the religious, moral and philosophical systems of the world, as well as Spiritualism, and having begun on that with a quite lengthy report, they have been unable to go on, because, though urgently appealed to Spiritualists do not come promptly forward with material? And what is equally important, will not every court, from the Circuit to the Supreme, sustain them?

Spiritualism can have no greater misfortune than to have this commission go on making investigations and reports. Spiritualists could not put their money to worse use than in sustaining a suit at law to enforce the University to set such a commission at work. Mr. Seybert was honest and enthusiastic and had the ambition to have a Seybert monument in shape of a chair in the University, but he was unwise, and had he intended to arm the enemies of the cause he desired to aid, he could not have been more successful.

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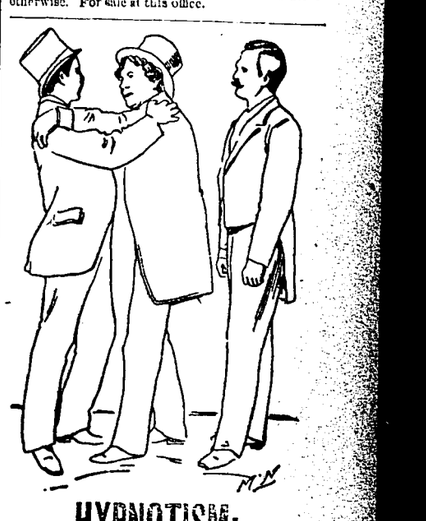
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"Bob" Ingersoll with all his philosophy, would not heave been in a very pleasant frame of mind had he been in the neighborhood of the Harlem Opera House at half-past seven o'clock January 31.

He would have seen a crowd of nearly two hundred well dressed ladies and gentlemen congregated in the lobby of the theatre and on the sidewalk, watching, with smiling faces, a force of men tearing down the placards announcing that Ingersoll was to lecture in the theatre next Sunday night. Where the posters, showing the lecturer's smiling face, could not be hauled down, sheets announcing other shows were pasted over them, and not until every reminder of Ingersoll and his lecture on "The Bible" had been effaced did the well dressed assemblage turn away, satisfied, and enter the theatre, when they remained all evening, enjoying an excellent entertainment.

What led up to this emphatic disapproval of the lecturer and his views follows:

The most representatives of Harlem Catholics are members of St. Thomas's Church, in One Hundred and Eighteenth street, near St. Nicholas avenue. The old church was torn down some time ago, and in its place is being constructed a handsome structure, the congregation worshiping, meanwhile, in the little chapel which was allowed to stand when the rest of the old church was leveled. The rector, the Rev. J. J. Keogan, who is on the best of terms with his wealthy parishioners, announced some time ago that, to swell the fund to pay for the new church, an entertainment would be given in the Harlem Opera House, at which he expected to see every one who had a pew in his church.

Had he gone to the Opera House yesterday, however, he would have learned that others had done something which would have provoked his strongest objection. But he wasn't in that neighborhood, and it was not until last night, when he arrived at the theatre with some of his congregation, that he knew what that something was. When he saw he became righteously indignant.

Outside the door of the theatre were several big billboards, placed so that they could not fail to attract attention. On them were posted big sheets, on which "Bob" Ingersoll's features were limned in colors, with the announcement, in letters a foot high, that he was to lecture on "The Bible" next Sunday night. As the priest looked and wondered, carriages were drawing up at the curb, and members of his church were alighting, only to be mortified by the billposter's exhibition.

Pushing his way into the lobby of the theatre, the rector found the walls similarly placarded. Not an available spot was overlooked, and even on the stairs leading to the balcony were the boards and their objectionable colors and announcements.

They asked him who was responsible for the posters.

"I don't know," replied the priest. "But I do know that I will not allow them to be flaunted in the faces of the members of my church. They must be taken down, or we will not hold our entertainment here tonight. I will not countenance such advertising."

None of the theatre attendants could say who had posted the placards, nor had they any power to order their removal. So the priest appointed a committee consisting of himself, ex-Mayor Gilroy and Mr. White to find Manager George Blumenthal and have an understanding. As he was not in the theatre a messenger was sent to his home, but he did not reach the theatre until hundreds of the ticket holders had arrived and had blocked the lobby and the sidewalk. The unusual gathering drew a crowd of the curious and the street was impassable.

The manager was profuse in his apologies and readily consented to the priest's demand that the posters be torn down. But would not the ticket-holders find their way into the theatre while the work was being done? Not a bit of it, they one and all declared; not until the Ingersoll pictures and announcements were cleared away.

"It looks to me," said one, "as if this were a despicable trick on some one's part."

Manager Blumenthal deprecated this idea; the advertisements had been put in place Saturday night, the church entertainment having slipped his memory. Had he thought of it there would have been no cause for complaint. Then he summoned a force of men; they carried away the bill boards, they tore away the placards from which Ingersoll's face smiled down on them; with paste brushes they covered others of the posters with big blank sheets, and soon there was not a reminder of "Infidel Bob" in sight.

The above is from the New York Journal, and illustrates the fact that the Romish Octopus is not dead but is still alive, and that the inquisition would still be in force if Father Keogan had the power, and every Spiritualist be burned. Just think of it, this priest's subservient followers could not stand the sight of Col. Ingersoll's portrait announcing that he would lecture on the Bible. Alas! LUCRETIUS.

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Spiritualist Meetings in Chicago.

The Church of the Soul, at Room 412, Masonic Temple, at 8 o'clock in the evening. Mrs. Cora L. V. Richmond, pastor.

The First Spiritual Society of the South Side, New Masonic Temple, 3120 Forest avenue. Services at 2:30 and 7:30. Mrs. Ada Foye lectures and gives tests.

Beacon Light Church, 617 North Clark street, near Burton Place. Services at 2:30 and 7:45 p. m., conducted by Mr. and Mrs. Geo. F. Perkins.

German Spiritualist Society, Gartelman's Hall, 13th street and Ashland avenue. Services at 3 and 8 p. m.

The Spiritual Endeavor Society meets at 1 South Hoyne avenue, 7:45 p. m. Mrs. Sarah E. Bromwell, pastor.

Spiritual Gospel Temple, Hygeia Hall, Washington boulevard and Paulina street. Services at 2:30 and 7:30 p. m.

Home Spiritualist Society, 11 Ada street, at 3 and 8 p. m.

The Church of the Spirit, Willis Edwards, pastor, meets at 620 N. Clark street, at 3 and 8 p. m. Lyceum at 2 p. m.

People's Home Association, Bricklayer's Hall, 93 South Peoria street. Services at 7:30 p. m.

The Spiritualists' Church of the Students of Nature meets every Sunday evening at 7 p. m., at Monsen's Hall, 1052 Milwaukee avenue, corner Lincoln street. Mrs. M. Summers, pastor.

Spiritual Advancement Society, 684 West Madison street. Services at 7:45 p. m. Dr. Hasenclever will lecture and give spirit messages, assisted by other prominent mediums. Admission 25 cents.

Brown's Hall, Forty-seventh and State streets. Services at 8 p. m. Lecture and tests by Dr. Harry Abbott, of California.

Society of Spiritual Truth, 887 West Monroe street. Services at 8 p. m.

The First Society of Spiritual Unity will meet Sundays at 11 a. m., 3 and 7:30 p. m., in Washington Hall, 490 Washington boulevard, corner of Ogden avenue. Mrs. Mary C. Lyman, speaker.

The Progressive Spiritual Church, Lakeside Hall, southeast corner Indiana avenue and Thirty-first street, G. V. Cordingley, pastor. Services at 3 and 7:30 p. m. Harry W. Miller, soloist. Children's lyceum at 1:30; Bible class at 2:30.

German Spiritual Society, Hanshman's Hall, 384 W. Division street. Services at 2:30 p. m. Mrs. Caroline Drews, medium.

The Church of the Star of Truth meets every Sunday evening, at Wicker Park Building, in the large lodge hall, on North avenue, near corner Milwaukee avenue, North avenue and Robey street. Services at 7:30 p. m. Easily reached from all parts of the city. Max Hoffman, pastor.

Spiritual Church of Love, Faskin's Hall, 3012 Archer avenue. Mrs. E. J. Hanson. Children's lyceum, 2 p. m., followed by developing circle. Spiritual science at 7:30 p. m. Tests at all meetings.

Spiritual meeting every Sunday evening at 7:30, at 2970 Indiana avenue. Conducted by Mrs. Edith E. R. Nickless.

The First Spiritual Society of Kensington holds meetings every Monday evening at 8 o'clock. Mrs. Lee Norle Claman, pastor.

PASSED TO SPIRIT-LIFE.

Passed to spirit-life, January 11, 1897, Lydia A. Patterson, widow of the late John Patterson, of Baldwinsville, Mass., aged 66 years and 9 months.

MRS. C. N. NICHOLS.

Collingdale, Pa.

James E. Burt passed to spirit-life from his late residence, Detroit, Mich., January 30, 1897, aged 59 years. He was a kind husband and loving father, and left many friends to mourn his loss. Nellie S. Baade officiated.

Departed to a higher life, from her home in Norwalk, Ohio, Mrs. Alice (Hough) Greene, January 19, 1897, aged 77 years, 6 months and 10 days. She was born in Cheshire, Eng., and came with her family to this country when ten years of age. In 1848 she married Carlos Greene, and has lived in Milan or Norwalk since that time. They had eight children, only two of whom remain. Mr. Greene was for many years connected with the Costa Rica railroad, first as builder for the Costa Rica government, and then as manager. She was called to bear his loss, he having been stricken with fever on his return from a home visit, and buried in the Caribbean Sea. The funeral was held on January 21, Hudson Tuttle giving the address, and Mrs. Emma Tuttle a song service.

* * * * *

Passed to the home of the soul, Grandma Esmond, mother of E. V. and Clark Esmond, of Hale Lake, Iosco county, Mich. She passed quietly to her home of rest, Sunday, January 24, 1897. She was one who was beloved by all, and her earthly presence will be missed by many. A veteran Spiritualist, just and benevolent to all classes, free to instruct those seeking the spiritual truth, she has passed unscathed and pure through many trials and vicissitudes of life, and has now gone to join a throng of welcoming ones on the other shore, where just award awaits all patient souls. She was about 80 years of age.

EMMA M. HITCHCOCK.

Siloam, Iosco Co., Mich.

Nathaniel Whitaker, of Sheridan, Chautauqua county, N. Y., passed from his earth-home to spirit-life, January 11, 1897, in his 86th year. He was born in Henniker, N. H., but for many years had resided in the place where he passed away. He commenced his investigation of Spiritualism almost at its inception, and becoming convinced of its truthfulness he was ever ready to uphold and defend its cause. No doubts or misgivings harassed his mind, but firm in his convictions, Spiritualism was a source of help and strength and comfort. In life he was an upright, honest man; not only honest in his dealings with his fellow-men as regards business transactions, but he was honest with himself and the world in thought and sentiment, never catering to public opinion at the sacrifice of principle. He was one of the pioneers at Cassadaga Camp, and his cottage there was the second one to be erected on the grounds, at which place he was a yearly attendant until failing health and old age deprived him of that highly-prized privilege. In his declining years he ofttimes said: "I am waiting for the boatman. My earth-work is done. My race here is nearly run. My spirit friends wait to give me welcome to that other home."

A wife and six children survive him, cheered and sustained by the philosophy that was his.

The funeral services were conducted by the writer, and many friends and neighbors of the departed one heard for the first time the truths of Spiritualism presented. CLARA WATSON.

Mr. Edwin Leach passed to the higher life from the residence of his daughter, Mrs. Maggie Morrison (for many years the organist for the First Society of Spiritualists of New York City), at Bayonne, N. J., January 25, 1897, in the 78th year of his age.

He was a worthy member for thirty-three years of the Corinthian Lodge 488, F. & A. M. Soon after this he also became a convert to the truths of Modern Spiritualism, and an active, earnest member of the First Society of Spiritualists of New York City. He said to me that the spiritual philosophy enabled him to more fully comprehend the esoteric significance of the signs and emblems of the Masonic fraternity. He was keenly alive to all steps in reform, or human progress. He was an expert artisan and connected for many years with the Singer Sewing Machine Co., of Elizabeth, N. J. What a consolation the spiritual philosophy affords. His illness lingered many months. I met him quite frequently. He was resigned to the situation, and anxious that the inevitable transition should not be postponed too long, as he was anxious to meet his dear companion that made her departure three and a half years in advance. Mr. Leach formerly resided at Norwalk, Ct., where the interment occurred, he having many relatives and friends in that city. The whole funeral and burial service was attended to by the Fraternity in a satisfactory manner and commendable to the order. TITUS MERRITT.

Better a human clod that aches with the load of life than a calm Olympian god who hath never suffered strife.—Henry Austin.

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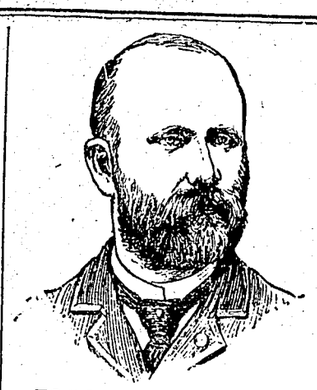
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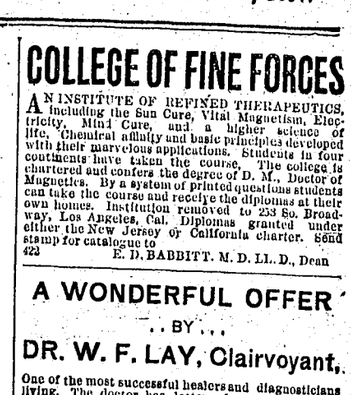
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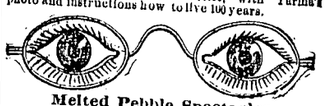
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VOL. 15. CHICAGO, ILL., SATURDAY, FEBRUARY 20, 1897, NO. 378.

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TRINITIES IN THE HUMAN ORGANISM—INSTANCES OF THREE SELFHOODS IN ONE PERSON, EACH ACTING INDEPENDENTLY OF THE OTHERS—INNER VOICE OF THE HIDDEN SELF—ITS MOST HELPFUL DISPOSITION—INCIDENTS.

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PROTOPLASM.

"In all discussions of this kind it must be remembered that the human animal knows next to nothing about himself. There is no subject upon which he is more densely ignorant. What is really his origin? It cannot be explained, for we cannot go back to original causes. We find a little mass of living matter and call it protoplasm. It it is tremulous with self-endowed motion. It is practically structureless, containing only some little shapeless granules. When analyzed in the chemist's laboratory it is found to be composed of carbon, hydrogen, oxygen and nitrogen. Then we say we know something about it, but how are these elements grouped together that out of their dead atoms should spring molecules endowed with the greatest power of all—the power of knowing? Do we know? Really, do we know, when none of us can explain his beginning or end?

"We can go back far enough to find that which we suppose to be the beginning of a man—a formless speck of protoplasm. One such little mess is to us indistinguishable from its fellows, yet within each are the records of generations yet to come. Out of one shall be developed an idiot, out of another a man shall fill the world with fame of his intellectual greatness, or possibly with the noise and carnage and misery of war; out of one shall come forth a monster of wickedness, out of another a savior of mankind.

"To our limited intelligence, however, all these beginnings are precisely alike. If with the rude and blundering tools we call the microscope and the retort we cannot make out any difference in these simple little masses of protoplasm, which are yet so different, how can we ever tell the story of the waves of ruin, distress and change which sweep to and fro through the human brain? If we cannot fathom the mere speck of germinal protoplasm, how can we ever hope to translate back to sanity the changes of the most complicated nervous protoplasm gone mad? How shall we gain the ability to ever understand the cause of its mournful eccentricities? Heartily do I hope and pray that this understanding may come through some source, and I have faith that hypnotism

WILL SOLVE THE PROBLEM.

"Please understand that all the statements I make here are intended to be in the interest of truth—not to provoke controversy, but rather to stimulate investigation. M. Janet does not present his discoveries in an ultra-theoretical sense, although generally they had their origin in theory. He has proved most of his positions conclusively, and he does not assume as a fact anything not proved to be the truth beyond the least question. Great physicians question one of M. Janet's conclusions, to wit: That anesthesias invariably carry amnesias—total lapses of memory—with them, holding that the intricacy of the associative processes and the fact comparatively few experiences are stored up in one form of sensibility alone would be sufficient to defeat such a result. Complete illustrations of this law are found in the privileged subjects of Janet's experiments, and yet he seems to have found no exceptions to it, but other physicians shake their heads in doubt.

"M. Janet declares that if he were to awake some morning with no muscular or tactile feeling; if, like one of his patients, he should suddenly lose his sense of color and distinguish nothing in the universe but black and white, he would be terrified, and instantly appeal for help. On the contrary, the patients find their state so natural that they never even complain. After several trials, when he proved to one that she could perceive no color, she was found to be ignorant of the fact. When he showed another that she could feel neither pain nor contact, she answered, 'All the better.' When made conscious that she never knew where her arms were till she saw them, and that she lost her legs when in bed, she replied: 'That is natural, as long as I don't see them; every one is like that.' The scientist concludes that, being incapable of comparing their present state of sensibility with a former one of which all memory is lost, they suffer no more than normal individuals by missing a better harmonized life.

ANESTHESIA.

"Their tactile sense was restored temporarily by means of electric currents and magnetic passes, and then they were made to handle various objects, such as keys, knives and pencils, and make particular movements like the sign of the cross. When the anesthesia returned they found it impossible to recollect the objects or the acts. They said they had nothing in their hands and had done nothing. Next day, however, sensibility being again restored by similar processes, they remembered perfectly the circumstance, and told what they had handled and what done.

"THE NEARLY UNIVERSAL LAW

that persons forget in the waking state that which happens to them in a trance or dream is thus experienced. There are differences of sensibility and consequently breaches in the association of ideas. Certain of M. Janet's hysterics regained complete sensibility in their deeper trance, as stated at our previous conference. The result was such an enlargement of their power of recollecting that they could then go back and explain the origin of many of their peculiarities which would else remain inexplicable. For instance, when the tactile sensibilities came back to Lucie III., as described in our former conversation, she explained the origin of her hysteric cries in a great fright which she had when a child on a day when certain men, hidden behind the curtains, had jumped out upon her. She told how she went through this scene again in all her cries of her sleep-walking fits through the house when a child, and how for several months she had been shut in a dark room because of sore eys. All these were things of which she recollects nothing when awake because they are records of experiences mainly of motion and of touch, and when awake her feelings of touch and movement disappeared—forgotten like any phantasmagoria of a dream.

NATURAL SOMNAMBULISM.

"Really the most interesting case reported by M. Janet is that of the patient designated as Leonie, which furnishes an intensely interesting illustration of how the memories and character will change with the sensibilities and motor impulses. This woman has had attacks of natural somnambulism since the age of 3 years, and her life record reads more like an extravagant romance than genuine history. From the age of 10 she has been almost constantly hypnotized by all sorts of persons, and now she is more than 50. While her normal life developed in one way, in the midst of her poor country surroundings, her second life was passed in drawing rooms and doctors' offices, and naturally took an entirely different direction. When in her normal state this woman is a serious and rather sad person, calm and slow, very mild with everyone and extremely timid. To look at her, says our author, one would never suspect the personage which she contains. Hardly is she put to sleep hypnotically, however, than a metamorphosis occurs. Her face is no longer the same. It is true that she keeps her eyes closed, but the acuteness of her other senses supplies their place.

SHE IS GAY, NOISY, RESTLESS,

sometimes insupportably so. Good-natured she remains, but has acquired a singular tendency to irony and sharp jesting. Nothing is more curious than to hear her after a sitting, when she has received a visit from strangers who wished to see her asleep. She gives a verbal portrait of them, apes their manners, pretends to know their little ridiculous aspects and passions, and for each invents a romance greatly resembling prophecy, for many of their little stories eventuate with more or less exactitude in the after life of their subjects. To this character must be added the possession of an enormous number of recollections whose existence she does not even suspect when awake, for then her amnesia is complete.

TOO STUPID.

"In her secondary state she refuses to answer to the name of Leonie, and takes that of Leontine (Leonie II.), to which her first magnetizers had accustomed her.

"'That good woman is not myself,' she says; 'she is too stupid.'

LEONTINE AND LEONIE.

"To herself, Leontine, she attributes all the sensations and all the actions; in a word, all the conscious experiences she has undergone in somnambulism, and knits them together to make the history of her already long life. On the other hand, to Leonie I. she exclusively ascribes the events lived through in waking hours. M. Janet was at first surprised by an important exception to this rule, and was disposed to think there might be something arbitrary in this partition of recollections. In the normal state Leonie has a husband and children, but Leonie II., the somnambulist, while acknowledging the children as her own, attributes the husband to 'the other.'

HER FIRST ACCOUCHEMENTS.

"This choice followed no rule, but, perhaps it was explicable. It was not until later that M. Janet learned that Leonie's magnetizers in early days—as audacious as certain hypnotizers of recent date—had somnambulized her for her first accouchements, and that she had lapsed into that state spontaneously in her later ones! Leonie II. was, therefore, quite right in ascribing to herself the children, since it was she who had given them birth, and the rule that her first trance state forms a different personality was not broken. But it is the same with her second state of trance. After the renewed passes, syncope and other requisities to reach the condition of Leonie III., she is another person still—a third, individuality. Serious and grave, instead of being like a restless child, she speaks slowly and moves but little. Again she separates herself from the awaking Leonie I.

"'A good and rather stupid woman,' she says, 'but not me.' And she also separates herself from Leonie II, 'How can you see anything of me in that crazy creature?' she asks. 'Fortunately I am nothing for her.'

"Leonie I. knows only of herself; Leonie II. of herself and Leonie I.; Leonie III. knows of herself and both the others. Leonie I. has a visual consciousness; Leonie II. has one both visual and auditory; in Leonie III. it is at once visual, auditory and tactile. M. Janet at first thought that he was Leonie III.'s discoverer, but she told him that she had frequently been in that condition before. Dr. Perrier, a former magnetizer, had hit upon her just as had M. Janet, in seeking by means of passes to deepen the sleep of Leonie II. Says Janet:

SURPRISES IN THE TRANCE STATE.

"This resurrection of a somnambulic personage who had been extinct for twenty years is curious enough, and in speaking to Leonie III. I naturally now adopt the name of Leonore, which was given her by her first master.' It is readily seen what surprises the trance state may prepare for not only the subject, but for the operator as well.

SOME CURIOUS PERPLEXITIES.

"For the subject the surprises are often inconvenient enough, especially when the trance comes and goes spontaneously. Thus Leonie I. is overwhelmed with embarrassment when on the street Leonie II.'s gentlemen friends—who are not hers—accost her. Leonie II. spontaneously writes letters which Leonie I., not understanding, destroys when she finds them. Leonie II. proceeds to thereupon hide them in a photograph album, into which she knows Leonie I. will never look because it contains the portrait of her former magnetizer, the sight of whom may put her to sleep again, which she dislikes. Leonie I. finds herself in places known only to Leonie II., to which the latter has led her and then taken flight. These different personalities are proved by M. Janet to not only exist in the successive forms in which he has already disclosed them, but to coexist or exist simultaneously—in such wise that while Lucie I., for example, is apparently the only Lucie, anesthetic, helpless, yet absorbed in conversation, that other Lucie, identified as Lucie III., is all the time

ALIVE AND KICKING

inside of the same woman, fully sensible and wide awake, occupied by her own quite different concerns. This coexistence of the different personages into which one human being may be split is the greatest thesis of M. Janet's book. Edmund Gurney, Birnheim, Binet and three or four others have had the same idea and proved it for certain cases, but M. Janet has emphasized and generalized it and shown it to be true universally. He has been enabled to do this by tapping the submerged consciousness and making it respond in certain peculiar ways. He found in several subjects that when the ordinary or primary consciousness was fully absorbed in conversation with a visitor—and I need not recall how absolutely these hysterics then lapse into oblivion of surrounding things—that the submerged self would hear his voice if he came up and addressed the subject in a whisper, and would respond either by obeying such orders as he gave, or by gestures, or by pencil writing on a sheet of paper placed under the hand. The ostensible consciousness meanwhile would go on with the conversation, entirely unaware of the gestures, acts or writing. These latter, in turn, appeared quite as little disturbed by the upper consciousness' concerns. This proof by automatic writing of the secondary consciousness' existence is the most cogent and striking one, but a crowd of other facts brought forward by M. Janet prove the same thing. These I must defer mentioning for the time being, while I turn to a local illustration bearing on the subject.

A VOICE FROM WITHIN.

"A few years ago a manufacturer of artificial limbs in Cincinnati had a customer who came frequently to the city to have a leg fitted, repaired or readjusted, and on the earlier occasions of this sort he notified the manufacturer and requested that he might be met at the train. On one occasion, however, he came unexpectedly and without notice. The fabricator of limbs was sitting at his desk at about 10 o'clock that morning, when he heard a voice which seemed to proceed from within himself, saying: 'Jacob's train will be at the station as soon as you can get there.'

"'Although greatly startled, he managed to reply: 'Jacobs is not coming today, for I received no letter.'

"'He is coming,' responded the inner voice, 'but left home in haste and neglected to notify you. Don't fail to meet him.'

"The gentleman, sorely affrighted, hastened to the station, scarcely believing the strange message he had received in such an unusual way, and was just in time to assist his customer in alighting from the train. The disabled man had sickened by the way, and was in immediate need of help.

"'You were told to come?' he remarked, interrogatively.

"'Yes, but I cannot understand how,' replied the manufacturer.

"'I'll tell you. When I took sick I didn't know what to do. I thought aloud and wished I had notified you as usual of my intended visit. Then something inside of me—a curious thing that has done me a favor on odd occasions—told me not to worry, for you should have due notice. I knew you would be here to meet me on my arrival when I heard the promise from that voice.'

"Don't you know what it is that speaks?'

"'Not really, but a ghost-raiser told me a while ago that it was a spirit.'

"'And you believed him?'

"'And what harm's in it? I may have believed him. Better that way than go crazy by pestering over the subject. If it's a spirit he's all right, I'm sure.'

"I believe that Jacobs had a tractable hidden self, which, when normal man became practically helpless, lent him a helping hand to the extent of its powers and that these powers were materially strengthened by use. M. Janet cites a similar case, to which I may refer hereafter.

"Another incident relates to the conveyance of a material object by some mysterious power. At a sitting in the parlors of a well known Cincinnatian a few years since one of the company, afflicted by the grippe, stated that he would be compelled to excuse himself as he had left his medicine at home, and according to the doctor's directions it must be taken every half hour. He was persuaded, however, to remain for a while. The dark seance soon came on and it was only fairly under way when the sick man asked:

"'Who has put something into my hand? Why, what is it? I believe it is my medicine. How fortunate. But who brought it?'

"Nobody could answer. Not a person had left the room, and the invisible messenger is still hidden from mortal sight. But he, she or it brought the desired medicine, and it must have proved effective, for he who desired and took it may be seen daily upon our streets in robust health." T. P.

MISSIONARIES FOR THE NATIONAL ASSOCIATION.

To the Editor:—Our recent National Convention directed the Trustees to put some active missionaries into the field at the earliest possible moment. This has not been done because of the lack of funds.

The necessity for missionary work in every section has grown stronger since October, and the Executive Committee of the N. S. A. decided to act immediately in the matter; therefore, the services of Mr. E. W. Sprague of Jamestown, New York, have been secured for a brief period for this important work.

During the month of March he will labor exclusively in the State of New York in the interest of the State Association to be organized there in early April. He will visit all the societies now in existence in that State and will organize as many new ones as possible.

Parties residing along the several railroads in the Empire State are requested to correspond with Mr. Sprague, 520 Chatham street, Philadelphia, or with Mr. Frank Walker, State Agent of the N. S. A., Hamburg, New York.

The friends in New York State will be asked to entertain Mr. Sprague while in their respective communities, giving him the privilege of soliciting donations, and of receiving the proceeds of the collections taken at the meetings, and the payment of his traveling expenses, one way, from the place where he last spoke. His railway expenses will be light because he will arrange dates in places as close together as possible in order to do the work required.

He will be expected to speak twice every Sunday, and once every night each week during the entire month, and wishes dates made accordingly. Friends in other States, especially Ohio and Wisconsin, wishing Mr. Sprague's services after the month of March, will please correspond with Secretary Woodbury in Washington.

In this connection it is well to have it understood that other missionaries will be employed as soon as funds will warrant the N. S. A. in doing so. In the present case the expenses will be met by one or two individuals who recognize the necessity for prompt action in the case of organization, feeling that Mr. Sprague's well known ability will rally the people around him, and that he will be able to secure from generous and appreciative audiences money enough to pay his salary in full and return a revenue to the N. S. A. under whose auspices he is sent out.

If one hundred persons will kindly unite in giving $10.00 each to the N. S. A., this missionary work can be provided for, and each community desiring spiritual food, thereby supplied. The president of the National Association offers to be one of the hundred, but up to date less than twenty have joined in this contribution to the good cause. The responses should be many and prompt.

In closing do not forget Mr. Sprague's address. Nor that of Mr. Walker. See to it that Mr. Sprague is kept busy throughout the month of March among our people in the State of New York.

Contributions are respectfully solicited for missionary work. All donations should be sent to Francis B. Woodbury, 600 Pennsylvania avenue, S. E, Washington, D. C. H. D. BARRETT.

CAN'T STOP HIS PAPER!

To the Editor:—I received a card saying that my subscription was up and threatening to stop my paper, or your paper rather, if I did not come to time. "Thou cutst my head off with a golden ax, and smilst upon the stroke that murders me." Better stop my breath than my paper! I have stopped tea, coffee and tobacco all at once; and now you would stop my paper! You send a mighty interesting No. and a notice to "pay up or get out" in the same mail: is or is not this cruelty to animals? Stop "The Progressive Thinker" from coming to or from reaching my house; the most palpable evidence of respectability and sanity that enters it in the guise of journalism; and there are not a few.

Stop my paper, forsooth! Now! on the very eve of our celebration of emancipation from heterodoxy, orthodoxy and doxology. Just at the time of our ratification in this sombre city of churches; this Brooklyn, the boarding house of New York City.

Suppose some one should say to me, "What spiritual paper do you take? and do you take The Progressive Thinker?" And I should reply, "No, they cut me off because I was too mean to renew!" My questioner would say, "You are an acephalous pollywog!" "Had I as many mouths as Hydra, such an answer would stop them all."

I can't stop life by leaving it; nor love by grieving it. Nor hope by deceiving it. nor would I if I could. Nor your paper by-the-way.

The earth will turn when I'm no more; time's waves will leave the sand life's shore does gird, when I am dust, Dust? Before this body's dust, my eager spirit free, shall pass the bounds of blue immensity, and revel in the sweet infinity.

My soul, as hard as any clinker,
Would downward drop like leaded sinker,
Not worth as much as prayer of tinker,
If I should let you stop my "Thinker."

As I said, or meant to say: "I am glad that no one, two or three persons can shut off the "Thinker's" wind by withdrawing their subscriptions, any more than the march of Truth can be stayed by one, two or three lies; for the Thinker is one of Truth's exponents.

Stop my paper! Never! Yours Fraternally, CHAS. NEVINS.

Different minds incline to different objects; one pursues the vast alone, the wonderful, the wild; another sighs for harmony and grace, and gentlest beauty.—Arkanside.

LIFE AFTER DEATH.

STRANGE BELIEFS HELD BY THE ANCIENT EGYPTIANS — ORIGIN OF THE FAITH IN THE FUTURE OF THE SOUL—GODS AND DEMONS INNUMERABLE DISTRIBUTE REWARDS AND PUNISHMENTS HEREAFTER.

Gods and demons of the ancient Egyptians and the influence they had on the popular belief in a hereafter formed the subject of an interesting lecture recently by Dr. James H. Breasted, says the Inter Ocean. After maintaining that "Westward Ho!" has its counterpart in veneration for the East, "even to the present cult of reviving Oriental religions in our midst," the speaker added in part:

"We must have historical sympathy, conceiving of the time when to every tree and stone was assigned uncanny power, when the whole universe was one vast chamber of mystery, and people believed the physical world to be subject to the caprice of innumerable gods and demons, all abjectly obedient to the proper magical charm. The bodies of the Egyptian dead, from the earliest recorded time, were laboriously embalmed, in order that the unseen but surviving other self might possess still that tangible link which connected it with the material world, and by means of which it alone could exist. This double of the body, with which it is indissolubly connected, must now possess an imperishable dwelling place, and hence the construction of indestructible rock tombs, and the greatest buildings of the world, the pyramids. One hundred feet down, at the bottom of a shaft, is placed the mummy, and above ground is the chapel of solid masonry, perhaps hewn out of rock, and here, in the house of the double, said double dwells, coming forth at morning and night to greet the sun and the cool north wind.

COSTLY EGYPTIAN TOMBS.

"Since with the destruction of the mummy the personality of the dead is extinguished, there is provided a substitute, a statue of stone, and this is walled up with the masonry of the tomb. And thus have been preserved to us the noble portrait statues of ancient Egypt. The rich left endowments of land to support these chapels, but changing times have diverted the incomes. On the tomb of the great Prince Rahuf is still seen the richly sculptured prayer: 'Oh, ye who love life and hate death, repeat a thousand loaves of bread and jars of drink, a thousand oxen and a thousand geese,' and then follows the name of the person buried. In the case of a soldier a pictured platoon of his favorite troop is placed on the tomb, that he may review them whenever he pleases. Herodotus tells how the Scythians at funerals of the great slew a victim or two, that the deceased might have companions. Utensils of all kinds and pictures of the most obscene kind were deposited by Rahut's funeral couch. It was this method that has preserved for us so many examples of the Egyptian industrial arts. The walls of Rahut's chapel from cornice to base are covered with scenes depicting his life, especially the outdoor employments in which the noblemen of Egypt took especial delight. Thus is preserved the most authentic delineation of antique Egyptian life.

"The opinion of the hereafter thus far considered confines the future life of the deceased to the tomb and its immediate vicinity. We shall now discuss a second view of the hereafter. The friends of Rahut would have said that he was not to abide there forever. One would say that in the form of a human bird he had gone far into the west into a twilight existence; another would say that in flowery meads he was plowing and reaping; another, that he had gone to take his place among the stars, with Osiris and Isis; but a priest would say that Rahut had gone to sail the heavens with the sun god, crossing the zenith daily, himself one of the sun gods.

IDEAS OF AFTER LIFE.

"Underlying this series of views regarding departure to some distant place, there was recognized among an early and native people no contradiction, and are there not among ourselves as varying views regarding the post-resurrection life? Local in origin, the different opinions gradually spread all over Egypt and circulated side by side, regardless of their contrarieties, which never troubled the ordinary Egyptian, who would pray for all these destinies at the same time on the same tombstone. Thus, on the Egyptian lady's tomb in the Field Museum there are prayers for two of these estates, while on the tombstone of the priest in the Field Museum there are prayers for all four destinies in the hereafter which have been mentioned, and had he several doubles he could not have received all of the benefits. Magic chants written on the pyramid tomb walls, and hence called pyramid texts, were uncovered in 1881, cut into stone 2,000 years before the decalogue of Moses was written. The buried priest is represented as receiving the homage due to Osiris.

"In the race of the great military empire in the sixteenth century before Christ there is observed a series of dangers encountered by the passing soul. To reach the happy fields of Yarrow in the West there are hideous regions to be passed, inhabited by frightful monsters. A potent charm is afforded to meet each peril. In the eleventh dynasty, 2,300 years before Christ, these charms were written on the coffin, but in the eighteenth dynasty the incantations had become so numerous that a large roll of papyrus—the book of the dead—was needed to receive them. Finally a canonical collection was reached—some 165 in number. In the beautiful papyrus of the Lady Istey in the Field Museum is a very perfect specimen. The book of the dead is simply a collection of mythical incantations and the like. It is a misconception to call it the bible of the Egyptians. At entombments there was an elaborate ceremony of opening the eyes and the mouth of the dead, as the Egyptians called it. Thus all the future depended on purely mechanical means. Any man, irrespective of good or bad qualities of character, could command the best in the hereafter if he commanded the mechanical means.

GROTESQUE MESSENGERS OF DEATH.

"But 3,000 years before Christ there are traces of demands on character in the deceased for the highest futurity. This suggestion is first found in an address to the ferryman crossing the river of death, and but for its appearance in a magical text would carry a great deal with it. The mummy is given a new heart, cut out of stone, in the shape of a scarabeus, and there is the apostrophe: 'Oh, my heart, rise not up against me as a witness.' An evil life was considered to be a bad passport on the eternal journey. The dead is led into the place of judgment, in the presence of Osiris, with grotesque creatures about him, animals of impossible shapes and terrifying serpents, while ranged about are forty-two demons in all, to each of whom he addresses a plea of not guilty of a certain sin, as of not plundering grave stores, not slaying sacred cattle, not committing adultery with the wife of another man, etc. There is, in short, in some instances, a standard of morality as high as that of the Decalogue. These are the best expressions of a purely moral life which have survived from so ancient a people. The knowledge that a man would be expected at death to enter such a plea as this must have had a great restraining force during life. Each plea was preceded by a magical address to each particular god. In the sixteenth century before Christ there is generally evinced a high moral ideal, and the destroyer at the last, composed in part of a crocodile and hippopotamus, is terrific indeed. However, certificates of moral rectitude were freely sold, to accompany the mummies, and were greatly depended on.

"Holders of a certain view of the atonement, based all on belief, whatever the character, and also the church of Rome in the sale of her indulgences, as based on her mechanical power of forgiving sin, might have been equally instructed had they learned the final outcome of the ancient Egyptian machinery for escaping the practical consequences of sin.

MORALITY IN THEIR BELIEFS.

"We might show by numerous examples in ancient Egyptian writings that there are ethical and literay excellences which entitle them to an honorable place alongside our own Scriptures; but as regards the motive of life hereafter the influence of this motive was counteracted upon mundane existence by the great power of magic. Little figures—respondents—were put in the tombs of nobles, and these were expected to plow in the future in place of their lords. I have just received at Haskell Museum no less than 196 respondents intended for one person. In the case of a passing soul, with much to conceal, this simple device of a respondent suggests the pure mechanics of the Roman confessional. Very eloquent are the addresses on some of these ancient Theban tombs, the dominant note a miserere. Joy for us, that the shadow has fled away forever before the brightness of the Easter morning."

The "machinery for escaping the practical consequences of sin," it may be noted, is far from being the exclusive possession of the ancient Egyptians; it is also the main part of the stock-in-trade of the modern church—Protestant and Catholic alike—with varied modifications. The evangelical atonement idea—whereby an innocent person suffers as a substitute to cancel the penalty for another's sins, is but machinery for escaping the practical consequences of sin.

"Jesus paid it all—all the debt I owe," is the song of the "believer," who is taught to believe that by casting all his sins on Jesus, he shall escape the natural consequences of his sins and iniquities—his transgressions of moral law.

The moral (immoral) result of such teachings and beliefs can hardly be other than evil—as affording the transgressor encouragement to hope that though he continue in the paths of sin all his life, he may at the last moment "repent," take refuge in the "atoning blood" and be forever "saved" in a heaven of immortal joy and never-ending bliss—escaping the just consequences of his vicious and sinful mortal life.

Whether this escape is (believed to be) accomplished according to the Catholic formula, or by the evangelical Protestant method, the effect of such teachings can but be to encourage the evil-disposed with the hope and expectation of final escape from the proper individual consequences of transgressions of moral law.

Modern Christians have no proper right to cast critical reflections upon the ancient Egyptians' views, for they themselves embody the same machinery—in modified form—in their own teachings and creeds, to-day.

X-RAY.

TRUTH TRIUMPHANT.

There are trials and troubles in this world of wrong,
But the heart that is patient and true,
Like iron annealed grows firmer and strong,
And bides its day though the time seems long,
For the good that is surely due.

If you dare defend the cause that is right,
In spite of the popular way,
Dark as may seem the struggle and fight,
God gives to the arm a power and might
And vict'ry in coming day.

This world means well, though it go astray
From the golden rule of duty;
All great truths that come in our way,
Have had their trials and work-a-day,
To bring us its wealth of beauty.

BISHOP A. BEALS.

Summerland, Cal.

CELEBRATION IN 1898.

SUGGESTIONS CONCERNING CELEBRATION IN 1898—HINTS THROWN OUT FOR THE CONSIDERATION OF SPIRITUALISTS.

To the Editor:—I cannot fully express all my impulses to present some of my many views relating to our life and times, to the readers of your incomparable paper. One movement which seems to be looming up to the front, claiming attention of liberals, is the proposed semi-centennial memorial meeting at Rochester, N. Y., about the 31st of March, 1898, in connection with suitable action relative to some special and permanent memorial of the advent of so-called modern Spiritualism to be fixed and maintained at the Hydesville home of the Fox sisters. These objects, if attained seem to demand prompt and energetic action on the part of all those interested in order to insure commendable and satisfactory results. Space here does not allow of any discussion of matters, or of measures, and modes in detail, and suggestions in relation to them seem now to be in order.

It is notable to say, the writer was recently in Rochester and at a meeting of the First Spiritual Society, leading members expressed much interest, and they will co-operate with zeal in the work. They refer to the shortness of the time as demanding that immediate and vigorous efforts be made.

Do Spiritualists need anything more than a mention of such movements to incite them to action? Need they to be reminded of their emancipation from the thrall of ignorance and the chains of religious despotism in order to enthuse them in a local rally of forces which is of vital importance, and which promises a rich fruitage of spiritual illumination for all futurity? It has been said of the elder Napoleon that he, more than any other man, "Comprehended his Epoch" and took advantage of the situations, and shall not the illuminated minds of to-day awake and arise, and comprehending humanity's true situation, put forth efforts that will comport with our marvelous era.

In regard to ability and resources, the situation favors. There is no absolute necessity for any great outlay for display calling for large financial outlays, and all outlays should be graduated according to means—either in the building accommodations, or in publishing and speaking departments. In the latter named lines, no fear of failure need be felt, for our speaking talents, prosaic and poetic, trance, inspirational and even normal, outvie the world's greatest scholars—are unapproachable in power and excellence, by the most tutored of secular and religious graduates—this is beyond all question. Were it necessary the liberal writers of to-day could show a library of publications, more attractive, truthful, and more profoundly scientific in facts, than all the moss-covered collections, of History, Theology, Governmental and Cosmological platitudes of all the schools of the past, now stored in antiquated halls—and destined to be fit relics of the past.

The nucleus of a living library of Truth is yet to made. (Some of) The published productions of so-called "spirit mediums" have stood the crucial tests of the masters of science, archeology, philosophy and metaphysics, of both continents—and the wisest of them are appalled by each new unfoldment.

As a memorial of mediumship let but a tithe of our hosts meet for such work and the scribe who aims to record the "acts" would be unable to do justice to the occasion by any of the arts of Edison or modern Photographers. It would be an unreported Pentecost. It is not practicable to here name the sixty or seventy well defined phases of mediumship besides still others now occult to us, which would no doubt be in exercise on such an occasion, for the powers of earth and air would be assembled there.

Germane to a memorial convocation, would be a fair exhibit, and record of books, literature, works of spirit art, pictures produced by spirit agency, landscape and portraiture, and the medium's mode of production, sketch of locality of scenes or life of the subject of all portrait photogravures of spirit-photography, with evidence of their verity and unquestionable, verified proofs, etc. A very large collection of these could be gathered from the wide world; also fac-similes of psychographic messages, with proof of authorship and exactness in signatures and tests, proving claims, etc. The special life size of portraits of the "Ancient Band" of G. W. P. Anderson would be a great attraction.

And further to gratify a laudable curiosity and instruct the people on the occasion, a collection or samples of each mechanical device used by spirits in giving communications—such as Planchettes, dials, typewriters, and musical instruments used, by spirits—could be easily collected, and accounts of their uses, and manner of invention.

In this connection, also, brief accounts of some such of the hundreds of useful inventions of the time as were given by spirits in various ways might be presented.

Such collection of pictures, works of spirit art, publications and books for a library would need some commodious building or structure for examination by visitors—needing, liberal contributions in case the management signify their acquiescence in such action. Such or similar collection, if effected, might also need a permanent institution or place of resort and preservation. Doubtless, Rochester or other locality, perhaps Hydesville, would afford desirable location. It is hoped that all friends of truth will look favorably on these matters and besides giving expression of their sentiments, give also liberally in purse and person in aid of such a much needed demonstration.

Freesville, N. Y. FRANCIS RICE.

Every man has his chain and clog, only it is looser and lighter to one than to another; and he is more at ease who takes it up and carries it than he who drags it.—Seneca.

TRYING TO DEFEAT AN ODIOUS MEASURE.

THE FIGHT IS ON IN MICHIGAN, AND EVERY SPIRITUALIST SHOULD BE ON THE ALERT, OR A MEDICAL MONOPOLY WILL BE INSTITUTED AND THE RIGHTS OF THE PEOPLE GREATLY ABRIDGED.

Spiritualists must rally to aid those who are fighting for your liberties. Money must be sent to the secretary of State society, to get out petitions and circulate the same. The liberties and rights of Spiritualists, never in all the history of the past, were ever menaced as they are now. If success crowns the efforts of these combined forces it will extend to other states until every Spiritualist medium, clairvoyant, and magnetic healer, will be arrested, fined or imprisoned, or both. To rout this combination of forces a committee has prepared a bill which was read and discussed before the medical committee of the House and Senate in the Capitol last night, and will be introduced into the Senate to-day. The bill protects the liberties of all; purifies our own ranks of frauds, dishonest men and women. It also protects the Doctors in their rights and the people from imposition. It gives equal rights to all and special privileges to none.

1.—This bill protects the people from ignorant, disreputable and dishonest doctors, nurses, electricians, givers of baths, massauguers, magnetic healers, clairvoyants, spiritual mediums, mental and Christian scientists.

2.—This bill gives people their liberties to choose who and such means as they may desire to aid them and cure them when sick unless said persons are criminals or insane.

3.—This bill protects the local physicians and the people from strangers and traveling men and women whose methods are dishonorable and dangerous to both; and have been driven out of other States. Below you will find a copy of the Bill.

Send your funds to Mrs. Mary Ayres, 129 River street, Lansing, Mich., secretary of State Society of Spiritualists', or to M. A. Root, 1209 5th street, Bay City, Mich., who is chairman of medical committee.

Friends of liberty and progress, rally and act. So far as I am concerned personally, no monopoly bill can hurt me or mine, but would be a blessing to all of my household. But I or you have no right to live for our own selves and our selfish interests. Progress alone comes through the right to investigate and apply all means that can aid or bless humanity. The spirit-world cries out for progress, liberty, honesty and down with monopoly and class legislation.

A. B. SPINNEY, M. D.
Proprietor, Reed City Sanitarium, Reed City, Mich.

THE BILL INTRODUCED INTO THE SENATE.

An act to regulate the practice of medicine and surgery in the State of Michigan and to provide for the registration of all persons engaged in the practice thereof or the profession or art of healing the sick by any means, and to repeal an act entiled "an act to promote public health," approved June 6th, 1883, and the act approved June 27th, 1887, amendatory thereof, being chapter 72 B of the 3rd volume of Howell's Annotated Statutes.

Sec I.—The people of the State of Michigan enact, that from and after this act shall take effect, every man or woman who shall prefix or affix to his or her name, "Dr., M. D. or M. B.," or who shall under any circumstances make examinations of persons for medical treatment, or give medical opinion or advice, or shall give medical opinion medicine of any kind to any person, or shall advertise so to do, or in any way hold himself or herself out to the public as a physician or surgeon, shall register as hereinafter prescribed.

Sec. II.—Every man or woman who in any way or by any methods shall hold himself or herself out to the public as qualified to treat sick persons, or shall by any method attempt to relieve the sick, either as nurse, magnetic healer, spirit medium, clairvoyant, christian scientists, mental scientist, divine healer, massauguer, or medical electrician, or give medicated Turkish or vapor baths, shall be registered as hereinafter prescribed.

Sec. III.—Within thirty days after this act shall take effect, every man or woman engaged in the practice of medicine and surgery in any of its branches in this State and all who wish to begin the same in this State, and all persons mentioned in Section I. and II. of this act shall prepare a careful statement of his or her history, and shall therein state when and where he or she was born, when or where he or she began the study of medicine and surgery or the healing art which he or she professes, also what preparatory studies he or she pursued, also the place or places, institutions or colleges where he or she has pursued his or her studies in medicine or surgery, or in what other manner he or she became qualified to practice medicine and surgery or the profession or art of healing; also when or where he or she began the practice of medicine and surgery or the healing art or profession; also all places where he or she has practiced medicine and surgery or any healing art or profession prior thereto, also the colleges or college or institutions of learning of any and all kinds from which he or she has received a diploma or certificate of graduation; also at what age he or she commenced the study of medicine and surgery or the profession and art of healing in any of its branches, and also any and all other occupations and business which he or she has followed other than the practice of medicine and surgery or the profession or art of healing; also all medical societies or associations to which he or she belongs or at any time belonged. The person making such a statement or history, shall also give the names of three reputable citizen residing in each place, town, village or city in which he or she has resided and practiced medicine and surgery in any of its branches or the healing art or profession for six months. Such statement or history shall always contain a statement of the school or system of medicine and surgery or the healing art or profession which the person making the same professes to practice at the time of the making thereof, and also what means and agencies he or she employed in the healing of the sick. Such statement or history shall be subscribed by the person making the same in the presence of two reputable citizens who shall be free-holders and who shall also sign their names to said statement or history as attesting witnesses. The person making such statement, shall prepare as many of them as the exigencies of this act may require, in the manner aforesaid provided, and he or she shall deliver to the Clerk of the township, village or city, where he or she resides, such statement, together with twenty-five cents, and thereupon such Clerk shall file and preserve the same in his office. He or she shall also file such statement with the county clerk of the county where he or she resides together with twenty-five cents, and thereupon the county clerk shall file the same and preserve the same in his office. He or she shall also file with the county clerk of each county where he or she maintains an office or place of business for the practice of his or her profession.

Sec. IV.—Any person who shall knowingly misstate or falsely state, any matter or thing required by this act to be incorporated in such statement, shall be deemed guilty of a misdemeanor, and upon conviction thereof in any court of competent jurisdiction, shall be punished by a fine of not more than one hundred dollars or by imprisonment in the county jail for a period of not more than ninety days, or both such fine or imprisonment in the discretion of the court. Any person may be tried and convicted in every county where such false statements shall be filled. The filing of such false statement in more than one county shall be deemed a separate offense. It shall be the duty of the respective prosecuting attornies of the counties in this State to prosecute all violations of the provisions of this act upon being informed thereof.

Sec. V.—It shall be the duty of the secretary of state immediately upon the passage of this act, to prepare and have suitable blanks for the personal statement or history provided for in Section III. of this act, and to furnish the same to all persons desiring such blanks at a cost of ten cents each.

Sec. VI.—Any person who shall desire to enter upon the practice of any of the professions, arts or callings mentioned in this act, more than thirty days after the same has taken effect, shall before entering upon the practice thereof, make and file the statement required by Section III. of this act and as provided in this act.

Sec. VII.—All persons who do not reside in this State, but who come within the State for the purpose of practicing the profession of a physician or surgeon in any of its branches, or holds himself or herself out to the public as qualified to treat sick persons in the capacity of a nurse, magnetic healer, spirit medium, clairvoyant, christian scientist, mental scientist, divine healer, massauguer, medical electrician, or by giving medicated Turkish or vapor baths, shall file the statement and history required of this act with the county clerk of each county where he or she shall practice their profession.

Sec. VIII.—This act shall not apply to the commisioned surgeons of the United States army, navy or marine hospital service in actual consultation with physicians in this State, nor the interns studying in regularly incorporated hospitals, nor the temporary assistants in case of emergency, nor to the domestic administrations of family remedies.

Sec. IX.—An act entitled, "An act to promote the public health" approved June 6th, 1883, and an act approved June 27th, 1887, amendatory thereof, being Chapter 72 B of the 3rd volume of Howell's Annotated Statutes, and all acts and parts of acts inconsistent with this act, are hereby repealed, except as to the penalties which have accrued thereunder.

THE OTHER WORLD.

It lies around us like a cloud,
The world we do not see;
Yet the sweet closing of an eye
May bring us there to be.

Its gentle breezes fan our cheek
Amid our worldly cares;
Its gentle voices whisper love,
And mingle with our prayers.

Sweet hearts around us throb and beat,
Sweet helping hands are stirred,
And palpitates the veil between,
With breathings almost heard.

The silence, awful, sweet, and calm,
They have no power to break;
For mortal words are not for them
To utter or partake.

So thin, so soft, so sweet they glide,
So near to press they seem,
They lull us gently to our rest,
They melt into our dream.

And, in the hush of rest they bring,
'Tis easy now to see,
How lovely and how sweet a pass
The hour of death may be—

To close the eye and close the ear,
Wrapped in a trance of bliss,
And, gently drawn in loving arms,
To swoon from that to this—

Scarce knowing if we wake or sleep,
Scarce asking where we are,
To feel all evil sink away,
All sorrow and all care!

Sweet souls around us, watch us still,
Press nearer to our side;
Into our thoughts, into our prayers,
With gentle helping glide.

Let death between us be as naught,
A dried and vanished stream;
Your joy be the reality,
Our suffering life the dream.

—HARRIET BEECHER STOWE.

SUNSETS NEVER COLD.

I go the common way of all;
The sunset fires will burn,
The flowers will blow, the river flow,
When I no more return.
No whisper from the mountain pine,
Nor lapsing stream shall tell
The stranger, treading where I tread,
Of him who loved them well.

But beauty seen is never lost,
God's colors are all fast;
The glory of this sunset heaven
Into my soul has passed—
A sense of gladness unconfined
To mortal date or clime;
As the soul liveth, it shall live
Beyond the years of time.
Beside the mystic asphodels
Shall bloom the home-born flowers,
And new horizons flush and glow
With sunset hues of ours.

Farewell! These smiling hills must wear
Too soon their wintry frown,
And snow-cold winds from off them shake
The maple's red leaves down,
But I shall see a summer sun
Still setting broad and low;
The mountain slopes shall blush and blow,
The golden water flow.
A lover's claim is mine and all
I see to have and hold—
The rose-light of perpetual hills,
And sunsets never cold!

—J. G. WHITTIER.

WHY REMAIN IN IGNORANCE.

You should read Col. Ingersoll's masterly address. You should read Mrs. Cora L. V. Richmond's two lectures on "Spiritual Unfoldment" and "The Dwellings of the Dead." You should read about the Roman Octopus and "The Night the Light Went Out," and above all you should read President Barrett's Address before the National Convention of Spiritualists.

For full particulars read the announcement on the 5th page headed "Fifteen Cents."

"Voltaire's Romances," translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, and invincible enemy of the Catholic Church, are worthy of wide reading. Wit, philosophy and romance are combined, with the skill of a master mind. Price $1.50. For sale at this office.

PEN-FLASHES FROM OHIO.

BY C. H. MATHEWS.

COLOSSAL HUMBUG.

"The world is governed too much." This was the motto of a great newspaper at Washington, D. C., half a century ago. It is as true now as then. Tangier, in the empire of Morocco, is now pronounced "The wickedest city in the whole world. Cutthroats from all over Christendom, renegade Moors, and Soudanese slaves; slavery and polygamy exist under the rule of a council of the Christian Powers." Under the benign rule of the Sultan and the sanitary council whereof the British Minister Nicholson is president, all these "first class nuisances exist in this wicked and picturesque city," we are told. Of course this state of affairs is the incentive to our goody-good people to send missionaries and money to "save their souls alive." What a colossal humbug!

WHAT A PITY.

Mr. Morse, M. C., of Mass., in paying a tribute of respect to the memory of a fellow-member of the House, closed with the words: "Fare you well, Charles F. Crisp. We shall see you no more on the shores of time. We say to you a last and sad farewell." Nearly all the speakers, we are told, referred to the Christian Religion as affording the only substantial hope of a blessed immortality. "What that country is, or whether any," said Mr. Dalzell, "to which we are all bound, no man shall know save the emigrant thereto. From him no answer comes, and philosophy and speculation are in vain." If these congressmen would read but a tithe of the spiritualistic literature extant, and easily attainable, they would not exhibit such dense ignorance on a vital question when they approach the mournful duty of passing euology upon a deceased member. But, as long as the government is administered upon so-called Christian(!) principles, we need not look for any reform. "'Tis true, and pity 'tis, 'tis true."

LACK OF SENSE.

At Birmingham (Christian) England, January 28, a prize fight for $5,000 between two bruisers, was declared a draw on the 11th round. The account says the fight was of the most terrific character. One of the men became apparently insane as the result of the fight. One had his head terribly battered by the sledge-hammer blows on his head and face; yet he was able to remark that he hoped his Boston, Mass., friends will understand that it was a "great battle." It was the lookers-on that finally became ashamed and stopped the fight. America is not the only country that is disgraced by the P. R. The lion and the lamb do not lie down together as the result of much Christian teaching, even in "the mother country."

It is not the result of "false philosophy"
And false Theology combined—
Philosophy that knew not what it did;
Theology that did not what it knew?
And yet they were all "honorable men"
Who taught this doctrine—honorable men!
Whose failing was a lack of common sense."

STRAIGHT TO HEAVEN.

James B. Inks was executed by hanging on the scaffold, at Oregon, Holt Co., Missouri, on the 30th January. He walked to the gallows with a firm step: "Gentlemen, I am going straight to heaven!" Then the drop fell and his neck was broken by the fall. He must have been a good Christian man, or he would not have believed that there is a heaven. He murdered John Patterson, shooting him down on the street without a word of warning, on account of a fancied insult. "Salvation is free to all," from the orthodox stand-point. So James will get there.

CHRISTIAN SPAIN.

Adolfo Rodriguez, a Cuban insurgent, who was fighting for the freedom of the island, and was the only son of a Cuban farmer, was taken prisoner about the 1st of December, 1896, and was tried by a drum-head court martial and condemned to be shot on the next day, January 19. Two Catholic priests were present to let the young man kiss the crucifix, before his death. He died like a hero. Spain is not a notable Christian (!) country; but the fiendish outrages that have been perpetrated on helpless women and children, who were innocent of any wrong, except of being born under Spanish rule, have been so flagrant as to justify, long ago, interference by the rest of Christendom to end the war and stop the further shedding of innocent blood. The Spanish outrages leave Turkey entirely in the shade. How long will the Christians look on with composure?

SUCH IS LIFE.

Suicides have been very numerous of late: Two prominent bankers of Chicago; Mr. Hammond, vice-president of a private bank; also Mr. Geo. B. Wilkins, vice-president of the Commercial bank of Salma, Alabama, who shot himself at the altar rail in the St. Paul's Episcopal church. Other suicides from Baltimore, etc. These suicides are mostly rich men, who have been stealing the bank's money, and are found in high standing in Sunday-school and church circles. Such is life.

THE DRINK HABIT.

Episcopal Bishop Doane, of Albany, N. Y., addressing the ministers of his diocese recently, said that the use of stimulants (intoxicants) "cannot be universally condemned or forbidden without reflecting upon both the creation and the revelation of God, and upon the character and teachings of our Lord Jesus Christ." The world may thank Bishop Doane for nothing, for the drink habit will spread fast enough among believers without the sanction of God, the Bible, Jesus Christ, or the Episcopal church.—Truth Seeker.

VERY RELIGIOUS.

The New York Sun says of the Spanish people: "They are a high-minded, spirited, valorous, generous, thoughtful, and very religious people." To which "The Truth Seeker" responds: "But for their genius in this direction, stimulated by their religion, the world might have been without such a thing in its history as the Spanish Inquisition." Ah, there!

GOSPEL AND COFFEE.

The gospel wagon on wheels, pro- Baptist Church of the Redeemer, will be the driver. When the weather is too cold to preach, 200 or 300 cups of hot coffee will be dispensed to the anxious followers of the Lord. An organ and a choir will also add to the allurements for sinners. Seven cents' worth of gasoline per mile will be used to propel this movable church.

MYSTERIOUS DISPENSATION.

At the close of Thanksgiving services at the First Baptist church, Chattanooga, Tenn., by Rev. R. B. Mitchell, Mr. G. W. Nelson, an officer of the church and member of the choir, fell forward on his face and died before he pelled by a gasoline motor, is to be one of the religious novelties of New York City. The Rev. E. E. Knapp, of the could be removed from the church.—A dispensation of Divine Providence.

BEGGING LETTERS.

Mr. Labouchere, editor of the London "Truth," exposes the "King of Begging Letter Writers," an industry that flourishes in England. The "King" was formerly a Methodist parson who, becoming discontented with his small stipend, took to the more lucrative profession of begging. He studied the weaknesses of public men, going into their political and religious views. His prey consisted of peers, bishops, cabinet ministers, generals, admirals, and at least one American millionaire, Waldorf Astor. It is alleged that he actually got $1,000 from Queen Victoria. The newspaper exposed the rogue and shut off his traffic. He brought suit against the newspaper for libel, but lost the suit and had the costs to pay. Served him right.

THE SOLID TRUTH.

I have often uttered strictures more or less severe on the Christian religion and its pompous expounders, of the present day; but I find my views voiced so truthfully by Rev. George D. Herron, D. D., that I cannot refrain from quoting them: "Much of what we call Christianity is no less than an aristocratic and shameless pauperism, thriving on the wealth of sacrifice inherited from the past, resting in high-priced pews and fashionable residences, cunningly squeezing a luxurious living out of humanity, and superciliously labeling as charity the appeals made to serve the humanity that supports it." That is a very clear statement of the frozen truth.

SUPERSTITION.

Chambers' Journal truthfully says: "All the teaching of Christian ministers and school-masters for fifty years has not been able to destroy the dark superstitions brought over with the cargoes of slaves from the African coast during the previous two centuries." And yet the Christianized African is a controlling factor in American politics. Curious, isn't it?

MUSCULAR RELIGION

The colored brother seems to be imbued with muscular religion of the early days: There is a bitter fight between the trustees and members of the Second Baptist colored church, of Monongahela, Pa. Both sets of trustees got possession of the church on December 4, and held the fort, day and night. Prayer service was held Sunday morning, December 6th, but it passed off quietly and there was nobody hurt. Several arrests were expected. The black sheep are in dead earnest.

RUNS A RISK.

When a Catholic leaves the church and tells tales out of school, he runs a risk of losing his life. A few months ago, says a dispatch from Laporte, Indiana, to the Pittsburg, Pa., Post, Rev. Father Sovelski delivered a number of lectures in this country in alleged exposure of the Catholic church. A dispatch from Crown Point says that Sovelski has been mysteriously missing for several weeks, and it is feared has been foully dealt with. He was a priest in the coal regions of Pennsylvania. He had the effrontery to get married after he renounced the Catholic religion. What impudence! Or, imprudence!

TERRIBLE INFLICTION.

The Rev. A. Robbins, the chaplain-in-ordinary of Queen Victoria at Windsor, has just preached his 5000th sermon. So says a news item. If her gracious majesty had to listen to all these sermons, she will indeed deserve the sympathy of all her subjects.

HOLY FILCHING.

The court of appeals, Albany, N. Y., has decided against Archbishop Corrigan, of N. Y., in a suit by Maria T. Upplington, whereby she gets possession of thirty-two lots in New York City, valued at over $60,000. The property was deeded to the late Archbishop Hughes in 1861, with the proviso that the land should be consecrated and a Catholic church built on it within a reasonable time. No church was built until 1891; so Catholicism will be sixty thousand dollars short. But they are a thrifty people, and managed to get many thousand of dollars' worth of property from the city 25 or 30 years ago that never cost them a cent; was simply filched from the tax-payers.

NOT PEACE, BUT A SWORD.

In the French chamber of deputies, December 7, 1896, a little bit of hatred for England was manifest. M. Guisse remarked that M. Mickelin had spoken of British gold, and pointed out that the English missionaries had been the first victims of the disorders. M. De Mahy maintained that M. Laroche had obeyed "the Bible societies who had protected him." "These societies," he added, "are working the ruin of our influence and stealing our possessions." He claimed it was time to stop the "occult influences of the English Methodists." M. Rounet moved that the government expel the Jesuits, Marists, Methodists, etc., from Madagascar—a sentiment that elicited cheers. Thus it will be seen that the English as well as the American missionaries are getting in their work; and "raising Cain," so to speak. The spread of the Christian religion in foreign lands seems to be attended with a great deal of expense and trouble. "I come not to bring peace, but a sword."

C. H. MATHEWS.
New Philadelphia, Ohio.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents.

A new edition of "Three Sevens," by the Phelons, is just issued. The May Arena says: "The gist of such books as Dr. Phelon's 'Three Sevens,' and other works descriptive of or alluding to the various occult societies, which seem to have existed for ages, has never, until recently, been said so openly and plainly that 'he who runs may read.'" Cloth $1.25, postpaid. For sale at this office.

"The Great Roman Anaconda." By Prof. Geo. P. Rudolph, Ph. D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Hortsmann. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15c. For sale at this office.

CHILDRENS CORNER.

THE PETTED AND SPOILED PLAYMATE, AND HIS SAD END.

Before we shall proceed, I will try and answer the questions put in the many letters written by so many of the parents of the dear children whom I am trying to interest.

Question. Why are you so interested in the children, while so many send them to Sunday-School, or simply leave them out of the subject altogether? Reply. First feel for the heartstrings of the parents, with the slender baby-fingers everytime, if you wish to reach them, but most of all, if we wish a more progressive future, teach the children progressive ideas, and coax them into larger temples of thoughts, year by year, and the future will take care of itself. Then, again, I love the work among the little ones, for as yet their little minds are unbiased. The seed planted in the heart of a child will not only bud in youth, but blossom in riper years and bear fruit. I take an interest in children because I can't help it—it's my creed.

I first opened my eyes in old New York State, with its beautiful landscapes, and beautiful hills that rear their lofty heads, tier after tier above the surrounding country, till they fairly pierce the blue heavens and are lost among the drifting, fleeting clouds.

A few days earlier, there was ushered into this expression of life, and into the home of our esteemed neighbor, a tiny baby-boy. With pardonable pride, our fond mothers often magnified our good qualities (as all fond mothers will So as we grew older, Jimmie, the baby-boy, and I, became fast friends, for we had played together, ever since the day we had come out of the cradle. My mother showed no partiality, but treated each new addition to the family group alike; but not so with my little friend Jimmie's mother, for he was a king, her only boy, and no wish of his was ever denied. He was petted until spoiled.

But as I look back upon his golden locks that clustered in soft ringlets above his broad, white brow, and see again those great luminous, soulful, blue eyes, my own mother heart finds a ready excuse for her over-indulgence.

The scarlet fever was raging in the neighborhood. It had visited almost every home and plucked from the family bouquet a bud or a blossom—sometimes selected the choicest of all. In our own family circle two had been taken, the one six hours later than the other. Both had been carried out, in a double coffin, and lain away in a double grave. As I had been the first to come down with the dreaded disease, I felt that I in some way was responsible for the calamity that had befallen the people. So when I got better, so I could go out, I often visited those that were sick and dying; and I often went over and visited my little friend and playfellow Jimmie. One day as I neared the house I heard piteous sobs and wails, and as I entered the house, there prone upon the floor lay his poor mother writhing in agony, wringing her hands, pleading with God to spare the life of her only boy—for the doctors had told here there was no longer hope, for he had only a few more hours to live.

Kindly hands of neighbors tried to assuage her grief, but she only beat them all wildly back, and more frantically than ever, tossed herself to and fro, tearing her hair and vowing she would wreak her vengeance upon Almighty God if he took from her her darling and pride—her only boy. If He must take one of the family, take a girl, but spare her boy.

Somehow, through some miraculous change, the boy recovered, but only to be petted and spoiled all the more, for the poor mother did not soon forget how near she had come to losing her precious, only boy. So as he grew older, and more exacting, he went from bad to worse, until at the time I was married and left home, although but a stripling youth of fifteen, he was a poor drunken sot.

Years flew by, and I had nearly forgotten my little playfellow, until, one fall I went home to visit my parents and the scenes of my childhood, and roam once more through the sweet-scented flower garden, and live over again the pleasant scenes of childhood days. But almost the first news that was told me was, "Jimmie Russel hangs tomorrow." He, to satisfy his over indulged desires, had robbed a wealthy neighbor; the man had awoke, recognized him, and he thrust a dagger to his heart.

A few years ago, while in New York City, I visited the Chamber of Horrors. Here all the figures in the scenes, were done in wax, life size, and they looked almost as if they could speak, as their eyes rolled in their sockets, while their breasts would rise and fall with false respiration. A familiar face attracted my attention and I stepped across the hall, and to my amazement, I stood face to face with what represented my childhood companion and his mother, for here, done in wax, were the scenes I have just related.

First came the robbery and murder scene; following this the capture, then the felon's cell, then came the trial, and the poor mother pleading for the life of her boy, while the tears trickled down her cheeks and dripped at her feet. This was the scene that had attracted my attention, for the woman's face had changed very little indeed, save to have grown a degree older and a shade sadder; but the boy I never would have recognized as the playfellow and companion of my childhood.

Then followed the execution, and I turned away sick, for it brought vividly back to my recollection how only a few short years ago, I had seen this same woman prone upon the floor, tearing her hair, and vowing to wreak her vengeance upon Almighty God, if he took from her this same boy—the joy and hope of her future, this boy of whom she had expected so much comfort—but this was her reward.

She had forgotten (or never learned) that true happiness is a perfect blending of our finite wills, with the great infinite will Divine. She forgot that even though that infinite intelligence should see fit to visit our homes and pluck our fondest and dearest, this intelligence is far wiser than we, and knows best what is for our good. Then an intelligence that is able to swing into stellar space, planet after planet, world upon world, constellations and systems, is able to care for a few of us—a handful of his children that inhabit this small planet earth, for we are only a small part of the great systems of worlds, that are inhabited like ours.

Think of it, dear children; in the Milky Way alone there are eighteen millions of suns, with their systems of inhabited worlds, and by looking through instruments we may see eighteen billions of suns with their systems of worlds, all revolving around these suns, their common centers; and the end is not yet, for when we have scaled the highest pinnacle of the furtherest sun and leveled our instruments, we may behold even a greater number studding the fathomless depths of the stellar space.

Think you a God (or better still, intelligence) that is able to keep all these in harmony and poetry of motion, is not wise enough to know "whom to spare and when to strike?"

The trouble with us all is, we like our own way too well, forgetting those who are older and wiser than we, and know infinitely better than we.

But I feel sure none of our little readers belong to the "know-it-alls," but will listen to older and wiser councll.

But now I must say good-by for a time, when I will tell you some more of my eventful life, for I promised our stories should not be fiction, but extracts from my own life. Yours with love.

MADAME PARCELLS.

THE HIGHER FORCES.

HOW BEAUTIFUL IS THIS WORLD.

How beautiful is this world when we realize that we are in the morning of an age of higher forces—the dawning of the active, the more potent, the more vivid. The world just beyond this is reflecting its rays of light to lead us to the heights beyond. We feel the importance of more, greater, wider activities, and it is of these that we catch certain reflections and suggestions, as the great movements of inventions are projected from that plane to this. The center of real life in its far-reaching, active forces, is indeed the real life; this present age feels the deeper realities as it treads across the stage.

Now the capacity to receive impressions is of itself a more than valuable quality. To be acted upon by a higher exalted something, is to be very near the world of advancement. So the age advances, its capacity becomes more keen, and intimations of a more extended order are caught by the active brain of man and utilized to advance a larger scale of being. The transformation of thought to a higher plane will not take place except through active growth in many lives, through incarnation and progression. Some advanced transformations have already taken place, and have been acted upon—telegraph, telephone, thought-transference, etc. The highest on the scale is thought-transference, for that is on the upward grade of communication with the world beyond our mortal sight. Thought-transference is psychic telegraphy, and the more rapidly it is extended the more satisfactory the interchange.

Every progression that man has availed himself of, is in the lines that lie within the possibilities of a direct path to and communication with those across the boundary line called death. The unseen world is advancing light that cannot be gainsaid—cannot be turned aside for the older theories of the cruder age. The wide range of topics, and the ability with which they can be presented to the man (ignorant of these growths) lie in the great significance and value of the practical united with spiritual and occult forces. All members of organizations which council together for the benefit of humanity should invoke the higher, the divine afflatus for aid, it matters not in what branch they find their interest to mankind, for it is in grand works that developments lead to perfection and the light of all life, when evolution and experience will make us fit for the Father's mansion, to there be one with Him.

"And when the stream which overflowed the soul was passed away, a consciousness remained that it had left deposited upon the silent shore of memory, images and precious thoughts that shall not die, and cannot be destroyed."

ROSE L. BUSHNELL.

LIGHT ANALYZED.

LIGHT IS A SENSATION—SO SAYS PROFESSOR DOLBEAR.

From a magazine article by Professor Dolbear of Tufft college, the following is taken:

To one who has not paid any attention to what has been done in molecular science within the past fifteen or twenty years, the phenomena of light may and probably do seem to be due to a unique agency, as much as heat or electricity; therefore he looks upon light as he looks upon the others in the hierarchy of the physical sciences, and expects that in its absence a potent agency or kind of energy is lacking. That this idea and conclusion are all wrong will be apparent when it is recognized that what we call "light" is a particular sensation in the eye, and that to produce the sensation there is no one antecedent that is essential. Press the eye with the finger in the darkest night, and one will see a ring of light with great distinctness. An electric shock, a bump upon the head, will also give one the sensation of light, and in the absence of other aids to a judgment, no one could tell what was the antecedent of given light sensation.

Radiations from a luminous body, and reflections from a non-luminous one, were not long ago thought to consist of three different kinds of rays—heat, light and actinic rays. It has been discovered that there is no such distinction in fact. What a ray will do depends upon what it falls upon. The same ray that falls upon the eye and produces the sensation of light would heat another body or do photographic work. The only difference in rays is in their longer or shorter wave lengths, and the energy of a wave does not depend upon its length. From this follows, that there is no such thing as light as distinguished among forces or forms of energy. Light is a sensation, and in the absence of eyes no such distinction could possibly be discovered. Light, then, as a particular kind of agency, takes no part in phenomena outside of the eye. The eye of man is adapted to respond to certain wave-lengths, and the eyes of other animals are adapted to respond to other wave-lengths. If our eyes were adapted to perceive all wave-lengths, the whole universe would be always light about us, and every object, whatever its temperature, could always be seen as easily as we now see objects when the sun shines.

X.

TWO POINTERS.

A "society" has just been organized in Boston for the purpose of distinguishing mushrooms from toadstools. And many Spiritualists continue to desire a "society."

It also might be said in apropos, that if you survive from the use, it was a mushroom (usually our societies grow that way awhile); but if it kills the participators organically it was a toadstool.

A church can provide better food and more palatably. Witness that the ladies of the "Chancel Society" of St. John's Episcopal church, Cleveland, Ohio, will have a bakery in the chapel and will bake home-made pies, cakes, bread, doughnuts, and other delicacies. It seems we can have both a "church" and a "society" all in one institution—and thereby we can form a useful society. Is any further argument needed? Fraternally,

G. W. KATES.

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CALIFORNIA SCISSORS USED JUDICIOUSLY.

RELIGIOUS FANATICISM AND CHICANERY — QUEER CLIPPINGS FROM CALIFORNIA COLUMNS.

Omaha, Neb.:—A startling theological ditions, Rev. Charles Savage was It demands that worshiping must be done only in the nude.

Rev. John Morrow has started a religious creed of his own which is said to have a very extensive following among the women of Omaha. He is the only man who takes part. Once he was a Presbyterian in good standing. Outsiders becoming aware of the conditions, Rec. Charles Savage was sent to call on Morrow and demand an explanation. Morrow admitted that he preached that it was lawful to worship perfectly nude, and said that he practiced it. He said that he found authority for it all through the Bible, and referred especially to John xiii. He said this doctrine would prove that shame and fear and passion were dead, and there were other benefits that God alone knew. He didn't. Rev. Savage later stated to a lady who attended Morrow's meetings the questions and replies. She said she had believed the doctrine and had practiced it.

The latest dispatches record a big church row in Tacoma, Wash. Many families are broken up by a religious craze. A preacher almost insane. Result of the preaching of a California missionary en route to China, Rev. Peter Robinson, who advocates the doctrine of personal sanctification.

Ten days ago this missionary began preaching this doctrine of "bodily sanctification in the First Baptist church of Tacoma. Those who have accepted this doctrine style themselves the "Comeouters," and number over a score. Half of them are women who have left their husbands because of this belief.

Two weeks ago Rev. Harriman, the pastor, concluded that the Holy spirit had left him and to regain it he has fasted and prayed for two weeks; then he joined the "comeouters" and decared he would not preach there again until the "demon" was driven out of the church members. The trustees tried to get him to go away and rest. They fear that brain fever will result.

These "comeouters" have become so worked up that both men and women have given way to hysteria. Social circles are deeply stirred over the split in the church, owing to the prominence of the persons and the strong objections of the husbands of the "sanctified" women. One of these women became so hysterical that she had to be taken home and locked up in her room under a physician's care. Verily the works of the howling dervishes in the January revivals are bearing fruit.

Joseph C. Rodriques has liberally provided for his soul. By the terms of the decree of distribution of the estate of the above deceased he pald out $900 for masses as follows: Rev. Gloria $500; Rev. J. J. Pimentel $50; Rev. E. F. Fernandez $150; Rev. A. M. Santos $50; Rev. Gabriel Soares $150. Thus you see that this devout Catholic was determined to escape purgatory.

In the face of the hard times the churches collected a larger sum for missions than in any former year, being $434,868.00. In addition to the sales of the American Bible Society it needs $250,000 a year to maintain its work and it is surpassed by seven other missionary societies of the United States. Great appeals are rising everywhere for all Christendom to contribute liberally to its support.

An orthodox war is waxing warm in San Francisco over a series of sermons given by Rev. Wm. Rader, pastor of the Third Congregational Church and a leader of the Christian Endeavor Society of that city. The wrath of the local Presbyterian organ, the Occident falls upon Rader's head. It charges Mr. Rader with direct antagonism to the great body of his own church, to the Baptist, the Methodist, and Presbyterian churches and declares that he should resign from the Christian Endeavor leadership. In reply to the Occident's criticism, Mr. Rader gives a pointed criticism of the Westminster Confession of faith, which states that "Elect infants dying in infancy are saved by Christ through the spirit, etc." Then he submits the question, "What become of the infants who are not of the elect?" The answer of course must be the damnation of them. He further states that there isn't power enough in the Presbyterian Church of America to change their confession of faith which has been preserved in the alcohol of orthodoxy for 200 years. The Presbyterian divines claim that a "proved error in Scripture contradicts not only their doctrine but the Scripture's claim." Then it is no wonder they oppose Biblical criticism.

A champion for Rader appears in the person of Seymour W. Condon, president of Alameda Co., Christian Endeavor Union, whose article is so full of beliefs startling to the clergy that I send the full clipping:

The demand made by the Occident, the local Presbyterian organ, that Rev. Dr. Rader take no part in the 1897 Christian Endeavor Convention on account of his alleged unorthodox views, has brought forth this reply:

Editor "Chronicle:" Since the Occident has arrogated to itself the right to read Dr. Rader out of the Endeavor movement and more especially out of the '97 convention, as reported in the columns of the "Chronicle," it becomes entirely appropriate for Endeavorers to decide for themselves whether their members and leaders are to be tested by the standard of any denominational creed or dogma.

If the editor of the Occident, who has put so much spleen into his criticism of Dr. Rader, hopes to stay the tendency among intelligent young men and women to think for themselves, it will not be accomplished by vindictive criticism or un-Christian and unbrotherly treatment of a man generally admired and loved by Endeavorers for his moral courage and high Christian character. The tendency of Christian young men and women to do their thinking and refuse to follow in the spiritual calf paths made by the wanderings of their forefathers is not measured by the relative numerical strength of the more liberal denominations.

Any one in touch with the young people of any denomination may, if he will, find that its young people do not get out of their church when they differ theologically with their pastors. We venture the assertion that if any strictly orthodox Protestant pastor in the city of San Francisco or Oakland knew the real convictions of his flock upon matters of belief he would be surprised and startled. The younger element in the churches is fired with a more practical zeal than that which centers about the preservation of the story of Jonah and the whale or Noah's disembarkation on Ararat.

Humanity is calling for a practical Christianity manifesting its presence in deeds of mercy. It is interested in the spiritual culture of men and women along the lines of human need. It is tired of mud-slinging indulged in by those who profess to be followers of Jesus Christ, whose life was one of service to men. The Christian minister or editor who reaches for a handful of mud whenever a brother pastor's head appears too prominently across the sectarian fence is a public infliction.

Dr. Rader is honored by Endeavorers. He will be deservedly honored at the 1897 convention. He a is courageous, practical, devoted friend of all that the Endeavor movement means to the church and to human society. We venture the assertion that no vituperation directed at him by those who have a right to differ with his individual beliefs can in any way lessen the esteem in which he is held by the Christian Endeavorers and others who honor moral courage and Christian character, and who believe that a man's character and usefulness in the presence of suffering and need does not depend upon his estimate of the capacity of a whale or the Mosaic authorship of the Pentateuch.

The Endeavorers are not going to be induced to follow the Occident in its un-Christian attack upon Dr. Rader. We shall be proud of his co-operation at the 1897 convention. We are not going to bend ourselves to the religious persecution that has been so long a blot upon denominationalism. We recognize in Dr. Rader a man of true Christian spirit, whose faith and loyalty to Jesus Christ as the Divine Redeemer and whose passion for true service to his fellowman no man has questioned. The so-called heretic is to-day doing less to subvert faith and repel intelligent young men and women than those few who rebel at free inquiry and seek to stifle investigation. These are turning young men and women away from the Church and the Bible by thousands. The Occident will hardly be able to dictate the policy of the 1897 convention, and Dr. Rader will be one of its stirring spirits by virtue of his worth, ability and Christian character.

SEYMOUR W. CONDON,
President Alameda County Christian Endeavor Union.

There is no truth truer than this: "The mills of the Gods grind slow but sure." Liberalism which is developed through the mighty public schools is undermining the church as slowly and surely as the earth follows its orbit around the sun. "Truth must come uppermost."

The Presbyterian Occident is evidently in about the same position as the parrot. Polly happened to be an occupant of a room in which an explosion took place. It blew her through the bars of her cage and she was found divested of the most of her plumage, clinging to a broken frame on the wall, wildly asking, "What next?"

"Oh, would some power the gift gie them,
To see themselves as others see them."

MARY E. VAN LUVEN.
Oakland, Cal., Jan. 7, 1897.

ATTENTION ALL!

THE MEDICAL PRACTITIONERS TRYING TO ESTABLISH A MEDICAL MONOPOLY IN MICHIGAN, AND THEY WILL DO IT UNLESS THE SPIRITUALISTS IN THAT STATE GO TO WORK AT ONCE, HON. L. V. MOULTON SOUNDS THE ALARM.

To all whom it may concern: A bill is now pending in the Michigan Legislature designed to establish medical monopoly in this State. It provides for a board of examiners composed of the four "pathies" specified and appointed by the Governor; and all persons not licensed by this board will be prohibited under pains and penalties from practicing.

This excludes of course, all mediums, scientists, healers, and every form of practice except such as may be permitted by the board. The M. D.s are pushing the matter vigorously, and will leave nothing undone to further the bill. They have the money and means to make their full showing, and will circulate petitions carefully worded, and endeavor to induce the committees to believe that the people want some such bill passed. It behooves the friends of freedom and progress to better themselves. Michigan State Spiritual Association at its recent mass-meeting at Lansing appointed a committee to take this matter in charge, with M. A. Root, of Bay City, as chairman. This committee will need, and must have funds, to do the printing and circulating remonstrances, and other legitimate expenses, to offset the efforts being made in favor of the bill.

The committee has also drafted a substitute bill which will be introduced and urged by it, providing for equal rights for all kinds of practice, and guarding against fraud or false pretense on the part of any.

We hereby call upon, and urge all who are interested in this work, to send in funds. They will be judiciously and legitimately used and fully accounted for by the committee. This matter is urgent, and need be responded to promptly, to enable the committee to do its work.

All remittances should be sent to May F. Ayres, secretary, 129 River street, Lansing, Mich., or to M. A. Root, 1209 5th avenue, Bay City, Mich.

L. V. MOULTON,
President, M. S. S. A.

THE NEXT WORLD INTERVIEWED

I have just finished reading for the second time that grand work entitled "The Next World Interviewed," just issued from the press by that enterprising journal, The Progressive Thinker, always foremost in every noble enterprise calculated to advance that glorious cause we all so dearly love. I have derived much pleasure and great profit in perusing its interesting pages all glowing with rich thoughts from such refined and cultured spirits, as Lincoln, Greeley, Judge Edmunds, Seward, Longfellow, Dickens, Emerson, Robert Bruce, Lord Beaconsfield, Thomas Carlyle, Peter Cooper, Benjamin Franklin, Dr. Livingstone, Bulwer, and a host of others. They give us their experience in the other life, tell us of their lovely homes over there, their varied occupations and employments, so full of pleasure and profit. If you have any desire, my dear friends, to learn something of your future home, procure without delay a copy of that wonderful gift of the angels to mortals here below, whereby you will soon acquire a thorough knowledge of that beautiful home beyond the grave.

In conclusion I would say that these wonderful communications contained in the book come through the superior mediumship of Mrs. Horn, one of the queens of earth, whose gentle and loving nature attracts spirits of a like character. She is entirely destitute of every mercenary motive, and never holds a seance for money but only for the pleasure and gratification of her friends.

The price of this valuable book is only 35 cents when accompanied with a year's subscription to The Progressive Thinker. The book, and the paper for a year for only $1.35. Just think of it.

Towanda, Pa. J. G. PATTON.

N. S. ASSOCIATION.

REPORT BY SECRETARY WOODBURY—ENTHUSIASTIC MASS-MEETINGS HELD, ATTENDED WITH GREAT SUCCESS—LIBERAL DONATIONS MADE AND AN IMPETUS GIVEN TO THE CAUSE OF TRUTH.

The past three months the business at this office has been such as to demand the almost constant attention of three persons.

Balance in treasury N. S. A. January 1st, $1, 328.77. Membership, 163 societies.

Purchased recently library of Prof. Worthen, formerly State Geologist of Illinois; also list of books now out of print from Colby & Rich. One thousand Annual Reports printed, same edited by President Barrett. State Agents appointed and certificates issued. Missionaries 1897 appointed and certificates issued. Correspondence opened with all camp-meetings in this country applying for a day for the N. S. A. during the camp season.

Sunday law measures opposed in Congress. Public meetings held in Washington, D. C., addressed by President Barrett, Secretary Woodbury, Hon. L. V. Moulton, Dr. G. A. Fuller, on "God in the Constitution, Taxation of church property and Sunday laws.

January 7th, mass-meeting at Baltimore, Md. Addresses by President Barrett, Mrs. C. L. V. Richmond, Hon. L. V. Moulton, Dr. Geo. A. Fuller, Rev. Mrs. Walcott, Secretary Woodbury, Mr. F. A. Wiggin and Mrs. Powers. Tests by Mr. Wiggin and Mr. H. Altimus. Music, Mrs. M. Wheeler Brown and Mr. Altimus.

February 2nd, mass-meeting in Boston, Mass., Spiritual Temple, addressed by President Barrett and a host of talent as reported already in papers.

February 3rd and 4th, mass-meetings in Brooklyn, N. Y., Historical Hall. This meeting was up to date the most successful yet held by the N. S. A. A committee from the Brooklyn Societies with Hon. A. H. Daily as president, W. Wines Sargent, secretary, completed and carried out a magnificent program. Audiences large, representative and enthusiastic.

$800 in cash and pledges were raised to back New York State Association about to be organized under the supervision of Frank Walker, Esq., State Representative of the N. S. A. He will be assisted in this work by E. W. Sprague, Esq., Missionary of the N. S. A., who will devote the month of March to reviving the work in New York State. Messrs, Walker, Sprague and Woodbury, after the eloquence of President Barrett, Mrs. Russeque and Mrs. Carrie Twing, created much enthusiasm by their appeals with the result above mentioned. During the meetings learned and able addresses were delivered by Hon. A. H. Daily, of Brooklyn, on "Why am I a Spiritualist," Clark Bell, Esq. and Albert Bach, Esq. of the New York Bar. Mr. Bell's subject was "Psychological Studies;" Mr. Bach's, "Spiritualism and Insanity." Rev. Frank E. Mason, an independent preacher also delivered an eloquent speech on "The Possibilities of Man." Able addresses were also given by Mrs. Tillie U. Reynolds, Mrs. Lizzie Harlow, Mrs. E. A. Cutting, Thos. Grimshaw, Esq., and W. J. Colville (the latter speaking on "Liberal Spiritualism and Spiritual Liberalism"), W. Wines Sargent, Dr. J. C. Wyman, Mrs. B. R. Plum, J. W. Kenyon, and Mrs. F. M. Holmes. Spirit communications, Mrs. May Pepper, Mrs. T. U. Reynolds, Mrs. E. W. Sprague, all were good and recognized. The musical program was of the finest and the committee deserves especial praise for their selection. Miss M. Mott, Miss K. Corbitt, Mrs. F. K. Sieber and Miss Lillie Chapman were the artists selected for this important part of the program, and won for themselves storms of applause.

Judge Daily, W. Wines Sargent, Mrs. E. F. Kurth, Mr. Barber, Dr. Wyman, and all the committee of the arrangements can well feel proud of the result of their work.

The officers of the N. S. A., are thankful that now the work in New York State will no longer languish for need of funds. A successful State Association can now be organized and the plans for the jubilee go on.

Thousand of pages of literature have been distributed during the past three months. The demands now being made upon us for this kind of literature are many. Will you not, reader, assist us in this great work by becoming a contributing member of the N. S. A. at one dollar a year? The publishing of the annual report is always expensive. These reports are now ready. All who will send 25 cents cash to this office for one will be presented with the printed History of the N. S. A., containg pictures of its officers and outline of the work accomplished.

President Barrett has delivered a large number of addresses, edited report and history, dictated hundreds of letters and attended all the mass-meetings, etc. Will you not back up this Lincoln of the Spiritual Army with kind words and cash?

The grand campaign which opened the next morning after the close of the last convention will be kept up during the entire year. Able and prominent men and women are daily joining the army of progression. Come with us and aid in the battle for the right.

"Hear the cry of reason ringing, like
a resurrection call,
Up and Help the cause of freedom,
men and women one and all,
Till superstition's phantoms, like withered branches fall,
As truth goes marching on.

"Let the 'summer soldier' falter, and
the 'sunshine patriot' die;
They who stand it now deserve the
thanks' of millions by and by,
As the golden sun of science lifts her
holy light on high,
And truth goes marching on.

"'Tis the business of the little minds to
shrink' at custom's frown.
The heart that feels not now, is dead'
to truth's divine renown
The times hath found us' asking for
humanity's fair crown,
And truth goes marching on."

FRANCIS B. WOODBURY.
Secretary.

FRANCIS B. WOODBURY, Sec.

LEGISLATION NEEDED.

It ought to be made a penitentiary offense to point a gun, loaded or unloaded, at another. The number of deaths following such pastime is simply appalling, the defense always, "I didn't know the gun was loaded," when the victim is killed.

I CURE FITS

When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a lifelong study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Postoffice address.

Prof. W. H. PEEKE, F.D., 4 Cedar St., New York



THE INDIAN FAMINE. RELIEVING STARVING NATIVES AT A RESIDENCY.
[From the Illustrated London News.]

A SAD PICTURE OF THE PRESENT DISTRESS IN INDIA—ITS PEOPLE STARVING AND DYING FROM AN EPIDEMIC DISEASE—LIFE ON THIS EARTH HAS NOT YET REACHED THE ANGELIC STAGE.

Prince Bogidar Karageorgevitch, a great traveler, hunter and linguist, is now in India studying the ravages of the famine and plague. In a letter from Bombay to the Paris Figaro the Prince writes:

"In the Hindoo quarter, among the little shops, the natives are burning sandalwood and incense, and the air is heavy with the pungent odor of phenol. Before a stricken house from which a body is being borne away are large plaques of a roseate hue. All around the soil seems stained with a yellowish liquid.

"In the native quarter, along the sea, the plague seems to flourish unrestrained, and the houses, odorous with chlorine and phenol, become more and more frequent. Colaba, a semi-English quarter, is almost deserted.

"The Bourse and most of the manufactories are closed. It is estimated that 250,000 workmen have fled from the city.

"Every evening there is a crowd of excited people at the station who have successively missed all the trains during the day. A mob of white and red coolies hustle each other around the ticket office, as they expend their money and murmur their prayers. The poor cry aloud, push frantically, are thrown down and back, but return to the charge again and again. In the center of the station groups of women and children await the welcome ticket which will permit them to flee. Then the last train goes, and the huge crowd throws itself upon the ground, to sleep and to await the morning train.

"Here they call the plague 'the tchouma.' People attributed it at first to the dates brought from Syria to the grain from the interior; they destroyed the dates, threw the grain into the sea, but the scourge remained and grew from day to day. One morning the people found a lot of dead rats, then some pigeons and chickens; then a dead man, then others.

"In the hospitals, thanks to inoculation, more than two thirds of those stricken recover. But the idea of mixing the castes, of personal contact with inferiors drives the Hindoos away from the hospitals; they prefer to remain at home, trusting to their native doctors and sorcerers, lost beyond recall—and they die there clinging to their laws of social life and to their superstitions until the last.

"The religion of the Parsees, who form a very large part of the population of Bombay, requires all sorts of practices before and after death which are impossible in a hospital, which is why the Parsees cling to their houses.

"At the home of an ill Parsee whom I went to see a woman was washing a white robe in which they will dress the dead tomorrow for his last toilet. This robe must be washed by some member of the family; and the woman, who knew that her husband had the plague and was lost, and who was preparing the shroud, betrayed a mute, tearless resignation that touched me deeply.

FUNERALS FILL THE STREETS.

"In the narrow streets funerals are constantly passing. A Hindoo is borne on litters, the body painted red, the face hideous, grinning with a livid smile under the scarlet pigment of his cheeks. The body is covered with garlands of jasmine and Bengal roses. Before the bier a man walks bearing a vase in which are live coals, with which the pyre will be lighted. Behind march scores of people shaking rattles and beating upon a long drum.

"Then follow the friends, each carrying a piece of wood, which they will add to the funeral-pile in honor of the dead.

"And here are others—Mussulmans. The dead is carried on a bier covered with a maroon-colored cloth, embroidered in gold. The bearers and those who follow sing a peculiar melody that is almost gay as they march slowly towards the Moslem cemetery, on the shores of the sea, where the dead will sleep under the great banyans and the jasmine flowers.

"Upon a litter covered with white draperies, the dead, clothed in white, is borne along by eight men also in white, and gloved in white. The Parsee custom demands that the dead shall be shrouded and carried to the tower of Silence by the same men, who form a separate caste. They cannot take part in the public ceremonies without nine days' purification, and dwell in a house especially built for them.

"Now because of the epidemic the authorities have obliged them to wear gloves, which they throw into the fire with their other clothing after having stripped the dead, 'all naked as he came into the world, so he should return to dust.'

"And in the evening the vultures will gather at the Tower of Silence and pick the skeleton, leaving nothing but bones, which the devouring sun will soon reduce to dust—to be scattered abroad by the first monsoon.

"Very slowly the bearers and others walk in two long white files, each couple bearing between them a white handkerchief, carrying the bier to the tower, where the vultures of late grown sluggish with much feeding, await, as they sleep in the sun, the feast that has been brought them.

SCENES IN THE HOSPITALS.

"One day I went with Mr. Snow, the Municipal Commissioner of Bombay, to visit the hospital at Parel, a suburb, where patients stricken with the 'tchouma' are treated. It is a large framework of iron, roofed and walled with matting, which is burned when it becomes impregnated with microbes.

"Upon low slatted beds, covered with reed mats, the unfortunates lie groaning. The doctor who treats them took us from one to another. They were uncovered for us and at first sight nothing unusual was discerned upon their brouze bodies, all naked under the sheets. Then it was noticed that there were swellings under the arms and at the groins.

"In one of the wards are the convalescents and light cases. At the very end there seemed to be a skeleton covered with brown leather, lying upon one of the beds. He was a refugee from the famine district and came here only to fall a victim to another pest. The attendants awaken him and he opens his great superb eyes and smiles like a happy street urchin and then goes to sleep again. He is improving and, after having braved the famine and the 'tchouma' will probably live to tell of an experience that few have passed through.

"In bamboo cottages covered with matting are isolated the Hindoos who will only allow themselves to be treated with simple remedies by Hindoo physicians. An old man is there. The doctor is applying a white paste to his neck. He is delirious and regards us with a vacant stare.

"Another case is that of a Hindoo woman who was brought here with her husband yesterday; he died this morning. She is very beautiful, for the disease which came yesterday has not yet emaciated her features and she sleeps peacfully, seeming rather a character in a strange play than a poor, stricken creature which the ineffective remedies of a Hindoo doctor will allow to die tomorrow.

"We returned to the city by another road, which led by the field of pyres. In the blue air of the night that was rapidly falling, under the giant figures of the banyans, huge columns of smoke were rising that slowly spread themselves over the heavens.

"I stopped at the Parsee's house I had visited three days ago. He had died, and where his bed had stood incense was burning in a copper vase, and another vase of copper flowers had just been arranged, which will be replenished for fourteen days, while over there in the full blaze of the sun at the Tower of Silence his bones are bleaching, soon to be blown away in dust."

The above illustration represents a most pitiful scene in India. In this country, with its freedom from epidemic diseases and with an abundance of food, the people can hardly realize the sad condition of the starving, dying millions of that far-off land. It is terrible to contemplate. And while the prosperous inhabitants of the United States are gazing on this scene of misery, it will come their turn, sometime to suffer as in some manner the people of India are suffering to-day. The angelic stage of life has not been reached in this civilized nation. When that has been attained, every home will be an asylum to succor some one less fortunate.

LUCRETIUS.
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INDIA.

THE CONDITION OF THE PEOPLE THERE—A VALUABLE CONTRIBUTION BY AN OFFICER IN THE INDIAN SERVICE.

To the Editor:—May I be allowed to offer a few remarks about the condition and prospects of the people of India, regarding whoh Hudson Tuttle replies to a correspondent in The Progressive Thinker of January 30. No doubt the great principles governing the solution and progress of races and peoples are being clearly and lucidly stated by him, but it is not the case that the people of India are "in conflict with a superior race—the English."

White races cannot settle in the Indian climate, and therefore no colonizing of India by the English or any other race is in progress. The English hold and rule India in the best interests of the Indian people, who under our government have increased very greatly in numbers and in prosperity, well-being and intelligence.

Left to themselves, the Indian people are entirely non-progressive and had remained stationary until our advent into the country. Also, not possessing the power of self-government which the Anglo-Saxon race has developed, the Indian population were at the mercy of any tyrannical chief who could raise himself to power. A great number of such chiefs and princes dominated the land and perpetually fought among themselves; there was no peace, law, or order; the roads (such as they were—mere tracks) were infested with gangs of thugs and robbers so that travelers had to join together in armed parties for self-protection and the farmer ploughing his field had no security that he would ever reap his crop unmolested.

Under British rule things are very different. Absolute peace, law, order and prosperity everywhere prevail. The whole country is intersected with good roads and railways, and a vast and increasing trade has developed. A complete system of education has been established, ranging from the little village school where every peasant's child can get teaching free, up to the great central colleges where highly intelligent natives complete their education and qualify for entering the learned professions or for passing the examinations which lead to official employment under the government. Immense numbers of native are so employed in the various departments, in fact the whole policy is "India for the Indians."

We have been trying for years past to get them to learn something of self-government by forming municipal and local committees and councils, but it does not come natural to Orientals who always prefer a "one man rule," and there is a great difficulty owing to the constant jealousy between Hindoos and Mohammedans, of whom the population is everywhere a mixture. Still these matters keep improving with increased prosperity and education, and we may hope that some day India may take her place among the nations.

I hope you may find room for these lines, because a great deal of error is prevalent regarding the condition of India, and attention is now especially turned that way, owing to this terrible famine.

Our wonderfully organized system of government, aided by the railways, enable us to do all that human effort can do to meet this great scarcity; but try to imagine the results of a similar failure of the rains a hundred years ago, when no such means were at hand and when there was no Government in the country. Old native histories contain vague records of such visitations in former times, when the population of entire provinces disappeared and the remains of the depopulated cities, temples and palaces may be seen to this day amidst dense jungles.

No such wholesale loss of life can now occur—where a thousand may perish in this famine, a million would have perished under the old state of things.

G. M. BELLASIS.
Major Bengal Staff Corps.

NEW YORK STATE ASSOCIATION OF SPIRITUALISTS.

A convention will be held in a short time for the organization of a State Association in New York State. Mr. Frank Walker, State Agent for the National Association in now perfecting arrangements. Mr. E. W. Sprague will soon begin work under the auspices of the N. S. A. to thoroughly organize the Spiritualists of New York State. Mr. Sprague will visit every city and town and hamlet in the State that will guarantee his expenses which will not be heavy. All societies and persons desiring his services, please send address to this office at once. Spiritualists of New York City and Brooklyn already contributed $800 at the recent Mass Meeting in Brooklyn and the new State Association will be a success.

Hurrah for National Spiritualists Jubilee under auspices N. S. A.!

Hurrah for New York State Association under auspices of the N. S. A.!

FRANCIS B. WOODBURY.
Secretary.

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SATURDAY, FEB. 20, 1897.

FAITHFUL TO ITS RECORD.

Catholicism is exhibiting its tyrannical hand at this time quite in keeping with its established character. It has been shown how it is dictating legislation in the Dominion of Canada. No week passes without some attempt of aggression on the rights of others, growing more oppressive from year to year as its organization is strengthened and its numbers are augmented by foreign importations. The police force in all our principal cities are servile slaves of that church, ready to rise in revolt at any time, or to do any dirty work at the bidding of their priestly masters. The latest demonstration of the peculiarities of this church coming to our knowledge, occurred in New York on the evening of the 31st ult. The facts are gleaned from a full report appearing the next morning in the New York Herald, kindly sent us by a friend resident in that city, to whom thanks.

Col. Ingersoll had contracted for the Harlem Opera House, where he was to deliver an address on the Bible, on Sunday, the 7th inst. He had placarded the advertising boards with his posters, and displayed his lithographs on the wall.

The Catholics engaged the opera house for a church entertainment on the preceding Sunday evening. Arriving at the entrance and seeing the Colonel's posters, they refused to enter until these were removed. The more aggressive of these marplots commenced tearing down the bills. Ex-Mayor Gilroy headed a committee to wait on the manager of the theater who consented to the removal of the obnoxious matter. This done, the representatives of the religion of hate entered upon their highly artistic entertainment, first removing Col. Ingersoll's lithographs from the walls, his silent shadow being sufficiently potent to rob them of all pleasure.

NOW THE THUMBSCREW.

It is very apparent that Catholicism is making rapid strides in this country. Continued at the same rate for the next fifty years as in the last fifty, and they will dominate all other sects. The proposed religious amendments to the Constitution are just what they will need to enable them to establish the "Holy Office," otherwise the Inquisition, in America.

News comes from London that the Catholic bishops of Canada have prepared a joint pasteral on the school question, at the same time announcing that the sacraments will be refused to all Catholics who accept the terms of the government for the settlement of the controversy in Manitoba. Its formal issuance is contingent on the action of the Pope.

That is the way that church has ruled through all the ages. A denial of the sacraments, which consist of marriage, of christening of children, of baptism, of confirmation, the eucharist, penance and extreme unction, are terrible weapons in the hands of a tyrannical priesthood, and right vigorously are they resorted to, to compel their dupes to obey their behests.

TRUTH AND ERROR GRAPPLING.

The orthodox press is in great distress over the position of Dr. Lyman Abbott, of Plymouth Church, in regard to the Bible. The New York Observer, as might be expected, is the most bitter in its denunciations of the learned divine. It inquires, substantially: "What sort of a verdict would be rendered were the case submitted to an intelligent jury?" The conclusion is: "The Bible would hardly amount to more than Homer, something better than Shakspeare, and about as much inspired as Milton." It says: "It is not so much a question as to how much Bible may be left, as it is a struggle to decide whether we shall have any Bible at all."

The Progressive Thinker rejoices that able thinkers and scholars in the church have come to the rescue of Truth, and are disposed to fight its battles, agreeing with Milton: "Let Truth and Error grapple. Who ever knew Truth put to the worse in a free and open encounter?"

A FOOLISH LIE.

Some liar started a lie a long time ago, representing that Miss Maud Ingersoll had joined the Presbyterian church, as a protest against her father's godlessness. It has been denied time and time again, but the original lie is foot-loose and will go on forever. Rev. W. W. Landrum, of Atlanta, Ga., lately repeated the falsehood in his Baptist pulpit, but, unlike the generality of his craft, he retracted his statement on receipt of Miss Maud's letter, from which we make the following extract:

"Neither my sister nor myself has ever been associated with any church, although our father [Col. Ingersoll] has always wished us to study and think for ourselves. We agree with him most heartily in his religious belief, and think he is doing the greatest possible good."

THAT SAD AFFAIR.

THE GIRARD POISONING CASE.

As our readers well remember, we gave them a full account of the proceedings connected with the Nellis poisoning case at Girard, Pa. At the time it created a decided sensation among Spiritualists. A few held up their hands in "horror," that The Progressive Thinker should be bold enough to unveil to the public gaze such a lamentable affair. A few Spiritualists said that the proper thing to do was to veil the whole thing, as its publicity would hurt our cause. Then again a few wrote us abusive letters, actuated and inspired by the Cincinnati gang who were engineering the Light of Truth, and whose corrupt practices we had repeatedly shown up.

Let me here say that no paper on this green earth, whether political, a police gazette, or what not, had more rotten or corrupt hangers-on than that paper, and yet a few prominent Spiritualists cordially endorsed them, and wrote for the paper until it gradually died, to be resurrected again at Columbus, Ohio.

Now comes the beginning of the end of the celebrated Nellis poisoning case. The following is a special dispatch to the Cincinnati Enquirer from Erie, Pa., February 9th:

MRS. NELLIS POISONED HER HUSBAND—SUCH THE VERDICT IN A NOTED CASE—CINCINNATI WOMAN INDICTED.

Erie, Pa., February 9.—Mrs. Kate M. Nellis, the handsome landlady of the Avenue Hotel, in Girard, was convicted this evening under an indictment for administering poison to her husband. Her accomplice, Edward Gardner, will be tried on a similar charge, and his mother, Mrs. C. C. Stowell, of Cincinnati, Ohio, a Spiritualistic medium, who is under indictment, has thus far evaded arrest.

This case has been pending for two years, and at the time of the expose created intense excitement in this county. Mrs. Nellis fell under the spell at Lily Dale, where she met Mrs. Stowell and her son, Edward Gardner, a handsome young man several years Mrs. Nellis's junior. Mrs. Stowell and her son became

GUESTS OF MRS. NELLIS

at Girard. After Mrs. Stowell left Girard, Nellis was frequently taken suddenly ill with violent attacks of vomiting.

Mrs. Dr. J. C. Rogers, of Conneaut, Ohio, became suspicious of her mother and Gardner, and, taking Maggie Holbrook, the dining-room girl, into her confidence, set a watch upon the suspects. Miss Holbrook testified that she saw Mrs. Nellis and Gardner place powders in Nellis's coffee cup, and when she (the witness) could not intercept the poisoned cups that Nellis's illness followed.

The contents of several cups which she (Miss Holbrook) secured were analyzed by Prof. J. C. Hobbs, of the Western Reserve College, who testified that they contained antimony, tartar emetic and potassium. He also testified that the contents of Nellis's stomach contained large

QUANTITIES OF POISON,

corresponding to that found in the cups secured by the dining-room girl.

Several letters written by Mrs. Stowell to Mrs. Nellis contained directions how to use the powders, and these same letters contain sinister references to Nellis. Captain Sullivan, who arrested Mrs. Nellis, found in her possession powders corresponding in their contents to those found in the coffee cups which Mrs. Nellis had placed for her husband.

Prior to this arrest Nellis and his wife had not been on good terms, but after the arrest they became reconciled, and Nellis did his best to shield his wife in the trial. An effort will be made at once to get Mrs. Nellis a new trial on a writ of error.

This Nellis case, so far as it has proceeded, apparently approaches the nearest to diabolism of anything that has ever occurred in Spiritualism, and it is well that Spiritualists should understand the case throughout. Mrs. Stowell, the wife of the former editor of the Light of Truth, was the chief corner-stone and "spiritual" adviser of that paper, and is it any wonder that it sunk thousands of dollars in its efforts to supersede all other Spiritualist papers—especially The Progressive Thinker. Mrs. Stowell has been under indictment, and has been hiding—probably in Canada—in order to avoid arrest—waiting to have the affair blow over. We pity this woman and pity those who under her inspiration wrote abusive letters to us, expecting to intimidate us, and prevent our doing our duty.

The Progressive Thinker is usually right in its estimation of persons and things, and particularly was it right in its estimation of the Light of Truth and some of its depraved hangers-on.

The probability is, however, that this case will be continued in court, until some of the witnesses die, or by some legal quibble or technicality, the prosecution will fall to the ground.

JONAH AND THE WHALE.

Rev. Dr. Lloyd, of the Central Congregational church, of New York, interviewed in regard to Rev. Abbott's discourse on Jonah, is reported in the New York Herald to have said:

"In a hundred years from now he who looks on that story as a fact may be called a first cousin to an Egyptian mummy."

Rev. Dr. Remensnyder, of St. James' Lutheran church, while severely animadverting against Dr. Abbott's position, incidentally remarked:

"If these teachings and histories are false and fraudulent, then they are the most impudent, colossal and sacrilegious forgeries ever penned, and the Bible is the most demoralizing agency, especially if it be placed in the hands of youthful readers."

As The Progressive Thinker is compelled to believe these pretended histories are spurious, of course the alternative is ours to reject them as improper literature "to be placed in the hands of youthful readers."

DENOUNCES REVIVALS.

A late news dispatch from San Francisco says:

"David Starr Jordan, president of Stanford University, in a sermon says religious revivals are a species of drunkenness, no more worthy of respect than the drunkenness of the gutters."

We go the learned gentleman one better. It is a species of insanity, communicable, like any other contagion, by contact. He who is familiar with the dancing mania of the Middle Ages will find its counterpart in the modern revivals, both affections of the mind. There can be no question that hypnotic influence is the primal cause for these abnormal conditions.

HERESY IN A HIGH PLACE.

It will be remembered that the Archbishop of Canterbury, Primate of the Church of England, Most Rev. Edward White Benson, was "taken by the Lord" a few weeks ago, while kneeling in prayer. The Rev. Dr. Frederick Temple has been lately elected and installed his successor. Now the critical clerics of other denominations are claiming the Rev. Dr. Temple is a heretic, and they are proving it by numerous extracts from his published books. A quotation from his "Essays and Reviews" is given, that smacks strongly of heterodoxy. Here is an excerpt from p. 53:

"The Bible is hindered by its form from exercising a despotism over the human spirit. . . . It does this by the principle of private judgment which puts conscience between us and the Bible, making conscience the supreme interpreter, whom it may be a duty to enlighten, but whom it can never be a duty to disobey." And again: "When conscience and the Bible appear to differ, the pious Christian immediately concludes he has not really understood the Bible."

No wonder the Bible-worshiper is distressed when "conscience" is given a supremacy above the inculcations of the "Holy Scriptures." Of the miracles of the Old Testament the Reverend Doctor says on p. 206:

"The times are remote; the date and authorship of the books are not established with certainty; the mixture of poetry with history is no longer capable of any sure separation into parts." On p. 195: "The miraculous healing of the sick may be no miracle in the strictest sense at all. It may be but an instance of the power of mind over body, a power which is undeniably not yet brought within the range of science, and which nevertheless may be really within its domain. Our Lord's miracles of healing may have been simply the result of this power possessed by other men. Men seem to possess this power over their own bodies, and over the bodies of others in different degrees." On p. 196 is found the following: "It is quite possible our Lord's resurrection may be found hereafter to be no miracle at all in a scientific sense. . . . When the general resurrection comes we may find it is, after all, the natural issue of physical laws always at work."

When the Church of England places at its head a gentleman with such advanced and correct views, there is hope for the ultimate triumph of truth among the subordinate clergy, as among the members. The time is sure to come, and cannot be far distant, when the churches generally of all sects will occupy the advanced position of The Progressive Thinker on all the great questions pertaining to the past and man's future. The primal error was the borrowing from heathen mythology the idea of a God incarnate in the flesh, born of a virgin. On this falsehood was built the whole superstructure of the Christian system, and from it has sprung the crimes of the church so destructive to human happiness.

Every intelligent thinker hails with real delight all evidence of progress, come from what source it may. It prognosticates an era when the false teachings of the church, with its book, shall give place to the truths of science, and the race shall be released from the incubus of a barbarian priesthood whose narrow conceptions of the infinite have been projected down the centuries even to our own time.

THERE IS SENSE.

A Kansas newspaper seems to take a common sense view of things when it discourses as follows:

"Religion becomes ridiculous when a congregation of only thirteen people, with only six in condition to pay, takes upon itself the support of a church and a minister. The instance in Atchison has a parallel in almost every town in the United States. There are too many churches and too many ministers to support. Hard times have resulted in cutting down the number of amusement halls, the cost of clothes, food, etc., but have had no effect in cutting down the number of churches to be supported. There are a great many people who imagine they can't go to heaven unless their path is paved with debts incurred in keeping up a church."

A PRIEST THE VICTIM.

A Catholic priest's vestments took fire in Patterson, N. J., on the 4th inst., while he was moving through the audience, a lighted torch in hand, conferring blessings on the kneeling worshipers. Says the news dispatch, in substance: Women screamed in horror as the flames crept quickly about him, whilst Father Hangley made frantic efforts to rid himself of his burning garments. His altar boys succeeded in tearing the surplice and cassock from the victim, who came near experiencing in a small way, at the hand of fate, what innumerable multitudes suffered at priestly hands a little while ago for a slight difference of opinion.

PLYMOUTH PULPIT THE TARGET.

Rev. Lyman Abbott is now coming in for his full share of abuse from the churches, because of his late declaration that certain books of the Bible may be properly regarded as fiction. Might he not have declared the book of Jonah a Munchausen, out-Heroding that magnificent liar; that Ruth and Esther were vulgar love stories; that the songs of Solomon were too obscene for a place in a modern brothel; that the historical books are wholly mythological; and the prophetical were written long after the events transpired which they pretend to predict? Many men, as learned and honest as the assailants of Rev. Abbott, so believe and do not hesitate to so express themselves. Some of these may be found ministering in good orthodox pulpits.

A RIGHTEOUS JUDGE.

Judge Ritchie, of the Putnam county, Ohio, court, in addressing the grand jury recently, is reported to have said:

"The grand jurors should disabuse their minds of the idea that Sunday has any connection with the Christian Sabbath, because nothing is farther from the truth. Our Sunday was first adopted A. D. 321 by Constantine, who borrowed it from Paganism, and not from Christianity. There is nothing sacred about the observance of the day. It is a police regulation merely, and its non-observance incurs no theological penalty."

PRAY IN SECRET.

Judge Baxter, of Minnesota, has just issued an order restraining the teacher of Avon school, in Stearns county, from saying prayers at the opening and closing of school. The subject is to be further considered at St. Cloud, on the 22d inst.

If teachers have anything to say to God it should be done in private as it is reported Jesus instructed.

CLEVELAND CHIPS.

AS THEY FLY FROM THE VIGOROUS PEN OF LYMAN C. HOWE AS HE HUSTLES SERENELY AROUND IN THE FOREST CITY—SOME OF THE CHIPS SPEAK PLAINLY OF THE ADVANCE OF OUR CAUSE.

In this city are many psychic centers. It's an old fortress for Spiritualism. Here the early battles with dogmatic superstition were vigorously fought and victory won for liberty and light. Here resided Father Lawrence, who first suggested the anniversary celebrations of the birth of modern Spiritualism. He has been among the shining hosts for many years. Here, as in very few if any other cities, the Children' Progressive Lyceum has been kept up, and through it much valuable work has been done for the cause of liberty and truth.

Thomas and Tillie Lees have been most conspicuously active and persistent in keeping this interest alive. Radiations from the soul-centers at Berlin Heights, in the intellectual flashes and spiritual wisdom, the poetry and science disseminated by Hudson and Emma Tuttle, have made a deep impression on the soul of the city.

Conflicts educate.

The battles for bigotry waged in the pulpit fiercely denouncing Spiritualism as the enemy of souls and the poison of civilization, have worked out many problems that are turning the tide favorably towards Spiritualism.

Whatever is, is necessary.

The world cannot grow without struggles.

Old ruts are not filled and new ways opened without bruises and bleeding wounds. Pain is promise.

It is the fire that evolves the energy to propel the engine of progress.

"Necessity is the mother of invention," and it is also nature's opportunity, the fulcrum of her leverage.

Enslaved souls are stirred to conflict in defense of their chains, and the chains melt in the fires of passion and prejudice lighted by the friction of will with the inertia of mental stupor. Hence the pulpit-pounding to exorcise the Devil evoked the slumbering truth to thunder for the right.

Some eight years ago, Rev. Dr. Spreecher, a prominent Presbyterian divine, preached a series of sermons while I was in the city against Spiritualism, stoutly contending that all mediums were either self-deceived or mendacious impostors. He could not rest with the live issues of two worlds challenging him on every hand, and he vigorously charged upon the young intruder into the time-honored sanctity of dogmatic authority, and seemed confident of his ability to slay the young giant with his theological pebble in his Presbyterian sling. But negations did not answer the positive testimony of millions who had seen, felt, and heard, and knew that the Rev. challenger was ignorant and was battling against High Heaven.

Evidently he could not satisfy himself, for he could not let the subject alone.

Meanwhile, many noted scholars, divines, and disciples of science, have added their testimony to the genuineness of spiritual phenomena. Not that all that has passed for genuine among Spiritualists was endorsed, but enough to demonstrate the reality of the various phases of phenomena. Still the preacher preached and prayed, and "wrestled with the Lord," and could not let his own work rest as the settlement of the problem of life.

Now he shows signs of fruit that has grown from this tree he planted seven or eight years ago. He now declares that whoever denies these facts, such as visions at the door of death, automatic-writing, and even independent slate-writing, is ignorant of what is going on in the world.

And now, it is said that he and another divine have organized a class for the study and development of occult phenomena.

Verily, the "World do move."

For years the public platform work of Spiritualism in this city has slumbered. The cause of this coma I need not report. It is well understood here. Seldom has there been so sudden a death as that which silenced the voice of Spiritualism as a public educator in the Forest City, some seven years ago.

But there have been live men and women here, who never turn their backs to the foe, nor lose faith in the truth and its power to conquer. Among them here are Thomas A. Black, H. S. Powell, Mrs. Henderson, I. W. Pope, and many more who have awaited the time for the sun to again rise on the world and reveal the immortal bloom of this flower of the sky which no storm can destroy, no winter chill its sweet and healing breath.

Now, under the generous and vigorous auspices of Thomas A. Black, a series of meetings have been inaugurated, and are to continue for four consecutive months, closing with Mrs. A. E. Sheets for May. Hon. O. P. Kellogg is to inspire them next month, and I am not able to say who is on the boards for April.

"It thunders all around the sky."

The Plain Dealer, is liberal towards Spiritualism and publishes many helpful reports of phenomena. The Sunday Voice has commenced a series of articles on Spiritism and the occult, and invites correspondence from reliable sources, with accounts of experiences and phenomena of trustworthy character, and that is not a small "straw," nor an indifferent means of educating the public. The air is alive with echoes from the unseen world and the cause is advancing all along the line.

LYMAN C. HOWE.

SAVED BY MURDER.

It is reported that Will Foley, the accused murderer of his mother and sister, and who is now confined in the Liberty jail, has been converted and is now a strong professor of religion.—Kansas City Star.

Of course the murderer was converted after sending his mother and sister, probably unconverted, to hell. The most sure place to win souls to God is the county jail, on the eve of trial, to make a favorable impression on a pious jury, else after conviction, while standing on the threshold of the gallows.

AN ELDER TURNED ROBBER.

A Baptist preacher down in South Carolina, failing to make both ends meet, turned highwayman, and robbed Mark Griffin, a well-to-do farmer who was returning home from Spartanburg. It is a very unfortunate affair, for Rev. Mr. Nesbitt had an engagement to preach at Cowpens on the following Sunday, and many souls may be lost for want of his ministration. The poor fellow only got $35, and that he had to divide with his two pals who are supposed to be members of his church.

WE WANT TO DO MORE GOOD.

And in order to do it, we should reach 1,000,000 new readers. Help us to do it. Let each subscriber get an additional subscriber. Read the announcement on fifth page, headed "Fifteen Cents," and then act in our behalf.

SOLON AND MARY.

A SEQUEL TO "Mary Anne Carew," Wife, Mother, Spirit, Angel.

BY CARLYLE PETERSILEA,

AUTHOR OF "THE DISCOVERED COUNTRY," "MARY ANNE CAREW," "PHILIP CARLISLIE," "OCEANIDES," ETC.

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CHAPTER V. Continued.

FIRE CANNOT INJURE A SPIRIT.

Thus you perceive, my friends, that the teachings of Jesus of Nazareth do not always work well; if they did, why do not all the Christians follow them. Again, Jesus said: "Sell all that thou hast, and follow me." Is there a Christian to-day who would sell all that he had and follow in the footsteps of Jesus? make himself a mendicant and pauper? clothe himself in sackcloth and ashes? Think, for one moment, O, ye elegantly clothed Christians! what that means. Imagine yourself clothed in coarse, rough bagging, your hair filled with ashes, roaming about by the seashore, or through other men's cornfields, plucking and eating, the farmer's corn and giving to all those who might follow you. That farmer would have you at once arrested for trespass and theft, yet he might be as good a Christian as yourself. No, my friends; reason and higher laws must take the place of the Christian faith.

But there are really no Christians at all; and there could not be, for if there were any who would really follow Jesus' example and teaching they would at once be locked up in jail and sent to prison afterwards. If a man went roaming through the streets to-day, with a mob or multitude at his heels, as Jesus did, overturning the banks and all the money-changers of State street, the militia would at once be called out, that mob would receive a volley, that ringleader would be captured, tried and, perhaps, hanged, or strapped in the electric chair—in other words, crucified, as Jesus was. The reigning authorities to-day would do precisely what the reigning authorities did in Jesus' time.

Although each and all may think they are Christians or true followers of Jesus and his teachings, they most emphatically ought not to be.

Man will use his reason, whatever he may pretend to believe. The truth is he does not believe or practice what he thinks he does, and it is high time that he analyzed himself, to find out what he really does think and believe; it is high time he analyzed that fearful God he thinks he believes in; it is high time he analyzed hell and the Devil, to find out precisely what their constituents are; and, when once he commences his analysis, he will be greatly surprised at the results of his labors in this direction: His hell fire will disappear; his wrathful, jealous God will vanish; Jesus will become an enthusiastic fanatic, and he will find himself a far more reasonable being; and, really on a higher plane than he supposed.

CHAPTER VI.

SOLON AND MARY VISIT ABRAHAM LINCOLN WITHIN THE HEAVENLY SPHERES.

FATHER ABRAHAM.

Slavery of the black man had now, long since been abolished. Father Abraham, as he was often called on earth, had been within the spiritual sphere for many years and, as all must be as time goes on, was now an angel.

We greatly desired to pay a visit to this great, grand, beautiful, tender-hearted soul—this one who had been a man of sorrow and acquainted with grief in all its various forms—this man who had suffered martyrdom because he believed that all men should be free and as nearly equal as possible; not only did he believe it, but with all the power of his granite strength had swayed the whole earth in the right direction.

Thousand of soldiers had been slain in the great struggle for truth and liberty, to be sure, but not one of them now regretted the loss of his earthly life, for each one found, on coming here, a great reward, such as he had never dreamed of, awaiting him.

We cannot now stop to tell of these rewards, for our business is with the great father of liberty.

About midway of the United States of America, just above the dense atmosphere, perhaps five miles upwards from the earth, we espied an immense dome or crystalline half-sphere, and from its center a towering, golden flagstaff, from which floated a great white flag bordered with gold, and on it in large golden letters the word Liberty!

The shining rays from this great, crystalline half-sphere, appeared to extend from one part of the universe to the other, piercing every city, village, town and hamlet; aye, the rays seemed to enter the heart of each man, woman and child within this vast area, mingling with and animating their very life-blood, until each and every soul felt the desire strong within for liberty—not only liberty of body, but liberty of soul and spirit; they desired to be free from servitude of all kinds; they desired freedom of thought, freedom of action.

Ah, but how were they to do this? The black man was free, to be sure, that is, so far as his mortal body was concerned, but how now was it with the white man?

Sorrowful indeed was the outlook, for we had entered this great crystalline dome and were soon near to where the angel, Abraham Lincoln, was standing, which was directly under the golden staff and flag. Here a singular sight was presented to our view; every ray from the electric sphere, as we now discovered it to be, was revolving like an endless chain, through the hearts of all the people; and as these rays revolved, they brought hither and deposited the groans, sighs and tears of all those who were suffering from bondage of any kind.

Abraham Lincoln had been the father of liberty to the United States; his mission and work had not ended with the assassination of his body, but his sphere of action was enlarged a thousand fold; he, himself, was set free from all bondage, and nothing could thwart or hinder him.

We approached him. Dear reader, please to remember he was an angel; united to his own other self, or female half; otherwise he would not have been an angel; but, of course, the union constituted the perfect whole or oneness, therefore, we shall speak of the angel as him, for earth has no other word which we can use.

He stood, sublimely grand, sublimely tender, a supreme storehouse of love and wisdom, loving all mankind, desiring all wisdom that he might best know how to benefit them.

He clasped our hand, and his smile was joyous and benign as that of a God.

"Sol my Solon," he said, "you are come to rob us? Welcome—most welcome!"

"Yes, Father Abraham," we replied, with an answering smile, "we wish to rob you of a large portion of your wealth, well knowing that the more we take, the more there will be to give."

"I greatly fear," he said, "that your treasures are already greater and of far more value than mine. You have been in this world much longer than I have."

"Yes; but there are those who have been here hundreds of years that might sit at your feet and catch the crumbs which fall from your table—the table of your wisdom and love—Father Abraham."

Thereupon the angel, Abraham, stretched forth their four hands, and from each finger-tip fell pellucid drops, like tears, and as the tears fell, they became jewels of untold value, and lay in four glittering heaps beneath their outstretched hands.

"Solon," he said, "will you accept a few of our tears? for the bondage and grief of many souls come up to us in sighs, groans and tears; wherefore, we are often surcharged, and must rid ourselves in this way. How many of these jewels will you take?" he asked, "for each one of these tears represents some wrong which must be righted; and each jewel a talisman to lead you to one who shed it in grief and bondage of some kind."

"But first, Father Abraham, we must have wisdom enough to know just how best to help the sufferer."

"Certainly!" he answered. "I have so many jewels—such heaps of them—I wish I had armies of soldiers to gather them up and go forth with them to the four quarters of the earth, until every tear was traced to its owner. These tears, as you see, have been transformed, by a natural law of wisdom, into bright jewels of truth, and can, in this form, be dropped back into the souls of those who shed them. But this work can only be done by a bright angel of love and wisdom. Solon, knowing that thou art one of these angels, we greatly desire that you shall join our army, and work with us in the cause of freedom and liberty. Take as many of these jewels as thou canst carry, load yourselves well with them, and return for more when thou hast expended these."

Thereupon we obeyed and took as many as we could carry, and then bade farewell to the angel, Abraham Lincoln. We now returned, to one of our angelic abodes, to rest and examine our treasures, and after we had refreshed and strengthened ourselves by the interchanging of love and wisdom, we commenced our task; for the jewels must be assorted. We found, as we assorted and laid them in heaps, that by far the greater number were from women, or the females of the earth; therefore females were under greater bondage than males, and until a strict balance is struck, justice, truth and liberty, cannot appear. The black may be free, but woman is not, and while she is in bondage, her tears, sighs and groans must arise, as did the black man's, to heaven for deliverance from her slavery. Man is her master at present, and the master and his slave cannot stand on equal ground. Of course, this applies to the mass, and not to particular cases.

Many masters were exceedingly kind to their slaves, but this did not alter the fact that slavery was a horrible crime and stain on the nation or nations wherein it existed or still exists; but the slavery of woman exists in all lands and countries on the face of the earth. Why?

Because the spiritual, or spirituality, is trodden under foot. Love and wisdom do not meet on earth and clasp hands. Woman is a slave so long as she is compelled to obey laws made entirely by man—laws in which she had no voice whatever—therefore, is she not a slave to man by the laws which he alone has enacted? Has she had an equal voice in making the laws by which she is bound? The slave had no voice in the law which made him a slave, but now the black man may have a voice in making the laws by which the most intelligent, refined and gifted white lady, shall be bound; the most drunken, degraded and vicious of men may have a voice in constructing laws whereby the most pure, intelligent and bautiful woman must be governed. Truly it is horrible to contemplate.

Man, as the earth stands to-day, first makes woman his slave, and naturally thereafter his lawful prey. The laws which he makes he does not himself obey; they are really made for her, not himself. She must be strictly pure; he is not expected to be. Woe—woe unutterable to her, if she sins against the laws which he has made for her; while himself drags her down into those very sins, because, otherwise, she must starve, thus becoming his prey, to be thrown aside as worthless, the most wretched of wretched beings, when he tires of her. She had no voice in the making of the laws whereby she is thus hounded to her destruction and death.

Was ever black man half so miserable as an equal number of white women? But the men who cause all this sorrow and misery, where are they? Sitting in chairs of state, my lords and gentlemen, administering the laws which they have made.

Say you: O! no! It is only low, bad men who do these things?

Is there a man in the United States who can look a pure woman in the face and tell her truly, that he is as pure as she is? If you can find him, put him in the presidential chair.

Now who should make the laws by which the world is governed—the pure or the impure? If woman's goodness and purity naturally predominate over man's, why should she not have an equal voice in making the laws by which the world is governed?

Your answer may be, that she represents love and not wisdom.

Our answer is; that love and wisdom must go hand in hand, equally balanced; love must not predominate, wisdom must not predominate, one must not weigh a jot more than the other, or truth and justice are lost.

Do you think there are any outcasts among the angels? No; not one! And why? Because, none can be an angel until the male half is as pure and spotless as the female half. If this were the case on earth, there would be no wretched, weeping, outcast women, bound in awful bondage to man-made laws: man himself would be a thousand times happier if woman had an equal voice in making the laws whereby he and she are governed.

In woman's bondage man is degraded. He allows himself greater license and liberty, which her voice would at once expunge. How many wives and mothers who have suffered from the degrading drunkenness of their husbands, fathers and brothers, would vote for the sale of intoxicating liquors by license? We believe not one. And thus of many other laws too numerous to mention here.

(To be Continued.)

FROM THE SUNNY SOUTH.

To the Editor:—Greeting from "The Sunny South." After one month's labor under the direction of the First Spiritual Church of Louisville, Ky., we bade adieu with regret to the land of the Bluegrass, and thoroughbred racers, and entered last week upon a new campaign in the "Bluff City."

In the former city, we left many pleasant friends, and gave a farewell benefit for the sturdy little society, which has struggled through various ups and downs until recognized foothold has finally been maintained. Memphis is a charming old Southern City, with its picturesque situation and hospitable residents. Like other midway places, it has suffered the invasion of more or less of the "Spiritual trickster" element, the wiles of whom, as Moses Hull declares in a recent article in your paper, are made possible by none so much as the sensation-fiend, not uncommon among Spiritualists, so-called, who, not content with reasonable exhibitions of genuine mediumship, must needs noise incessantly a lusty bawl for all sorts of useless exhibitions of coarse phenomena.

We are seeking to organize during our stay in this city—which will be brief—a chartered society, and have met with gratifying success, having completed measures, before the close of a business meeting held in the parlors of the Cochrane Hotel last night, to obtain a charter, elect officers, etc. This movement will afford a protection to honest mediums, who are under the present state of affairs unable to give sittings, heal or in any way practice their mediumship for livelihood, as they stand liable to the penalty of the law.

In this city as well as Louisville, it is impossible to obtain recognition with the press, or get the notice of Sunday services published, save the meeting be dubbed with the name of church, etc. Not that I believe in opposing the word of the church—much is good in the lessons perpetrated by their practical systematization. So much in illustration of what organization can do. Let us adopt suggestion, though we may enlarge on precept. Yours for activity.

ELLA GIBSON MAGOON.

No. 42 Exchange st., Memphis, Tenn.

SUFFERERS AND HELPERS.

To the Editor:—I beg a brief space in your crowded columns to give a few words of explanation to many of your readers who are in the first class named above, who have not heard from me. The scores of letters which came pouring in from the "sufferers," were so unexpected, and the stories they told so painfully sad, that weeks were required to answer a part of them. They proved that The Progressive Thinker circulates in every State in the Union nearly. Those that were not answered either contained no stamp to pay return postage, or the cases were such that I could not assuage.

The "Helpers" were few—barely one who could remove the troublesome spirits, and she was called to Texas to release a spirit from a young lady who was first possessed by this spirit when six years old. The hopes which were awakened among this army of sufferers, I grieve to think, are sorely crushed. But let me say, dear friends, do not be downcast, or discouraged. Love and justice live, and they are all powerful for good. Perhaps heaven has given to us, who are afflicted, the inmate power to dispel this gloom. I have asked these questions: "Where are we? Are we trespassing on the spheres of darkened spirits? Who can tell what a life, devoted to doing good, with minds free from everything but noble aspiring thoughts, hearts free from passion and with a firm, living faith in the progressive teachings of our philosophy, may do to lift us out of this troublesome sphere? Are we to become our own saviors?

Let us put on the bright armor and try it, friends. Surely it will be better than to depend upon someone else to do this work for us, for in that case we would get no credit marks, nor make any spiritual advancement. Be ever hopeful and courageous.

Some writers on spiritual themes have an easy way of accounting for spirit possession, by referring all cases to what they call "a great law of life—like attracts like." Mrs. Cate says she has found that those persons who are annoyed by evil spirits are "vibrating in negation"—whatever that means—and that knowledge will remove the evils complained of and make all things right. This information has been given her by intuition. I suspect the source of such information, and respectfully advise everyone to test the origin of their "intuition." There is nothing more unreliable than such supposed knowledge.

Now, I want to know when and where this great "law," so glibly talked about, was given to the world? Where is it laid down, and by whom? In the transmission of individual and race qualities, we have a well-established law that "like begets like," but nowhere, either in morals or physics, do we find this oft-repeated phrase laid down as a law, that "like attracts like;" and to declare in a public journal, that the thousands of persons who are tormented by darkened spirits, have, by life or conduct attracted such beings to themselves is a gross insult, and the assertion is made by those who are ignorant of the first principles of natural law. The wonderful, mystic platitudes laid down by some writers of long-winded articles, are truly astounding, and they usually come to the wondering world through "intuition."

I rather prefer facts, however, and the facts I have in my possession, given as the experience of persons of high, pure, Christian character, who are annoyed by demoniacal spirits, themselves, with other cases of innocent children possessed, prove that this "law" of "like attracts like" is a deception, a delusion. CHAS. BETTS.

Burr Oak, Mich.

THE MINNESOTA SPIRITUALISTS' STATE CONVENTION.

A State Convention of Spiritualists will be held in Minneapolis, February 19, 20, and 21st. Professor Barrett, president of the National Association, Washington, D. C., and other prominent speakers and mediums will be present. All State and local organizations are cordially invited to join and make the meeting a united and harmonious one. S. N. Aspinwall, president; J. F. Raymond, secretary.

VERY SIGNIFICANT.

The Progressive Thinker leads. It publishes more reading matter than any other dollar Spiritualist paper on this green earth. It was the only Spiritualist paper that had enterprise enough to publish President Barrett's address before the National Convention at Washington. It covered three pages of the paper. It now proposes to send out 1,000,000 copies of the paper containing his address.

Read the announcement on fifth page, headed "Fifteen Cents," for particulars.

SPIRITUALISM SCIENTIFICALLY DEMONSTRATED.

BY PROF. ROBERT HARE.

His Remarkable Researches Made in the Early Years of Spiritualism.

Directly Edited and Revised by Him, Now in Spirit-Life.

SPIRITUAL MANIFESTATIONS IN FRANCE AND GERMANY.

The following contribution, under the preceding head, is translated by my much esteemed friend, Dr. Gelb, from the work of De Mirville, whence the articles under the designation of Foreign Corroborative Evidence have been obtained through the same able translator:

"Toward the end of the year 1852 the epidemic had been imported into the North Scotland by some American mediums; thence it got to London, where, according to the latest accounts, it must have reached, by the present time, a pretty extensive development. Seeing its progress in this way, we were led to say, if it ever reaches Germany, that whole country will be on fire.

"The Religious Gazette of Augsburg of June 18, 1853, contained an article from which we make some extracts:

"'Again the world is presented with various marvelous appearances, which, coming from elevated sources, force themselves on public notice, and which, in every case, throw a very marked shadow on our own epoch of civilization. It may be appropriate to communicate some of those found in the Gazette Generale; and leaving reflection to the reader, we will give some of the most striking.

"'The Morgen Blatt (Morning Sheet) announces among its novelties from Palatinat Rheenan, the phenomenon of a young girl not yet pubescent, who, they say, is able at will to command a rapping specter, (Klopferle.) The spectre raps as often as the little girl orders him, being obedient in the extreme. What is remarkable is, that the spectres of the Old World, as well as the New, have a strong family likeness, being as much alike as two drops of water. And the Tribune of New York, printed in the German language, has lately contained various communications on this subject. But whence come these rapping spectres, and why make their appearance all at once?'

"The Gazette of Augsburg then refers to several other facts of the same nature, which, at all times, have caused much embarrassment to the German authorities, either in giving rise to lengthy inquests, or in causing the condemnation of persons proved afterward to be entirely innocent; but as for those of the present time, it fully understands, proclaims and demonstrates them to be of the American affiliation.

"The Journal du Magnetisme of the 10th of March, 1853, had already furnished us with the reported account given in the course of last January to the tribunal of London, by the rapping spirit of the house of Sanger; the same phenomena, the same stupefaction, the same impossibility to discover the jugglers. However, the subject appeared to rest at this point in Germany, when, in the month of April, the first phenomenon of table moving reached Bremen, and then the Augsburg Gazette insisted on its true origin.

"'For eight days previous,' it said, 'our good town has been in an agitation difficult to describe; it is completely absorbed by a miracle which was not thought of before the arrival of the steamer from New York—the Washington. The new phenomenon is imported from America.'

"Now a certain Doctor Andre was the first to describe this first exhibition of table turning; therefore they called it his discovery. What a discovery!

"'Having formed a chain,' he says, 'of seven or eight persons, the right little finger of each touching the left one of his neighbor, the table they surround will commence turning, and continue as long as the chain remains unbroken, and stop when an individual leaves it.'

"A general burst of pleasantry and incredulity first accompanied the revelation of the doctor. But soon experiment begins, and laughter gives place to a sort of dejection. Certain savans, professors of the University of Heidelberg, MM. Mittermouner and Zoepfl, M. Mohl, brother of the member of the Institute, Eschenmajer, Ennemoser, and Kerner, attest the same facts; and Doctor Loewe of Vienna undertakes to give the theory of it: 'This theory consists, according to him, in the opposite polarity of the right and left sides of the human body; hence, having formed a chain of human beings, the contrary poles of which, viz. the right and left, touch each other, and this chain, exerting upon any body whatever a prolonged action, conveys to it an electric current, and converts it into a magnet, and thus polarization is established in that body; and in virtue of its tendency to magnetic orientation, the south pole of the table impressing it with a movement to the north, the latter commences a continued rotation, and turns on its axis as long as the indispensable conditions are continued.'

"Unfortunately, the spirits are very soon seen to dispense with these indispensable conditions. Thus, then, at Bremen, Vienna and Berlin, there was not a table at rest on its legs, and still the French press observed a uniform inexplicable silence!

"We ask, however, what would have been said, had we foretold what began to appear unavoidable, that in less than a month, table and hat turning would reach Paris. The announcement was scarcely known when it appears that such a thing has always existed; that it is a law of nature; and that tables never had any other destiny!

"Again we inquire of all serious minds, What is the faculty by which we predict, among other coming events, the turning of tables, which, nevertheless, do not turn till after the arrival of a vessel and a medium? However, since becoming impossible, the French press has thought proper to speak. On the 4th of May, the Journal of the Empire, Le Pays, happened to inform us that 'from the Baltic to the banks of the Danube, all Germany was in a fever.' It became then plainer and plainer that we were going to be infected, and from that time we hastened to prepare our batteries.

"It was high time, for about the end of April, the grand mysterious army had this time decidedly crossed the Rhine, and in all the large cities of France—Strasburg, Marseilles, Bordeaux, Toulouse, etc.—the turning epidemic broke out like a discharge of musketry; and better to impress the mind, it only at first attacked stands, tables, hats, seats, etc., for all these participated in the demonstration.

"At Paris especially, in repeating the experiments, they were made a pastime for a soiree. Children were introduced into the circles, without considering whether correlative evil might not be coupled with these mysterious amusements.

"It is true they would not allow the smallest Léyden jar to come near them; but what troubles might have resulted from the action of an electricity that could raise tables of eighteen dishes like a feather?

"It is true, too, that M. Rouilly, maitre de pension at Orleans, undertook to give an answer. In the Moniteur due Loiret, he informs us that 'at his house, even in the middle of the process, a large young man of twenty-six was seized with a violent trembling in all his limbs, and that his left forearm began to oscillate in a frightful manner, making as many as a thousand movements in a minute; being able, he said, to utter only in broken syllables; staggered like an intoxicated man; it was necessary to carry him to bed, and the next day he still felt some nervous trembling.' M. Rouilly ended in saying 'that he felt it his duty to report this fact for the benefit of those who may enter into these experiments without knowing their possible serious inconveniences.' Little attention was paid to this, so much had fashion asserted empire, so much was this pleasure worth its cost.

"However, knowing long since all the particulars, we are disposed to ask ourselves, What is going to result from all this? what will the savans say? Will they allow themselves to be carried away by electric appearances? will their philosophy allow them to seek independently of the fluids, which may be imagined to operate, the real agent of such a variety of effects? No; they well know, however, that in the sciences—medicine, for example—every investigation that stops short of phenomena, is of very secondary value; we may be satisfied, for want of better, still we do not feel ourselves in possession of the truth; we still seek it. Why in this case should we do otherwise? These suppositions were just, but we say without hesitation our fantastic experimenters committed from the first an unpardonable fault, philosophically speaking; that is, not to have taken the least notice of those facts from America which were beginning to sound in their ears from all sides. When we are visited by the plague, yellow fever, or cholera, the first care of the faculty is to have it studied in Egypt, Spain, and Poland. These scourges are investigated even at the place of their birth; we notice their origin, development, and termination. Well! in doing the same in this case, these gentlemen would have seen as clear as day that the Augsburg Gazette was right in telling them that this animal magnetizing was received direct from America. But what shall we do? we take no pleasure in looking at what we do not want to see.

"This morning, in a journal of Lorraine, there is a notice of a circle formed in a first story, round a massive table; as long as the circle continued nothing was done; but getting tired they all leave for the street, and a few moments afterward the rebellious table begins to waltz, as if to bid defiance to the party. What a law of physics, what electricity! Behold, on the other hand, cities and countries disinherited! Behold the City of Valence, who labored all in her power, who followed with angelic patience all the prescriptions of the new science; nothing could produce the phenomena. Is it that at Valence, perchance, the human species has no electricity? Mon Dieu! it has electricity, but it is not of that accidental and local kind, the real kind for the occasion, and which may be therefore denominated erratic; as the ancients called those gods that moved about from place to place.

"No, Science is not to be so deceived; she is not satisfied with the explanation of the little fingers, but soon perceives that these little fingers supply here precisely the part of the famous mesmeric trough, and the chain that was formed entirely round it. Then, also, the chain was said to be very important; and the trough, magnet, steel, glass pile all necessary agents. Very well, what has now become of all these necessities? The magnetic effects exceed all those of that time, and notwithstanding they are not made any use of. Much more! since the passes have ceased to be the fashion, the phenomena have doubled. In Germany, where people go to the bottom of things, they have desired to look into the heart of it. Each master of the magnet—and they are pretty plenty there—has constructed his own trough. That of Walford consists of an iron box, furnished with bottles, iron wire, ground glass, etc. That of Keiser was made of beech without bottles, and filled with water, which did not prevent the effects from being precisely the same in the two cases. Thus it was said: It is magnetism alone which gives them this power, and they magnetized their best. But one lucky day it was thought proper not to magnetize, and the trough lost none of its power! 'Ah! ah!' they say, 'the trough is magnetized by the magnetized patients themselves, and they put a stout man into it, free from all magnetic influence, and besides in excellent health. Well, this time! the magnetic effects exceeded in intensity all the previous experiments, and never had the phenomena exhibited themselves so brilliantly.'

"This is the precise account of the famous report of Baily, of which M. Arago spoke so highly in his last memoir; and in one respect he was right; for these great experimenters did not allow themselves to be caught by any of these electric seductions, and proclaimed physics to be entirely innocent of all the effects they witnessed. But at the same time they thought proper to refer to the imagination these same prodigious effects, which no one could understand even after having seen them; and there was their great mistake; they were right as savans, as philosophers inexcusable.

"Moreover, this absurd explanation by imagination he renewed under these circumstances; and that of jugglery is not more fortunate. What prejudice! These two words rendered much service, and covered many retreats! That is, however, passed; it will be necessary hereafter, not only to admit them, but to redeem all analogous precedents, for these are about to be, at last, explained. Again, what is to be done? It will be necessary to proclaim that these electric phenomena which are real as an effect, are not in fact real in their cause; that they lie when they wish the contrary to be believed, that they joke when they act by turns with and without a chain in a particular town, and not in some other, etc.

"But on the other hand to perceive a capricious and lying cause, is almost to perceive * * * a mind. A mind, grands dieux! You represent yourself before the whole Academy Arago as recognizing spirits, hobgoblins! grand experiment! But that itself is horrid to contemplate! Not a face at the Institute can remain uncovered, and that day will forever be regarded as unlucky for science, as it robs it of a victory which was thought to have been gained centuries before.

"In a letter of May 24th from M. Seguin, one of our most distinguished engineers, to the Abbe Moigno, who had very ably opposed these experiments in Le Pays, M. Seguin says, 'When I reason dispassionately on the real and very positive results which I have obtained, and seen obtained by others before my eyes, I think myself under the control of an hallucination which causes me to see things differently to what they are, so much does my reason refuse to admit them; but when I repeat my experiments, I find it impossible any longer to resist the force of evidence; when indeed it confounds and upsets all my opinions.

"'How can you expect me to accept your explanation, when a table touched very lightly by the ends of the fingers, presses against my hand and against my legs to such a degree as to repel me and almost break itself? How believe that the person whose hands touch it could impart to it a force equal to such efforts, and especially when that person is myself? Accept, then, freely and with courage, the facts as they are, the facts well seen and satisfactorily produced by myself, in whom you have, I think, as much confidence as in yourself. The explanation will come hereafter, rest assured. Believe firmly that in these phenomena of turning tables there is something more than you see—a physical reality outside of the imagination and of the faith of those who appear to make them move.'

"M. Agenor De Gasparin, one of our most sedate philosophers, writes in La Gazette de France:—'I will not insist on this point. The phenomena of rotation, if alone, would not appear to me entirely satisfactory. I am mistrustful, though not an academician, and, I admit, that it may be possible (at a pinch) that a mechanical impulsion might be communicated. But the rotation only serves to present other phenomena, the explanation of which it is impossible to refer to any kind of muscular action.

"'Each of us, in his turn, gave orders to the table, which it promptly obeyed; and I should succeed with difficulty in explaining to you the strange character of these movements, of blows struck with an exactness, with a solemnity that fairly frightened us. "Strike three blows; strike ten blows. Strike with your left foot; with your right foot; with your middle foot. Rise on two of your feet; on only one foot; remain up; prevent those on the side raised from returning the table to the floor." After each command the table obeyed. It produced movements that no complicity, involuntary or voluntary, could have induced; for we should have afterward tried in vain to place it on one foot, and keep it there by the pressure of the hands, resisting incontestably the efforts to press it down.

(To be Continued.)

DR. J. M. PEEBLES.

A MEMBER OF THE NATIONAL ARBITRATION LEAGUE—ORGANIZING FOR THE RED CROSS MOVEMENT—EN ROUTE AROUND THE WORLD.

A tour round the world even in these days of rapid steam transit, would be to most people a rather awesome undertaking, but to Dr. J. M. Peebles, A. M., M. D., a gentleman now in his 75th year, it seems but a trival matter. Twice already has Dr. Peebles circled the globe, and he is now in Sydney, having completed a big section of his third round trip. Leaving San Francisco on December 4, he visited Hawaii, the Fiji Islands, and New Zealand, arriving here from the latter colony on Monday by the R. M. S. Alameda. Hence he will proceed to Ceylon, the East Indies, Siam, Malacca, India, Persia, Thibet, Egypt, Palestine, Southern Europe, Rome, Paris, and London. He expects to arrive back at his home at San Diego, California, before the close of the year.

Dr. Peebles' present mission is partly in connection with the Medical Red Cross Commission, a movement with which the name of Clara Barton, now in Armenia, is intimately associated. He is also authorized to solicit memberships in the International Congress of Physicians and Surgeons which will be convened at Paris in 1900. Dr Peebles is also interesting himself in theosophy. While in Thibet he will strive to interview a Mahatma. Should he succeed, his experience will make more interesting reading than interviews do as a rule.

Dr. Peebles is a ubiquitous person. He is president of the College of Science, California, and is responsible for the publication of a number of bulky volumes. The wide range that his works cover can be gathered from the titles: "How to Live a Century," "Witch Poison and its Antidote," "Around the World," and "Jesus: Myth, Man, or God?" Among multifarious other matters in which Dr. Peebles has interested himself is the international arbitration question. He was appointed in 1881 by the National Arbitration League of the United States "representative abroad" to meet the International Peace Congress of Europe. Amongst other things that he disapproves most strongly of are capital punishment, compulsory vaccination, class medical legislation, and intemperance. He supports the movement having for its object womanhood suffrage and full equality with man for the other sex.—The Telegraph, Sydney, New South Wales.

GONE TO THE LAND OF FLOWERS.

Written in Memory of Mrs. Anna Orvis, by Stephen H. Barnsdale.

So thou, dear friend, art gone!
Thou of superb grace,
And voice with love's rich tone—
Ah! who shall fill thy place?
Gone to the land of flowers,
Of sunlight and of peace!
Where sweetly glide the hours,
And pleasures never cease!

Glad are we for thee,
That thou hast won thy home
Above the sod and dew
In yon blue, starry dome;
A home with beauty bright,
Adorned with jewels rare—
Results of living right—
Of an earth-life grand and fair.

Gone to the land of flowers—
For thee our tears will fall—
Gone to thy queenly bowers,
Revered and loved by all.
O, sister! mother! wife!
With work well done on earth;
Farewell to all thy pain and strife—
Thou hast won a heavenly birth.

WHAT WE WANT TO DO.

We desire to illuminate the minds of every Spiritualist. We will therefore send The Progressive Thinker to new subscribers for three months for fifteen cents, and hope by so doing to reach 1,000,000 of Spiritualists. For full particulars in reference to this remarkable offer read the communication headed "Fifteen Cents," on our fifth page.

There is a remarkable difference between master and mind, that he that doubts the existence of mind, by doubting proves it.—Colton.

MATERIALIZATIONS.

SOUTHWORTH COMES FORTH FROM HIS QUIET HOME NOOK WITH ANSWERS TO NUMEROUS QUESTIONS PROPOUNDED BY JOSEPH SMITH—THE ANSWERS WERE FURNISHED HIM BY A SPIRIT, WHO SEEMS TO THEORIZE PRETTY WELL.

To the Editor:—In your issue of The Progressive Thinker of the February 4th, under the caption of "Some Very Pertinent Questions Submitted to Southworth," Mr. Joseph Smith quotes and asks questions as follows:

In an article on Materialization in The Progressive Thinker of January 16, 1897, Southworth says:

"The vital force of the grabbed form belongs to the medium, and at all hazards this must be returned or the physical death of the medium is a certainty. The materialized form is fast in the grasp of personified ignorance, and if the materializing spirit allows the form to dissipate into its elements while in the grasp of the grabber, the vital force of the medium must also be dissipated at the same time. The physical life of the medium must not be sacrificed, and the invariable course of the guides in these cases is to call the body of the medium to the vital force. So through all time and under all circumstances the grabber will find the medium in his grasp, and each time the grabber will cry 'exposed,' and the ignorant public will say 'of course.'"

Such positive assertion coming from acknowledged ability and experience, awakens a lively line of thought in the minds of doubters; and a volley of interrogations is fired at the nearest defender of the assertions, such as:

First—Would it not be easier to return the vital force to the medium than to bring the medium to the vital force?

Second—If the vital force of the medium was in the grabbed form, what force would move the medium?

Third—If the vital force returned to the medium after a form has dematerialized, and no serious results follow to the medium, could not the vital force, by the same law withdraw from the grabbed form and return, as in other cases, to the medium, while the grabbers stand with empty hands as the form vanishes?

Fourth—Could the physical form of the medium, with or without the vital force, but under strict test conditions, be taken from the cabinet, pass through the curtain, advance to the middle of the room, and repossess the vital force, unobserved by the grabbers or others?

Fifth—Could the bony arms or strong garments of the medium be made to pass unobserved into the hands of the grabbers now preoccupied by the materialized form?

Sixth—As the materialized form must remain in the firm grasp of its captors until the physical form of the medium relieves it, have we not solved a problem that all the philosophers of the world have claimed never could be solved—viz.: to make two solids of equal density occupy the same space at one and the same time? But we must desist, for many of these things seem unphilosophical to us, yet they may be clear and comprehensive to others; and while I am a believer in materialization, I acknowledge myself unable to comprehend the philosophy by which it is produced, and I fear friend Southworth has not got the right whistle of it either. He is as far probably from the truth as Neptune is from earth.

Before I had seen that issue of the paper or knew anything of Mr. Smith's article, the materialized form I knew so well, told me while materialized that questions would be asked, and she asked me to hold a pair of slates with her at that time, as she wished to write replies to the queries.

The slates, clean and fastened together, were at hand, and she held them with me for, probably, one minute. I give the replies as they are on the slates without comment:

"In the coming Progressive Thinker, you will find questions directed to yourself, and may I suggest a few thoughts to assist you to answer them? To the first question I reply: No! because the antagonistic force of the grabber is in action against the passive force of the materialized form, holding it stationary until the active force of the spirit cabinet control can bring the physical of the medium."

"Second—The spirit force of the cabinet control takes charge of the physical body of the medium, and can and does move it at will; can also render the physical body of the medium invisible, if a body has materialized and taken the vital force properly belonging to the medium. The physical (by the control) is brought in connection with the vital and immediately assimilates or takes it over; then returns the material forces, gathered from the circle, to it again. Material can be so atomized as to become invisible to the human eye."

"Third—The vital force does not return to the medium after the form has dematerialized, but before, thus rendering the materialization inert, or lifeless as a body, and easily disintegrated."

"Fourth—Yes, many instances have been related and authenticated, that the physical body of a medium has been taken from a room, when doors and windows were sealed, and found afterward in an adjoining room, by the circle hunting, the medium still being under control, or in charge of the guiding spirit."

"Sixth—As the transformation is so subtile and imperceptible to the human eye, the grabber cannot be cognizant of one particle and substitution of another instantaneous, and the displacement of one article and substitution of another precludes the idea of two solids occupying the same space at the same time."

Let me add that in my article I gave only my experiences and the deductions that seemed true to me. The deductions were approved by the guides. I have here given their thoughts and words. It is "the right whistle" Brother Smith, for these guides have never given me a hint of an untruth. You may rely on the correctness of the answer.

Chicago, Ill. SOUTHWORTH.

HUMAN RESPECT.

Don't care what people say, acknowledge that which you know to be right; stand up publicly if necessary, and proclaim the truth. Use your own senses, and abound in it. Don't try to get anybody to agree with you. No two noses are alike, much less souls. I can name a Methodist minister right here in Pittsburgh, who on Sunday will preach to his congregation and tell them what they should do to be saved; and through the week he will go contrary to his sermon on Sunday, such as smoking, social card-playing and, if in a fit of anger, which is occasionally the case with him, he will swear!

Think for yourself, and go according to your own conscience; you then will be on the right road—push on. Our maxim is: "Be sure you are right, and then go ahead." How much that is good and noble in the soul is smothered by unwise restraint! The whole object of restraint is to correct that preference given to a lower good instead of to a higher one. As for the rest—freedom, liberty! J. C. EDWARDS MARKER.

Pittsburgh, Pa.

ON THE VERGE OF DEATH.

THE GREAT JOURNEY.

Vividly Portrayed by a Returned Traveler.

SHE RELATES HER EXPERIENCE —FOR THE BENEFIT OF OTHERS —"O DEATH, WHERE IS THY STING?" — "DEATH IS SWALLOWED UP IN VICTORY."

In The Progressive Thinker for February 6, "William Gray" gives his terrible experience. Such narrations must always be of interest, as explaining what those unfortunate persons who are buried in the trance state must suffer, before death relieves them.

That a great many are buried alive we know; and it is high time that science and law take up the matter and make it impossible that such things can occur. But I think "William Gray" is mistaken in his idea that he was really dead. I think he was in a state of suspended animation; and that he suffered its agonies. But he was not dead.

I take up this subject because I feel strongly on what I consider false teachings regarding death. I do not believe that death is physical suffering, or mental torture. I believe death, of itself, is as sweet as sleep. There may be physical agony up to the point of death, and from our false beliefs there may be mental torture, but when death comes, it is our friend, not a great black terror to be feared.

I believe this because I have given the subject a great deal of thought, have consulted with many thoughtful physicians, and also because of an experience of my own. This I will give you just as it occurred. To those who do not know me, I think our editor will be willing to vouch for my veracity. I will not enter into details further than to say that I was very low, although suffering from no disease. My baby had been buried during the day, and about ten o'clock at night I told the weary nurse to lie down, as I needed no attention. I fell asleep, and was aroused by a sudden lurch of my head forward on the pillows. I tried to move back, but seemed to have no power. I thought how extremely weak I must be.

My left arm lay extended outside the bed. With an effort I drew it up and pushed my head back onto the pillow. As I did so I noticed that my fingers were stiff, and that my forehead was icy cold and very wet. I wondered a little at this, and noticed that my hand fell back and I could no longer move it; also that the perspiration dripped off my chin and struck the pillow with a steady pat, pat, pat. This aroused me to a sense that it was what is called the "death sweat," and I thought I would call the nurse. But I found that I could not speak, or move the slightest particle.

I now noticed the intense cold, although it was one of the hottest of July nights. I also felt the perspiration run down my arm and heard it drop on the carpet. Then I thought: "So this is death." I was a little anxious to watch the phenomenon, to note it all, and not let any phase of it pass unnoticed. I felt the terrible cold of my feet and limbs. The death chill was nearly to the knees and elbows at this time. I thought: "When the chill reaches the vitals, I shall become unconscious." I noticed that it came in waves. It washed up, as it were, and I said to myself: "This is why people say the 'river of death,' because the chill washes up like the rising of an icy tide."

I thought then of my family. I was sorry that to the loss of the little babe, they must also suffer the loss of wife and mother. "I would have been glad to say 'good-by,'" I thought and then: "No, it is better as it is. Let them sleep sweetly. It will be bad enough for them to know when it is all over."

Then I thought of myself. I realized that I was going out into the unknown. Was I afraid? I asked myself. And I felt not the shadow of fear. What of my faith? I next thought. I was raised in the most cast-iron straight-jacket of religion, and from extensive Bible, and history study, had become a broad-minded Spiritualist. I believed simply in the "Fatherhood of God, the brotherhood of man, the progression of the human soul, and the communication between spirits out of the body and in."

This was what I had lived by. I thought it over. "It was the best I knew, and am not afraid to die by it," I decided, and mind you, I felt no uncertainty, no fear, just perfect rest, and content. All this time the cold waves were washing higher.

Then I thought of my life. I saw no review of it, at all, but I realized that I had often failed to do as well as I wished to. But as I looked back at myself I saw that my intentions had always been good, and for the little failings I said: "I know I should fail in lots of ways if I had it all to live over again," and somehow I did not blame the woman just dead, for her many little failures. Do you see how gently death was dealing with me?

My mind was perfectly clear, and very quick and comprehensive. I thought "what have I left undone?" and I remembered that I had not answered a late letter from a little nephew, and though "I am sorry I did not answer it while I was living, but he will never know that now."

Again I thought of the family, and pitied them; and then—then I was walking alone by the side of a wide sea. Away to the right were beautiful meadows; over there was sunlight and flowers and bird-songs, all the things that I so love, but here where I walked was the icy sea. The waves washed about me, the tide was coming in, and every wave was higher than the preceding. I was cold—deathly cold, but still I knew that I must pass this way, and I was content to do so. I felt no mental sensations except that of observation. I saw the gray mist all about me, saw the water—it was not like the sea, except as it is at night, very dark; and no white foam capped the waves, no pretty little ripples splashed back down the wet sand. It was more solemn and perfectly silent. But still, to the right lay the beautiful meadows. I did not fear the water—did not long to be in the sunlight. I knew this was my way, and I walked perfectly content.

Then, I passed the water. I was warm, and light, and gloriously happy, and coming down the sunny slope a few steps in front of me was my little boy, with the baby in his arms. I sprang forward crying: "Oh, this is heaven! and I have come to my little boys." I caught them both up in my arms, and as I kissed the baby's face—he was only five days old—the moist little baby mouth caught at my cheek. I saw a look in my oldest boy's eyes that I did not understand—a look as though he wished, intensely, that I would stay with him, but that he did not think I would. I was so rejoiced, and I said: "Oh, Evie! mamma came soon enough to be able to carry both her babies, did she not?"

I had worried so much in the years that followed his death—he was only four years old when taken out of my arms, and I feared he would be a young man before I went to him. He did not answer, and the look of sadness deepened in his eyes.

Then there was a blank. The next I knew I thought there was a sack full of broken bottles that some one was rolling.

A little later I realized that the sack of bottles was myself, and at every roll and slap the ragged glass cut into my tortured nerves. This was not death, but the nurse shaking the stagnent blood into my chilled veins. This occurred at midnight. Several doctors and steady attendance put me in condition that permits me to-day to relate my experience.

This was fifteen years ago. But I have had no fear of death since.

The physicians did not consider this a trance state, but a sinking into death. For days after, every stimulant was used, and it was only a question of vitality whether I recovered or not.

One little experience I recall vividly. After the physician arrived the strongest stimulants possible had been administered; I had been wrapped in mustard to restore the circulation and every thing possible was done; one physician took my wrist, placed his fingers on my pulse and said: "Now you must sleep."

I looked my inquiry. His answer was plain: "No. I don't know that you will ever wake again, but you must sleep. You cannot live over fifteen minutes if you do not. If you sleep there is one chance in a thousand that you may live. Now go to sleep. I will hold your hand, and go to the border with you."

I shut my eyes. Was I afraid? Not a particle. Did my past haunt me? Not a thought of it came up. I had a queer, quizzical little feeling—a desire to smile because the situation was so sort-of-queer.

I wished that I could save my friends their tears, but I knew that I was helpless. For myself? Well, there was heaven and my boys over on the other side.

And very obediently I slept.

Since the next waking, I have felt that I ought to go out and preach down the dread of death. I have never done so, but I want to say to "William Gray" that when death comes I don't believe he will feel any molten lead in his brain. Pain will be past forever.

ROSE EVANGELINE ANGEL.

REFLECTIONS ON THE SOUL AND LIFE.

During one short instant when the soul is preparing to desert the temple of clay, and while pausing upon the threshold of a future existence, the personality becomes one with the individual and all-knowing Ego; and looking down into the arena of life it is leaving, beholds the picture gallery of the soul's progress through all the past. But certain conditions may be evolved, by deep meditation and introspection, whereby the soul, while incarnated in the earthly form, may draw near to the center of its own being, and catch glimpses of a glory that appears to be not of this brief life only, but of vanished years innumerable. Through the gateway of the center, inward, lies the kingdom of the soul; and secluded in the stores of its mystic memory are treasures of knowledge that has been molded from the lessons of ages—an epitome of generations that have passed away. Does the possession of this knowledge necessitate the pre-existence of the soul and its former incarnations? While it is known that there are certain fixed laws governing the reincarnation of the soul, yet those who are classed with these laws and special conditions are comparatively few to those who come under the more general conditions of that law of human evolution which is eternally progressive through successive spheres, grade above grade, and of which the earth plane is only the first round in the cycle of unfoldment.

The acorn is an epitome of all the trees of its kind that have preceded it; and with proper conditions of soil, and rain and wind, will come forth and manifest upon the objective plane the full measure of its possibility, which is not reached until it has expressed all the attributes of the most perfect tree of its predecessors, plus the added advantages of its own environment. The acorn has existed in the past in essence but not in individuality. The soul of man has always existed in essence, and that essence is now expressed in individuality, endowed with the possibility of manifesting all the knowledge and powers of its progenitors, plus the education it has gained by self-contact during its earthly existence.

Behold the seed of the plant as it falls from the parent stem and is buried in the soil of Earth. It has become a new center in the organic sea, with the attributes of its predecessors concentrated in its tiny hull. Feebly at first it responds to the impulse of Nature; and bursting from its narrow confines, pushes forward with its tiny rootlets in search of the food essential for its growth. The silent and unseen forces of nature arouse in the seed an expansive energy that draws it upward from the somberness and density of its home within the soil, and it sends forth its tender shoots into the favorable conditions of light and heat. From certain inherent attributes of force or chemical affinity it combines the elements of matter and forms them into a marvelous expression of beauty. The energy that was once imprisoned and concentrated in the seed now trembles in the luxuriant foliage of the full grown plant, and sends forth its essence through the fragrant, sun-kissed blossoms.

As the impulse of nature causes the seed of the plant to grow and expand until it has expressed the inherent attributes of its nature, so the breath of life is breathed into the human germ at conception and it becomes a living soul. So, too, may the soul be compared to the plant in its development. Awakening from its dormant beginning, it gropes for a time in darkness, and feels about in an indefinite way. Gradually it becomes rooted in the basic principles of human existence and is nourished by the soil of earth conditions; then obeying the higher law of aspiration it grows and expands into the atmosphere of education, until its branches are multiplied and perfected by a knowledge that ages of time alone have accumulated and placed within its reach. And now the astral vibrations stir into being the higher attributes of the soul; its leaves respond to a prophetic instinct of the dawning of a higher life; its branches are swayed by the wooing breezes of universal truth; and basking in the radiant sunlight of love, it is thrilled with a spiritual inspiration that buds and blossoms into the glorious reality of its eternal day.

URIEL BUCHANAN.

ONE MILLION! ONE MILLION!

We want to reach 1,000,000 new readers. We want to illuminate the minds of those Spiritualists who take no Spiritualist paper. We will send all new subscribers The Progressive Thinker three months for fifteen cents. Read the article on fifth page headed "Fifteen Cents." It will give full particulars.

FIFTEEN CENTS!

PROF. BARRETT'S ADDRESS.

Other Subjects Treated of Especial Interest.

The Progressive Thinker is to be sent three months for 15 cents to all New subscribers.

Spiritualists, keep posted in current Spiritual events.

Why remain in ignorance? Why don't you keep posted in regard to the great Spiritualistic movement? Prof. Barrett delivered an address before the National Association of Spiritualists. It was an important one, and should be read by every Spiritualist in this broad land. We have had his address (which covers three pages of The Progressive Thinker) and five other important lectures and articles embodied in one paper, which we propose to send forth to illuminate the minds of those who have not had an opportunity to read them.

The first page of this paper contains he lecture by Col. Ingersoll, given in a Chicago pulpit. It scintillates throughout.

The second page contains a highly interesting lecture by Mrs. Cora L. V. Richmond, on the "Dwellings of the Dead."

The third page has a splendid article on "Science versus Theology," in review of Andrew D. White's two superb volumes.

The fourth page has another excellent lecture by Mrs. Cora L. V. Richmond, on "Spiritual Unfoldment."

The fifth page is very suggestive throughout, and is devoted to the "Hindoo Teachers—They Will Try to Capture the United States."

On the sixth page commences Prof. Barrett's admirable address, occupying three pages.

We will also, in connection with this paper, send out another equally as valuable. The first page contains an excellent lecture by Virchand R. Gandhi, a learned Hindoo. The remaining seven pages contain the wonderfully thrilling narrative (founded on facts) entitled, "The Night the Light Went Out," exhibiting many of the inside workings of the Catholic Church. Besides the address by Mr. Ghandi and the remarkable narrative, "The Night the Light Went Out," the first page has an excellent communication obtained through Ouija. The second page has a startling statement in reference to the "Romish Octopus—It Is Winding Its Poisonous Coils Around Washington." The poem on the same page, "The Sad Picture of a Wrecked Human Life," is wonderfully suggestive. The third page has a striking illustration showing how the Romish Church treats heretics. This page and the fourth also have a continuation of the "Romish Octopus." The fifth page has that remarkable poem, "St. Peter At the Gate." Every freethinker should read it. It is full of excellent "points." It also contains interesting facts in reference to the Romish Church and offices. The sixth, seventh and eighth pages have the following: "Monasteries and Convents—Where Those Alive Are Entombed." "Rider Haggard and the Immuring of Nuns." This paper alone is well worth the price of a year's subscription.

Every Spiritualist in this broad land should have these two papers. Our regular subscribers have already read their contents. For Fifteen cents we will send the Progressive Thinker for three months to all New trial subscribers and also send these two valuable papers.

Bear in mind that by New subscriber we mean one who has not been on our list for at least three months. Those of our present subscribers who wish to buy these two papers can have them both now for five cents. All of our regular subscribers have read their contents.

Send The Progressive Thinker three months to some friend, and thus get him interested in the cause. Stamps taken on small orders.

We sincerely hope that no Spiritualist will be dishonest enough, or so dishonorable, as to take advantage of this offer, by continuing his paper when the time expires, in the name of some member of his family (or some one else) in order to get the benefit of this 15 cent offer, on which the publisher does not make a cent.

VERILY, WHAT NEXT?

Under the head of "A New Programme," we announced a radical new departure from the general routine of work assumed by the average Spiritualist paper. We do not follow old established usages unless we are thoroughly convinced that they are the best, which is very rarely the case. We established the original dollar Spiritualist paper, and introduced a new era in the line of Spiritualistic journalism. Others have followed after us, but in all candor the only thing in which they have equalled us, is in the price of the paper—one dollar.

We now have three books which we send out at a nominal cost to our subscribers: The two volumes of the Encyclopaedia of Death, and Life in the Spirit-World, and The Next World Interviewed. The three volumes will be sent out to those who remit a year's subscription to The Progressive Thinker on the following terms:

The Encyclopaedia of Death and Life in the Spirit-World, when ordered singly, will be sold at 50 cents per copy. The Next World Interviewed at 35 cts. Those who order the three books at one time will get them as follows:

Vol. I. of the Encyclopaedia	$ .45
Vol. II. of the Encyclopaedia	.45
The Next World Interviewed	.35
Total	$1.25

NO. OF PAGES IN EACH BOOK.

Vol. I. of the Encyclopaedia	400
Vol. II. of the Encyclopaedia	400
The Next World Interviewed	250

Each of these books is neatly and substantially bound in cloth, and printed on fine paper, and as prices go, are well worth one dollar per volume.

Bear in mind that this Library is being formed for the exclusive benefit of our subscribers, and all orders for one or more of these books must be accompanied with a year's subscription to The Progressive Thinker. To all others the price will be one dollar per copy.

Just think of the great good that will be accomplished by this plan which we have outlined. Tell your neighbors about it, and get them to subscribe for The Progressive Thinker.

Remember, please, that in order to obtain these three books for $1.25, you must send along a year's subscription to The Progressive Thinker; the paper one year, and the three books costing $2.25. It is the subscription to the paper that enables us to send you these three books at cost.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Communications must always be accompanied by the full name and address of the writer, or no attention will be paid to them.

TO CONTRIBUTORS:—It is impossible to publish everything that comes to this office, however meritorious it may be, and no one should feel in the least offended because his (or her) article does not appear. Our space is limited, and we often deeply regret that certain articles are crowded out.

One of the largest and most harmonious conventions ever held by the Spiritualists in Boston, occurred in the Spiritual Temple, on the 2nd inst, under the auspices of the N. S. A. Many prominent workers in the Spiritualistic field were present, among them the president of the Association, H. D. Barrett; Dr. Geo. Fuller, president of the Massachusetts State Association; Moses and Mattie E. Hull. Oscar Edgerly, Sarah A. Byrnes, Mrs. N. J. Willis, Mrs. Carrie Loring, Dr. T. A. Bland, Mrs. Holcomb, Nellie Holt Harding, Kate R. Styles, J. C. F. Grumbine, Dr. Smith of Brandon, Vt., Mrs. Tillie Reynolds, and A. E. Tisdale. Excellent music was furnished at each of three sessions. The leading Boston papers gave good notices of the same.

Mrs. Mattie E. Hull is engaged to lecture in Worcester, Mass., two last Sundays of the present month. In Philadelphia, March 6th and 14th. In Haverhill, Mass., 21, and 28. She has open dates in April; will spend the month of May in Grand Rapids, Mich. She will make engagements if so desired, for week-nights in places adjacent to those points where she delivers Sunday lectures. Address, Stoneham, Mass., Lock Box 3.

W. T. Greene writes from Unionville, Mo., praising the work of Isa Wilson Kayner in that place. Her lectures and tests afforded great satisfaction to Spiritualists, and convinced many of the reality of spirit-life and spirit return.

At the mass convention in Brooklyn, $800 was raised. Pretty good results from that city of churches.

J. F. Snider writes: "There has been organized in Muncie another society of Spiritualists known as the Church of the Spirit. Officers elected on January 31, 1897, for the ensuing year were: President, W. A. McDonald; vice-president, A. A. Barker; secretary, J. F. Snider; treasurer, Lucy J. Thompson; trustees, W. J. Thompson, Harry Griffin and Josephine Griffin. The new organization bids fair to be one of the strongest in the State. It starts out with about thirty-five members who are active and who will push the cause of Spiritualism in every way for its betterment. At present we are meeting in a neat little hall, but expect in the near future to start a fund for the purpose of buying a lot and building us a home of our own."

Frank T. Ripley writes: "I have just read the brave words of Mrs. Emma Hardinge Britten and Mrs. Clara Watson, in answer to the letter of Mrs. R. S. Lillie. Now, without the phenomena there is no actual proof of the immortality of the soul, and for one I am very thankful to these ladies for their brave words. There was a plot on foot to put all phenomenal mediumship (several years ago) off the public platform, and the parties who tried to do this, are now reaping their reward for attempting to shut the mouths of test mediums. I am very glad that there are two in our ranks who dare to defend true mediumship through good and evil report."

H. J. Anderson, 50 E. Third street, Station A, Portland, Oregon, desires the addresses of Mrs. E. Keeler and M. A. Armstrong.

Charles Howell, 58 Monroe street, Grand Rapids, Mich., writes: "We have concluded to have an old-fashioned celebration in this city on the Forty-ninth Anniversary of Modern Spiritualism, to be held the 27th and 28th of March next, and we would be pleased to correspond with some good speaker as well as platform test medium for that occasion, or at least for the Sunday service, and would be pleased to have you give space to this communication that we may get in line with such speaker and medium, and for the further reason of giving publicity to the occasion that all may come and partake of the good and bountiful things that is in store for all seekers after truth. Arrangements will be made for caring for all who may come from outside the city, and all are cordially invited. Those corresponding with me as speaker or medium, state terms, experience and reference, remembering that 'prosperity' has not been this way in very large chunks yet."

Mrs. Nagell, the Spiritualist medium, who last Thursday evening delivered an address and gave platform tests before the Society for Practical Progress, which meets every Thursday evening in Burton's Hall, acquitted herself very creditably on the occasion. The subjects for her address were given by the audience and she spoke impromptu. The lady claims to speak under inspiration. Her address was, in the main, of a high order, showing a familiarity with the subjects handled. At times, however, the speaker appeared to lose her alleged invisible prompters, when her remarks and language dropped to the level of the commonplace. To the question, "Is death an endless sleep?" the lady replied with promptness, "No; death is an endless awakening." Mrs. Nagell will entertain the society one week from to-night, in the same hall.—Snohomish (Wash) Eye.

The Memphis (Tenn.) Commercial Appeal announces Spiritualist services at Cochran Hall, by Doctor and Mrs. Magoon, and says: "Steps have already been taken to incorporate the Memphis society under the laws of the State, and also to secure a legal charter from the National organization at Washington, D. C. It is the design and resolute purpose of the local officers to conduct and maintain their society on the lines of high order of conduct, and to have regular Sunday services, introducing from time to time lecturers and mediums from the North and East, and only those that bear credentials and the stamp of approval of the National society. By this means the Memphis branch will be able to present and protect worthy representatives of Spiritualism and save their members from being deluded and imposed upon by traveling fakirs and fortune-tellers who ply their vocation under the guise of Spiritualism."

J. C. F. Grumbine's address for February and March is 309 Green avenue, Brooklyn, N. Y.

E. J. Bowtell has removed to 900 Marion street, corner of Cedar, Canton, Ohio, where spiritual meetings are held at which he lectures on Sunday afternoons, and on Saturday evenings answers questions concerning the spiritual philosophy and kindred subjects. The association at Massillon, O., for which he has been speaking on Sunday evenings for the past four months, has suspended those meetings for the present, pending arrangements which they hope to conclude for the exclusive use of a hall. Is engaged by the Central New York Camp-meeting Association, July 24, 25 and 26. Would be glad to hear from other camps and societies. Address as above.

Wm. Oehlstrom, secretary, writes: "Mrs. Dr. Nellie Mosier, of North Lindale, Ohio, has just closed an engagement as test medium before the Cleveland Progressive Thought Society, where she has given public tests since November 1. The number of tests are 107, and every one of them was recognized, all of them are on record in a book by me."

Daniel Fay writes from Bridgeport, Conn.: "I think Spiritualism is progressing here this winter. We have some of the best speakers every Sunday morning and evening. We have had Mr. Hull, Dr. Harding, Mrs. Whitlock, Mrs. Reynolds, Tisdale and others. We are going to have Lizzie Harlow and Oscar Edgerly. Our managers of this society are some of the best workers in the cause. We have very good attendance evenings. We are working under the collection plan and not admittance fee, and I think the advantage is on collection. We are being more recognized by the press."

Levi Wood writes from South Haven, Mich.: "I have not seen any report from our society in a long time, but will say we are meeting every Sunday at 10:30 a. m., and our meetings are nominally conducted by the people in the form of a conference, with much interest. There is a growing interest here to learn more of our philosophy, among all shades of thinkers and isms of belief, but Mother Grundy stands in front of all and keeps many away."

"Committee" writes: "The Society of Spiritual Unity of Cincinnati, Ohio.—Rev. Marguerite St. Omer Briggs, pastor; Chas. W. Brown, president; Dr. J. W. Briggs, secretary; Board of Trustees, Mrs. Eva Glen Keck, Caroline Richter and Henry Thorn; vice-presidents, Mrs. Amelia Eiche and Mrs. E. G. Keck; treasurer, Mrs. Elizabeth Dee."

In the death of Mrs. Louisa Harris, the late Police Matron, of the Central District St. Louis, Mo., the world has lost a splendid exemplification of that true spirit of that charity, that prompts one to go about the world doing good unboastingly. Mrs. Harris has been connected with the police department, as matron at the Four Courts, for thirteen years, and hundreds of fallen women owe their elevation to a life of usefulness and purity to her motherly interposition and protection, to say nothing of the many young girls that have been rescued at the threshold of ruin and restored to their parents and friends. The experience of her official position opened the gate-way for many needed reforms and was the means of bringing into existence several charitable institutions for the caring for women and children, all of which were promoted and controlled under the guidance of this master spirit. Mrs. Harris was taken sick on December 20th, with pneumonia and heart failure and died one month later. It being her wish that the body be cremated, that wish was fulfilled. Mrs. Harris was a member of a great many societies, none of which however received more of her enthusiasm and attention than did the spiritualistic circle, to which she had attached herself.

Mrs. Carrie Bean writes from Lincoln, Neb.: "We have with us that matchless medium for physical demonstrations, Mr. Amae Wheeler. I have attended his seances, both dark and light, also his trumpet seances, in which I have heard five distinct spirit voices at one time. I have received communications from my spirit friends, that I know were genuine, and I have seen marvelous manifestations in the presence of this medium under strict test conditions. His tests have been grand. His materializations and independent slate-writings have given good satisfaction. He can be addressed Lincoln, Neb., Gen. Del., for engagements and camp-meetings this coming season."

E. B. Chamness writes: "I was a statement in one of your papers that the courts of Illinois had decided the Sunday Laws unconstitutional. Please state if this is correct." This decision had reference to the law closing barber shops on Sunday, which was declared unconstitutional.

Mrs. Dr. A. F. Clark writes from Metropolis, Ill.: "I desire to say that on account of sickness I will be unable to have a term of the College in New Orleans, La., this season. We would advise our psychic friends all over the world to live within the circle of congenial spirits, guard against antagonistic associations all in spiritual distress. Write to me at Metropolis, Ill. I will give my time this year to those in the spirit, free of charge. I will be in Chattanooga, Tenn., this summer; also at Jackson, Tenn., this spring, and Psychic Park, Magnolia, Mississippi."

Marie Trimble writes from Baltimore, Md.: "Reading the article in The Progressive Thinker, of February 6, on 'Animal Immortality,' permit me to relate what came under my observation some years ago when I was associated officially with the Children's Progressive Lyceum in the large and beautiful City of B. On entering Lyceum Hall one bright Sabbath morning, observing Miss Maria Ochard there, I went forward to speak to her. I noticed a beautiful canary bird on her head. After greeting, I remarked: 'Maria, I see a canary bird on your forehead.' Miss Orchard replied: 'I had a pet canary bird; it died nine years ago.' Miss Orchard being a new acquaintance, I knew nothing whatever of her past life's history. I simply give the fact, as clearly and truly presented on that occasion."

Mrs. M. A. Reed, who has resided in Chicago during the past year, writes that she has been suddenly called to Boston on account of sickness in her family. She praises Chicago, "because of the humanitarianism in the hearts and souls of the intellectual and spiritual classes, whose tendency is to unitize, to build up one great center of thought, to help the world to something better than it has ever had." She says: "I was loth to leave the many beautiful souls in this higher thought, but we will meet again. There is no separation to the spirit. In the meantime, let us keep this one end in view: to harmonize, to unitize, and come into a oneness with all that is good, noble and uplifting in life, with always a desire to do good and help suffering humanity."

"A Convert" writes from Port Huron, Mich., that "Mr. B. Renwick, is a young worker in the field but is to be ranked with the first. Morally above reproach, a man who works hard every day, a model father and husband, all this tends to win for him in his new work the trust and esteem of all. His circles for materialization are filled with the best people of our city, and attendance is sought weeks ahead. He has been able under strict test conditions to demonstrate his power fully. With Mrs. Anna L. Robinson to fill the large hall to overflowing every Sunday, and Mr. Renwick to build up the work during the week, we know no such word as fail."

B. F. Hayden writes from Indianapolis, Ind.: "Our cause is growing in strength and numbers in Indianapolis, with two societies with good attendance at each. The friends of the South Side feeling they could sustain meetings of their own, have secured a beautiful hall at 184 and 186 Shelby street, and thus the third meeting has been started with bright prospects of success. The initial meetings were held Sunday morning and evening, February 7, with good attendance. Everyone is made welcome, as well as made to feel at home."

Carlos Wright, 242 E. 55th street, Chicago, writes: "My work as inspirational lecturer and developing medium, has been mostly in Michigan and Indiana, favorable mention of which has several times appeared in your paper. Having recently located in Chicago, and being a stranger to the Spiritualists of this section, I will for a short time, answer calls to lecture, once, for my expences only, at any point within 100 miles of Chicago."

H. H. S., a prominent freethinker, writes: "Will you kindly allow space in your paper to call the attention of the readers of The Progressive Thinker to the meetings in Hygiea Hall, corner of Paulina and Washington Boulevard, Chicago, every Sunday afternoon and evening, by Miss Thomas, the colored medium of Chicago. She is a very interesting speaker and among Spiritualists is known as a pronounced Christian, basing all spiritual gift on the teachings of the Bible. The writer has been a frequent attendant at her meetings and heard her explain passages of scripture that he has often heard ministers preach from, in an entirely different way, and always bringing out the spiritual Ego underlying all scripture. Sunday night last her discourse was from II. Kings; 2d chapter, on the translation of Elijah, and was handled in a masterly way, the burden of which was that Elijah was a medium, as were all the prophets, and that all the witnesses to his ascension, 50 prophets, besides Elisha, who inherited his mantle, simply beheld a materialization, and incineration, both of Elijah and chariot, and horses of fire she scouted the idea of his bodily ascension as taught and generally believed by the Christian churches for centuries. After the lecture Miss Thomas gave many tests, some of them very remarkable."

J. C. Patterson writes from New Orleans: "We have been very fortunate in having with us this past month, Mrs. Dr. Hilligoss, of Anderson, Indiana. The society is highly pleased, and considering the very bad weather our audiences have been large and attentive. Mrs. Hilligross has organized anew a Ladies' Aid in connection with the society. Tickets are already out for a dance and oyster supper to be given on the 24th of this month; the proceeds of this little gathering will go to start a fund for the purpose of building a church or temple. In a communication from H. D. Barrett of the N. S. A., we are informed there will be a spiritual mass meeting held here on the 5th, 6th, and 7th of March. Mrs. Loe F. Prior has promised to help us in the matter, and we are also promised other talented speakers and mediums for the occasion. Sister Hilligoss will remain with us as our Spiritual Advisor and lecturer during February, March, April, and May, when she will leave for the Tennessee Mountains. We have a few local mediums who are giving manifestations and seem to awaken an interest in those that visit the seances to the fact of spirit return and communication."

"The Peoples' Home Spiritual Society's (services, held at 7:30 p. m., February 7, at Bricklayers' Hall, 93 Peoria street) were attended by an interested audience. Dr. D. S. White delivered a lecture on "The Decay of Ecclesiasticism." Herbert M. French being called upon by President Jenifer, gave many spirit tests, followed by Mrs. M. Rogers in a poem. Miss A. D. Jacobi gave some very fine tests. The meetings closed by Mrs. Peters giving tests."

Clyde Goodrich writes from Marcellus, Mich.: "Your liberal terms ought to double your list, and would too, if your present subscribers would call the attention of their friends to the importance of keeping posted on the events that pertain to our philosophy. Mr. Frank T. Ripley commenced his month's engagement for our society on Sunday, February 7. He lectured in the afternoon and evening to audiences a little larger than we usually have here. His tests were very good. This is the first time our society has tried the experiment of employing a speaker for a month at a time. We are well pleased with the first meeting, and hope to see crowds that will tax the capacity of the hall before the meetings are over."

Ella Gibson Magoon writes from Memphis, Tenn.: "We have been here but a fortnight, but have succeeded during our brief stay, in bringing Spiritualism to a more substantial basis in this town, in reawakening a germ of interest planted by Brother Barrett in his brief sojourn in the town, during his tour through the States; and we have been bringing the plant to fruition, in the organizing and completing of a promising young society, with much good material among its members, and every augury for the future success and growth. Officers elected were as follows: President, Mr. Wilson; treasurer, Mrs. Talbot; vice-president, Mrs. Wolfe; secretary, Mrs. M. Payne, No. 7 Randolph Park. Everywhere we go, we see the need of the universal patronage of an all around liberal Spiritualist paper, like The Progressive Thinker, for one thing; also—next apparent point to observation—comes the horrible result of the knavery of humbug mediums, traveling through the country. A volume should be poured out upon the subject—verily we have learned to know that the name of medium, unless coupled with honesty, is a curse."

C. H. Pfindle writes from Humboldt, Iowa: "J. W. S. Lindley was treasurer of this county, but was found to be a defaulter in the sum of $20,000 and is now in jail in consequence. He is a member, in good standing of the Baptist church, and spends a good share of his time in reading the Bible and praying; and says he never could have stood the trials he has been called upon to endure, if it was not for the love of God he has in his heart; and that his sins have all been forgiven him, and he is perfectly happy. But somehow this feeling of content and happiness does not reach to his bondsmen who have had to pay the amount he stole. The other day, several females, including a minister's wife, held what they called religious services in his cell in the jail. Another prisoner was in the cell with Lindley, but the good Christian ladies paid no attention whatever to him, as he only stole an overcoat valued at $10."

Mrs. Allie Lindsay Lynch writes: "The evening of January 23, Mrs. Dr. A. Lamon held in remembrance the anniversary of her marriage; for though Dr. James Lamon is in spirit-life he remains to her a guardian and companion. The evening was stormy outdoors, but very cheery in her home where were a dozen brave hearts who had breasted wind and snow. The hours from 6 to 12 were filled with songs, recitations, discussion on the marriage question, the reincarnation theory, etc., and with elegant refreshments served twice—as strength aids for so weighty topics. The hostess, costumed as Queen Esther, gave us an inspirational song, and followed this with words of greeting from spirit friends to several present. Mrs. Prof. W. M. Lockwood gave voice to a very beautiful thought she caught from the spirit side of life—from the husband."

G. W. Eichelberger writes: "The First Spiritualist Society of Chicago, No. 3120 Forest avenue, have despite the hard times and many opposing factors and elements, succeeded in breasting the storm and have been doing a great and successful work for the great cause of Spiritualism. Mrs. Ada Foye, the veteran medium, and one of the ablest representative of the spirit phenomena the world has yet produced, has become a fixture with us. We find in her the embodiment of all that is truthful, sincere and genuine. The phenomena given upon our rostrum each Sunday to the thinking public is of such a thorough and convincing nature that even the most skeptical person must pause, study and wonder: names in full, dates, personal characteristics and loving messages from friends and relatives long since departed to spirit-life, carry conviction to the hearts of those that receive them. We say to all of our friends, investigate. Believers and skeptics come and see, hear for yourselves, and our word for it the last vestige of doubt will be swept away. We have also arranged with Mrs. Jackman who has been giving under the auspices of this society some wonderful and genuine independent slate writing. Mrs. Ada Foye will speak and give her test seance only Sunday evenings for the present. Remember the meeting hours 2:30 and 7:30 p. m. sharp.

Farmer Riley passed through this city last week on his way to Monroe, Wis., where he will hold a series of seances.

Mrs. Amanda A. Cate favors, as a memorial of the Fox Sisters, the building of a home for the needy, rather than the building of costly temples—a home whose portals shall every day be open to all who need uplifting, and where a constant memorial service shall be conducted, through loving helpfulness towards humanity.

Elmer E. Dunton sends to this office twenty-one subscribers from South Boston, Mass. Clubs are coming in from all sections of the country.

L. L. Strouse sends the following, clipped from the St. Louis Republic: "Lafayette, Ind., Feb. 9.—Henry Weaver, of McGrawsville, reports that recently Eliza Webb, the fortune-teller, revealed to him that a treasure was hidden on his farm. A few days ago while hauling fodder, his wagon struck a gate-post and broke it down. While replacing the post he uncovered a tea kettle containing $1,710 in coin, of which $1,000 was in gold. The fortune-teller demanded $150 for her service. He gave her $50."

Virgo writes: "Why is it that Liberalists and Spiritualists will sit idly by and not even protest against the unjust and infamous 'medical' bills now before the legislatures of Michigan, Kansas and Indiana? Where are your thousands of healers and mediums; what are they doing? Buckle on the power of will! Stand firm for the freedom of humanity, and petition every representative, in well-chosen language, to vote against any change, or at least to prevent a worse condition than now exists. Let a quiet but determined 'thought-wave' be constantly sent out that shall and will conquer the foe, and raise the flag of freedom for humanity."

Orvin Merritt writes: "I wish every person now taking The Progressive Thinker would try to get others to subscribe for it. I think everybody on earth should read The Progressive Thinker. I am astonished to see how little people understand the teachings of Spiritualism. The Methodist minister here in Genoa preaches Spiritualism every Sunday, and at the close of his sermon, he tells his audience that he don't want them to think that he is a Spiritualist."

Ella Dare, whose excellent poems appear occasionally in The Progressive Thinker, writes: "The Progressive Thinker is certainly fulfilling a grand mission in serving the soul-needs of awakening multitudes."

Thomas Wallace writes: "Perhaps your many readers would be pleased to hear from Englewood, that hot-bed of churches, and of the spiritual revival now in progress at the Spiritual Progressive Society, which is being conducted by the genial Dr. W. T. Parker every Sunday at Sigler's Hall, 526 W. Sixty-third street. His rostrum is open to all new mediums who are desirous of public work, but especially has the manifestation of spirit presence been satisfactorily demonstrated through some of his pupils. It is beginning to be generally understood that mediumship, like any other profession, cannot be very well 'picked up' by one's own natural ability, especially the higher phases, but for certain and sure success one requires a teacher for which purpose Dr. Parker appears to be peculiarly suited."

Dr. J. C. Phillips, the healer and psychometrist, writes from Clinton, Iowa: "Ever since your acquaintance I have been more than pleased at the careful manner you always do business, and thereby is the secret of your slow but sure success. Slow, did I say? And yet not slow, when we take into consideration the times have been steadily moving to their present condition for the past six or seven years. Again let me congratulate you on the steady improvement of your grand and noble paper, and by the way the article in last number by Dr. M. E. Conger has the right ring to it. Hit 'em again, Brother Conger, and please don't lay away that pen, but keep it moving. When looking backward thirty years, I sometimes am led to think we are not making so much headway in the reconstruction of the world as some seem to think."

Mrs. R. Endres writes from Philadelphia: "Sunday evening, February 7, 1897, was a gala night here in Philadelphia to the Spiritualists who met in Girard hall, 608 Girard avenue—a night to be proud of, and one to be long remembered. Another society has been added to our ranks which will hereafter be known as the Spiritual Fraternity Association of Philadelphia. The meeting opened with an address by Dr. C.

(Continued on page 8.)

From Harbinger of Light, Melbourne, Australia.

A HORRIBLE BUTCHERY.

It is stated on no less an authority than that of Las Casas, Bishop of Chiapa, in a memoir which he addressed to the Emperor Charles the Fifth, that in forty years, the Spaniards butchered between twelve and fifteen millions of American "infidels," after robbing them of their treasure, and inflicting unspeakable indignities upon their wives and daughters. They not merely murdered, but they mutilated the miserable victims of their fanatical ferocity. They cut off their noses and their ears, their hands and their feet; they gouged out their eyes and tore out their tongues. Blood-hounds were trained for the express purpose of hunting down the poor creatures who fled from such miscreants. Sometimes as many as thirteen heretics were strung up on a single gallows, and, if they happened to be so tall that their feet touched the ground, a fire was kindled under them and they were burnt alive. All these things, writes the Bishop, were done "in honor and reverence of our Redeemer and of his two Apostles;" Peter being presumably one of them; as he was the alleged founder of the Church which sanctioned and approved of these abominable atrocities.

GOING STRAIGHT TO HELL.

Let it not be forgotten that these twelve or fifteen million human beings, dying as heretics in a condition of impenitence, were believed to proceed straight to a place of eternal torment called hell; so that they were not merely deprived of their earthly lives, under circumstances of hideous cruelty, but they were—as their assassins joyfully concluded—consigned to a vast furnace where they would be everlastingly roasted by unquenchable fires, without the faintest hope of ultimate annihilation, even after the lapse of millions of centuries.

THE INQUISITION ESTABLISHED

by Pope Innocent the Third, in 1204, and consolidated by a monk, afterwards canonized by the Church of Rome as Saint Dominic, became a permanent tribunal in 1220, and received almost plenary powers from Pope Gregory the Ninth in 1233. France, Spain and Italy were successively submitted to its infamous authority and bloody prerogative; but England and Germany escaped the pollution of its murderous presence.

A DARK SHADOW.

Wherever its sinister influence was felt, a shadow, as of a black pall, fell over the land. Fear went before it; the prison, the torture chamber, the axe, the gibbet and the stake, followed behind it. The extirpation of heresy was commenced in the South of France, where there was a large Protestant community, against whom, Pope Innocent the Third preached a crusade of extermination.

A POWERFUL ARMY INVESTED

the flourishing town of Beziers, sacked it, and put to death 60,000 of its inhabitants. Some of these were Catholics, and before the assault, Arnold Amalric, the Pope's Legate, was reminded of the fact. "Never mind," said this high functionary, "Kill the whole lot, God will distinguish His own."

HERETICS BURNED.

At the small town of Albi, in the adjoining department, 400 heretics were burnt at the same time.

THE INQUISITION ESTABLISHED

a veritable reign of terror. It was only necessary for a man or woman to be denounced as heretical, upon some point of doctrine, or as having been guilty of disrespect to the host, or the crucifix, or some religious symbol, in order to be laid by the heels in a dungeon, convicted on false testimony, placed upon the rack, so that a confession of guilt might be extorted from him, and then marched to the stake, and burnt alive. Thus perished 31,000 persons in Spain alone, besides 290,000 condemned to minor, though cruel, punishments. At least 75,000 were put to death for their religion in the Netherlands; and the entire property of every heretic was invariably confiscated; unless, indeed, he was betrayed by his children; for, in that event, they preserved their inheritance! So that a premium was offered by the Church to filial treachery and falsehood.

From The Mystical World, London, England.

Ignorance always kicks at and condemns what it does not understand, while wisdom seeks to know.

Those who seek the wise man with flattery with a view of obtaining his money, make a grievous mistake. The wise man can only be enticed with greater wisdom.

The learned man who has great power hateth knowledge, and the fool mocketh the wise. The ignorant careth not to be burdened with knowledge and wisdom.

Modern friendship is a game played for money, usually between an innocent fool and an ignorant rogue. The game waxes strong or weak as the stake increases or decreases.

While thy passions are thy master, woman will enslave thee. When master of thy passion thou wilt also be master of woman.

As we would criticise the life of another we mean that we would not have the world think that we would lead the same kind of life.

Occult knowledge flees before a crowd as birds do before a fowler. Knowledge dwells in solitude, in silence, and in patience.

I find intensely intellectual persons far more unreasonable than lunatics. They, believing that they can reach heaven through the intellect, find a restless pleasure in the hallucination.

"Respectability" is the outward covering of a deceptive life.

I accept no man as my advisor, for I "believe" no man, I believe nothing. I listen to no one but the God within me, and I am never led astray.

Man-made laws are in the plural, they are legion; while Natural Law is in the singular. Natural Law is God, and there is but one God.

In the race for life, never turn to see where your competitors are. The moments wasted in turning may prove fatal.

A necessary defense to one may be an offense to another.

All the feasts and fasts taught by the church are ungodly, hence they are gradually working the destruction of the church.

If all the armies of the world were enlisted in rebuilding the church, they would fail. Its mission is ending.

Some people are never happy unless they are miserable; hence they get a great deal of comfort out of a very little misery.

"Angel Whisperings for the Searcher After Truth." By Hattie J. Ray. A volume of genuine poems, of such fine moral and spiritual tone that all will be pleased and benefited by it. For sale at this office. Price $1.

From The Spiritual Review, London, Eng.

AT A MATERIALIZING SEANCE.

On leaving, the spirits scattered flowers over us, and "Rosetta" sang a beautiful hymn, after which the spirit of "Cardinal Newman" addressed us from the cabinet, and then requested us to sing "Lead, Kindly Light." This had the effect of spiritualizing the conditions of the circle, and raising the tone of the manifestations.

SEVERAL BRIGHT LIGHTS

now appeared in different parts of the room, and, suddenly a very large and brilliant star, almost the size of a human head, floated immediately above the cabinet, and then remained stationary for several minutes. This was the light of "Cardinal Newman," for again the spirit addressed us, and the voice proceeded from the brilliant star above the cabinet.

NO SEANCE SEEMS COMPLETE

without an Indian control. It seems strange that such spirits form the companionship of men who have been credited with vastly superior abilities. It is so, however, and Mr. Craddock's band of guides are no exception to the rule. "Rederow," a jocular and interesting Indian spirit, now came springing from the cabinet, and gave us a regular Indian war-dance and song. Captain Molison, a gentleman who had lived among the Indians, was particularly favored by this spirit, with whom he held a conversation for some time.

EXQUISITE DRAPERY.

It was during the time that this spirit was speaking that "Rosetta" was walking from one end of the circle to the other, completely enveloping some of the sitters in her exquisite drapery. Meanwhile, phenomena of various kinds were occurring in different parts of the room. It is utterly impossible to enumerate all the manifestations that take place at these seances. The sitters have their own individual experiences, and all could, no doubt, tell a different tale.

MATERIALIZATION,

however much it may be poohpoohed, by those who are supposed to have "passed through all that sort of thing" is nevertheless the most convincing of all phenomena that spirits have produced through human agencies. It is the foundation of the phenomenal aspects of Spiritualism; it is the gateway leading to a knowledge of the great truths of the New Dispensation; it is the physical evidence of spiritual facts that point the way to life eternal. We cannot do without physical mediums. They should be protected rather than abused; encouraged rather than cast down.

DARK CIRCLES.

By some it may be said that "dark circles" are not at all satisfactory, and admit of the possibility of fraud. Away with such nonsense! Spirits require the necessary conditions of darkness, just as much as a photographer requires a darkened laboratory for the development of his photographs. The arguments of these decriers against "dark circles," are just as rational or rather irrational, as if a man were to expect the sun to stand still at his command.

WE CANNOT DICTATE

what spirits shall do or what they shall not do. They know what they are about. When they have completed a certain development in connection with these phenomena then we may expect more clear and satisfactory results. What we want is not so much physical light, but the light of the Spirit.

From Light, London, Eng.

CHRISTMAS

is the one universal festival of the year, and perhaps no festival was ever kept in such a variety of ways, and with such startling contrasts—all the way from the tenderest adoration of a divine child to the grossest gluttony and intemperance; truly a marvelous commemoration!

LEADING FEATURES OF THE DAY.

And yet, strange to say, notwithstanding the startling diversity of modes of commemorating this festival, one of the leading features of the fact commemorated will be borne in mind only as part of a mere spectacle—as that which, though real once, has never been repeated, and cannot be. We refer, of course, to the spiritual appearances which occupy so prominent and so vital a place in the story of the advent of the child in whose recorded manner of appearing the vast majority seem to so strenuously believe, but by whom it is really so little grasped.

THE ANGEL-APPEARANCES.

The solid fact which cannot be got rid of is that from beginning to end, and at every stage, the Gospel story is saturated with the spiritual. The birth is heralded by the victory over it as vitally connected with the angel-appearances to the disciples; and there never seemed to be a time when the angels did not ascend and descend upon this "Son of Man." At present we do not discuss the question whether these records are strictly historical, and whether everything happened as set down. All we are concerned with, at this stage, is the question—How far is the actual fact grasped by the very people who profess to believe it most? If the fact, as a fact, were thoroughly grasped, would it be possible to scout every suggestion that angels of God sometimes appear now? This is what we meant when we asserted just now that this prominent fact of the spirit-appearances at the birth of Christ will, after all, be borne in mind only as part of a mere spectacle; for the vast majority of those who will sing their carols, telling of the angel-appearances, would laugh amusedly or scoff disagreeably if one said, "Yes, what you say is true: and I know it, because, in our own days, angels have appeared.

THE REALLY THOUGHTFUL

among those who, while believing in spirit-appearances, say about 1,900 years ago, refuse to believe in them today, would explain that the occasion was exceptional, and so exceptional as to warrant and even compel a supernatural influx of spirit-power. We do not think this entirely nonsensical and arbitrary. It is quite likely there is something in it. All we ask is that any such

GAL ELEVEN

exceptional influx of spirit-power shall be connected with the law of cause and effect.

THE ADVENT OF A CHRIST

may have been an event of such intense spiritual significance as to bring the unseen and the seen into equally intense contact—just as the crucifixion may have been, or the appearance of the spirit-Christ, misleadingly called "The resurrection." But surely we diminish the significance of these manifestations of spirit-power—these incursions of angel-presences—if we think of them as arbitrary, just as the pageantry of a royal show is: and surely we put these spirit-powers and angel-presences in their true place when we consider them as inevitable and natural, in the circumstances. But, if we do that, we leave an open way between

THE SEEN AND THE UNSEEN,

and we are even able to draw the inference that these spirit-powers and angel-presences may be always on or near that open way, ministering according to the need, and felt even when not seen. And we venture to repeat that if our friends who will most loudly sing their carols really believed that angel-story as a great world-fact and not as only part of a mere spectacle, they would be much more ready to believe in spirit-activities and angel-appearances now.

We go further. Is it not at least conceivable that one of the reasons why

WE DO NOT SEE THE ANGELS

is that we have ceased to believe in them? We do not mean that seeing and not seeing may depend upon faith or no faith in the individual—though there may be something in that;—what we mean is that an age of unbelief, or an age in which the merely physical senses are supremely developed, may be an age in which the more spiritual perceptions may naturally dwindle.

From Two Worlds, London, England.

SINS OF PHYSICAL LIFE.

Perhaps some may say: "We hold strongly to the thought that punishment awaits some of those who pass through the change of death?" but we ask you calmly and steadily face the facts of life, and be ready to admit that the great majority of men, and women, and children are more sinned against than sinning; that the so-called sins of physical life are more often than not the result of earthly circumstances; that in the deepest consciousness of most people there is a living desire to be better and truer, and overcome these difficulties of earthly experience. If you dare to draw the veil aside which hangs between you and your inner consciousness, you know that you would be better, that you would show more good and find more good.

BE CAREFUL IN JUDGING.

Then estimate your neighbor by yourself; do not judge those who fall where perhaps you only stumble; those who yield while perhaps you are able to gain the victory! "Let him who is without sin cast the first stone." Love is the mighty force exercised on the other side, and there no stones are cast against the poor, the poor in spirit. What does this mean? "Poor in spirit!" Rich in worldly goods, it may happen; rich in store of mind and golden thoughts gathered from those who are rich in conscious power which comes from intellect well applied; but poor in spirit, poor in the store of love, poor in the power of sympathy, poor in those experiences which prove the power of spiritual wealth.

WEAR SPIRITUAL RAGS.

Passing on to that condition where, under the white light of truth, all is revealed, passing on to that other life, would you not pity those who wear the spiritual rags? Would you not pity those who shroud themselves in the gloom of their own conditions? Would you not pity them, because, if you were wiser than they, you would know they must face the facts of life, must bear the responsibility, must go down, perhaps, into the very depths, where their hearts are tortured with anguish? You would know there comes the bitter weariness concerning "what might have been" if only they had followed the truth, if only they had dared to hear the voice which bade them act in accordance with what they felt to be true.

CONDEMNATION.

There is no need for man's condemnation, there is no need for spirit's condemnation. The condemnation is registered in the bitter consciousness of living experience, which makes some, as we have seen them, strive to go to the utmost verge, not to escape the vengeance of an angry God, but to get away from themselves, and they never succeed; they carry with them their own judge, their own consciences; they are compelled to bear this bitterness of suffering, until—remember, there is always the "until!"—until they are aroused with the desire for something true, until the thought is awakened in their consciousness that they abhor evil, that they would escape from their bonds, which they themselves have forged—none other can break those fetters—the good within must grow and burst its bonds, and then the spirit goes on to the life of wider experience.

PERFECTION AND IMPERFECTION

But even that cannot erase what has been, cannot entirely blot out the past, for the education will, in its reactive consequences, have been helpful to the spirit. We tell you there is no need to picture to yourselves an angry or offended God, who wreaks his vengeance on the sinner, nor a personal Devil who seeks to lead men astray, for, in the living experience of spirit consciousness, it is revealed to what depths men can go, and, thank God, to what heights they can raise themselves: for this is the grand secret of the mighty purpose and the sacred issue of life, to leave behind all imperfections and go on towards perfection, towards that grand fulfilment which can be experienced by those who tread in the path of the right, the good, and the true.

DEATH A DELIVERING ANGEL.

But though we speak of those who go to the very depths, though we regonize all their sufferings and sorrow, we want you to remember that to the vast majority of those who pass through the change, Death is a delivering angel, who with soft hand touches their brow, smoothes the lines there, rekindles the light in their eyes, who teaches them the meaning of life's lessons they could not see before, and shows them what they can do, what abundant opportunities there are for the exercise of their powers, teaches them that there is no necessity to scheme and contrive to gather the wealth which perishes sooner or later; that there is no longer the stern necessity to work in uncongenial fashion for food. They learn that many of the thoughts that actuate men's minds here have there no hold because the conditions are changed, and the great Divine law holds that man can only have what is his by right, or can onl to stay where he is fit to enter.

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"Mediumship and Its Development, and How to Mesmerize to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents.

QUESTIONS AND ANSWERS

This department is under the management of the distinguished author, speaker and medium,

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

Edwin P. Woodward: Q. Some six months ago I began sitting, and soon had table-tipping in answer to my questions. I stopped for awhile, and when I sat, I had the life almost taken out of my body, I was so violently treated. How shall I avoid this, and is it best to go on?

A. There would appear to be physical conditions, difficult to overcome, and unless the advantages of a well-arranged circle are at hand, it would be better for the time to discontinue your seances.

Jno. W. Hawkins: Q. What is good?

A. Jouffroy says that "the particular good of each creature is but an element of universal order," wherein he strangely blends physical laws with moral insight, and does not account for the idea of good. Reason may, and often does, regard the "universal order" very differently, and ages before such order was recognized, concrete conceptions of good were entertained. If to the idea of universal order be supplemented that of activity for uses related to mind, then would arise the conception of good.

Another school says: "The highest good, the summum bonum, is worthiness of spiritual approbation." (Dr. Hickok, Moral Science, p. 43). Shall we choose, as an ultimate end, that which we must be to make the choice? Equally absurd to suppose the highest good to consist of personal introspection. It would not be a good to stop short on barren approbation, even of the most spiritual, for activity is put forth for a purpose, else it is objectless, and the purpose of right activity oversteps approbation to its results.

Dr. Fairchild (Moral Philosophy p. 21) says, good "consists in the satisfaction of that sensibility—satisfaction in every form in which it can exist." This definition places the desires on a level with the highest spiritual perception, and makes the satisfaction of the passions in their lowest estate, a good. This is the position of the optimist, who, affirming all things right, would allow the fire of desires to consume themselves, forgetting that ashes only remain after the conflagration.

Happiness as the supreme good belongs to Paley's Mechanical scheme of Creation, based on a personal God and the selfishness of his adherents. In the scheme of Nature, as happiness is always in great excess of pain, whatever is best must produce the greatest happiness. To say that the conscience decides in favor of happiness is an inversion; for its decision is for the right, which necessarily yields the supreme happiness.

It will be thus seen that the question is not one to be lightly answered, and has engaged the profoundest thought of moral philosophers; yet viewed in the light of psycho-philosophy, it is simplified and made understandable.

Obedience to law is productive of the greatest pleasure, but most rarely is it practical or possible for the mind to know that such will be the result of a determined action. The martyrs and heroes of the world felt that expectation of happiness had no part in their determination to right and duty. Not for happiness stood Leonidas with his three hundred in the pass of Thermopylae, nor Joan of Arc at the head of the French army, nor Washington with his bleeding soldiers at Valley Forge. The love of country, the hatred of wrong and oppression, the generous emotions of liberty, blotted out every vestige of happiness as a motive, and it is sacrilege to brand them with such ignoble motives.

Man being endowed with various sensibilities, both on the physical and spiritual side, their perfect satisfaction according to the laws of each, co-ordinated with all the others, is the highest good. This result presupposes harmony and perfection of functions, separate and collective, and brings into view the comparative good, with its many-sided consequences. This perfect satisfaction is the absolute good, about which there can be no difference of opinion. When we speak of objects as good, the word has a relative and distinct meaning. Absolute good is only realized by thinking beings. The answering of every desire and motive, legitimately, results in happiness. It is the state of virtue. It is pronounced good by all, because the most desirable state.

The opposite condition is wrong, so pronounced universally, for its result is pain and unhappiness.

L. J. B: Q. Over two years ago we organized a home circle for investigating Spiritualism, and very shortly received what is known as table rappings and by observing certain established rules we received the names of many that we are thoroughly familiar with, and a great many that we did not know. Among those that we did not know was one that gave the name of F. Osborn, and said he was manager of the circle. These raps continued two or three months and all at once vanished as strangely as they came. But after the rappings stopped the sitters saw a white cloud-like vapor that would rise at different parts of the circle and float off, repeating itself ofttimes over and over again, and at the same time the sitters would feel something like the touch of fingers on different parts of the body. One of the members discontinued sitting on account of an ill influence taken on at circle. Can this be explained? and would it be advisable to continue circles?

A. This statement shows what may be accomplished by the home circle. Such a beginning prophesies wonderful results if continued with earnestness; conditions that have been found most advantageous should be complied with, and the places of members that cannot attend supplied, and the circles held in one place at the appointed times. Continue by all means, with assurance that you have surprising manifestations in store for you.

R. R. P., Baldwin, Mo.: Q. Can a medium become so depleted as to lose the power of clairvoyance?

A. Most assuredly, and not only that, but all other forms of mediumship. It is the common experience to lose the capability, and have days and weeks go by without the least perception of spiritual influence.

S. H., Gainsville: Q. What can be said in opposition to the assertion that spiritual manifestations are works of evil spirits, or the Devil?

A. There was a time when this explanation was relevant, but now that the once powerful Satan has passed with the darkness of ignorance, it is a waste of time to answer the question. It is the old custom repeated in weary round, and considered ample reply to advancement in the realm of thought. When Luther lighted the fires of reformation, and Catholicism saw the fierce flames rise high, the priests mounted the summits of their grim towers and shrieked in wild refrain: "The Devil!" When England threw off the Catholic yoke and became spiritually free, then came across the wide sea and echoed along the shores of the channel that portentous growl: "The Devil." When a comet flashed on the evening's sky, and shook out its fiery train, the church sent up prayers to be saved from the arch-fiend, the Devil.

When a rap manifesting intelligence is heard, and a table moved by invisible power; when there are those who fall into unconscious trance and have the secrets of the future state revealed to them, the clergy from their pulpits shriek: "The Devil!" Ah, Satan, you are much abused! You have been the scapegoat for the follies and ignorance of the world.

If evil spirits can communicate, why not the good? Ah, here is an unfortunate dilemma: Can a benevolent God let loose on mankind an innumerable host of demons and allow them to delude the children of men, and forbid the good and loving ones to hold communion? Dives was an evil spirit, but he could not return to earth, and hence requested Lazarus to bear a message to his brethren. The Bible proves thus that while the evil spirits could not, the good could do so and communicate.

"The tree is known by its fruit. The good tree cannot bring forth evil fruit, nor the evil tree good fruit."

Spiritualism makes men better. It teaches a sublime code of morality. It inculcates virtue, goodness and purity. It holds forth the most exalted motives for right doing. It destroys oppression. It gives assurance of an after life, and the presence of loved ones gone before. Can such pure waters flow from a corrupt fountain?

R. Yemey, Marcellus: Q. I read the the Questions and Answers with deepest interest, and am pleased with the clearness and directness with which the subjects are treated. I would like to know what the intelligences who write think of the awful prophecy in The Progressive Thinker for February 13, by Dr. Miller. He says that the British earthquake was only a beginning; that there are high spirits who have decided to shake the earth from Europe to Australia, and millions of people will be swallowed up during February?

A. An inquiring brother may retire to his couch in peace of mind, for February will pass and many a year and there will be no such shaking up. The days when wild-eyed madmen could frighten nations by howling destruction like a Jeremiah, happily have passed. Spiritualism is the science of the universe, and has no place for a "high order of messengers" whose business is world-tinkering. To be messengers, there must be somebody to send them, and there is no such God on a throne to dictate; to admit that these messengers have power over planetary laws, is to go back to the night of ignorance, and confess ourselves helpless slaves in their hands.

It is little short of a crime to utter such dismal prophecies. There are always a few at least, who believe there may be something in them. The idea that spirits engage in world-building, or world-destruction is very ancient, and opposed to the government of the universe by law.

It is quite consonant to the ideas formed of an Asiatic despot, seated on a throne and sending out "messengers" to this and that world, to tinker, but it is repugnant to modern thought, and opposed to every line of spiritual science.

England had a slight earthquake, local, and undoubtedly attributable to the disturbance of crust pressure by excavations in mines. The yielding of the crust usually is imperceptibly slow, but at times the resistance is so great there is accumulation of force, which at last suddenly gains equilibrium. There is no need of calling in "odylic force"—by the way, who knows anything about such a force?—or "high messengers." If such have come with the determination to murder "millions of people," they ought to be arrested as the most atrocious wretches left unhung, and it is a miserable circumstance that by their invisibility they are scot-free from the police! Oh, let us have a prophet of good, standing up and crying out that the sun will gladden the earth, health redden the cheeks of beauty and of strength; the harvest be abundant, and joy reign!

The world has been scared with the wailings of the false prophets of evil, since the old Hebrew wanted his eyes turned to waterspouts to give vent to his tears of anguish over coming misfortune: War in the clouds, comets like flaming swords of destruction; pestilence, famine, plague, volcanic throes and earthquakes opening earth's yawning abysses to swallow up the marts of men—what a wail to frighten the slaves of superstition; for the pitying laughter and scorn of the wise!

Prophecy is possible, for predictions can be made along the well-known lines of law, and have the certainty of mathematics. These pretended prophecies, however, are nightmare dreams, and reflect on the sanity of those who utter them.

THOSE VACANT PLACES.

Oh, whither the friends that departed—
Those bright, happy faces so dear—
Who bowed to this world as they started
In silence? Do they linger near?

Where are our mothers' dear faces,
That always brought peace and good cheer?
That filled here so fully their places,
Now vacant? Do they linger near?

Those fathers whose lives were a gladness,
That brushed back full many a tear
From eyes of the loved ones in sadness,
Now absent? Do they linger near?

That brother who stayed but an hour,
To bud and again disappear;
That passed as a blighted wee flower
Through earth-mold: Does he linger near?

That sister whose life was a prayer;
Whose voice was so tender and clear;
Whose touch was of love and sweet care
To others: Does she linger near?

Those faces seem present and brighter;
Those voices we oft seem to hear,
And somehow our burdens are lighter
To shoulder—when they linger near.

We know the departed still linger
In memory's domicile here;
And we feel the soft touch of a finger
That comes from that mystical sphere.

But still, there are those vacant places—
Like haunts we can scarcely endure—
Where once were the dear forms and faces,
That nothing can parry or cure.

DR. T. WILKINS.

ESTABMISH THE KINGDOM OF HEAVEN WITHIN.

THE ABUSE OF WEALTH.

AN INSPIRATIONAL LECTURE BY MRS. LEE NORIE CLAMAN, PASTOR FIRST SPIRITUAL SOCIETY, CHICAGO.

I trust that I may have the best thoughts extended at this time, for the instrument that I have to use is very much out of tune, and I fear that the music will not be as sweet as it might be.

"In the last day," saith the Lord of Hosts, "I shall pour out my spirit upon all flesh." As long as time itself, the greatest master minds that have ever lived have striven to know of this great power divine, from whence comes life eternal. This great philosophy which from time to time we proclaim unto you is for your betterment—is for the elevation of conditions, materially speaking. And, if it is to be the truth, which it is, it undoubtedly embraces spiritually, parts the curtains of the great beyond and lifts you into its arms of truth.

We behold old Mother Earth as a molten mass of lava, with no life at all upon it, cast off into space as far as she could go. Then it began cool, and life began to show itself. We behold a later period when mankind was in a far higher condition than at the present time. The theologian of to-day will rise in remonstrance, and say to me this is not true, the world is unfolding, is developing to-day as never before. Let us see. We turn over the pages of life in that day and the age of the world when life became prevalent upon this old planet. We find that there was a similarity of character, of nature, but likes and dislikes had not been abused as they are at the present time. Men were not at war with each other as they are to-day. And, behold, a light appears. The spirit of truth has been poured over this great family of human souls, and because of that, truth is brought to the front.

All that man can possibly conceive of, everything that man needs from the time of his creation until the dissolution of the body, has been put upon earth for man's use. We go to yonder forest and we find great, huge trees. The smallest limbs of that tree will help to keep mankind warm, The great straight trunk of the tree can be hewed and sawed to build man a house. Down deep in the earth are all the different minerals for man's use. And I fear, as I behold the great multitude, that because of all these things given to mankind alike, man has made a shameful abuse of the gift, and hence comes that despair that wrings his heart. Individual ownership of property was instituted by man. The infinite law of life, the law of attraction, or, in other words, God, had nothing whatever to do with it, but man in his avariciousness has assumed equality with God and sought to pen in all he can get for himself of worldly goods, and let his soul starve.

Here are millions of souls who only as yesterday were clothed with matter as you are at the present time, going backward and forward on cars to places of business, thinking of but one, single, solitary thing—thinking of how to make a dollar; thinking of how to draw to yourselves great possessions, and of how to keep A, B and C from getting them. "I want what I make," say you. "I made it, and I thank neither God nor man for it." How often you hear these expressions. In a great city only a few ages ago lived a man in a palace. Servants, houses and lands had he, all that he could want, enjoying the luxuries of life—so he thought. But there was a voice that spoke from within. It is said unto that rich man, "Come unto me." Would it give him rest? Let us see. The time comes when that man is called out of the mortal body. Gaudy plumage decks the hearse. The body is given a sumptuous burial that costs much money. He passes through a great din of spirit voices to the other shore. He beholds, as he looks just beyond, the man to whom he had not allowed even his crumbs to be fed, safe in the harbor of Rest. "Poor as he was," cried the man, "I wish I had been he. Oh, let me go back to earth again, to tell my brethren not to do as I have done. I took the reins in my own hands and was selfish. Alas, and alas, it is now too late. Won't you give me one drop of cold water to cool my parching tongue. This hell of consciousness I cannot stand."

The blessed teacher of immortal life turns, his face with heavenly light all aglow, and says to the man in torture beneath, "You must work out for yourself that place of rest. You will have to begin over, as it were. Ages will come and go, and you in darkness will have to plod along here below."

That man comes back. He finds a man in a negative state, a man who would just as lief steal as look at you, and would just as lief take the bread out of the mouths of the poor and eat it himself, as not. He finds a victim like that, and says: "I like this. This is good enough for me. I enjoyed this when I was on earth; this was my business." He takes hold of that poor victim. He loses for the time being his own individual entity, warped, as it were, by the spirit. He seeks to see how many men he can knock the foundation from under, and how much money he can draw to himself, and hoard up for his own use, regardless of the needs and misery of his brothers. It was easy for him to make money. It came to him from every hand, just as it did to Vanderbilt. He has often said, "I could not help making money. It was just as easy for me to make money as it was to eat. But here was the trouble, and here is the trouble—it is the abuse I gave to my fellowmen. Oh, show to me the light, and I will go with you anywhere. Just give to me one word of encouragement that I may rid myself of this hell within."

Spirits who have a desire to overcome their desires for wrong are helped into that love and light which brings rest of mind and quiet, because they are doing that which they know will give to them rest hereafter, and also peace of mind here below.

So with that man who went out few days ago into that old lake out there. He thought, perhaps, to hide his shame. He thought, perhaps, that if he was swallowed up in the bosom of the lake, houses and lands might be saved for those whom he had left upon earth.

Have you ever thought, dear friends, that, let you own millions, you could eat but one meal at a time, you can sleep but one sleep at a time, can wear but one suit of clothes at a time? Then what is the need of all this wealth? The infinite Being of life and light has the power to change in the twinkling of an eye the whole course of all that is, and leave you in blank astonishment. Where am I; whence came I; and whither do I go?

Listen to the voices pleading with you from the spirit side of life, saying unto you: "Cling not to that which will destroy both life and body." Cling not to that which will make you cry out in the anguish of the rich man, for I say unto you, it is by far easier for a camel to go through the eye of the needle than for such a one to find a resting place in spirit life. Where a man's entire desire, his propensities, his entire life is set upon gaining possessions, it would most undoubtedly not be a heaven of rest were he to open his eyes and find himself where all was calm and peaceful and serene.

The day is coming, is now, when you must come as one of the recruits in this great warfare, this great reform for justice and right. Your friends whom you call dead are here. They are pleading with you as never before: "Be one of us in truth. Take hold of the banner. Unfurl it to the breeze. Take up the sweet refrain of truth. Breathe it back to those on the mortal plane, and help them to understand how to come into life eternal. Awaken, then, while it is day; for tomorrow you die and pass away."

The man who loves his neighbor as himself, the man who goes hungry that some one else may be fed, has the spirit that you want to cultivate. If a man has been upon yonder shore, far away, and perhaps has spent weeks and months in pursuit of happiness in foreign lands, having turned unto himself a great deal of what is called riches here, he should say to his poorer neighbor, "Take my trip for me. You go across this time, and I will stay at home." This is the spirit you want to get hold of. This is the declaration of truth that I bring unto you. Let the spirit so long penned-up within you shine forth, and those of you who have houses and lands, those of you who are in a position to do great work, see well to it that you wait not until the morning's sun, but that you give unto your brother. Help him along that he may have some of the luxuries in truth. Thus will you prepare the great way of truth. Fling open the doors of selfishness. Say unto those who have misled you, Get behind me, Satan. I want to show you the true and living way, and put into practice the God-laws within my breast.

Dear friends, if you would only listen to the truth which I bring from time to time, and help me through the divine order of things to put into practice the laws of truth, it will bring relief to mankind, will establish freedom everywhere. May the angel world in glorgy, light and life and liberty institute anew in your souls the desire to do unto your fellowmen as you would that they should do unto you. No greater words could I declare—no other sentence could I offer would bring such peace of mind as this if put into practice by you. Do not try to swallow yonder great library at one gulp and then go round and talk about your neighbor, but listen to God within you. Establish the kingdom of heaven within. Allow God to come within your mind, and do not shut Him out and put him on a great throne away up there, but let God within speak without. So let the spirit which was promised to be poured over you, come to the front. May you come into the vibrations of truth and love, into an understanding of love, until you dare to be a Daniel, firm and true everlastingly. May the spirit world make you to understand the great necessity of loving your fellowmen.

LYCEUM LESSONS

As Presented by Hudson Tuttle.

GOLDEN THOUGHT.

The entrance to the Temple of Knowledge is through the Portals of Doubt.

SUBJECT: IS MAN A FALLEN BEING?

The leaders of the younger groups request the members to relate some personal incident, wherein they have fed a hungry animal, assisted some sick, aged or helpless person, or deprived themselves of pleasures, that they might bestow the same on others. Then the leaders relate some illustrative stories, as of the pirate, a cruel, bloodthirsty man, who reposed under a tree at noontide and saw two doves in the branches feeding their young. Their affection so touched him that he left his comrades and returned to his home, and became almost saintly in his character.

Why do you do good to others; why are you merciful, and benevolent?

Because you are good, and hence you cannot be altogether bad. Really you have so much goodness, mercy, benevolence and gentleness that if you do your best, you can become good and pure as the angels.

For the older groups: Is man a fallen being? No. If originally created perfect, he could not have fallen, for perfection does not admit of temptation. If he had fallen and thus became totally depraved from a state of perfection, total depravity would not admit of reform; for the totally depraved could not comprehend moral principles any more than an ox can comprehend mathematics, not possessing mathematical faculties.

The moral faculties are always moral and hence the term "moral depravity" is a misnomer. Immorality is the result of the propensities, passions and appetites overcoming the restraint of the moral faculties.

Robbers, assassins, murderers and the criminal class are examples of the control of the animal faculties and abeyance of the spiritual.

The sages, saviors, martyrs and all who give self for the welfare of others, are examples of the dominance of the spiritual.

Because man should be governed by spiritual laws, to which his animal nature should be subject, when this is reversed we may call it depravity, although never total.

The revelations of geology show that man existed on the earth before the great Ice Age, or at least 2,000,000 years ago, and even then had reached a degree of civilization. He lived on the earth with the mammoth, and was one of the means of its destruction. The pyramids, according to Lepsius, date to within 112 years of the Biblical Creation, and Egypt had been inhabited as recorded in the Nile deposits twelve hundred centuries before that time.

When first known, man was a savage. History is a record of his advancement. He is a being of evolution, not retrogression. The Garden of Eden, the Golden Age, is in the Future, not the Past.

MEMORY GEMS.

Man has been evolved from the lowest form of being, through intermediate stages, to his present attainments, by fixed and immutable laws of growth.

Man has never fallen from a state of perfection—never has been, nor can be estranged from God.

Ah! Garden of Eden, state of blissful perfection, you are myths—aspirations of the human heart looking backward to the past.

A BUSINESS ADJUNCT.

A PROPOSITION FOR THE INAUGURATION OF A FINANCIAL COMMISSION TO THE N. S. A.—RESOLUTIONS ENDORSED BY THE MICHIGAN MID-WINTER CONVENTION OF SPIRITUALISTS—A PLAN LONG NEEDED INAUGURATED, AND WHICH WILL REDOUND TO THE INTEREST OF SPIRITUALISM.

The rapid strides of modern Spiritualism in the field of psychic research, has brought with it a demand for something that shall sustain the work without encroaching upon the spiritual field in which its greatest fruition is expected.

Spiritualism has grown from the inherent soil in the hearts of humanity, fanned by the zephyrs of the spirit-world, and ripened, a manna the sweetest known to the human soul.

This has been done with meager cultivation, and until the last four years, without the systematic co-operation of its friends upon this side of the vale of life. Its cultivation and development is as boundless as the spirit-realm, while its possibilities are only limited by the needs of humanity.

At its annual convention the National Association laid out a great work for 1897, but finds itself confronted with an empty treasury, no available resources, and no systematic method of raising any. The needs are many, but with the exception of a strong spirituality and a store of boundless self-sacrifice on the part of the National officers, the association is practically powerless to meet the requirements. The great work of carrying the blessed knowledge of immortality into the sterile fields of infidelity and materialism, now strewn with the tares of theology, the immunity from persecution without, and imposition from within, the protection of our magnetic healers, the care of our superannuated workers, the building of a home for the society and the preservation of its literature; aye, the very perpetuation of the beautiful doctrine of Spiritualism seems now dependent upon sustaining our National organization in the wonderful work it has undertaken.

It was with a hope of meeting these requirements so earnestly urged by Brother Barrett at our recent mid-winter convention, that the writer introduced the following resolution which was unanimously adopted:

Resolved, That the President of the National Association of Spiritualists be requested to immediately appoint a commission of five members subject to the confirmation of the National Association at its next annual meeting. This commission shall take immediate steps to incorporate, and devise ways and means for the furtherance of the work of home missions. Said commission shall have the care and responsibility under the direction of the National Association in convention assembled, of securing and protecting endowments and other funds for the furtherance of this branch of the work, make annual and detailed reports of the annual convention of said society, with such recommendation as in their judgment shall best conserve the interests of Spiritualism.

While the resolution within itself but faintly hints of the possibilities of such a commission, it lays the necessary foundation for a business adjunct almost unlimited in its field of usefulness. It practically provides for a commission to raise funds for the purpose of sustaining the National organization in its broader and more spiritual labor, while it constantly accumulates and perpetuates, through endowment and otherwise, a means for the furtherance of the great work of the association.

Among the several avenues open to such a commission, when legally incorporated, is the application to endowment of the principle of perpetuating our labor for the cause of humanity after we have crossed to the higher life. While everyone may not be able to leave an endowment for the furtherance of the cause of Spiritualism, few would decline the opportunity to make the commission their beneficiary for a few hundred dollars, if they could be assured that such a fund would be judiciously used for the furtherance of the noble work, practically carrying forward their life work after they had entered the great futurity.

While this is but one of many avenues open to such a commission, it is confidently urged that this application of the fundamental principles of Spiritualism would soon furnish an endowment that would place the National organization in position to carry out the great work outlined by the convention, and form a bulwark that would insure the future of the association.

With adequate stability, and a fund for the protection of our mediums, persecution will cease, and they will be accorded the recognition to which their positions entitle them; our healers will no longer be the subject of adverse legislation, our auxiliaries will take their positions with other religious societies, and the unpopularity with which all reforms are at first surrounded will give way to that indorsement comanded by all staple institutions builded upon a great moral principle. With the bane of ostracism removed, Spiritualism will take firm hold of the enlightened minds of the present age, demonstrative religion will take the place of mouldy theology, and an era of religious tolerance and material progress will have been inaugurated.

D. A. REYNOLDS.

Lansing Mich., February 8.

A STARTLING FACT.

The Progressive Thinker was the only Spiritualist paper that had the enterprise to publish Prof. Barrett's address before the National Association Convention of Spiritualists We have his address, covering three pages, and five other fine addresses and articles, one by Col. Ingersoll, grouped in one paper, and we want to send out 1,000,000 of them. It is worth ten times its weight in gold.

Read the article on 5th page headed "Fifteen Cents."

"Arcana of Nature; or the History and Laws of Creation." By Hudson Tuttle. A well-known and most profound treatise. Cloth, $1. For sale at this office.

"The Watseka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watseka, Ill., and Mary Reynolds of Venango County, Pa. For sale at this office. Price 15c.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M.D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

"Cosmian Hymn Book." A collection of original and selected hymns, for liberal and ethical societies, for schools and the home; compiled by L. K. Washburn. This volume meets a public want. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price, 50 cents. For sale at this office.

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Seventh—Epidemic and Chronic Disease.
Eighth—Baths.
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Twelfth—Miscellaneous Health Suggestions.

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It is claimed for this book that it is the most complete doctor book ever published, and sold at the lowest price. It is claimed that disease is not a technical, mysterious, theoretical condition or subject, but only a fact that all may understand. More experience, study and time have been expended to evade and pervert the truth, and deceive the people for obtaining money, than to teach the truth and save life and health. THE NATURE CURE reaches the case of this important subject.

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This work is by DR. M. L. SHERMAN, assisted by PROF. W. F. LYON. Heretofore it has been sold for $2, but the price now has been reduced to $1. It is a book that will interest and instruct. It contains 480 pages, and is full of suggestive thoughts. Dr. Sherman was a medium of rare qualities, and his work is a reflection from the celestial spheres. It treats of the Soul of Things; Intelligence in Substance; Animal Intellects; Purity; Salvation; Discords; Good and Evil; Unnatural Ideas; Church History; Progression; Inherent in Substance; The Nebulous Theory; Particles are Entities; Justice; Impregnation of the Virgin; The Science of Death; Spiritual Death; Immortality; Mourning; The Confounding of Language; The Spirit Abodes; Matter and Spirit; Size and Distance; Spiritual Organisms; Born Again; The Key; Spirit Biography; Goes to Heaven; A Slave Master; etc., etc.

The author says: "Each individual partakes of both physical and mental or spiritual aliment for himself. Each one must digest their various kinds of food for themselves, and that is all they can possibly do whether they be priest or layman, teacher or pupil. My physical expands by virtue of that food and nourishment of which I individually partake and digest. My soul must expand by virtue of the soul essence which I individually gather and comprehend or digest." For sale at this office.

Ingersoll's Great Address

On Thomas Paine, at the late Paine celebration in New York City. Price, 5 cents; ten copies for 50 cents.

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Cloth, 12mo, illustrated, pp. 264, $1.50; Paper, 75 cents.

For Sale at this office.

GENERAL SURVEY.

(Continued from page 6.)

A. Bates, a noble veteran Spiritualist. He presented to the society a charter from the National Spiritualists' Association. Mrs. Sadie Faust in a neat speech accepted the charter on behalf of the society. She stated that the Spiritual Fraternity Association is the outgrowth of the test circles that she has been the medium of for the past eight years."

A grand musical and literary entertainment, under the auspices of Banner Lodge Good Templars, will be given by Madame Bourgeois, assisted by her pupils and Prof. J. Singer, violinist; Prof. W. Singer, harpist; Prof. H. P. Roundtree, principal of Chicago School of Oratory, at Hygeia Hall, Washington Boulevard and Paulina street, Thursday evening, February 18, 1897. Admission 25 cents.

Dr. Geo. Dutton's latest contribution to medical science—In a late pamphlet of 44 pages, Dr. Dutton has two suggestive articles on Cancer and Vaccination. He aims to show that cancer is rendered more malignant and fatal by use of the knife; that it is propagated by vaccination, and it is curable only by correct living and cleansing measures. As to vaccination, he sets forth that it not only propagates smallpox, which it is supposed to prevent, but propagates syphilis, cancer, consumption, and other forms of disease; that it increases the frequency and malignancy of epidemics, and that its enforcement is a direct attack upon the personal rights, health and lives of the people. Every family and every person will be benefited by reading this pamphlet.

J. C. F. Grumbine opened his ministrations Sunday, February 6, at 3 and 8 p. m., before the Woman's Progressive Union, Brooklyn, N. Y., under auspicious circumstances. Nearly every seat in the pretty hall on Franklin street was taken. He will continue through the months of February and March, and hold classes in psychometry, clairvoyance and inspiration at his rooms, 309 Greene avenue, Brooklyn. He will also answer calls for lectures Sunday mornings or week evenings in and around New York City. At Syracuse, N. Y., Mr. Grumbine delivered a lecture on "Spiritualism," at the home of Mrs. Flint.

Meetings of the Spiritual Temple of New York, at Adelphia Hall, corner 7th avenue and 52 street, every Sunday at 3 o'clock p. m. By order of Committee.

Geo. H. Brooks's meetings at Milwaukee, Wis., have been well attended, and his lectures appreciated. February 15, 16 and 17 he lectured at Leon, Wis. He will take a trip westward soon.

Mrs. J. A. Chapman of Norwich, Conn., writes: "If a line from the 'Nutmeg State' will be in order, we submit the following brief notice of the good work the several speakers are doing this season in Norwich. President H. D. Barrett opened our lecture course, giving two brilliant discourses in the interest of the N. S. A. Dr. George A. Fuller followed with his grand and logical presentation of the spiritual philosophy. Miss Lizzie Harlan, of Haydenville, Mass., one of our youngest and most promising speakers served the society during January, speaking Sundays and Thursday evenings. Her work was heartily appreciated, the audiences increasing from the first to last. Mrs. May S. Pepper, the popular test medium, served us two Sundays, giving many remarkable tests, with names, messages, etc. Our present speaker is Mr. Oscar A. Edgerly, of Newburyport, Mass., this being his first appearance before a Norwich audience. His lectures have the genuine ring of solid metal. His steel, although well polished, cuts bigotry and superstition like a two-edged sword. We hope to hear more of him another season. Thursday evening, 11th inst, we had an evening with one of Mr. Edgerly's guides) John Mc Carthy, and the assembled friends were sumptuously entertained with a spicy address, followed with tests. Mrs. Carrie Loring, of East Braintree, Mass., will be our next speaker, and in March we have that grand scientist and philosopher, Professor W. M. Lockwood, of Chicago."

WORKED BOTH WAYS.

The police of San Francisco have recently been enforcing the law prohibiting work on Sunday, especially against Chinese laundrymen. Last Sunday, as a large load of these offenders was being carted to jail in the police ambulance, a resident of the western addition asked the reason, and was informed by a policeman. "Yep," grunted a disgusted Chinese, who stood near, "man workee Sunday, he go jail—'gainst law workee Sunday. Man no workee, he go jail—wag. America heap hell of, counUy."

RETURNED TO CHICAGO.

We are pleased to note that Wm. M. Salter, formerly lecturer for the Chicago Ethical Culture Society, has returned to this city to again take charge of its interests. Mr. Salter is a graduate of Harvard University, a native of Iowa, and the son of a Congregational clergyman. He has been located for a year or two in Philadelphia. The Progressive Thinker welcomes his return to the city, and hopes to give place to some of his good utterances in its columns.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here garnered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, $5. It is a wonderful work and you will be delighted with it.

"Atlantis: The Antediluvian World." By Ignatius Donnelly. Sums up all information relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history. It is intensely interesting. Price, $2.

"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of infomation on the subject. Price $1. For sale at this office.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily printed and bound. Price $1.

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CHANGED PERSONALITY.

To the Editor:—As a parallel to the recent remarkable instances of changed personality for prolonged periods, published in The Progressive Thinker, I submit the following Hindoo story of Panch Phul Ranee.

The Rajah having set out upon a journey leaving his wife and infant son at home, one day fell in with a traveling company of nautch dancers, and being a very handsome man they became enamored of him and agreed among themselves that their attractions would be increased by having him for their drummer. The Rajah being in need of food supped with them and one of the women took the opportunity to throw a secret powder into the dish of curry. Having partaken of this he forgot his wife, child and station, the object of his journey and all his past life and very willingly remained with his new-found acquaintances, wandering about the country with them and beating the drum for the dancing, for fully eighteen years. His son, the Prince now being grown up, could no longer restrain his anxiety regarding his father, and at last must set out in search of him. After much wandering on false clews, over weary miles and for many months, he at last discovered his beloved father among the nautch company, now a ragged, wild looking outcast, whose only ambition was to mechanically beat the drum for the low dancers.

The overjoyed son tried to assure the old drummer that he was by right a mighty Rajah, and should remember his former wealth and splendor; but the old man replied that he remembered nothing, having beaten the tom tom all his life as he was then doing, and displayed his skill with taps and rolls to prove it. The son however persuaded him to return with him and summoned the wisest doctors of the realm to restore him to his former consciousness, but they were not successful for a long time; finally a faint remembrance of former scenes and places returned to him, and gradually as his recollections increased, he admitted that he had a wife and babe; later he recognized his former servants and friends, and his original mental state having fully returned he resumed his throne and government, and his reign progressed as if nothing had ever happened to interrupt it. H. RICE.

Arcadia, Florida.

PRIESTLY PLOTTING.

The religious societies of Columbus, Ohio, have effected an organization whose object it is to abolish Sunday burials. Next they should make an arrangement with old Death by which he will stay his work, so as not to make burials necessary on that sacred day. All to please the priests.

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MY DEAR MRS. DOBSON:—I herewith enclose $1.15 for another month's remedies for my sister Emma. I can't tell you how much good these medicines do her and how thankful and grateful we are for having applied for them. When she began taking this last medicine, she had considerable distress in the bowels and stomach, but after a week she was relieved and we are convinced if she had not the medicine she would have had a serious sick spell as liver, stomach and bowels were in a bad condition. Now everything seems in good order; still we feel as if more medicine will eventually cure all her ailments. We thank you sincerely for prompt reply, and wish you all the success you so well merit.

With affectionate regards, very truly,

REBECCA LEVY.

3331 Laclede ave., St. Louis Mo.

PASSED TO SPIRIT-LIFE.

From our family circle, within the last week, passed on to the higher life Mrs. Amelia A. Connor, a true and noble woman, possessed of rare mind and virtues—a generous, grand soul.

Mrs. Connor passed her girlhood days in Bangor, Me., coming to California in the early sixties, where she met Capt. Francis Connor, to whom she was subsequently married, and in whose loving companionship she passed many years of her useful life, unfolding in the higher philosophy, as a beautiful flower to the magnetic sun rays.

Captain Connor's funeral services, conducted by Mrs. Emma Hardinge Britten, were a revelation of spirit possibilities, and helped to point the way to many a questioning mind.

On Monday, the 25th of January, 1897, amid choice flowers and sorrowing friends, a similar service was rendered over the beautiful remains of Mrs. Connor, by Mrs. Addie L. Ballou, who with swelling heart and tear-dimmed eye, paid just tribute to the many and rare virtues of our dear departed, vividly picturing the reuniting of two such exalted souls on the immortal shore. W.

At the home of her parents in Easton, Ionia county, Mich., Miss Matilda Bell passed to spirit-life after an illness of one day, the cause, congestive chills. She leaves father and mother and two sisters to mourn her loss. Eight years ago the writer was called to the same family to officiate over the remains of a sister, and as Matilda was nearing the other shore, she saw the angels beckoning her to come. The parents for many years have been believers in this beautiful religion. Her father, being very feeble at the present time, not expecting to stay many years longer, has two lovely daughters awaiting his coming. MRS. J. H. DUNHAM.

Ionia, Mich.

Passed to spirit-life, January 28, 1897, Percival Burbank, aged 65 years. He leaves a wife and one child. For the past eight years he has been an invalid, tenderly cared for by his patient and loving wife, who has long been a Spiritualist, and now has the comfort and knowledge that this sublime truth brings to console and support her. The funeral services were conducted by Mrs. Hattie Webber, assisted by the writer. MRS. AMANDA A. CATE.

Haverhill, Mass.

Fanny Frost departed this life December 10, 1896. On the 7th of January, in reply to the question: "Shall I take your body to England—as you always wished to be buried there?" I received this answer: "My Dear Husband—You little know the great good you do me by granting me this interview this morning. Never mind my old body; it is but the old and tattered garment that has served its purpose. Let it rest with old Mother Earth, from whence it came. My spirit goes happily onward and longs for your transition to this life. It will not be long now when we shall be united again. I am your dearest wife, Fanny Frost. GEO. FROST.

Arisen into spirit-life, November 17, 1896, aged 21 years and 3 months, Dell A. Gifford, son of Mr. and Mrs. John Gifford, Watertown, N. Y. Early in childhood he became interested in spirit return, often seeing beautiful visions, one instance at the time of a transition of a younger brother, he beheld the spirit of his brother in company with two beautiful angel presences, floating away into the bright ether blue sky, and related the comforting assurance to his parents and friends of the reality of the scene to his clairvoyant vision.

One of the largest attended funerals that has ever been in the city of Watertown, occurred in testimony of the high estem of this worthy young man's life. His moral and spiritual nature drew around him as friends, not only those younger and of his own age, but the aged ever held a kind feeling of respect, for he delighted in little acts that ever leave an impression not to be easily forgotten.

MRS. MARY C. LYMAN.

William H. Reed, who passed to spirit-life from his home in Lebanon, Ore., January 23, 1897, was born in Des Moines county, Iowa, December 23, 1836. He came with his parents to Oregon in 1852, and settled in Linn county, near Albany, and has made this country his home. He was an Indian war veteran, had been in active service in suppressing the Indian hostilities in Yakima county, Washington Territory, in the fall and winter of 1855 and 1856, and endured all the hardships of frontier warfare. He was convinced of the truth of Spiritualism about fifteen years ago, by Mrs. Amanda Kelso Bruce, an independent slate-writing medium, who passed to a higher life about two years ago. Brother Reed's spiritual sight was opened in his last illness, and he saw and described many spirit friends. He was a charter member of the A. O. U. W., of this city, and was a prominent and worthy citizen.

MRS. J. G. REED.

On Thursday, January 28, 1897, after three years of patient suffering with Bright's disease, Almon Stoddard, in Newark, Vt., passed to spirit-life, in his 80th year. For over forty years he was a true believer in the spiritual philosophy. Believing his mortal career was drawing to its close, he engaged an old veteran in the cause he loved so well, Mrs. A. P. Brown, of St. Johnsbury Center, Vt., to officiate at his funeral, and selected the subject for the foundation of her remarks—"What Is Truth."

E. B. C.

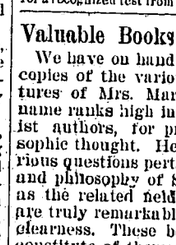
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LIFE AND ITS DEMONSTRATIONS.

A LECTURE DELIVERED TO THE READERS OF THE PROGRESSIVE THINKER, BY HON. A. B. RICHMOND, THE SAGE OF CASSADAGA.

For man to tell how human life began
Is hard, for who himself beginning knew?

How familiar to all, and yet how incomprehensible is Life. When did it begin on earth, and what were its first manifestations? By what power was it created, and what will be its end? These are the all-important questions of the thoughtful mind.

TRUTH IN TRADITION.

The revered tradition of our ancestors but states a scientific fact when it says: "And the Lord formed man of the dust of the ground, and breathed into his nostrils the breath of Life, and man became a living soul." And whether the sentence was an inspiration from the Infinite mind or a conception of an ancient philosopher, matters not, in a general sense it is a demonstrated scientific fact. There was a time when the earthly elements of our physical bodies existed only in the disintegrated form of primordial atoms of senseless or lifeless matter; incapable of self control, purposeless and without power within themselves to form the simplest protoplasm; or even to move without the application of an intelligent force external to them, and that now as then guides and directs all material formations by immutable law.

There was a time in the far distant past millions of ages ago, when all the matter of our globe and its kindred planets existed in attenuated heated vapor or "fire mist" thrown off by an intensely heated sun. For unnumbered eons this flaming cloud of vaporized elements of unformed worlds revolved through the heavens around a common center, yet gradually cooling, dividing, subdividing, and condensing into worlds and their accompanying moons. Our earth rolled through space an incandescent globe, with all its water and other vaporizable matter in a gaseous state for millions of ages before it was sufficiently cooled to permit the existence of even the lowest forms of life on its surface. The oceans, seas, and lakes of our period, then floated around the earth in the form of superheated steam or vapor. As time passed on with the tread of Eons, our globe radiated its heat into immeasurable space, until it reached a temperature below the vaporizing or boiling point of water, when this vapor condensed and settled upon the earth, forming the oceans and seas of that distant period. But they were yet too hot to permit life to exist among their seething waters, or upon their heated, wave-beaten shores.

THE DAWN OF LIFE.

Time is not to be taken into account in the processes of evolving creation; for insignificant indeed are its passing, measured periods, with

"Him from out whose hands,
The centuries fall like grains of sand,"

and with whom all eternity past and all eternity to come is but one eternal now. Again ages rolled on in countless numbers until the first geological period impressed its footprint on the rocky pages of the young earth's formation. This is called the Eozoic, or period of the dawn of life. In this formation does the paleontologist find the first form of animate existence—the "Eozoon Canadense," a gigantic reptile representative of the lowest animal life, a type of which is still extant in the ocean. Before and cotemporary with this animal there lived many forms of zoophytic life; but before them was no life on our globe. Then, whence did it come? Did an Infinite power then breathe into the inanimate dust the breath of life in accordance with immutable law, and in furtherance of a Divine plan? Or do we exist through the agency of innate properties of apparently senseless matter? Do we live through the power of some intelligent energy in the Universe, or by reason of the action of the affinities of elementary atoms of matter that are inherent in themselves alone?

These are questions that are differently answered by savants of the two schools of biology of the present time, and the solution of the problem involves the mysteries of life, both here and hereafter. It seems to be a logical deduction, that if our life here is because of a combination of the fourteen elements that compose our physical body, when that body is disintegrated by death and decay and its elements dispersed into other forms, the active principle of life would also follow the atoms of matter whose combination caused it to exist, and could not live in our personalities beyond the grave.

IS MATTER INERT?

An able author and interesting writer upon this subject says: "We are to divest ourselves at once of the old idea of the inertness of matter. It has within itself the forces by which it acts, without which it could not exist." (?)

How do we know this statement so positively asserted is true? Who has ever discovered these forces, either by analysis or synthesis? Neither crucible, spectroscope nor microscope has ever revealed them; they exist only in the mind of those who advocate the theory. It is true that we know that all the atoms of matter, either in solid, fluid or the gases, are in motion; but whether from an energy within or without their substance no one can tell; they may move as do the leaves of a forest by a force external to them; or as the vapor of a summer morning is driven before the wind, and as none can see the cause of their movement we are left to the conclusions of logical reasoning in our attempts to solve the problem.

EVIDENCES OF DESIGN.

In all the broad Universe we see so many evidences of a design in every formation of matter, from plants to planets, from a simple combination of atoms to systems of revolving worlds, that there must be a designer, who directs by immutable law all phenomena in accordance with some intelligent plan. If the properties of matter alone cause all this, why in the development of our globe was the pasture made before the flocks that feed upon it? why the flower before the bee? or why in all nature's broad domain is the coming want preceded by the means of its gratification? Wise indeed must have been the atom to have foreseen the needs of its future combinations, and provided for them before those combinations existed.

PRE-EXISTING DESIGN.

If a desired effect is to take place in the future, and we find two separate and distinct formations created absolutely necessary to cause that effect, must we not logically conclude that there was a pre-existing design to accomplish a purpose, and a development of that design in the means provided for its accomplishment? Now the male and female forms in all animate nature are constructed of the same material elements; yet are they so differently formed in organism that the desired effect of procreation is alone secured by their differentiation. Great indeed was the wisdom and ingenuity of the inherent energy of the atom that made the dust of the tassel of corn necessary to fall upon the silken ear to fructify the growing grain; or that moved the pollen of one flower to fall upon another's painted lips. It would be far less wonderful for the inherent latent affinities of steel and iron to construct an engine or an ocean steamer, than for the material elements of our body to build a human form without the direction of a designer, and when built to invest it with a human soul.

Scientists have never discovered the faintest evidence of life either in primordial atoms or a chemical combination thereof. Sages may assert and logicians postulate in vain, long ere they convince mankind that our life is the result of a combination of atoms, and our memories, loves and aspirations but the result of an aggregation of lifeless, senseless matter. The fact that life only can beget life is to-day a demonstrated scientific fact; if it were not true then would our mentality end with the death of our bodies, and man's hope of immortality be like the baseless fabric of a dream, without foundation save in his imagination.

ABIO-GENESIS.

The theory of spontaneous generation or "Abio-genesis," as it is scientifically termed, once so ably advocated by Redi, Spellenzi and their cotemporaries, is now denied by the ablest scientists of the present time. And this cardinal doctrine of evolution is lately controverted by Huxley, who says that "for the present, the doctrine of evolution is to be held in expectancy."

Now while the theory of evolution is true in a general sense, yet it is not true in its details to the extent claimed for it by some of its advocates. For a while it is true that there was a time when no life could have existed in the intense heat of a slowly condensing world from fire mist; yet there was a time when life first appeared on this planet, and from that time until the advent of man there has been a continued advancement of the life principle from a source outside of matter, and not inherent in it, and that source is the Infinite Mind of the Universe.

SPECIES REMAIN THE SAME.

There is one insuperable obstacle in the way of the theory that all life proceeded from one primordial germ, and that man is the last link in a chain that commenced with zoophytic life, and it is this:

In all the various forms of both animal and vegetable existence, evolution has never changed one species into another. They may be modified by external influences and environments into different races and varieties, but not changed from one species into another. For instance, the difference between the herbivorous and carnivorous animals is the same now that it was in the era of early life. No change of environments could convert the descendants of a deer into a tiger, a lamb into a wolf, or a bird into a mamal. And it is equally true in the vegetable kindom; no long continued cultivation could change a grape vine into a fruit tree, or a nettle into a stock of grain. And even when by long-continued care and training a variety of domestic animals has been developed from their wild parent stock, let them be returned to the wilderness homes of their ancestors, away from the controlling influence of man, and they soon return to their early savage condition. It is a striking fact, too, that every species, no matter what its race may be, always recognizes its fellows although the varieties may be very different in size, form and habits. Thus a little lap-dog, led with a ribbon by its lady owner along a street, if it meets a noble English mastiff or a St. Bernard, will immediately recognize a distant relation and member of its family, and by a friendly wag of its caudal appendix will exclaim in a dogmatic manner, yet as plainly as if uttered by human voice and tongue: "Hello cousin! how are you? Where are you from, and where are you going?" But, if it meets a pet kitten of some little girl, there is an immediate declaration of war, and a biss on one side, with a growl on the other, demonstrates the fact that there is here no recognition of even a distant relationship or a descent from a common ancestry. And through all historic period, and all record of fossiliferous rocks, these differences of species are observed, negativing the theory of a common origin for all animal life; or that this life is the result of primordial affinities of elementary matter.

Then, too, in different portions of the globe there exists different forms of animal life, that apparently could not have sprung from a common ancestry, as the kangaroo and "ornithorhynchus paradoxus" of Australia, which are found there to-day, but nowhere else. So in the fossiliferous record of the past; the different continents and islands have buried remains of animals, reptiles and birds peculiar to their localities alone, and which cannot scientifically be attributed to a common source of ancestry.

RECORD OF THE ROCKS.

How truthfully from age to age do the organic remains of the rocks record the progress of life on the earth from its early dawn to the present time. The history of the earliest and later epochs of animate existence, with the evident design of a Divine mind in the creation of the world and advent of man, is written on the rocky pages of geological history by God's own hand; and blind indeed is he who cannot read them. In perusing the diversified contents of this wonderful volume, we cannot but be convinced of the infinite power of the Author, and of His ultimate design in the evolution of our race—a design that develops our life here, and by immutable law promises immortality hereafter.

The materialist looks abroad on the vast domain of human ingenuity and creative industry, and he finds a design of the human mind in every device constructed by man. Every object of human mechanism he sees is but an embodied thought of the artisans of our race, wrought in wood, metal or stone; and he knows that before these constructions of man's handiwork, there must have been a design and a designer; then he turns to the daisy that blooms at his feet, and attributes its growth and formation to the inherent attributes of senseless matter, when science has revealed the fact that that little flower is more artistic in design, and more complicated in structure than all the works of man's ingenuity that have civilized and enlightened the earth; and yet the materialist, before the contemplation of the stupendous creation of the celestial orrery, smiles complacently at his discovery that all this is the result of chemical affinity of material atoms that knows no design or designer. Verily, verily, is it true that it is "the fool alone that hath said in his heart, 'There is no God.'"

The very laws that govern and control the vaporization and congelation of water afford demonstrable evidence of a design for its future use, even while it surrounded a newborn earth in the attenuated form of superheated vapor. Observe that it is a general law that all the combinations of matter expand by heat and contract by cold, to an almost infinite degree, except the combination of oxygen and hydrogen, the component parts of water. If water followed the general law of all other substances, the world would become uninhabitable to animal life. Let me illustrate this proposition by a few familiar facts. Now fluid, solid, and gas are but relative conditions of heat; water and oil in the polar regions become solid rocks, almost as indurate as granite; while mercury becomes a metal that can be drawn out under the hammer like lead. But while all other substances save water, continue to condense with cold, water does not follow this general law. Its freezing point is 32 degrees above zero, and it contracts until it reaches 29½ degrees when it begins to expand, and continues to expand until it reaches the freezing point, "when it becomes lighter than water and floats upon its surface, thus covering our lakes and rivers with a porous crystal blanket that protects the waters beneath with their thousands forms of piscatorial life from the intense cold above the ice. But for this deviation from the general law of contraction and expansion by the different degrees of heat, the lakes and rivers of the temperate zones would become solid beds of ice in one winter's night, when as water is a non-conductor of heat, a summers sun would only melt the surface a few inches in depth leaving their bottoms a dense crystal rock; a sarcophagus of the dead forms of all that live in water.

How is it possible that this stupendous fact can be attributed to the inherent properties of matter alone? Is it not rather the design of the "Infinite mind" formulated when the earth was without form and void, and the Spirit of God moved all the atoms in accordance with His immutable law and Divine will? Is this and all other phenomena that so evidently exist for the benefit of the earth's inhabitants, the result of accidental grouping of atoms impelled alone by their innate affinities? Or is all we see and feel and know, in accordance with the design of an immutable, omnipotent, and Infinite designer?

"Who never did begin, who ne'er can end,
On whom all beings, as their source depend.
That changed through all is yet in all the same,
Great in the earth as in the ethereal frame;
Warms in the sun, refreshes in the breeze,
Glows in the stars, and blossoms in the trees,
Lives through all life, extends through all extent,
Spreads undivided, and operates unspent."

Some of the most unaccountable phenomena of the prehistoric life on our globe, are the annihilation of many species of animals and reptiles that once roamed through the forests of the carboniferous era; or thronged the storm-beaten waters of the primordial seas and oceans of our earth millions of years before it was fitted for the habitation of man. The petrified remains of the monsters of the past pages fill the rocky pages of geological history, showing a long continued preparation of the earth's surface, and life conditions for the advent and evolution of the human race. But what caused the destruction of whole species of animal life, while others, through their descendants, yet live? This fact is the unsolved problem of science to-day, and has even inspired the poetic muse of learning and philosophy to tell the wonderful legend of the rocks in measured rhyme and cadence.

NAUTILUS AND AMMONITE.

Let me tell you a beautiful story of the past and present: Millions of ages ago there lived in the troubled waters of the seas and oceans of our infant earth, two "shell fish," the "Nautilus and Ammonite." They were very similar in construction, being spiral chambered shells; were alike in their habits of life, and lived on the same food; their remains are found in great numbers side by side in the cretaceous and oolitic groups of fossiliferous rocks. But there came a time in the long past, when from some unknown cause the Ammonites all died and their race became extinct, while the Nautilus lives to-day, and is frequently seen by navigators, in shoals sailing over the waters of the southern oceans. This singular fact has been recorded by G. F. Richardson, an eminent English zoologist and geologist, in the following beautiful lines, with a spiritualistic moral attached thereto by Prof. Wm. Denton:

THE NAUTILUS AND AMMONITE.

"The nautilus and the ammonite
Where launched in storm and strife;
Each sent to float in its tiny boat,
On the wide, wild sea of life.

And each could swim on the ocean's brim,
And when wearied their sails could furl,
And sink to sleep in the great sea deep,
In their palace all of pearl.

And theirs was a bliss more pure than this
That we feel in our colder time;
For they were rife in a tropic life,
In a brighter, better clime.

They swam 'mid isles whose summer smiles
Were dimmed by no alloy;
Whose groves were palm, whose air was balm,
And life one only joy.

They roamed all day through sea and bay
And traversed the ocean deep;
And at night they sank on a coral bank,
In their fairy bowers to sleep.

And the monsters vast of ages past
They saw in their ocean caves;
They saw them ride in their power and pride,
And sink in their deep sea graves.

Thus hand in hand, from strand to strand,
They sailed in mirth and glee—
Those fairy shells, with their crystal cells,
Twin-sisters of the sea.

But they came at last to a sea long past;
And, as they reached its shore,
The Almighty's breath spoke out in death,
And the ammonite lived no more.

And the nautilus now, in its shelly prow,
As o'er the deep it strays,
Still seems to seek in bay and creek
It's companion of other days.

[Added by Denton.]

And thus do we, on life's stormy sea,
As we roam from shore to shore,
While tempest-tost, seek the loved, the lost
But find them on earth no more.

Yet the hope how sweet—again to meet,
As we look to a distant strand,
Where heart meets heart, no more to part,
Who meet in that better land."

WHAT HISTORY PROVES.

The history of life on our planet, as it is written by God's own hand upon the rocky pages of the earth's formation, demonstrates certain facts as clearly as the demonstrations of the problems in Euclid; and no educated mind will deny them. And what does that history prove?

1.—It proves that our globe has existed and revolved on its tireless pathway around our sun for unnumbered millions of ages, all the time progressing towards a more perfect condition, in accordance with the design of the Infinite Mind or Soul of the Universe.

2.—That it has been inhabited by living beings for millions of years, rising higher and higher in the scale of sentient life, until the present time; and that while death has swept away individuals and races, it was only that their places might be supplied with more perfect and advanced species.

3.—Science has proven beyond the possibility of contradiction that the story of the Garden of Eden is pure fiction of the early literature of the Hebrews. That there never was an Adam and Eve in a beautiful garden in which was planted a tree of life, and also a tree of knowledge of good and evil.

4.—There never was a first temptation of man in the Garden of Eden; and that a serpent never said to the unsuspecting mother of the human race: "If ye eat of the tree, ye shall not surely die, but your eyes shall be opened and ye shall be as Gods knowing good and evil."

5.—That there never was, and never could have been a fall of man through temptation by a "fallen angel;" that there never was a necessity of a redemption of our race, because of the sin of an original pair; and therefore never a redeemer.

6.—That there never was a flood that covered the earth fifteen cubits above the highest mountains, and that destroyed all life on earth save Noah, his family and menagerie; and that God never set his bow in the heavens as a "token of a covenant" with Noah, and between him and the earth, that he would never again cause a flood to destroy all flesh; for science proves that there never was a mist from a waterfall on which fell the light of the sun, or a dewdrop that sparkled with its refracted rays, but that nature's laws recorded the fact in a painted rainbow.

7.—That the Lord never did cause the sun to stand still upon Gibeon and the moon in the valley of Ajalon to lengthen a day for the murder of men, women and children by a ruthless cruel monster; whose memory should make his very name detestable for all time to come. The accurate calculations of astronomy, of the past, present, and future movements of the planet in the celestial orrery, contradict this silly story, which if true ought to render the very name of the Jehovah of the Jews more despicable than that of Nero or of "Satanas Diabolus" himself.

8.—But the most absurd story of all so-called inspiration is the account in the first chapter of Genesis of the creation of the sun and moon and stars. Science proves that our sun existed a flaming orb millions of ages before our earth, and the primary planets of our system were thrown off from its surface in an intensely heated fire mist, to be condensed into their present forms by the radiations of their heat into space, and therefore that the story of Genesis that "God made two great lights on the fourth day of creation; the one to rule the day, and the other the night, and that he then made the stars also," is an ancient fiction, as false and fabulous in its narration as are the fables of heathen mythology.

All these and kindred traditions of an ignorant past are unworthy of the serious consideration of the intelligence of today. They are ignored by science as unfounded legends of primitive man; while the student of nature can never believe them so long as he is a

"Slave to no sect, who takes no private road,
But looks through nature up to nature's God."

The theologicans of to-day assert the "plenary inspiration" of the Bible as if it was an undisputed or undeniable fact, which excluded all mixture of error; when science demonstrated that all of its narratives as to the formation of the earth and its inhabitants are untrue in every particular. Where, then, are we to look for inspiration? Shall it be in the pages of traditions written by ignorant and unknown authors of an uncertain time, or from the record of the rocks written by the immutable laws of nature in the great geological history of the earth's formation? For as plainly and truthfully as did ever a spirit hand write the prophecy on the wall at Belshazzar's feast; has the same unseen power inscribed upon tablets of stone deep buried in the earth, the true story of the creation; and no intelligent mind can doubt its narrations. Men may either designedly or ignorantly err either in writing or reading a manuscript page, but what nature's laws inscribe on the formations of the material world are without error, for they are written by the Infinite mind and power that designed and constructed the Universe.

But suppose that what we have narrated of the history of the rocks is all true, suppose that history is undeniably accurate in its description of both the earlier and later life on our planet, what then? What about a life hereafter? Geology commences with inanimate matter and primordial life on our globe and after tracing its evolutions through millions of years, it stops on the brink of the grave. It can go no farther. It finds no proof of life beyond the waters of the mystic river that crosses the pathway of all that have lived, and that engulfs all in its dark and mysterious flow. What evidence have we then of a future life? It is in vain that Hope may promise and Faith believe. There must be something more, some stronger evidence, or eternity may be a dream, and immortality an unsubstantial vision begotten of the longings of love and desires of the human mind.

The so-called Holy books and inspirational traditions of the past are no proof, for they were written, related, and believed only by men as we are, who knew not the scientific facts that now deny and disprove them. Where, then, shall the human mind turn from the darkened path of agnosticism and find that consolation which a positive knowledge of immortality alone can give? Nowhere within the realm of science or the boundaries of human knowledge, save in the phenomena of Spiritualism, and the cheering deductions of its philosophy, founded on facts as well established as is the history of primordial life.

PROOFS OF MAN'S IMMORTALITY.

We know that the Ichthyosaurus, the Plesiosaurus, the Pterodactylus and their monster companions of the Hassic period once lived in multitudinous numbers in the early marshes and waters of a newly formed earth; we know their habits, their food and conditions of life, because their remains are now made obvious to our senses. If then the mental characteristics of our friends and acquaintances, who have long since passed away, make themselves apparent to us by any spiritual phenomena; if they manifest a knowledge of mutual secrets and incidents of the past, with the loves and friendships that once endeared them to us; are we not as certain that they yet live in the spirit-world as we are that, if the narrations of the rocks of primordial life are true, saurians and mammals once lived on our earth before it was fitted for the habitation of man?

Here we require not the assistance of hope and faith to confirm our belief. Here we need no command from God "to believe or be damned;" for the human mind must believe a demonstrated truth, even if an eternity of future woe was the penalty therefor. How absurdly unjust is it to command all mankind to believe under a prescribed penalty, without proof, when if sufficient proof is produced we must believe nolens volens. For the convictions of our mentality are beyond the influence of command or penal statutes. The human mind thinks, reasons, and postulates as unconsciously as are the movements of the heart or lungs, and neither command nor threat can aid our mental conceptions or change our logical conclusions. Our whole system of legal jurisprudence is based upon this self-evident fact. A jury is impanneled in our courts; the issue to be tried involves the life or death of the accused; witnesses are called, and the experienced lawyer well knows that the minds of the twelve men before him, will be convinced by the evidence alone, and that if honest their verdict will be in accordance with their convictions "uninfluenced by fear, favor, affection, reward or any hope thereof." A violation of this legal maxim would be a subversion of all justice, and an abrogation of all the rights of the citizens. Why is it then that orthodoxy requires of men when sitting as jurors in their own cases, where their own eternal life and welfare are pending in the issue, to ignore their reason and convictions, and do that which it is impossible for them to do—that is, to believe without proof, because the penalty for disbelief, is eternal damnation? And that this is so decreed by an allwise creator and a loving father who, if Christian tradition be true "takes no pleasure in the death of the wicked, but would rather that all would come unto Him and live." One would think that absurdity in human reasoning could go no farther.

PRIMORDIAL DESIGN.

Human knowledge and experience proves that life on our earth now is, while science proves that once it was not. And the logic of reason also proves that in the past as now it exists because of a primordial design that preceded it, and that contemplated a desired end. And our beautiful religion teaches that that end is continued development of our race here for ages to come, and a demonstrated immortality in a future world beyond the ordeal of death and the grave.

Prof. William Denton, whose memory we Spiritualists cherish as the Catholic devotee does his patron saint, says in his work on "Our Planet, It's Past and Future:"

"Strange, there are men who dream that the course of this planet is nearly run, though it is yet so far from the goal—not strange either, when we think how we have neglected Nature's great volume of instructions, and listened for ages to fables. There has not been a year for the last eighteen hundred that many have not looked forward to as the last of the expiring world. Not a meteor's glare, nor an earthquake tremor, but is hailed as a herald of coming chaos: and yet the grand old earth spins round and round, carrying these people along with it to their destiny; and so it will do for all their brethren yet to be born. Ask them what they think the world was made for, and they reply, of course for the production and development of men; yet, just as it commences to answer this end, they anticipate its destruction.

"A gentleman selects a town as a place where to build a factory for making locomotives; digs deep; lays solid foundations, and rears a suitable superstructure. Within it he places an engine, and shafts through various rooms connected with it; on the shafts are drums and belts connecting them with various machines, some for turning, some for boring, and others for planing. After spending years of time, hundreds of thousands of dollars, and much labor, at length it produces tolerable locomotives. It takes time for the wheels to run smoothly, time for the workmen to execute their parts with accuracy. But, just as this is in a fair way to be accomplished, its proprietor burns it to the ground. What should we think of him?"

"We should charitably conclude that he was deranged."

The earth's foundations were laid deep and enduring in the eternity of the past; and, after unceasing preparations for untold ages, the grand factory for making men commences to produce tolerable specimens of the race, with the promise of vastly better in the future; but, just as it does so, these people believe it will be burnt up, swept with universal destruction, that it may be refitted for a handful of "saints," certainly no better than the average of their neighbors, who are to occupy it forever. No danger of this, that the earth will cease to exist, there is no doubt; but its end lies far away in the ages to come, when its fruit is ripe and its work done."

No! No! as Prof. Denton has said: "The end is not yet. That it will come in the vastly distant future, is as certain as the inevitable decrees of fate; but not until the great design of an Infinite mind, the God of the Universe, has been fully accomplished, and men shall spiritually develop until inter-communion with the spirit world will be an ordinary occurrence of life here. When the unseen intelligences that surround us and strive so earnestly to communicate with us in our crude and somewhat unsatisfactory phenomena, shall no longer need the dark seance room for their visitations but may come in the light of day. And when earnest searchers after truth, who now "see as through a glass darkly, shall then see face to face, and shall be known even as we are known." Then and not until then shall the true millennium come; then all tears shall be wiped away from all faces, and there shall be no more sorrow and grief by the side of the casket or grave, for immortality will be a demonstrated fact, beyond the cavil of the materialist or doubt of the agnostic.

The condition of spirit-life in the future world is most graphically and beautifully portrayed in a poem by Lord Byron written a short time before his death, and is but another evidence that the belief in immortality is not confined to the commonplace intellects of the world, but is a favorite theme of thought of many great minds of those whose names and opinions will live in the history of the illustrious dead, and on the pages of our literature as imperishable as the record of primeval life written on the rocks in the early dawn of creation.

WHEN COLDNESS WRAPS THIS SUFFERING CLAY.

"When coldness wraps this suffering clay,
Ah whither strays the immortal mind?
It cannot die, it cannot stay,
But leaves its darken'd dust behind.
Then, unembodied, doth it trace
By steps each planet's heavenly way?
Or fill at once the realms of space,
A thing of eyes, that all survey?

"Eternal, boundless, undecay'd,
A thought unseen, but seeing all,
All, all in earth, or skies display'd,
Shall it survey, shall it recall:
Each fainter trace that memory holds
So darkly of departed years,
In one broad glance the soul beholds,
And all, that was, at once appears.

"Before Creation peopled earth,
Its eye shall roll through chaos black;
And where the furthest heaven had birth,
The spirit trace its rising track.
And where the future mars or makes,
Its glance dilate o'er all to be,
While sun is quenched or system breaks,
Fix'd in its own eternity.

"Above all hope, or hate, or fear,
It lives all passionless and pure:
An age shall fleet like earthly year;
Its years as moments shall endure.
Away, away, without a wing,
O'er all, through all, its thought shall fly;
A nameless and eternal thing,
Forgetting what it was to die."

CREATION?

WAS ANYTHING EVER CREATED?—FROM NOTHING, NOTHING COMES—THE MOTHER-SOUL OF THE UNIVERSE.

To the Editor:—Through The Progressive Thinker the writer would like to hear some learned lawyer or doctor, preacher or priest, Spiritualist or scientist—one and all—tell us what was created "In the Beginning." The writer asks for new thought instead of stale quotations from the Bible.

We all admit the subject is on the rim of the agnostic's don't-know; still every human being wants to know, to a certainty, whether anything was ever created. If matter was created, what was it prior to its creation? Was it simply Nothing? If God is eternal, He can neither be created nor annihilated; consequently the orthodox nothing—the origin of matter—must have been coeternal with God, else God was compelled to annihilate a part of himself in order to creat an absolute nothing, or vacuum, as the womb of the universe. Thus far God has not created the universe.

If this vacuous view is not correct, then let us take an outside look. Grant that God is infinite. What follows? Why, infinity is boundless, and the idea of a realm of nothingness beyond the unlimited is absurd—it takes all the ruffles out of the human brain.

Let us suppose that the orthodox God is surrounded by nothing as the sun is by space, then their God becomes a finite, limited, personal being, i.e. a manmade god, no larger than the man that made him—a pagan god. What the writer wants to know is, whether the act of creating originated within this manmade god! Again there can be no act until an actor exists, and then whatever follows is but an evolution or a manifestation of what is in existence from eternity.

The act implies a change of conditions, relations and states, physically, chemically, socially and mentally; or the manifestation demonstrates transformation, transposition or the conversion of one thing into another by the eternal Law of Nature. For instance, there is no resemblance between sunshine and hard coal, and yet coal is the stored-up heat of sun-shine. Electricity is transformed into heat, light, color, and conserved as magnetism, and vice versa; also see the changes and combinations the elements undergo. All depends on conditions. All this Mother Nature or the Soul of the Universe demonstrates, and this is what creation means.

Again, the Mother-Soul is the environment of axiomatic knowing which guides every living thing floating in the boundless ocean of Mother-Life. She is composed of an infinite number of life cells or human soul cells which separate from Her in colonies, or constellations to construct a solar system or universe of their own. Like protoplasm, the life cells multiply, differentiate or divide; each division becoming weaker and smaller, according to the conditions imposed upon them by others prior to and after its birth. On the start some soul cells may appear as atoms dancing in the luminiferous ether, others as microbes, etc., tearing down and rebuilding the human body. Others may long for a rest and retire into the mineral to be resurrected into the vegetable and animal. Finally the lower life entities, that were thrown off by you, will center, as properties or living functions in the human soul, to be crowned with the light of reason.

In the future man will receive the crown of axiomatic knowing. The X ray and clairvoyance are but the shadow of the all-seeing Eye. No one should ignore the monkey, for he is a child of the human soul—degraded of course—but remember that all things are graded, from the highest to the lowest. The product of any being can never transcend its origin. Whatever you have done will return to you, and this bundle of experience you must shoulder and trudge on to higher life. Jesus is done carrying burdens; he might advise you to come in when it rains—knock and it shall be opened unto you.

Seemingly matter is the only thing sensed, and the least understood by man. By the spiritual eye it can be traced back to an ethereal substance which is a product partly derived from the acts of constellation spirits and partly from an eternal principle stored-up in the All-Mother of the Universe.

This principle, or law, controls every substance, and its nature is similar to the law of attraction of gravitation. This principle also pervades boundless space and is static in its nature. It serves for knowledge as a fulcrum to move the universe of matter first by vibration, then by molecular motion and is kept in motion by automatic life. Positive and negative principles control all things in Nature.

The writer is conscious that the thoughts here advanced in regard to creation and evolution differ from Christian and materialistic ideas. But nothingness is not the origin of the contents of space; nor is matter the origin of life, soul, love, spirit, and intellingence.

In conclusion we might add that the all-being is everything existing under different conditions—one of rest and one of motion—which pre-existed from eternity. The finite parts not realizing the oneness of brotherhood, oppose each other in war and strife. But a better time is coming; progression will lead them from darkness into spiritual light and brotherhood.

Let us hear from the wise ones of earth through The Progressive Thinker.

Hannibal, Mo. F. R. LOCKLING.

A life of pleasure makes even the strongest mind frivolous at last.—Bulwer.

They who have light in themselves will not revolve as satellites.—Anon.

CURIOUS INCIDENTS IN OBSESSION.

OBSESSED BY AN INIMICAL SPIRIT—THE MOTIVE BROUGHT TO LIGHT BY HYPNOTISM — REMARKABLE INCIDENTS OF A MYSTERIOUS DISAPPEARANCE —THE VICTIM OF WHICH WAS IN COMPLETE POWER OF A DEMON—HIS FINAL DESPERATE STRUGGLE FOR RELEASE AND HOW IT WAS EFFECTED.

"With us this kind of talk can lead up to but one conclusion," resumed Dr. Grace, in the Cincinnati Enquirer.

"Necessarily we attribute these various trances to a variety of obsessions, or, as the mass of people call them 'possessions.' Possessed by a devil or an angel perhaps by an intermediate influence, is the condition of all men and women, some of whom are controlled by one class for good, others by another class for evil, and a third division by alternations of good and evil, whence their diverse natures. Mr. A. is invariably amiable; Mr. B. invariably morose; Mr. C. pleasant to-day and unutterably cross to-morrow; Mr. D. good-natured by an effort only too apparent—each exhibiting a disposition not wholly natural. How are we to account logically for this great diversity in beings of the same species? Only through their spiritual environment, I reply, and hypnotic progress is daily confirming this view.

"Science has its own theory on the subject, a straight-laced idea that nothing is to be accounted for outside of those rules which it has demonstrated. To this idea science has held through all history, suffering a score of defeats with stolid indifference so long as it could register a single triumph in accord with its own dictum. It has done less to cure insanity than to aggravate its paroxysms, as I am prepared to prove on the demand of any reputable practitioner in the art of healing.

"An incident relating to double consciousness was related to me since our last conference. A gentleman I will call Mr. Amelee—that being very near his name—awoke one morning within the past year and found himself in a strange bed in an unfamiliar room, the furniture and fixtures of which were quite elegant, but the gentleman was sure he had never seen any of them before. Where was he? He hadn't the remotest idea, feeling sure he had gone to bed overnight in his accustomed sleeping apartment at home. But now he headr the hum and roar of city traffic and hundreds of strange voices, whereas his residence was in a quiet suburb, far removed from the maddening crowd, and there were many puzzling circumstances attendant.

"He arose and looked out upon the street, finding everything as strange as if he had been suddenly transported to another planet. He saw

NOTHING FAMILIAR,

nothing to remind him of any place with which he was acquainted. His clothing and valise were there, and he dressed, scanned the premises, concluded he was in a hotel, and descended to the office.

"'Good morning, Mr. Garland,' said the clerk. 'I hope you are well.'

"'Good morning,' replied Amelee. 'But you have mistaken the person. My name is not Garland.'

"'Indeed! What is it then? You are registered as John G. Garland, and have been more than two weeks under that name. Is it an alias?'

"The question was embarrassing, for Amelee is a gentleman and despises subterfuge. He showed his confusion painfully, and this put no better phase upon the matter.

"'I do not know how to explain,' he answered, 'for I am completely at sea. I have been here more than two weeks, you say? Please let me see if there is a mistake in the register, for I think I spent the day yesterday at my business at home.'

"The original entry was found, and there it was, plainly written, 'John G. Garland, Pittsburg, Room 47,' with the date against it.

"'Where am I? In what city?' asked Amelee.

"'In New Orleans, at the St. A—— Hotel. You came here sick, but our doctor soon had you all right, and during the past 10 days you have seemed to enjoy life with the best of them. Have you been doing this unconsciously?'

"'To the best of my knowledge and belief I have, if at all, but can realize nothing you say. Let me think.'

"He sat apart in deep study for an hour, yet nothing came to him but a faint recollection of the man whose name he had assumed, who was an old man when Amelee was a boy, and appeared to him as a very disagreeable person. Finally he asked the clerk:

"'How have I deported myself while here?'

"'Very well, sir; in a gentlemanly style constantly, but, if you will excuse the word, I may add that sometimes you have been a trifle autocratic, insisting upon trifles as if they were matters of tremendous moment.'

"This announcement let a ray of light into the puzzled brain of Amelee. 'Autocratic' was the word he had heard his father apply to Garland more than thirty years ago, but why was he, Amelee, now seeking to impersonate the man he and his family once almost hated on account of his over-bearing ways? And what interest could be newly awakened in him for this man, who for a quarter of a century had slumbered in death, forgotten by all but his most intimate relatives, and by them never really loved? Many questions arose in the man's mind, all equally unsolvable and embarrassing, and he discovered himself in a painful quandary. He found the current date nearly a month ahead of his calculations—an interim of which he had no remembrance—and he must have incurred a fearful bill at the hotel. This was an impression he did not like, but he acted immediately upon its suggestion. Stepping up to the desk he asked:

"'What is the amount of my bill?'

"'Nothing, sir, unless you wish to pay, as usually you have, a day or two in advance. Your breakfast and dinner for today were covered by yesterday's payment.'

"Puzzle upon puzzle! He, James Amelee, had never been in the habit of paying hotel bills in that way. Going back to his room, he counted his cash and found it abundant. Then his mind recurred to his family, his wife and children. Of course, they had no idea as to his whereabouts, and he lost no time in wiring them a message, well repaid by a joyful response. For many days the man had been referred to as another

MYSTERIOUS DISAPPEARANCE,

and his friends had become convinced that he had been foully dealt with. He was 1,500 miles from home, without the shadow of an excuse for the distance that intervened between himself and his loved ones. How was he to explain the situation to them? He lost no time in starting for home, where he arrived in good health and met a cordial welcome.

"The matter of his aberration troubled his mind, and in a few days after his return he called upon his family physician and told him all the story of which he was cognizant. The man of medicine was also a man of sense, and he felt very promptly that psychic points of unusual interest were involved in the case. The personation of Garland by Amelee was a curious feature to the physician, he having known the former very intimately; and there were peculiarities in such of Amelee's acts as were reported from his aberrated condition that were prominent characteristics of Garland, deceased although the two men were as unlike as winter and summer. It was a subject worthy of study. Luckily the physician had become much interested in hypnotism, and he resolved to use this agent in the investigation of the case. He found Amelee an easy sugject, but several trances became necessary before the man was immersed in a slumber productive of the hoped-for result. At length Amelee became Garland to all intents and purposes, and then he told of his recent journey to New Orleans, prefacing it with an account of how easily he (Garland) took possession of Amelee's body, having driven out the mortal's spirit and substituted his own. Then cash was drawn from the bank on Amelee's check, under the impulse of the obsessing spirit, and the trip made via Atlanta and Mobile, at each of which points a gay time was enjoyed with wine and its poet accompaniments. The same kind of orgies were continued at New Orleans till Garland tired of the sport, whereupon he deserted the body he had possessed temporarily and allowed the proper spirit to re-enter. Such is the account in brief, but many details were given of vices practiced, of a kind for which John G. Garland was notorious when in earth life, but to James Amelee they were specially repulsive. Yet the man in his secondary condition used words like these:

"'It was a capital joke on that Puritan, Jim Amelee, to get him drunk, make him familiar with that thing he calls vice, bring him in actual contact with gay women, and witness his antics after a season of tony refreshment. He was always a fool, like his father before him, imagining everything as vicious that gave pleasure to men and women, and everything virtuous that forced self-denial. Old Amelee wouldn't take even a dose of pills on Sunday for fear his internal state would impel them to 'work,' but I worked the son through all the days, nights and Sundays he was in my care, and we had a good time, like highbred, reasonable gentlemen. It did him a world of good.'

"The physician was astounded to hear such words from him, who apparently was none other than the man so mercilessly derided, and it occurred to him to propound some questions. He asked:

"'Who are you?'

"'John G. Garland, of course. Why, Doc B., you know me well. Once I was Young Jack Garland, before you were born, but I knew your father then and well remembered when he married Nancy Filmore, one of the nicest and prettiest girls in the place. In your day the boys made a play with my name and called me Old Jack Around-My-Hat —for short, I suppose—but you were never guilty of such rudeness. Your father was a gentleman, but I couldn't help hating old Jim Amelee, and knew I could get even with him by playing a joke on his dear prim boy.'

"'You come here as a spirit of John Garland, then?'

"'I suppose that is the truth, but I feel just as real as ever.'

"'Why do you occupy Mr. Amelee's body?'

"'So that I may have the use of lungs and a talking machine that will make my words understood by you. The speaking arrangement they gave me in the other place is not equal to this service, and there is no trouble in using Jim Amelee at any time. He's a milksop, and cannot resist me.'

"'What do you mean when you say 'the other place'?'

"'I scarcely know. Saints and sinners are altogether in a country which seems boundless, where they do about as they please in most things, some having larger liberties and a better light than others for reasons I do not understand.'

"'Referring to your own situation, do you have all the light and liberties you want?'

"'No!' in a loud sharp tone; 'by no means, and not half what I'm entitled to My light is poor and my freedom hampered in many ways, while old Eb Blake, a low cuss who had to be buried by the city, goes strutting about in a perfect blaze of glory, and has everything just to his notion.'

"'I remember Blake. He was an honest man, too true to his principles to become rich at anything within limit of his capacity, and he ought to be rewarded for patient endurance and all its cognate virtues. But you have met others in our circle of acquaintance, and among them, I presume, the elder Amelee. How is he situated?'

"'Oh, he's in clover too, reaping the reward of a righteous man, as the saying is. The same sneaking Puritan all the time, but carrying a headlight that would dazzle your eyes.

HE NEVER SEES ME.'

"'Don't you see! How is that! He wouldn't snub an old friend. You see him readily.'

"'Too much so; but I must explain. Old Jim, as I am told, can see only those who have a light as fine, or finer, as his. He can see none below his rank, but everybody above him, and the same is true of us poor devils in the gloaming. I see more than I enjoy, but the fellows in old Amelee's rank have a jolly time every moment. The best sport I can get is from mortals.'

"'Can you visit the earth whenever you please?'

"'Visit! I cannot swear that I've ever left the earth at all, for most of the time I'm in the same places and see the same people as of old, and I'm compelled to do over-and over the same d—d disagreeable things I did when a mortal. The main difference in my case is this: I cannot command any genuine sport unless I am able to surprise some mortal, drive his spirit away and take possession of his organism, and young Amelee is the first I have found who would succumb to my approaches. I've got him sure enough.'

"'You think so? Perhaps he will not always yield so readily.'

"'Will you try to prevent him?' in an angry tone.

"'I will think of it.'

"'Let that beall. It will be to your advantage to hold out of such a game. If you do not I will ruin you!'

"This was sufficient for one deep trance, and Amelee was recalled to his normal state. When told what had occurred he was astounded, and needed many assurances to challenge his belief. At length he saw the reasonableness of the claim, and promised to be guided in additional investigation through similar means. Many times Garland tried to take him captive in the good doctor's absence, but, having been warned against these attempts, he successfully repelled them. False impressions and unworthy suggestions were smuggled into his mind, but he suspected their source in time to escape ensnaring influences. Meanwhile trances were frequent under the physician's charge, and it was always Garland who controlled the secondary condition. He became decidedly unamiable when he learned that he could not approach his alter ego without Dr. B.'s permission, and even threatened personal chastisement of the healer unless the interdiction were annulled.

"'Why do you seek to make a hell for me?' he asked on one occasion. 'Really this man is mine as much as any invention is the patentee's, for I discovered his uses; and when after years of toil I have found a way to my favorite pastimes, you step in and cause

A RUCTION.

I will not submit without a desperate fight, and it may as well begin now. Here's for you.'

"He stepped forward with fists poised for assault and defense, but only two steps were taken. By a tremendous exercise of will the doctor held him rigid for a moment, then by the same power threw him upon the floor and there and held him captive, howling with rage, till he was exhausted. He begged piteously for release. It was offered him in return for a solemn pledge that never again would he approach Amelee unless the physician was present. No, he would give no such pledge, and the howlings were resumed. Directly the doctor fancied two voices instead of one from the prostrate man, and this phenomenon was immediately reduced to a certainty. He heard Amelee's natural voice, faint and weak, requesting the release of the power that was giving him intense pain, apparently tearing him in pieces. Then the gruff tones of Garland answered:

"'Not on any terms till you're dead and in hell with me.'

"'A horrible wail came from Amelee. 'He's surely killing me—oh! oh!' was its final clause. The physician saw but one course—to awaken his subject, and this he did, none too soon. The man was in a pitiable state, and complained of agonizing sensations in the head. He was sick for several days, and after recovery was strongly averse to more trances. They were induced, however, as the only apparent means of benefit to him, but never again did the spirit of Garland visit him. Many beneficent spirits occupied his organism from time to time, and they brought healing and peace.

"It is scarcely necessary to enlarge upon this incident. Its lesson, however, is too important to dismiss without a word of comment, and the first thought assumes the form of admonition. Resist the approach of evil spirits by keeping the mind clean and the intentions honest. Criminal suggestion comes unheraded. It must be rejected as we would discard a material snare for the feet; otherwise it may lead to ruin. How many enormities have been committed that were motiveless in the minds of their perpetrators—which their most active agents could not account for afterward? Naturally the plea of insanity is set up, and doubtless it is true in more cases than the law takes cognizance of. Often it happens that the murderer is not the man who commits the act of blood, but rather the devilish spirit which possesses him and will afford no release till the damning deed is consummated! The penalty is visited upon the agent of the demon spirit who drove his victim to the crime. Every Spiritualist knows this to be true, and he, above all others, ought to have a sharp appreciation of the fact that if the devil is stoutly resisted he will flee from you. Watch the mind and the heart, and entertain none but elevated purposes. These are a sure guard against the approach of ulterior suggestion." T. P.

ANOTHER OUTRAGE.

To the Editor:—In the town of Bisbee, Arizona, Mrs. Jennie Darrell, an ordained Spiritual minister, was arrested and fined to the amount of $50, for holding a spiritual meeting in the only available hall in the place.

The cause for complaint was based on the fact that she charged an admission at the door. Inasmuch as religious rights are not respected by the officials of Bisbee, Mrs. Darrell was compelled to pay her fine or go to the county jail.

She had just paid her fine when another warrant was issued against her for being a clairvoyant. Terrible laws exist in Arizona against clairvoyance and mediums.

Being timely warned by a friend that there were papers out against her, and wanting no more of Bisbee injustice, Mrs. Darrell started, at night, for Tombstone, the county seat, a distance of 35 miles, walking the whole distance in the dead of night, and arriving there footsore and weary, she took the train for Tuscan, thereby avoiding the officers. Arizona is a land of deserts, and to describe her night trip over these arid wastes would be heartrending.

The officer who arrested Mrs. Darrell is a man of very bad reputation. Under the cloak of his office he throttles the truth and persecutes a lone woman who is trying to elevate mankind. Such is law and justice in Arizona.

Mrs. Darrell is on her way to San Bernardino, Cal., where she hopes to regain her religious rights to worship God as she deems fit. CORRESPONDENT.

Tuscan, Ariz.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price $1. For sale at this office.

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THE HOLY GHOST CONSIDERED.

MIRROR OF LOGIC.

PROF. LOCKWOOD, THE SPIRITUALIST PHYSICIST OF CHICAGO, HOLDS UP THE MIRROR OF LOGIC, ABOUT THE HOLY GHOST, TO A PRESBYTERIAN MINISTER.

Prof. Lockwood, the widely known lecturer upon the spiritual forces of Nature, recently had for a seat companion, on a trip from Buffalo to Boston, a Presbyterian minister of the old school faith. The two rode along several miles in silence, when the clergyman, taking a casual survey of Professor Lockwood, said:

"I judge that you are a Christian clergyman, from your general appearance."

"Your judgment leads you astray, my friend; I am glad to say that I am not a Christian clergyman," replied the professor.

"Glad to say that you are not a Christian clergyman!" exclaimed the minister. "Why, my dear sir, you certainly must believe in Christianity."

"I believe," replied Prof. Lockwood, "Christianity, as expressed in the four evangels or gospels of the New Testament, to be the conflicting statements of several individuals about a personality that never existed in reality, but his supposed virtues were borrowed without acknowledgement, from an Oriental myth, or more accurately stated, from a principle of ethical philosophy, that antedates the so-called Christian Era several thousand years. This principle of human progression, this Hindu tradition, represents a beatiful ideal of ethical evolution, in which every individual who voluntarily suppresses his appetites, his lusts, his intemperance and vices, in quest of right doing and moral unfoldment, suffers within himself the pangs of crucifixion, and makes vicarious atonement—he bears his own cross through earth life to the grave.

"The confusion of Pagan philosophical ideas obtaining prior to the councll of Nice, culminated in transforming this ideal of human unfoldment, which in its ancient Oriental significance was applicable to all mankind, into a schism of personality; and the 'Messiah of the Orient'—the principle of culture that lighted up the ancient civilization of India, was forged into and clothed with the individuality of Jesus Christ—a character, that never had a real existence.

"Hence I believe that Christianity as taught or indoctrinated in the pulpit of to-day, is a miserable forgery of the gravest character—a cheap certificate of atonement, sensual in its inception, demoralizing in its tendency, entirely at variance with the philosophy and science of man's mental evolution, and a perpetual menace to our civilization."

"Well! Well!" replied the clergyman; "I see that I am mistaken in you. I had taken you to be an intelligent man; but I see that you are an infidel of the Bob Ingersoll type."

"Terms of opprobium," said Prof. Lockwood, "have for ages marked the character of human weakness; and a resort to their use, I sometimes think, indicates the mental pitch of individuals. And may I suggest that, from my plane of observation, the thinker or believer in any doctrine, who is willing to accept a logical premise as a basis to his belief, and who is able to trace natural sequence to his premise, is not only an intelligent person and thinker, but in the defense of what to him seems to be truth, has no occasion for cheap invectives or terms of opprobrium. Hence we have a right to conclude that it is a lack of logic or scholarship, and correct methods of reasoning on the part of the schismatist, that induces him to resort to undignified argumentation. The followers of Zoroasters, of Buddha, of Brahm, of Mohammed, and the various systems and creeds of Christianity, have used the term 'infidel,' without stint, in speaking of each other. The term means 'unfaithful,' not to be trusted; and I can't help thinking that he is the real infidel, who is unfaithful to the demonstrations of truth. And so, between what is taught in your Christian schools and colleges, and what is preached in your pulpits, it will eventually appear that the dual teaching of "Eternal principle," as demonstrated in natural physics, and then supplementing this truth with sermons and instruction upon "The First Great Cause?" to these eternal principles, is a careless and pernicious formula of instruction; it certainly is not educative."

"Can a person be instructed and not educated?" asked the clergyman.

"The term instruct means to teach, to direct, and in a religious sense to indoctrinate. Hence a person may be directed or indoctrinated into error, as in the story of a universal flood, and the ark, and two of a kind seeking refuge in it by omnipotent fiat. The story of God's making Noah a present of a rainbow, etc. These ideals are instructed and indoctrinated into the minds of old and young alike. None of them are true, therefore, they are not educative. And the extent to which these low and primitive ideals shroud and chain the intellect of man, to that extent, are they pernicious in any civilization."

"Then you assume that this world came by chance and not by law?" said the clergyman.

"Nature seems to me to be an infinite equation of cosmic possibilities; hence did not come either by chance or by law."

"How is that? I do not understand you," said his reverence.

"When I nicely balance this cane," said the professor, "it retains its equipoise, because there are as many molecules of energy on one side of the fulcrum as on the other. This exact balance represents in a crude way an equation or an equilibrium; and is a representation of an eternal principle—the principle of action and re-action as is manifest in polarity. This equipoise as a principle of nature, has always existed—it is not an expression of either law or chance."

"Well, I shall continue to think that what you call nature is under the control of law, for behind it all there stands God who is supreme and all-wise," said the clergyman.

"How does he stand behind it?" asked the Professor.

"As an over-ruling over-soul or power," said the clergyman.

"Then, if there be an overruling power, the principle of action and reaction as taught in your treatise on chemistry in your Christian schools and colleges, is not true," said the Professor. "And that is just the point I made against your dual system of instruction a moment ago. If the formula of action and reaction be true, as the basis of organization, God, as an overruling power is a misconception since an overruling power behind matter would nullify the principle of polarity. Both hypotheses cannot be true. The former can be demonstrated, the latter cannot. To which of these, my friend, are you infidel? Are you infidel to a truth capable of demonstration? If so, you are the 'unfaithful,' you are the one not to be trusted A person's belief and adherence to error in the presence of the proof of his error, indicates that he is lacking in true fidelity, or intelligence, or both. Every college of natural physics in civilization, where principles of action and reaction, dependent upon the inherent polarity of what we call matter, is taught and demonstrated, is a living witness of your error of thought, and furnishes constant testimony of the automatic character of nature; and to the thinker this testimony is suggestive of the pernicious infidelity of all religious creeds, predicated upon faith. Truth can only be established upon the principles of nature—never upon the supernatural."

"I think I see," said the clergyman, perceptibly coloring, "the point you raise against me and Christianity in general. You affirm that the principle, as you call it, of action and reaction is expressed in the inherent polarity of all types of matter, and that this polarity is an indication of the equational automatic character of Nature's elements and forces, and is in reality the basis of the chemical balance discovered by Lavoisier."

"That is my position," replied Prof. Lockwood.

"Well," continued the clergyman, "your position presents a new phase of the point under discussion, and I will confess that I am not sufficiently posted in natural or chemical physics, to enter into any discussion involving such information. I was taught to believe in God as the Creator of all things—as the overruling, all-wise, ever-present intelligence of the universe; that He made the world out of his spirit, and by the power of His omnipotence, and created man in his own image. This has been my belief, and this is what I preach and teach."

"May I ask you a question or two," asked Prof. Lockwood.

"Certainly," replied the clergyman.

"Do you believe in logic in its application of religious tenets" queried Prof. Lockwood.

"Why, y-e-s, I suppose I do."

"Well, just now you said that God made the world out of his spirit."

"Yes, I did say so."

"Well then, all that we see of visible nature is the result of God's spirit, or in other words, it is God manifest in the expression of the material world!"

"Exactly; that is what I believe," replied the clergyman.

"Then why," continued Prof. Lockwood, "do all Christian ministers persist in saying that matter, which you all affirm is made of God's spirit, is dead, and crude, and inert? When did this part of God die or lose it spirituality?"

"W-e-ll, you know man fell from his high estate—he sinned against God by partaking of the forbidden fruit in the garden."

"No, I don't know anything about it, and I can't comprehend how anyone can know anything about it," said Mr. Lockwood.

"Well, those of us who accept the Bible as testimony, believe this statement."

"Then God was so displeased with Adam that he not only cursed him, but he cursed and killed the spirituality of his own spirit that was manifest in matter, did he?" asked the Professor.

"The statement is that God cursed the ground also; so I presume it might be construed as you indicate," said the clegyman.

"But what other construction can you put upon it?" asked Mr. Lockwood.

"The language may be symbolical, you know," said the clergyman.

"Oh! I see, I see," said Prof. Lockwood, "God did not get mad at a real Adam, a real man in the flesh; he did not in reality 'curse the ground also,' he simply talked metaphorically to the man that he made in symbol, of his own image; the man who did not know good from evil, and who symbolically sinned and fell from his high estate—from the estate of God-like-ness—from the estate of an anthropomorphic brute, he only fell in symbol, not in reality, and when you preach about Adam's fall, you preach about an event that only has a symbolic significance. Is that it?" asked Prof. Lockwood.

"I will confess there is much ambiguity surrounding the Bible record of creation, much that from the point of syllogistic reasoning is open to criticism; but it is the only record we have, and I have been instructed, as you say indoctrinated, into accepting it. Hence to me it is my religion, my faith."

"You are mistaken in supposing it to be the only record, or in thinking it to be any record at all of cosmic causation," said Prof. Lockwood, "The only true record of Nature's evolutionary processes, is to be found in the analysis of the structure of nature per se, in tracing her co-relations and affinities, and in noting with subjective vision the invisible forms which she rears, and the phenomenal side of all that is expressed in the visible. If you will renounce your creed and faith, I will prove to you within 30 minutes after we reach Boston, that no curse rests, or ever rested on matter, or on the ground. I will demonstrate to you that human thought has its affinity for matter, by sending through a solid copper wire 1,200 miles long a telephone message to The Progressive Thinker of Chicago. And let me say here that the ground forming one half of the electro circuit, without a battery to quicken it, without a God to raise its molecular or spiritual tension from a state of inertness, will automatically become an important factor in the service.

"This phenomenon of telephonic art could not be demonstrated if matter was dead, and crude or inert; or if any power save that of inherent polarity was operative. Hence the traditional superstition about a God's getting angry and cursing the products of his (supposed) wisdom and omnipotence, is a silly, a weak as well as a dangerous platitude. It is untenable in the light of the reciprocal processes of electro affinity everywhere prevailing, and is antipodal to the science of organization and structure. It is a gross barbarism, un-American in its nature, and opposed to all formulas of civilization, and by and by, the intelligence in the pew will frown down the imbecility and infidelity that represents it in the pulpit."

VERY SIGNIFICANT.

The Progressive Thinker leads. It publishes more reading matter than any other dollar Spiritualist paper on this green earth. It was the only Spiritualist paper that had enterprise enough to publish President Barrett's address before the National Convention at Washington. It covered three pages of the paper. It now proposes to send out 1,000,000 copies of the paper containing his address.

Read the announcement on fifth page, headed "Fifteen Cents," for particulars.

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ROSTRUM WORK.

MRS. MATTIE E. HULL GIVES HER VIEWS IN REFERENCE TO A QUESTION NOT YET SEEMINGLY SETTLED, AND ON WHICH LEADING MINDS DIFFFER.

To the Editor:—I was deeply impressed with the stirring words that appeared in a recent issue of your interesting journal under the heading, "A Voice from England." Those words ought to awaken earnest thought among your readers, especially, the old-time Spiritualists.

I have so frequently expressed myself upon the subject upon which Mrs. Hardinge and Mrs. Lillie have so ably written, that I may have nothing new to offer, but as an old worker in the field of Spiritualism, one who has held the cause near and dear at heart for more than a third of a century, I can do no less than to endorse the position taken by these able workers. I may not make the matter any more impressive by aught that I can say, nevertheless, "the spirit moves me," and I add a few hastily written lines.

There is not a worker in the field but that knows that the statements of Mrs. Hardinge and Mrs. Lillie are true.

Who is to blame for the position taken by a majority of the society managers to-day? If, as stated in the communications to which I refer, "tens of thousands who have been attracted to Spiritualism, have learned its central truth, and find they are not supplied intellectually and withdraw from the meetings, having circles at home to meet their requirements," does it not seem that the leaders of the movement in towns and cities where such conditions are apparent, (and where are they not?) ought to pause and see if something cannot be done to place the cause before the people in such a manner that the meetings will not only attract the old Spiritualists, but the candid investigators along the lines?

When a radical change is suggested to those who have the matter of meetings in charge the answer is usually, "we know what you say is true, but we cannot get out a corporal's guard to listen to lectures; we must have something that will 'draw' in order to pay the expenses of the meetings. We must have phenomena of some kind in order to raise means to pay for the lectures." Although this is not very complimentary to a lecturer, I pass this saying by, and refer to another statement that is common among those who have meetings in charge: "We know there are pretenders among us, but what are we to do? Some of our people are satisfied with what they call 'tests,' while many of us know there is nothing genuine in many of them." I wonder how long it will take us to learn that just as long as such things are sought for in the public halls, just so long there will be a premium offered for fraud.

I admit that all we know of Spiritualism has come to us directly or indirectly through phenomena. It always must be so, but the point I desire to press in this communication, is, that our public halls do not, cannot, offer the most desirable conditions for the presentation of that phenomena which is calculated to do the greatest amount of good. If no successful Spiritualistic meetings had ever been held independent of such phenomena, there might be a good reason to believe meetings could be run in no other way successfully. Not an old Spiritualist whose eyes will fall upon these lines, but that remembers the grand meetings of other days; meetings where not only the words of the speakers seemed filled with the Divine Spirit, but the influence on those occasions fell upon the people like a holy benediction.

As I glance from my paper to the shelves of our library, I note an array of volumes treating on Spiritualism. The title pages of these volumes bear the names of authors who are familiar to the Spiritualists the world over. Most of the writers were identified with platform work, and what magnificent services they rendered. How bravely they stood for Spiritualism through good and evil report; how loyal they were when the enemy attacked; how their ringing words pressed home the grand truths they were impressed to utter. Who among the old Spiritualists forgets them? Most of those untiring workers have answered the call, "Come up Higher," and what of them at the present time? Do we suppose when the voice was hushed in our halls their last discourse had been delivered? Did they close the volume of their life-book when the hand grew palsied and they could no longer wield the pen? Did their love for humanity die when they passed from mortal sight? If Spiritualism is true, they opened their books on the other side of life when they closed them here. If Spiritualism is true, their voices ring as melodiously for humanity and reform as when they preached among us. If Spiritualism is true, they have had experiences in the other life that it would do us good to know, and again if Spiritualism is true, they are interested to make themselves and their work known. Can they do it? Yes, when "conditions obtain." What are "the conditions?" Simply a demand for their presence and such as they have to bring. Under the present regime, supposing Prof. Denton, Achsah Sprague, Rosa T. Amedy, A. B. Whiting, Thomas Gales Forster, Clara Banks, Henry Kiddle, or any other one among the many of our ascended workers, were to announce that they had something of importance to give the world relative to their explorations in spirit-life, their experiments on the scientific world, or something relative to the schools over there, the influence of the spirit over the material world—something that would require a series of philosophical, scientific or religious discourses—I fancy the first question that would be asked would be this, "Will it draw?" And others might think, if they were not bold enough to say: "We do not doubt but that your motives are good, and you have matter that would be of interest to some, but we want tests."

I cannot conclude this communication without saying once more that I admit the utility of the phenomena, but my observation and experience are convincing me more and more that while the public presentation of it may invite crowds to the halls, it does not call out a class that builds up a society, or that are willing to subscribe to the support of the meetings. Those who go to the meetings for the purpose of getting a test and nothing more have no conception of the magnitude of the work of Spiritualism. If, as we are repeatedly told, "the crowd come out to get tests," it is presumable that a few only want to hear the lecture that precedes such manifestations; so in many instances the lecturers are a secondary consideration.

I know what is said of the lecturer who is opposed to the present management of meetings, but that is nothing here or there. Facts are facts, and as Mrs. Hardinge and Mrs. Lillie truly say: "The halls are being emptied of candid, intelligent people who see much more in Spiritualism than the reading of a pellet or a handkerchief, and we cannot blame them that they seek other fields."

If there is not enough in Spiritualism so it may become self-supporting, stand on its own merit, the sooner we find it out the better. When such workers as Lyman C. Howe and many others who declare they must leave the field and find support elsewhere unless matters change, and the many who used to "be of us" are turning to the churches for what they sought for in Spiritualism, it is evident there is something wrong somewhere, and surely may we have cause to fear that the gifts may be withdrawn and given to a people who shall bring forth the fruits thereof."

MATTIE E. HULL.

Joys Beyond the Threshold

A SEQUEL TO

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TRANSLATED FROM THE FRENCH.

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RELIGION OF HUMANITY.

PEACE--GOOD WILL.

Christianity and Spiritualism Panoramically Illustrated.

"Now Abideth Faith, Hope, Love; but the Greatest of These Is Love.

The genius of Christianity is "peace and good will to men," yet Jesus, by prescience, saw that coming in contact with ignorance, prejudice and want of spirituality it would for a time be the occasion of great trouble, domestic and otherwise. Matt. x:34-36.

In the book of Genesis it is said that "whoso sheddeth man's blood, by man shall his blood be shed." This was taken as authority for capital punishment, whereas it meant what would be, but not what should be. So it was in the case of Christianity. Jesus never authorized or encouraged the cruelties perpetrated in his name. The selfish, ignorant, wicked abettors were responsible, and not Christianity as such.

Modern Spiritualism has from its first manifestation suffered from the same cause—unspiritual adherents—and true Spiritualists will find enough to do in their legitimate sphere without turning round to fight a dispensation which has had its day, done its work and is now in its decadence giving way to the light of a brighter day.

Spiritualism came as the religion of harmony, yet it does not always harmonize. This is not its own fault, but the fault of the soil on which it is sown.

I believe Spiritualism to be the second coming of the Christ or an evolution of Christianity, which is the same thing; therefore I cannot look on Christianity as some do. It and Spiritualism are not antagonistic, but one follows the other as incidents in evolutionary progress.

I have always thought that the Jews should have accepted Jesus as the Christ, and I think now that Christians ought to accept Spiritualism; and there is every reason to believe that the progressive element will do so, just as the progressive element of Judaism is now doing with Christianity.

What trouble it would have saved if this had been done, and what trouble it would save even now if all forms of religion would coalesce on the one broad platform of the Fatherhood of God and the Brotherhood of Man, for then they might grow up into one harmonious body, though many members.

All the best mediums speak respectfully of Jesus the mediator or medium of the Christian dispensation and it will be a terrible backset to human progress if Spiritualists exaggerate the differences as sectarians do. Instead of endeavoring to promote that brotherhood which is the consummation of all religion. To my spiritual vision it appears like a great panorama, extending from the most ancient time down through the Mosaic, the Christian, and the Spiritual dispensations and away beyond to the time prefigured by Isaiah, when "the light of the moon shall be as the light of the sun and the light of the sun sevenfold as the light of seven days."

That time is fast approaching, and as the panorama moves on the great discoveries of science brighten the scene and the dark spots caused by ignorance, prejudice and bigotry give way, and at last disappear before the light from the spiritual spheres designated by Paul as "the spirit of his (God's) mouth and the brightness of his coming." II. Thes., ii; 8.

This is the supreme motor in this grand scene. By it the great ecclesiastical hierarchies are consumed and fall to rise no more.

Now I see a new heaven and a new earth which I perceive to be an entire change in social conditions; for the former things—legalized monopolies of land and trade, etc.—have passed away and an entirely new system is inaugurated on the principles of justice and reciprocity.

The churches are transformed into temples of learning where all the faculties and attributes of the human organism are cultivated and trained to their proper use in the economy of life. The ubiquitous tramp, the burglar and murderer have disappeared because there is no soil to produce and nourish them, and the criminal lawyer's occupation is gone.

The clergy have been superseded by the students of nature, who have become the teachers of the world and rendered superstition impossible. The peace and good will of Christianity and the harmony and spirituality of the spiritual philosophy are now realities. Civil government is government no more, but civil service on strictly representative principles, doing the will of the people on a scale of economy so advantageous that it has become contagious and international, and has united all the countries of the world in one great republic and a oneness of interest has done away with civil war.

Previous to this grand finale I see a great commotion which has been going on for many centuries. No party, or creed, was ever willing to accept or cohere with any other. Even members of the same society, bound by the same creed, could not long agree, but were continually splitting up and separating. This divided their strength and in a great measure destroyed their influence. This went on from age to age to the closing of the scene, and sent many a true and loyal heart sorrowing to the grave.

The exclusive Jew, the dominant Christian, and the supercilious Spiritualist followed each other, maintaining their separate existence till they met in the final struggle, when all were conquered by the superior power of that "love" that "suffereth long and is kind, envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity but rejoiceth in the truth."

I hear no more argument now about theology and spiritual phenomena. These are regarded as childish things. But I see a large placard on which is inscribed in large letters these words:

"Now abideth Faith, Hope, Love; but the greatest of these is LOVE."

Since the above was written, some stinging references have appeared in The Progressive Thinker in regard to Christianity, Christian Spiritualism, etc., which caused me to hesitate about offering this article for publication lest it might be thought that I wanted to provoke discussion—which God knows I do not. My sole object is to find and maintain the truth by an exchange of view, which it is the privilege of every one to do.

I know by sweet experience that there is such a thing as speaking from the heart to the heart, and "speaking the truth in love." I know also that when that is done it seldom loses its effect, because the normal condition of human nature is spiritual, and even where that is not developed there is deep down in the soul a chord that vibrates to the words of love and truth, and my only regret, now in my advanced age is that I have not spoken them oftener.

But I meet everywhere with those who, Paul says, "Please not God and are contrary to all men." See I. Thes., ii:15. For this class my pearls are not intended. Yet even these I will: "In meekness instruct if God peradventure will give them repentance to the acknowledging of the truth." See II. Tim., ii:25.

But my greatest sympathy is with such suffering mothers and sisters as Mrs. Harriet Parker, who denied herself many personal rights through courtesy to others, yet never denied the truth, and gives her testimony to the Christ spirit in No. 373 of The Progressive Thinker. I have no objection to the pointing out of errors in the prevailing system of the Christian religion, when it is necessary to do so as a warning to those who do not think; but I do object to Spiritualists descending to the depths of intolerance which they condemn in Christians.

A friend of mine who, at one time, conducted one of the most orderly spiritual societies in this city, showed me a letter from a man asking an appointment to speak before the society and curse the d——d Christians—as if that was the proper work of a spiritual lecturer. My friend, I am happy to say, was too spiritual to hire a man to curse others for their opinions. If Christianity, in its present form, ever falls, it will be by the destructive elements systematically introduced into it by hieratic priestcraft to hold the masses in bondage; and if ever Spiritualism supersedes it, it will be through the practice of that brotherly love which is the very essence of the Christ-teaching and the only binding force in the universe worthy of the name of religion.

But some say religion hinders science, freedom and progress. Not so the religion we advocate; for:

"That law is love, and though it bind,
It gives full freedom to the mind,
For all that we do lovingly,
We do it also willingly."

The new thought admits that man is constitutionally a religious being, for there is no country or people in the world but has it in some form or other. Religion, pure and simple, is the aspiration of the soul to the source of its being, as the child to its parents, however crudely expressed, and the love element in it is what binds us to one another and to God.

While writing this (January 25, 1897), after a severe snowstorm the mercury has fallen from 35 degrees above zero to 20 below, the coldest in twenty years. This following a long season of hard times has made the misery of the poor and unemployed unprecedented in the history of Chicago.

Calls on their behalf from the Mayor, the pulpit and the press, are being responded to by donations of money, food, clothing and fuel, in sums from the smallest change up to a thousand dollars, which is being distributed to all sufferers that come, by benevolent individuals and societies, and immediate and substantial relief is being given.

That is what I call the religion of humanity, and I hope soon to see on the panorama of human progress such a change as will make such destitution impossible in a land like this where there is plenty for all.

Religion, in its last analysis, is a true life, embracing all that is good, pure, honest, just, moral and spiritual. Live this life with all its work, and call it what you please. "A rose by any other name smells as sweet." R. NEELY.

THE COMING CAMP.

I have been in Florida since January 1, 1897, part of the time at Lake Helen, where the camp-meeting known as Southern Cassadaga will shortly convene, and was much impressed with the many and substantial improvements made there since my last visit in 1896. Mrs. E. J. Huff, Geo. P. Colby and Mr. Chas. Purcell were to the front and made the air hum with their preparation for the feast of good things to come during the camp. The array of mediumistic talent is very fine indeed, and must of necessity, from its variety, please all who may come to Lake Helen this season.

I have been holding meetings and giving platform tests in Jacksonville and St. Nicholas (just across the St. John river) with much success; many hearts have been cheered and gladened by tender, loving words from those long believed dead, and especially at St. Nicholas, which is a very stronghold of the Episcopal church.

In Jacksonville, there is a resident medium, Mrs. Annie Buchanan, whose trumpet and writing manifestations are very good indeed, and as she is thoroughly conscientious in her work she will win and hold a high place in the ranks of workers ere long. Mrs. Carrie Twing, Henry Buddington and wife, Mrs. Sachett, and Capt. Smith; arrived yesterday on the good ship Comanche and proceeded to the camp to-day. One thing I don't like to confront in Jacksonville, and that is the dearth of spiritual papers; have not seen a copy of The Progressive Thinker since coming here and words cannot express how much I miss its budget of good things, but as I am constantly on the wing, it is impossible for me to get it regularly and that is a deprivation which is hard to bear.

When my visit here is ended I shall proceed to Tampa for a short while, and thence to Palmetto, one of the most beautiful spots in all Florida, and where the cruel Frost King has not yet paid more than just a touching visit. There are many Spiritualists in Florida, whose hearts are hungering after spiritual food, and many more mediums are needed here to minister to the wants of these. C. H. FIGUERS, M. D.

Jacksonville, Fla.

HYPNOTIZED CHILDREN.

Charles Welteroth, 16 years old, son of Sperry Welteroth, of 1034 Hepburn street, Williamsport, has been suspended from the public schools of that city for hypnotizing young schoolmates, says the New York Press. The boy's hypnotic power first attracted attention in the neighborhood in which he lived. The neighbors learned that he was having sport by putting his boy and girl playmates in a hypnotic state and then compelling them to do many ludicrous things, both in the schoolroom and on the streets.

He would make them crow like roosters, play leap-frog in the schoolroom and go through gymnastic performances. The larger pupils soon came under his powers, and it is said that even the teachers were not impervious to his most singular touch.

Soon the parents, alarmed at Welteroth's powers, threatened vengeance and hinted at bodily harm unless he ceased experimenting with their children. A month ago, when caught exercising his uncanny power over schoolmates, the teacher suspended him. Since then he has been practicing hypnotism with the idea of making it his vocation.

He is the talk of the city and last week he gave exhibitions in the rink before large crowds, amazing all.

AN EXPERIENCE.

James Duffie Joins the Theosophical Society.

HE ATTEMPTS TO HAVE HIS ASTRAL LEAVE HIS PHYSICAL BODY—HE RELATES HIS EXPERIMENT, AND WHAT CAME OF IT.

I have had an experience, and it is said experience is good for the soul. I have had an experience—I have joined the theosophs. Yes, of that occultist of occults I am now on the way to be a full-fledged pundit.

It came about this way. Miss Divina Higgins came to lecture at Bunkertown, where I live, and hold a private class in the occult mysteries. She was a wonderfully magnetic speaker. She said a mahatma stood behind her and spoke through her mouth. No one saw the mahatma, but such eloquence could only come from a mahatma. She had a dozen spiritual beings to run to her beck and call; she must have had.

She cured the sick by telling them that as a part of God they were not sick—could not be sick. She had old Daddy Fields, who had not walked without crutches for ten years, out playing ball with the boys, and Mother Grimes, bed-ridden for twenty years, up around the house. She said she could shake off the body and go out all over God's universe as an astral, even up to the steps of the throne. She said this was not peculiar to her, but was an art all could learn if they found entrance into the house of knowledge of the Orient. There, in the depth of the centuries, as it were at the bottom of an ocean of mud, was the pearl of great wisdom. By thus seeking the knowledge of those remote centuries which have gone into the waste-basket of oblivion, the ability to run about as an astral could be gained, and while one lived in this world, he could live above and out of it, pure and spotless as an Arctic snowbank. To do this would require that a few earnest souls should organize a lodge.

That suited me and I went home jubilant. "Mariah," says I to my wife, "We are going to found a Theosophical society."

"You are!" replied she, in surprise.

"Yes, and we have already the pledge of sufficient members. Daddy Fields, who was so miraculously cured, leads, and Jim Fry, Widow Slocum, both the Miss Billings and——"

"You?"

"Yes, you and me!"

"No, do not count me, James Duffie; I should think you already belonged to societies enough. You have been clambering up to the eighteenth degree of Masonry; you belong to the Odd Fellows, the Knights of Pythias, the Maccabees, the Red Men, the Elks, Sons of the North, the Blue Noses, the Owls, the Two Fists, and now the Theosophs! Why, you are away joining something every night in the week."

"I am after knowledge. Theosophy has the boiled down wisdom of the ages. The fakirs of India have bottled it up, and only through the inner gate of the Theosophical lodge can you get a taste of this divine beverage. It's a mystery how the Western world got on without this knowledge. A fakir, by looking straight at his abdomen, can learn more in a minute than a Western scientist can by a life-time of labor. I want you to join; to go hand in hand with me to drink at this fount of divine wisdom."

She looked at me a moment and then said: "James Duffie, my place is at home. You are getting daft."

"You won't think so when I am initiated and can shake off this body and roam over all God's kingdom as an astral."

"For heaven's sake, what is that?" she asked, sort of scared.

"Why—Divina Higgins says that when I have once entered the inner gate I can shake off the body, and as an astral go about invisible; walk into the house unseen; go into a bank and help myself, and know everything."

"Divina Higgins is a bold, impertinent hussy, and when you get quit of your body, you will have joined your last join."

Mariah is a practical woman. Not a bit of poetry in her nature, nor high fancies; this has annoyed me before.

I will not weary with particulars, suffice that the lodge was founded. Divina Higgins was their High-Mighty, and Most Worshipful Grand Rajahs from the neighboring city, where a Grand Lodge had been started. To Divina was given the keys of the inner chambers of mahatmic intelligence, and to me the keys of the gates of the temple. (We called the hall a temple, though in fact it was a little, stuffy room over a shoe-store.)

The officers in glittering regalia, were wondrous to behold, and in the initiatory ceremony with the high-monkeying we endured something to be remembered. But I swore on the Bible and the Books of Blavatsky, that my tongue should be torn out by the roots, and my liver extirpated if I ever told, and I will not go further.

I went home with my head bursting with the wisdom of the Orient. I had a mahatma—a genuine Brother of the Himalayah, assigned to me, and a Chela to call on for waiter. What was more to be prized, the power was conferred on me to get out of my body as an astral, and the very next day—I could not wait longer—I made this supreme test of my power. It would be a triumph over the sneers of Mariah, and I asked her if she would accompany me to the parlor and witness the vindication of the occult, and the illustration of the profundability of my learning of Eastern wisdom. I told her that when my body was apparently dead, to watch over and protect it from burial, and await the return of my astral. She was incredulous, and tartly said, it would be more appropriate for Divina Higgins to watch over the corpse.

"You will soon see your mistake, Mariah," I replied feelingly. "You ought to be proud that your husband has pulled the latch-string of wisdom, which Divina has placed in reach, and enabled him to walk in and surfeit on the accumulated knowledge of the Bushwanga, Kelospata, the Nirvanpana, and Rag-willangana, with a Chela of his own and a mahatma at his elbow, who in very fact is a Pundit!"

All she replied was, "A-h-e-m!" but there was a great deal implied in the way her voice slid up and down and drew out the final sound.

It hurt, yet I rose above the petty annoyance, as a Pundit should; seated myself according to the lesson given me by the High Mightyful and Most Adorable Rajah; inverted my internal consciousness into the recesses of my cerebellum; concentrated my psychic gaze into the back of my neck—as much as possible; called silently and prayerfully for my mahatma brother to come to my assistance and lead my astral out of the body.

I felt queer, but I felt no loosening of the hold. I shook myself, turned and twisted, yet it would not let go.

Mariah laughed, irritatingly. "It's no use, James," she said, with pitying softness, "no use. You are so used to joining that your 'astral' is joined to your body so tightly, your Oriental wisdom cannot break it away."

"I have forgotten something! Yes, that's it—I've left out important words."

"As for that, James," she said, still more softly, "you have forgotten what an egregious fool you have been made of."

This made me angry, and I thought if there was strength in me, the astral must come out, and I shook myself, gave a tremendous spring upwards, as a frog does when he attempts to jump out of his skin. I fell on my back and in attempting to save myself I clutched at a what-not, which came over, breaking into smithereens all the bric-a-brac of years.

Mariah cried and laughed, and then grew angry, all in half a minute. "I've borne enough of your foolishness, James Duffie! If you want to get away as an astral, I hope you will succeed, and mark you, if you do, I'll have an undertaker here in an hour to embalm your body!"

"No, no!" I cried; "you must not; it would kill me!"

"Oh, you'll be dead fast enough if your astral has gone. I didn't marry a mahatma nor an astral; I married a man—or supposed I did—quite willing to be a man and stay in his body and not go wandering around leaving me in doubt whether I am a widow with a funeral on my hands, or not. No, James, you have been nicely duped out of your money; I will not say sense, for you could not have had much to have gone off on this goose-chase for wisdom."

I felt mortified—deeply mortified; yet am I sure it all came from my forgetting some important word, thus incapacitating me to sufficiently introvert my subliminal consciousness. Or more probably, it was the psychic influence of Mariah, dragging me down to earth when I would soar to heaven! Her threat chilled me, especially when I thought of embalming, for we have in Bunkertown one of the promptest undertakers, always itching for business, and he would not even inquire whether my astral was at home or not.

JAMES DUFFIE.

EVERY-DAY HEROES.

There are heroes in battle, in camp, and in field,
Who stand in the carnage and din,
Who are fighting for right, and who flinch not nor yield,
Defying the legions of sin.

But the heroes I sing of are unknown to fame,
Remote and obscure do they dwell.
In the annals of honor, or annals of name
There is not a story to tell.

'Tis the every-day heroes, the heroes of home—
O, let us consider their deeds,
Though they may be but small, and are done all alone,
Far-reaching—eternal the seeds.

Here's a wife who is faithful, in want and disgrace,
Who faces the world in her pain—
Not one word of reproach—not a sign, or a trace,
But loyal, through stigma and stain.

There are mothers so patient, and steadfast, and true
To children they serve through long years,
And they guard them and guide them as mothers can do,
Through life, and its sunlight and tears.

There are sons, too, and daughters, who, loyal and leal,
Are true to the "Old Folks at Home;"
Who have put by ambitions and learned to conceal
Their crucified hopes all alone.

When temptations assail in this money-mad age,
And visions of bliss all allure,
They are heroes who turn from the sin and its wage,
And keep to the path that is pure.

'Tis the pricks of small trials that worry and fret—
That wear the deep lines in the face,
And the stinging of wrongs which we cannot forget,
That rob us of peace and its grace.

'Tis the every-day heroes who stand straight in line,
Who conquer small parts of the whole—
'Tis the every-day heroes whose courage sublime,
Illumines the life of the soul.

Oak Park, Ill. ELLA DARE.

THE HEART'S CALENDAR.

Do you feel, lone sleeper resting there
How the seasons change since you have gone?
How the springtime opened sweet and fair
And roses blushed at the peep of dawn?
When grain fell ripe in the reaper's glean
And the tasseled corn grew rank and green?

When clouds were white in the summer skies,
Like curtained windows framed in blue—
Could you look between with pitying eyes
Where I vainly wept my loss for you?
And heard the lovebird's plaintive moan,
Break the still air in answering tone,

Or know, when sear on your narrow bed
The green grass died; when autumn flowers
Were veiled in frost, and sad, instead,
The dead leaves whirled in gusty showers?
When birds flew far from shivering trees
To balmy isles in the Southern seas?

Ah, see, my own, how the winter's dread
With chilling blasts, has settled by—
And beneath its gray the snow-sheets spread
In heavy folds where you sleeping lie—
Be still, faint heart! Through death's sweet pain
Thy love, like flowers, shall live again! INDA BARTON HAYS.

In Bridgeport a league has been formed against Sunday counting. The Bachelors' club has issued a ukase to the effect, "Six days thou mayst keep 'steady company,' but on the seventh all manner of lovemaking must be abandoned."—Chronicle.

To-morrow I will live, the fool does say; to-day itself's too late; the wise lived yesterday.—Martial.

CONSUMPTION

TO THE EDITOR: I have an absolute Cure for CONSUMPTION and all Bronchial, Throat and Lung Troubles, and all conditions of Wasting Away. By its timely use thousands of apparently hopeless cases have been *permanently cured*. So proof-positive am I of its power to cure, I will send *FREE* to anyone afflicted, THREE BOTTLES of my Newly Discovered Remedies, upon receipt of Express and Postoffice address. Always sincerely yours,

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Studies in Spiritual Thought

THE LAW OF PROGRESS—FACTORS OF CIVILIZATION—CO-OPERATION AND CO-ORDINATION OF FORCES—UNIFYING PRINCIPLE—SPIRITUALIZATION.

The law of progress in civilization consists in the co-ordination and co-operation of forces. This is true in modern civilization as well in the past. But, along with the civilizing factors, have coexisted influences whose tendencies have resulted in certain stratified conditions of society—operating as a disorganizing force, preventing the proper operation of the law of progress. Between riches and poverty—or the rich and the poor—as found and conditioned in modern society, there exists too wide a discrepancy to fulfill that idea of co-ordination and co-operation of forces in which the law of progress in civilization consists.

If progress in civilization is to continue, there must of necessity be found a connecting link, a bridge of intercommunication—nay, more than these—a unifying principle or factor that shall establish not merely a bond of union between diverse and antagonistic elements, but a solidarity—a brotherhood in thought, in interests, in principle, in the deep and real facts of life and social being.

This unifying principle or factor—silently working the salvation of society—the leaven hidden in the meal, leavening the whole lump—is found in the spiritualizing forces working in the minds of all, high or lowly, under the direction and influence of the combined spirit powers of mortal and spirit-life. This it is, that is coming into the breach, for the uplifting and the salvation of society and humanity, joining into one the great family in heaven and on earth.

As a happy sign of the influences thus at work, Lilian Whiting presents some beautiful ideas in the Inter Ocean:

A REMARKABLE PERIOD.

It is believed that this year of grace, 1897, ushers in a remarkable period. Some one says: "Potencies within each of us only require stimulation to cause them to assert themselves. Will power and exercise will give the dormant forces vigor. Our spirit home is not 'away off' somewhere, but it is here; it encircles us and penetrates our whole being. Commune with your angel friends; they will hear and respond. Use your mental telephone, and then your powers will rapidly increase in force, quality, and quantity."

Certainly, closely interpenetrated with this world of the visible, the tangible, the world to be perceived with the senses, is the ethereal world; a finer counterpart of this; not dreamlike and shadowy, but more real, more potent, more significant; the world of higher and more intense forces, whose relation to this world is like that of the play to the rehearsal. Yet this, too, is our world by virtue of that divine nature which constitutes the real man, while the physical senses adapted to the external world are the attributes of the temporary life here in the body.

Now this divine nature in man is a spark of the Supreme Being, and it is in this that mankind are linked; this that constitutes the real brotherhood of humanity. The fuller perception of this brotherhood, which is now dawning upon the world, is the result of the higher development of humanity. Individuals in advance of their time have existed in every age; but the general advance has to be the race development on account of the inseparable way in which mankind are linked in the divine nature common to all. In some developed to a high degree; in some so undeveloped that it is hardly perceptible at all; yet the spark is latent, and links all mankind.

There is an experiment of marvelous interest and incalculable value open to any one for trial. It is this: By a system of study and concentration in any specific subject one can bring his mind en rapport with that subject. It may be music, science, invention, poetry, mathematics, medicine, finance—whatever is chosen. If the individual will for a period of perhaps three months fix his mind on the subject chosen; study it, read of it, think of it, and—what is far more potent than all—concentrate his thoughts on it at regular hours each day, he will find that he has tapped the reservoir, so to speak, and its results begin to set toward him in an increasing current. Concentration is not a mere wish, or desire, or feeble craving.

TRUE CONCENTRATION.

There may be a selfish craving for a desired end that can have no effect at all, and should not have. It is of the selfish, the material, and therefore establishes no potency. The true concentration is a spiritual uplifting. It is a devotional attitude as sacred as prayer. When it is not this it has no potency. The true concentration is in effect entering into the ethereal world. This is that realm of finer forces that lies all around us, that interpenetrates all space as the ether interpenetrates the atmosphere. It is the world which is the natural home of the higher self; the world to which the spirit belongs. Even while it still inhabits the physical body it can return into this ethereal world, which is its own world, its native atmosphere. True concentration is in entering this ethereal world. This is the plane of potencies. One prepares himself to receptivity by continuous and prolonged aspiration, study, and prayer. After this period, and by means of it as a spiritual preparation, he rises to that plane on which it is possible for him to practice real concentration. When he enters this realm he is in a new world. It is a world wherein are all the keys to all the problems of the lower life; wherein are all the motors, so to speak, that produce the effects on the plane below. It is the more real world. Here one may create his new environment.

It is this plane which is, in the words of Jesus, "the kingdom of righteousness." It is the plane which man is bidden to seek in the behest: "Seek ye first the kingdom of righteousness (or the kingdom of heaven), and all these things shall be added unto you." Seek that ethereal world of the finer forces first, and all these things shall be added unto you. In the ideal life man rules his circumstances, and is not ruined by them.

VICTIMS OF CIRCUMSTANCES.

When we are the victims of circumstances, as most of us are to a greater or less extent all the time, it is our own fault. It lies in our blindness. All forms of incident and circumstance are alive. They are pervaded, they are made up of a certain order of intelligence. To govern circumstances aright we have only to bring to bear on them our own intelligence, and a new combination is at once formed. It is an inevitable law. It is a part of psychic chemistry. The agencies of life are not beyond man's control; it is simply that he has not learned how to control them. He has not ascended high enough to catch the outlook.

Again, it is in success that one is strong. It is in failure that he is weak. Success is positive; failure is negative. Therefore, ignore failures and think on successes. Remorse and regret are destructive; conviction and recognition of the radiant and joyful successes are constructive and creative. Our environment is the direct and the inevitable result of our mental states. Therefore, to create new circumstances begin within.

Beginning within; that is, selecting the higher range of thought and concentrating on it; bringing our will into a perfect quiescence with the divine will—the structure of the mind itself is altered. New brain cells respond to the new and higher activities; those that correspond to the lower range of desire being no longer stimulated to activity, die out. Thus a new character is formed.

Life is never hopeless. It is full of the most wonderful and beautiful possibilities. One has only to enter into the realm of higher forces—the realm of radiant energy. The spirit-world, more accurately defined as the ethereal world, is all about us, encircling and interpenetrating. We can commune with our friends in this higher state of being. We can co-operate with them and they with us. Entering into this ethereal realm by the process of concentration—which is simply bringing ourselves into rapport with spiritual things—we enter into the very joy of the Lord.

This silent leavening work of spiritualization will not work a miracle, but, better than miracle, it will work its results by law—law working within the spiritual nature and effecting outward results in co-ordination and co-operation. It requires not the explosive upheaval of society; with social and business relations it does not conflict; nor does it interfere with religious belief or the affiliations of politics. As the leaven in the meal, the spiritual leaven works deep within the nature of man, silently effecting the grand result that makes for progress in civilization, and for the great culmination in a divine brotherhood including within its fold the whole family on earth and in heaven. J. C. UNDERHILL.

Hammond, Ind.

LYCEUM LESSONS

As Presented by Hudson Tuttle.

GOLDEN THOUGHT.

I will live so as to leave the world better than I found it.

SUBJECT: DUTY AND OBLIGATION

For the older groups: If a man is led by his animal appetites and passions, we say he ought not thus to yield. That "ought" implies that he has higher faculties which should control the lower nature.

This embraces the first, fundamental duty—that which we owe to ourselves, as physical and as spiritual beings—obedience to the laws of health, and the cultivation of our spiritual natures.

As spiritual beings we must be spiritual, which implies intellectual and moral cultivation.

Our duty as spiritual beings is adhesion always to the highest spiritual motives. While necessitated as physical beings to comply with the conditions which surround us, our aim should constantly be for that which has eternal relations.

For the younger groups: As nearly all children have pets, draw them out to speak of them. Then often reminding the members how helpless and dependent these animals are, ask what is the duty of the owners to them.

Continuing, ask what they receive of their parents, and follow with the questions: What is the children's duty and obligations to their parents?

What do you receive from society and government?

What, then, are your obligations to the same? By honest effort and correct living, to become a worthy member of society and an efficient citizen.

How can this be accomplished? By being true in the smallest affairs, always speaking the truth, strict honesty, kindness, thoughtfulness of others, unselfishness, and the charity which is always loving even when it reproves.

MEMORY GEMS.

Rights presuppose duties, and freedom is overshadowed by obligations.

Duty and obligation to God or the gods has been the foundation of all religions. Christian, Jew and Pagan place the same great stress on these, and priests and clergy, interested parties, enforce acquiescence.

To obey God was the first requisite of a good man. As no one knew or could know what God's commands were, except as the priests declared them, to obey the priests was to obey God.

To obey God in Egypt meant to worship leeks and garlic; in Rome to sacrifice at the shrines of a multitude of gods or goddesses; in Turkey to believe in Mohammed; in Africa to knock out a tooth or disfigure the body, and in Christian lands to believe with some one of the countless sects.

Man must obey the laws of the physical world or suffer. He cannot swerve a hair's breadth without suffering. The laws of his spiritual being are equally exacting.

A STARTLING FACT.

The Progressive Thinker was the only Spiritualist paper that had the enterprise to publish Prof. Barrett's address before the National Association Convention of Spiritualists We have his address, covering three pages, and five other fine addresses and articles, one by Col, Ingersoll, grouped in one paper, and we want to send out 1,000,000 of them. It is worth ten times its weight in gold.

Read the article on 5th page headed "Fifteen Cents."

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SATURDAY, FEB. 27, 1897.

ALL EUROPE INVOLVED.

Crete, which has assumed so great importance during the last few weeks, because of the attempt of the Christians to inaugurate a revolution, is an island in the Mediterranean south of Greece. It is a dependency of Turkey, 160 miles in length, varying from 10 to 35 miles in breadth. It is traversed its entire length by a chain of mountains, Mt. Ida, near the center, being the most prominent and famous in classical references. It rises 8,060 feet above the level of the sea. Canea is a fortified commercial seaport, and the present capital of the province. The population of the island is upward of 200,000, principally Greek Christians, though probably one-third of the inhabitants are Mohammedans.

Press dispatches from the Orient flowed in upon us quite recently, announcing that the Mussulmans were massacreing the Christians, and that the latter were arming for defense. Appeals were made to the allied powers, and especially to Greece, for help. The missionaries joined in robust statements telling of the terrible depredations the Turks were committing on the peaceable, lamb-like Christians. The blood almost froze in one's veins as he read of these atrocities; but remembering the multitude of exaggerated reports the same party had set on foot in regard to the troubles in Armenia, it was thought possible later advices would give a different understanding to the story.

A cablegram from London on the 9th instant to the American press is along that line. We copy headline and all:

CHRISTIANS THE AGGRESSORS.

London, Feb. 9.—Private and official advices and private letters from English officials show that the troubles in the Island of Crete are undoubtedly caused by Greek agitators and that the Christians are undoubtedly the aggressors. The Greek government, believing that the end of the Ottoman empire is near, thinks the time opportune to carry out the long cherished desire to annex the Island of Crete.

Public officials here and on the continent regard the situation as serious and as threatening the peace of the whole of Europe. In the event of a collision between Turkey and Greece it is doubtful whether the entente of the powers could be maintained. The papers everywhere urge the powers to bring pressure to bear on Greece in order to prevent her further aggravation of Turkey.

It is announced to-day that Turkey warships and a transport have left Constantinople for the Island of Crete, and that in spite of the advices of his ministers and of the ambassadors the Sultan favors the dispatch of troops and repressing the troubles by force.

On the 11th a cablegram from Canea said:

"The latest telegram from Sitia reports thirteen villages now in flames. The Christians are killing Mohammedan inhabitants. Those who succeeded in escaping from the scene of the massacres are flocking to Sitia, which is still in possession of the Turks."

From Vienna, of the same date with the last, came the report that the Russian fleet in the Black Sea was approaching the Bosphorus.

To conclude: It would seem from the conflicting reports at the present writing that Russia, Austria and France sympathize with Turkey in this new invasion of her rights, and Great Britain is disposed to co-operate with Greece. The reader will keep in mind that on the request of the powers the Sultan appointed a Christian to the office of governor. It now seems this governor is co-operating with the insurgents, and with Greece, in trying to wrest this island from the Porte with the view of attaching it to Greece, where a son-in-law of Queen Victoria is king.

Later advices from the seat of war will be watched with interest, but this much has been deemed proper to make the reader familiar with the motives which have lead up to the strife.

NO HELP THERE.

A man was found by the police a few days ago, at 14 Sherman street, this city, on his knees engaged in prayer. He had spent several hours in that attitude teasing God for employment. The poor fellow had been idle for near a year, and when all other hope failed he made a personal but ineffectual appeal to the higher powers. He was probably ignorant of the fact that the Creator of worlds has no jobs to let. The preachers had taught him falsely.

BUSINESS FAILURE.

The people of Boston don't scare worth a cent. The evangelist, Moody, hired Tremont Temple on his own account, then commenced his revival tactics, and took up collections at every service. Converts did not materialize, business was a failure and did not pay expenses. It seems he succeeded in making a few lunatics, as his pals are doing wherever they imitate Moody's example. And that is what they call "getting religion."

INFLUENCED BY DEMON SPIRITS.

It is rarely that the New York World alludes to anything of a spiritual nature, even on the lower brutal strata of society. A late article therein by Kate Swan intimates that certain well known pugilists may in a measure at times controlled by demons. She sets forth that when it is said that man was created in the image of the Deity, Bob Fitzsimmons's fighting face is not included. The faces of all pugilists undergo peculiar changes under the influence of the sawdust and the ring.

Men of nerve have said that they have grown absolutely faint, almost to unconsciousness, before the ugly glare on the face of the great ponderous Sullivan at the opposite side of the ring, a glare that seemed to be directed at each particular onlooker, while the champion saw none of them.

Corbett always looks like a man sick to the death. His face turns pallid. A bluish, livid line grows about the lips, and the eyes might be looking out from a bed of ice in the polar world, the features set in an iciness that is horrible in its strange whiteness.

Lavigne and Kid McCoy's faces look like Sullivan's, only not so intensely so.

But Bob Fitzsimmons's face! There are gods of mythology who struck dead those who in a moment of forgetfulness looked on their faces. When Fitzsimmons fights it might be the reincarnation of one of those old mythological gentlemen in the act of executing a death sentence.

It isn't necessary to see Fitzsimmons in the ring to see this face. It comes when he fights, no matter where or when, if he only forgets it is play. The first time Kate Swan saw Fitzsimmons in training he went to work in a merry vein. After a while something occurred to wake him up. Suddenly the space between the eyes seemed to widen. Both eyes became wild with a fierce light that seemed to grow and grow, until not even the eyes of the wildest beast could have been more terrible.

But not only in the eyes was the change. The very spirit of ferocity seemed to illuminate the face, to burn under all the freckled skin and possess every feature. It wasn't ugliness or anger merely. The entire face was transformed into so horrible, so savage a thing, fascinating in its incarnate monstrosity. Then, and not until it has been seen, is it possible to understand what a "born fighter" really is. When Bob Fitzsimmons fights he is the very spirit of the wild fighter. A man who has to face that might imagine the human being had vanished.

Fitzsimmons denied that it was acting. He had been told of it before, but he says he is quite unconscious of the awful transformation that always takes place in his appearance. Believers in the theories of reincarnation might study Fitzsimmons's fighting face for a strong argument in their behalf.

Once seen it can never be forgotten—the burning glare of the eyeballs that grows supernatural, the rigid, horrible mouth that might just have closed over its prey, and all the inexplicable change that transforms the individuality of the head as no mere acting ever could.

The fact that these disreputable pugilistic encounters receive in a measure the sanction of law, shows what a low plane a large mass of the people stand upon. Is it any wonder that the participants in these fierce struggles glare at each other like animals, indicating that they may be overshadowed by some demoniac influence that changes the appearance of their features throughout.

Such exhibitions of personal prowess are a disgrace to this the nineteenth century, and show conclusively that the millennial dawn is yet far away. It is well known that evil spirits hover over this earth, and they will visit Nevada in large numbers, when the brutal fight occurs there between Fitzsimmons and Corbett, and the legitimate result will be a stimulation of crime in every conceivable direction. For a time the pugilists will be more ferocious; the thug more daring; the footpad more bold; the highway robber more venturesome and all along the line villains will become more open in their work. The fact that crime is everywhere increasing, there being far more convicts in prisons at the present time in proportion to the population than ever before, shows conclusively that something must be done to avert the evil consequences that will follow, or this Nation will pass through an ordeal that will make the people tremble. Spirit demons should not be allowed an opportunity to witness such a brutal scene as will soon occur in Nevada.

WABBLING HELLWARD.

Mrs. Charlotte Smith has memorialized the Massachusetts legislature against the bicycle and the ladies who ride them. She says: "It is a sorrowful picture to witness women, large and small, fat and lean, mounted on and pedaling wheels, and intruding upon man's domain in their desire to wear breeches." She is very anxious that no embarrassing mistakes be made in distinguishing between the sexes, and seems to have a dreadful dislike to mannish women. Physicians and clergymen are charged with encouraging women and girls to ride "that they may inhale the pure air of heaven and enjoy the green grass." And then this good woman strikes right out from the shoulder in the following amusing way. Give her room:

"These quack doctors and quack preachers and their agents have prescribed bicycles as a cure for all ailments. In this way women who are lacking in modesty and who want medical advice and clerical authority are led to make indecent exhibitions of themselves on the plea of regaining their health. These degenerate creatures soon become bicycle fiends, pedaling perditionward, and are prominent factors in encouraging others to wabble hellbound with them."

ROUGH ON THE REVIVALIST.

They have a novel way in Oklahoma of dealing with preachers who meddle with their social customs. Rev. John Coggswell, an itinerant evangelist, of the Moody variety, who wanders over the new territory, holding revival meetings in school houses, in a sermon near Clifton, in Lincoln county, made a fierce attack on dancing, card-playing and other amusements. He declared literary societies institutions of the Devil, and denounced those who attended them, climaxing his vituperation by calling the women and girls who danced, "hell cats."

A committee of young men took him out of bed at night and rode him two miles on a rail, then instructed him to leave the county in twenty-four hours, else he would receive a coat of tar and feathers.

Poor compensation for trying to save souls, in obedience to Moody's earnest request for thirty days' labor in that direction.

"The Relation of Science to the Phenomena of Life." By Prof Michael Faraday. Price 10 cents. For sale at this office.

TALMAGE ON JONAH.

Rev. Dr. Talmage lectured in Rockford, Ill., a few days ago. While there he was interviewed by a representative of the Morning Star, who inquired of the learned divine if he believed in Jonah. The question has become the leading one of the day since Dr. Lyman Abbott, of Plymouth church, treated this story in a mirthful way in his pulpit, and said this book is the Pickwick Papers of the Bible.

But Talmage: "I believe in the inspiration of every part of the Bible." Then the Doctor told his interlocutor that God would not have protected anything which was false, or which misrepresented him. "It has withstood the bombardment of the centuries, and not a splinter has been torn from it."

That settles the question with a zealot. The logic also proves the divinity of the Koran, the Vedas, and still more forcibly the Zend Avesta, for the two latter of these have an antiquity greater than any portion of the Bible.

Though the Bible was wrested from the hands of Catholics, who insisted they knew how the book was made, and declared it improper to be placed in the hands of laymen; and though the most learned scholars have shown it is of comparatively modern origin, with forged accessories to strengthen a belief in its antiquity, yet the book is clung to as a sacred fetich.

Talmage says he and Abbott were seated together for three years in school, and were for a time associated in the ministry. Dr. Abbott is deemed a level-headed man by all who know him. The other is simply Dr. Talmage, and that is all it is necessary to say of him; but it is wonderful to note how intimately he is associated with the Creator and Ruler of the universe, and how ready he is to tell "all about God," and of his plans in regard to man. The boy on the witness stand told what the hog thought on a certain occasion, and was as certain he was correct as is Talmage when he voices the will and counsel of God.

A FRUITFUL HARVEST.

"Why should not every church begin the season with a thirty-day series of Gospel meetings?" inquired Evangelist Moody, through the religious press at the close of the old year. There are near a hundred thousand organized churches in these United States, and multitudes of evangelists who responded to this piteous appeal for active proselyting labor for the upbuilding of decaying churches. The result: The daily press from all parts of the country come loaded with details of these highly sensational meetings, and of converted maniacs, made such by the frightful preaching, followed frequently by murders and suicides. Before the winter passes—for these religious revivals are the production of cold weather—thousands of mental wrecks will be made, and the State governments will be further called upon to make large appropriations for additional insane asylums.

Statistics show there is a constant increase in the pro rata of the insane to the same. The religious press ascribes this to the great strain of our civilization; but do not the facts demonstrate that the church furnishes the clue to this mournful condition of things? We have made recent clippings of these newspaper accounts, and it is simply frightful to note their number. To make room for all of them in these columns would prevent the publication of our usual variety of matter, so we are content to copy the following excerpt from the columns of the Chronicle, transmitted to that paper by the Associated press. It is given as it there appeared, headlines and all:

DRIVEN INSANE BY RELIGION.

Unfortunate Result of Evangelist Moody's Revival in Boston.

Boston, Mass., Feb. 8.—Harry Harvey, a watchman at Squires' pork packing establishment, went insane on religion to-day and three policemen were roughly handled before they overpowered him. Harvey lived with his wife on Prospect street, Cambridge, and their domestic life has till to-day been happy. He has been a constant attendant at Evangelist Moody's services at Tremont temple, and so enthusiastic did he become that he gave evidence of violence to-day. A physician at once ordered that he be removed to a padded cell, lest he should kill his wife and some of the neighbors, and it required the combined strength of five men to overpower him and place him in a patrol wagon.

If correct that the Christian religion—the only one that seems to devote its best energies to the multiplication of lunatics—is responsible for this unhappy condition, is it not about time legislative inquiries should be made on the subject, and possibly repressive laws enacted holding the Moodys, their aiders and abettors, responsible to offended justice, at the same time compelling their estates to pay the damages families and interested parties may sustain because of their hurtful acts?

GREAT GOD, HOW LONG?

Two weeks ago mention was made in these columns of the murder of Mrs. Rash and three children by the husband and father, G. K. Rash, at Wayne, Neb., and it was supposed he became unbalanced at a revival meeting. The murderer has subsequently been arrested, and talks freely of his crime. He says:

"I went from the church the night of the murder with the minister's farming stone in my hand [a large soapstone]. A vision said that must be the instrument of my family's execution. My wife met me at the door. I told her she must die. She said she was not ready to die yet, but I told her that God had ordered that her time had come. Then I hit her with the stone and it broke in two pieces, falling on the floor. My children were in bed, but my little boy and girl awakened and the boy came running out and called upon me not to hurt his mother.

"Having killed my wife I then killed the children, using the stone with which I had killed my wife."

If murders of such a character had not beeen common with Christian revivals for centuries it would be proper to call them Moodyisms, for that leading revivalist called for, and his voice set in motion the present series of these meetings many times more destructive to life and mentality than the most violent cyclones.

AN OBJECT LESSON.

Mrs. Fee, the wife of Rev. Wm. I. Fee, of Felicity, O., dropped dead a few evenings ago at the Methodist church. She had just prayed, sung, and made a little speech, when she fell to the floor of the pulpit and was dead. Would the moral suggest: Keep out of the pulpit?

The death of a man while playing cards might be used by the puritanical as an awful example if the same day an evangelist had not died in the pulpit.—Chronicle.

STILL AT IT.

A news dispatch to the Western press from New York, of February 7, reads as follows:

"A new church game called a 'Trilby party' was inaugurated last week in Bath Beach and promises to supplant 'Button, button; where's the button?' 'Authors' and other time-worn divertisements formerly so popular when the question of raising church funds was in consideration. The residence of Peter T. Moore was the scene of the party, which was for the benefit of the Bath Beach Methodist church.

"About two dozen young women of the flock sat concealed behind the screen in Mr. Moore's parlor. Under the screen was a space that allowed the hidden ones to display their bare feet. Young men of the congregation bid recklessly for the privilege of escorting owners of the feet they picked out to supper. Deacon Jacob Moore was the auctioneer.

"The highest price was obtained for a couple of pink 'tootsies,' the big toes of which were decorated with blue ribbons. The best Methodist society in Bath Beach attended the auction."

It is a pleasure to know this innovation on decency did not originate in Spiritual or agnostic circles. It is hoped the church alone will be allowed to monopolize the sale of ladies' ankles at auction, with special privileges. At one time it was very popular to raise money to pay the preacher by the sale of kisses, but this is a lower descent to vulgarity.

NOT INSANE—ONLY BELLIGERENT

Only the ransomed of the Lord claim exemption from sin. All the rest are necessarily vile, inheritors of the ills entailed on the race because of the disobedience of our first parents. It is sometimes difficult to recognize the difference between the regenerated and the natural man. Take the case in the Baptist church at Morgantown, Ind., a few days ago: The members of the church were trying to settle a pastor among them, instead, it seems from the press reports, they set about to settle each other. Says the dispatch:

"The argument waxed hot and when William Dill stepped forward to seat a speaker who had been ruled out of order but refused to sit down he was interrupted by a woman, and the war broke out. The men used fists while the women pulled hair and spat in one another's faces. One woman swung her crutch with disastrous effect and the trouble was general. The grand jury and officers are investigating the case, while the congregation continues the trouble on small provocation."

AN EARNEST APPEAL.

The Progressive Thinker has been reliably informed that, on New Years Day, Mrs. Rose C. Miller, Frank S. Boosinger and his wife and his brother-in-law, of Gillespie, Ill., went to St. Louis, to see a medium. Mrs. M. J. Roberts. Mrs. Miller is herself a trance, magnetic and writing medium. Mr. Boosinger comes of one of the best families, and his moral character has been above reproach. Mrs. Miller is of a very amiable, quiet disposition, and there has been no trouble between her and her husband. They have a large family of bright and healthy children. There is no known reason for her leaving her home; but she has not returned, and her husband and family are earnestly desirous and anxious that she should return to them.

We call upon any and all friends who may know the lady, or know where she is, to earnestly appeal to her to return to her family and husband, without delay. Mr. Miller, we are informed, is in a state bordering on distraction, on account of his wife's long absence, and the children need a mother's attention. We ask our friends who can do so, to act in this matter, for humanity's sake and for the welfare of all concerned.

A CHINESE MISSIONARY COME TO CHICAGO.

Wong Chin Foo, a "heathen Chinese" evangelist, has come to Chicago as an advance guard, a John the Baptist, to convert the almost hopeless devotees of Christianity to the true path marked out by Confucius. This is sending coals to Newcastle, giving a Roland for an Oliver, or turning the tables with a vengeance. The Christian missionaries have been near 2,000 years vainly attempting to convert China, and have not yet saved a soul to Jesus, and now the sleepy Celestials will try what can be done to win souls to Confucius and Buddha. There is no probability of anybody being brought over to the saving grace of Buddha, yet it must be confessed that Wong Chin Foo presents his case forcibly, as follows:

"You have taught Christianity for nineteen centuries, and with what result? You are a race of money-grabbers and traders. I admire American genius and thrift, but I deprecate American morals. Your jails are filled with criminals and your courts with divorce cases. Men rob in broad daylight on your streets; children knock their parents down, and people are committing suicide because they cannot find work. There are cities in China containing 200,000 inhabitants without a single policeman. In Chicago there are thousands of them, and yet people are not safe here in broad daylight. The trouble is not with Christianity, but with the horrible greed of the few. The doctrine of Christ could be preached with profit in heaven; while the principle of Plutocracy would demoralize hell itself."

WHAT WE WANT TO DO.

We desire to illuminate the minds of every Spiritualist. We will therefore send The Progressive Thinker to new subscribers for three months for fifteen cents, and hope by so doing to reach 1,000,000 of Spiritualists. For full particulars in reference to this remarkable offer read the communication headed "Fifteen Cents," on our fifth page.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here garnered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces, will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, $5. It is a wonderful work and you will be delighted with it.

"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price $1. For sale at this office.

INFALLIBLE BIBLE.

EDITOR OF NEW YORK CHRISTIAN ADVOCATE SAYS HE DOESN'T BELIEVE IN THE INFALLIBILITY OF THE ENGLISH VERSION OF THE BIBLE—STATEMENT MAKES OTHER MINISTERS EXCITED—TELL HIM THEY DON'T WANT HIM IF THAT IS TRUE—OTHER NEW YORK NEWS.

Dr. J. M. Buckley, editor of the New York Christian Advocate, the official organ of the Methodist Church, created a sensation at a meeting of Methodist ministers by asking the question: "Is the English version of the Bible Infallible?" and the answering it in the negative. The 300 clergymen present were indignant at his position and angered still more by his declaring the great majority of them agreed with him.

Dr. Buckley said: "I am sorry to disagree with my friend Curtis. I don't believe in the infallibility of the English version of the Bible, and I think there are scarcely four men in this meeting who do."

There were a gasp, a groan, a confused hum of voices and then a chorus of protest, but Dr. Buckley waited for quiet and then went on to point out what he declared to be the many glaring inconsistencies in the English translation even in its revised form. When he sat down the storm broke.

Clergyman after clergyman arose and in somewhat unclerical heat denounced the views of Dr. Buckley and Dr. Lyman Abbot. Dr. Shaffer of Newburg and Dr. Leonard of this city were the leaders in the discussion. Dr. Buckley declined fervent appeals to retract his words and demanded a vote on the question of the infallibility of the Bible.

"If you doubt the infallibility of the Bible," cried Dr. Shaffer, "we can very well get along without you and all like you."

"You're afraid to have a vote taken," retorted Dr. Buckley. "I do not pretend at this time to question the infallibility of the Bible as it was written in Hebrew and the Greek, but I do question parts of it as it is written in English, and I want a vote taken."

Those who believed in the infallibility of the English version of the Bible were to rise and be counted. Only one man arose, Dr. Shaffer. The other clergymen, however, said they did not consider such a vote authorized.

It may well be doubted whether there is a single intelligent, well-informed individual, minister or layman, who really believes in the infallibility of any English version of the Bible. The most they can aver is, like Dr. Buckley: "I do not pretend to question the infallibility of the Bible as it was written in Hebrew and the Greek."

But this leads to a peculiar predicament. Where will they find a copy of that "Bible as it was written in Hebrew and the Greek?" The books that have been copied and recopied, transcribed and retranscribed—and retranscriptions retranscribed, ad libitum, by careless or willfully erroneous copyists, who emended, revised, altered and interpolated, until nobody knows what remains as it was "originally written in Hebrew and the Greek"—are these to be taken, and believed in as infallible? But, if not, where is the infallible Bible to be found? Echo answers: Where?

There is no known infallible Bible in existence—whether Hebrew, Greek, English, or in any other language or tongue—and if the ministers were as honest and fearless as they are learned, they would admit the fact. Not even the famed Polychrome Bible, with all the trained and fearless scholarship engaged in its preparation, can claim to be infallible. Nor is there any Bible that is known to be "as it was originally written."

X-RAY.

NEW YORK STATE SPIRITUALISTS

The regular call for a convention to organize a State Association of Spiritualists will probably be ready to publish next week. The officers of most of the New York State societies have signed the call as have many other prominent Spiritualists; those who have not, can do so by writing at once to the undersigned, giving him authority to add their names. A great interest is being shown among the Spiritualists of New York, and they are getting aroused to the importance of organization. The mass-meeting held in Brooklyn was a grand success, the net proceeds of which will amount to over $600, all of which the N. S. A. turned over for State association.

Commencing March 1, Mr. E. W. Sprague will make a trip over the State, speaking wherever arrangements can be made, to awaken further interest in State association. All towns on railroads are urged to engage for a meeting if possible. Societies or places where there are none, desiring his services, are requested to write to the undersigned, giving their county, location and name of railroad, that arrangements and dates can be made to avoid extra travel. You will be expected to entertain him while in your community, pay traveling expenses from last stopping place, give him the privilege of soliciting donations and of receiving the proceeds of collection taken at the meeting. We wish to arrange for every Sunday and night during each week before convention.

For further information address the State Agent of the N. S. A.,

FRANK WALKER.

Hamburg, N. Y.

GRAND MASS-MEETING.

A grand mass-meeting under the auspices of the N. S. A., to be held in New Orleans, La., March 5, 6 and 7, 1897.

Eminent Spiritualistic talent will be present. One fare for the round trip on railroads from all points on account of the Mardi Gras festival; tickets good for fifteen days. This will be an excellent opportunity to visit the quaint old town of New Orleans, attend the Spiritualist mass-meeting and witness the Mardi Gras carnival.

FRANCIS B. WOODBURY.

THE FORTY-NINTH ANNIVERSARY

Thomas A. Black, of Cleveland, Ohio, sends the following:

The Spiritualists of Cleveland extend greetings, and cordially invite all Spiritualists of Northern Ohio to assemble with them on Sunday, March 28, in Army and Navy Hall, 426 Superior street, to commemorate and fittingly celebrate the Forty-ninth Anniversary of the advent of Modern Spiritualism. An event, though humble in origin, has cycled the globe; illumined the minds scientists; and revolutionized the religious thought of the civilized world. It is proposed to hold an all-day meeting of three sessions—morning, afternoon and evening—at each of which first-class addresses will be delivered by speakers with inspiration to illumine the minds, and uplift the souls of all listeners. Order of exercises: Sunday, March 28, 10:30 a. m., opening address by Thomas A. Black, chairman, followed by a general conference. Recess. 2:30 p. m., anniversary address, by Dr. F. Schermerhorn, of Akron, Ohio. 7:30 p. m., anniversary address, by Hon. O. P. Kellogg, of East Trumbull, Ohio. Admission to each session, ten cents.

SOLON AND MARY.

A SEQUEL TO "Mary Anne Carew," Wife, Mother, Spirit, Angel.

BY CARLYLE PETERSILEA,

AUTHOR OF "THE DISCOVERED COUNTRY," "MARY ANNE CAREW," "PHILIP CARLISLIE," "OCEANIDES," ETC.

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CHAPTER VII.

A VISIT TO THE SO-CALLED MOTHER OF GOD.

SOLON AND MARY VISIT JESUS AND MARY, HIS MOTHER, WITHIN THE HEAVENLY SPHERES.

Said Mary to me: "Dearest Solon, my sister Annie long since told me that I could visit the saints, or Jesus of Nazareth, if I so desired, and Mary his mother, who on earth is by all good Catholics called the Holy Virgin. Now that we have become a very angel in truth, I think we may venture."

"Well," I replied, "your desire is also mine; we have but to decide which one it shall be."

Mary hesitated a few moments, and then said:

"As I was once a sincere Catholic, and believed in and prayed to the Holy Virgin, as I at that time thought her to be, perhaps it is now time that the desire to see her should meet with its fulfillment."

And so, shortly after, we started on our way. Here let me say that every good Catholic on earth expects to see the Virgin Mary shortly after entering the place they call heaven; then, dear reader, think it not strange that Mary and I paid her a visit after being in the heavenly world for nearly fifty years, or that our desire was at all unnatural or the accomplishment of it improbable. I think your reply to this will be:

"No; the improbability, to us, is the fact that you are able to tell us who are yet on earth, about it."

My reply is that it is far easier to impress a mediumistic brain to write out the story of our visit to Mary the mother of Jesus, than it was to make that journey and pay that visit; but make the journey we did, traveling many thousands of miles, as they are counted on earth, for the purpose.

While floating gently and rapidly along our way, I asked Mary if she now desired, on seeing the blessed Virgin, so-called, to fall down, kiss the hem of her garment and worship her. A radiant smile passed over my darling's face as she answered:

"No; I would much rather be taught to fully and entirely comprehend truth, than to blindly fall down and worship error; while kissing the hem of her bedraggled garments is not now to my taste.

"No, Mary," I replied, "a wise and loving soul need never prostrate itself before any other soul that ever lived or ever will live, no matter who they were or are. To worship Mary, the mother of Jesus, is childish folly, not worthy a wise and progressed angel. Is there any good reason why one mother should worship another mother, both having had sons and daughters?"

"Certainly not," she answered sweetly, and as her thought was my thought—that is we did not need language to express our thoughts to each other—I knew her mind reverted to her own dear son, the only one of all her former earthly family left on that wearisome, plodding plane. A sigh escaped her lips, and tears, like jewels, glistened in her beautiful eyes.

"Ah!" she said, "my mother-love draws me forcibly toward Mary, the mother of Jesus. Let us hasten."

And shortly after we entered the town where Mary, the mother of Jesus, resided. The place did not differ materially from thousands of other towns and cities through which we had passed, on our way thither, and her place of abode, which was pointed out to us by one whom we asked, was not at all more glorious or beautiful than many others near it, neither was it more elegant than our own, but it was like thousands of others, the pure and beautiful abode of an angel.

A lovely garden of the most exquisite flowers attracted our attention. The blossoms were more beautiful than any we had before seen, and we involuntarily turned into the garden, without knocking for admission to the house. The place was a dream of beauty, and we wandered about for some time, bewildered by the loveliness and grandeur so lavishly displayed before our astonished gaze. At length we seated ourselves near a fountain which was throwing up an immense jet of water; so high, indeed, was the water thrown, that we could not discern where the force terminated. As we turned our eyes away from the fountain, we saw a lonely lady walking not many yards distant from where we sat; and we knew at once that this was Mary, the mother of Jesus.

There was not the slightest appearance of virginity about her, but we beheld a grand and beautiful woman—one whose very appearance indicated that she had lived on earth until old age, and that she had been the mother of many children. She was purely Oriental, not at all like the pictures which one sees of her on the earth. Her eyes were exceedingly large, dark, liquid and dreamy; her hair of a dun-black, long and heavy, sweeping around her like a dark, impenetrable cloud. She was not tall nor slender, but rather voluptuous in form; a perfect type of a fine, Jewish woman. She wore large hoops of gold in her ears, a corresponding band of gold, jeweled with garnets, encircled her brow, gleaming weirdly from among the thick black hair; her arms were large and fair, the wrists clasped by golden bands; her Jewish nose, ripe-red lips, olive-tinted complexion, and dark, liquid eyes, were so entirely different from our preconceived ideas of her, that we gazed wonderingly. Her trailing robe was of dusky garnet, which had the appearance of velvet, sweeping in heavy folds about her, although the front of the bodice and skirt seemed to be of cream-white satin. Truly a beautiful, voluptuous, Oriental, Jewish woman, in every look and motion.

My Mary's sweet eyes looked into mine the surprise she felt. Surely, my Mary looked more like the pictures of the Virgin Mary than did that person herself, and if I must worship any woman, as the Mother of God, certainly I should have fallen at the feet of my own beautiful, angelic Mary.

By this time the lady had drawn very near to us: we arose and saluted her. She gave one warm magnetic hand to Mary, the other to me.

"I am very glad," she said, with a smile, which showed dazzling white teeth, small and even as pearls, "that you have not come prepared to fall down and worship me, or even to kiss the hem of my garment:" this, with a meaning look at my Mary. "You may call me Marah," she continued, "for my name when on earth was not Mary, but Marah, and I was, when young, but a simple Jewish maiden of very humble parentage. My mother named me Marah, meaning bitter waters, because I was born amidst poverty, grief and bondage. I was not an exceedingly pure or good girl; on the contrary, I was rather passionate and willful, and murmured much at my hard fate. Like many other maidens, I hated poverty, and greatly desired wealth and distinction. As you can see by my present appearance, I was a dreamer. My mother's poverty compelled her to make of me a carrier of water and cleanser of pots and pans, and like your fabled Cinderella, I dreamed of marrying a prince.

"Well, it was the old, old story: A princely youth crossed my path. He was not a Jew, but of Corsica. Ah! how madly I loved him. He was as fair as fair could be, with long flaxen hair and eyes as blue as my dreams of Paradise. A Corsican prince; a son of the then reigning King of Corsica. Ah! how grand he looked to me, with his shining helmet of silver and his doublet of blue all decked with jewels and diamonds, his white satin breeches, and top boots with golden spurs, his shining blue cap all studded with diamonds and decked with long ostrich plumes. Ah! to feast my eyes upon him, was to me rapture; Paradise! and he loved me, the dark-eyed Jewish maiden—at least, he loved me as well as his colder nature would allow.

"The first time we met was by a well where I was drawing water. He was mounted on a snow-white steed, surrounded by a retinue of servants; his armor, shield and lance glittering in the bright sunlight. It was high noon and very hot; he was athirst.

"'Let the Jewish maiden give me to drink!' he cried to his followers.

"One of his servants essayed to take the vessel from my hand.

"'Not so—not so!' he cried; 'Peradventure, I will take it from her hands and no other.'

"I approached him with my vessel of water. He handed me a silver cup and I gave him to drink. Our eyes met. His lighted up, as I thought, with admiration, and my dreamy, passionate, Oriental soul thrilled rapturously. Poor, simple, foolish maiden that I was: I pressed my lips to the hem of his doublet. He leaped from his horse as he said:

"'Thou art a Jew, and with thee it is a blow for a blow, a tooth for a tooth; but with me, it is a kiss for a kiss!'

Thereupon he kissed me, mounted his horse, and with a laughing face and waving white hand on which glittered priceless jewels, he rode away. Mary, can you not guess the sequel?' and she seated herself by Mary's side, whose eyes were filled with curiosity and bewildered surprise.

"Do you now feel like falling down to worship me? and kissing the hem of my garment? and yet, I hope I am not unworthy of your love, and I hope you will feel pity and sympathy for the little, foolish maiden that I then was."

Mary raised the hand of Marah to her lips and kissed it, and I saw a tear of sympathy fall upon it, where it lay for a short time, like a sparkling jewel.

"Mary," she continued, "that was not the last time I met my prince. I saw him many, many times afterwards, and we often met by stealth. I loved him with all the ardor of my dreamy, passionate nature; and he was the father of my first born, whom I named Jesse, afterwards called Jesus the Christ. I was a poverty-stricken Jewish maiden, suffering under the yoke of a terrible bondage. He was a prince; his father a king over many distant provinces. He was a Gentile. A Jew could not marry a Gentile. A prince could not marry a slave. My condition soon became apparent to my mother. She questioned me. In tears of grief I confessed all. I was but a little more than a child. My mother did not beat and abuse me, as I expected she would, but cast about, in her mind, how to cover my sin, as she thought it to be. My mother was a shrewd and practical woman, immured to great hardships. The old man Joseph, had long been her friend and counselor, to him she opened her heart, and between them they planned to save me from exposure. He had already coveted me for his wife, and immediately they published abroad our espousals. I yielded to my fate, for there was nothing else which I could do. My prince had now returned to his father, the king; his country being so remote that to my youthful imagination it was as though he where dead and in Paradise. This impressed, or marked, my unborn babe for all future time.

"The Jewish nation were at this time suffering under the most cruel bondage; they were continually praying for a deliverer—one whom they believed would rise up to deliver them from their dreadful condition. It was not to deliver them from hell, and a devil, after the death of their bodies; of this they never thought; and my shrewd mother and her colleague, my espoused husband Joseph, adroitly turned this to account, intimating that my unborn babe was to be the future king, who would deliver them from their terrible fate. They were ready to grasp at a straw, in their misery; but my poor son was never king of the Jews; he lived with me and my husband, Joseph, in the utmost seclusion and poverty until he was nearly thirty years of age; but he was entirely different from my other children. The others were purely Jewish children; but, alas! for my fair-haired, blue-eyed, first-born; he was a dreamer as I had been; he also somewhat inherited his father's imperious nature; he believed that he should yet become king of the Jews; he yearned to save them from bondage; and at last he broke loose from my restraining influence and in his enthusiasm wandered away, gathering about him followers, or, as they then were called, disciples, and I readily foresaw what the end would be, but could no longer hinder him from his course or prevent his fate. I saw my precious boy after he was nailed to the cross, and wept as other mothers weep when their children suffer ignominious death. Other mothers' children have been hanged, burned at the stake, tortured, crucified, walled-up alive, smothered and trampled to death within feather-beds, cast into dens of wild beasts, drawn into quarters by horses, gored to death by bulls, thrust into burning hot ovens, shot, murdered by the aid of electricity.

"Ah!" she sighed, clasping her hands above her heart, "how many thousands have been beheaded, what horrors have been perpetrated in my name; what awful crimes are being committed at this present day, on earth, in my name!"

She turned her large liquid eyes upward, in anguish, as she continued:

"Oh! Marah—Marah! Oh! bitter—bitter waters! Thou hast, indeed, been a

curse to thy people! A bitter—bitter curse to many millions of people, since the day thy princely lover kissed thy lips, all so thoughtlessly, and then left thee, as other lovers are wont to do, regardless of consequences: and you; O! Mary, my namesake, were also a worshiper at my shrine; you, too, worshiped the Virgin Mary; the immaculate one, as you supposed; wanted to fall at my feet and kiss the hem of my garment;" and saying this, she fell prostrate at the feet of my Mary, and passionately kissed the hem of her garment.

"Oh! Mary—Mary!" she cried in bitter anguish, "if you will help me to save the world, from the consequences of my folly, I will render unto you the homage which you supposed was due to me."

Tears were rolling down over my Mary's cheeks.

"Oh," she sighed, "how can I help you?"

"You have still a son on earth?"

"Yes," replied Mary. "One of my dear boys is still left."

"Then, you ask me, how you can help me. If the influence of my son can extend on the earth, for more than two thousand years, cannot the influence of your son be felt toward counteracting the errors which were generated, in a measure, by him? Yet, I will not throw the blame of my own folly on the head of my well-meaning child. Mary—sweet Mary! wife, mother, spirit, and now an angel, help me—help me. I implore you!" and again she threw herself, passionately, at Mary's feet. Mary bent down, raised up the head of Marah, and pressed her lips to those of the mother of the so-called Christ,

"Do not humble yourself thus," she said. "Are we not sisters? Are we not mothers? Have we not sons? Arise, O! Marah. Be comforted. A new light is dawning upon the world, and we can both work, by our love and wisdom, for suffering humanity."

Marah raised herself again to the side of Mary.

"Yes," she replied; "we can both work, but your influence, now, will be more powerful than mine, for my life on earth was so many, many years ago, that I feel very far removed from it; you, having ties still there can reach humanity much better."

"I will do all that lies in my power," said my darling, and I exclaimed, 'Amen!'

"Oh! what horrible agony I have suffered for my earthly folly," again went on Marah. "Ah! they preach hell-fire and eternal torment, and I have known something of it. They say that the Virgin Mary was lifted directly into the heights of glory; but rather I was, soon after my departure from earth, cast into the depths of hell; which simply means unhappiness."

"But why, dear Marah, have you been so unhappy?" asked my Mary. "Your error was not so very grave; tens of thousands of other young girls have made the same mistake."

"The error, pure and simple, was not so very great," replied Marah; "but the consequences which have followed have been most terrible indeed! Think what my sufferings have been when thousands were murdered on my account, when bloody wars have arisen in my name, when so-called apostates from the Church of Rome have been burned at the stake, cast into dungeons, heavily menaced; walled-up alive, smothered and trampled to death, and every conceivable torture and indignity heaped upon others; think, at the present time, what horrors are being perpetrated in the name of the Holy Virgin; millions are kept in ignorance and slavish bondage by the Roman Catholic church; thousands of priests are forbidden to marry; thereby transgressing natural law; think of the monks, cloisters and nuns; think of the awful wickedness and hidden crimes of the same; for no one can transgress natural laws without paying the penalty in some way; think of the countless pictures and images that are supposed to represent me and my poor son, which look not at all like me or him; see how entirely different I really am from what I am supposed to be."

"And, yet," replied Mary, "you certainly ought not to be held responsible for all this horror and wickedness."

"No," answered Marah; "there is no personal God to hold me responsible for all the innate ignorance and wickedness of mankind; but, O! think you that I can remain unmoved when such horrors are perpetrated in my name? Think of me being worshiped as the Mother of God!" and she clasped her hands together and raised them, as well as her streaming eyes, upward.

"Yes," she continued; "think of the millions of benighted souls who have come to this life fully expecting to see me as the sainted Mother of God! the Blessed Virgin! and so forth. For many years I was obliged to shut myself up, like a nun on earth, in order to escape the rush of souls who came here fully prepared to worship at the feet of the Mother of God. Poor, benighted wandering souls! how my heart bled for them; and even now I dare not go out far beyond this garden, else I should be beset by hundreds of others, who are arriving here continually. To be sure, there are legions of wise spirits, who make it their business to teach such, yet there are so many who have lived so long in error, it takes much time and patience to enlighten them. My dear son is also at work with all his power, to counteract the harm which he so unwittingly did, when on earth."

"Does your son often visit you here?" I asked.

"Very often, indeed," she replied; "and many are the bitter tears we shed together over the unhappy condition of earth's children, and when any benighted soul would fall down to worship him, he invariably says: 'See that thou do it not, for am I not thy brother? are we not both alike souls of the infinite? All souls are equal in the immensity of time. I may be farther along on the road toward the celestial, than thou art. I might, therefore, be thy teacher, but see to it that thou worship me not. One thing, only, shouldst thou adore, and that is the infinite.' Infinitude does not mean a personal male God, neither a person at all, but simply the eternal, the everlasting, that which has neither beginning nor end. My son is a teacher, a wise and good one. O! pity, that the words of his earthly life should be so misconstrued."

"We exceedingly desire to meet your son," I said. "Could you direct us on our way toward him?"

"If you will remain here, for a time," she answered, "I will send for him—that is, I will telegraph for him, otherwise earnestly desire his presence, and he will soon respond to my wishes."

I, Solon, would here like to say that no Christian should take umbrage at this, for do they not believe that if they pray to Jesus he will hear them and respond to their cries? How else could he hear them, unless by some telegraphic means? for, according to their belief, he dwells far—far beyond the stars, in a heaven where no soul can return to earth. If no soul can return, he cannot return; if he can return, other souls can also return; if he can hear their cries, other souls can also hear them, and, if a spirit or soul is far, far away, desires or prayers, must reach them by means of telegraphy, telepathy or the sending of a messenger direct: but telegraphy and telepathy are far easier and better modes of communication. You may call this, which Marah, the mother of Jesus, did, telepathy, or telegraphy, just as you please; but I prefer to call it telegraphy, for there must be a medium or means whereby thought is transferable. Now, the medium in the spiritual world is the ethereal atmosphere, and the thought or desire is real and tangible, and is propelled by the force of the will directly to its object, through this ethereal atmosphere, which is displaced, in order that the thought may be propelled through it. I will now try to make this plain to my readers.

A person on earth discharges a gun or pistol; the ball is a real object and is propelled by a force, through the earthly atmosphere, to the object aimed at, and strikes it powerfully or otherwise according to the propelling force and distance; the air is displaced that the ball may go through it, in fact, it creates a hollow tube through which it passes. If there were no air, force would not propel the ball. Now, Marah's thought, being real and tangible, was projected through the ethereal atmosphere, directly to her son; because she aimed it at him, and it was propelled by the force of her will, through this ethereal atmosphere, which was displaced that the thought might go through it—forming a hollow tube as the atmosphere of earth does—through which the thought passed; therefore, I shall call it telegraphy. Thus her thought reached him, and he at once responded: 'I will be with you, shortly.' Therefore we had not long to wait, and soon, this much-talked-of Christ, stood before us.

Let not my Christian readers be offended at this; according to their ideas we ought to have seen Jesus immediately after the death of the body; but we had been in the spiritual world very many years and had not, until this moment, beheld their Christ; but now he stood in all his beauty before us, and by his side the counterpart of himself. I ought not, really, to speak of Jesus as he, but must because of earthly inadequate language; for the angel which stood before me was male and female, he and she in one, although it bore two forms; yet, I must only speak of it as he, that I may be understood by men. Jesus saluted us, bowing low before us. We arose; our hands met in a brotherly and sisterly clasp. Marah, after embracing her son, left us, and entered her dwelling, and soon we were seated together with the Christian's Christ! His mild and beautiful eyes rested upon us. His sweet smile cheered us as he took a silver cup from the fountain, near by, and filling it with the sparkling water, gave us to drink, for we were conscious of being thirsty. Marah returned, bearing a dish on which rested bread and fruit.

Jesus brake the bread and gave us to eat, for we were an hungered after our long journey. We also partook of the fruit; and now we were prepared for an intellectual feast, or, rather, a feast of love and wisdom. Once more the beautiful eyes were bent upon us, intently.

"What wouldst thou of me?" he asked, a dazzling smile lighting up his perfect features.

"We would know of you," I answered, "that we may give it to the Christians of earth, whether or not you are the Savior of mankind."

"I tried, when on earth, to save men from error, which has been translated into the word sin, but the word, in the language used in my day on earth, simply meant wrong doing—wrong ways—not right."

"Then by the word Savior you did not mean that you were to save them after death from a burning hell?"

"I meant, if they listened to my voice or my words, it would save them from misery or unhappiness while on earth, and also after the death of the material body. I likened the torments of one who committed wrong acts, to those of hell, or hades; and, Daniel, the prophet, has already informed you what was in my day on earth meant by these words; for, I meant that the cruel rulers of those times would be as miserable after death, as the wretched victims of their tyranny and wrath were, whom they cast into the pits or hades."

"Did you believe yourself to be the only son of God, when on earth?"

"My illegitimate birth was often cast in my teeth, by those who professed to despise me, and I said, in self-defense, that I came from God! It mattered not about my earthly parentage—that my soul was from the Eternal—and to the Eternal I should return once more—and in that Eternity my wrongs would all be righted—that I should be found to be at the right hand, or in the right way, while they, my persecutors, would be found to be at the left, or wrong way, and would be unhappy in consequence."

"What did you understand, by wrong and right ways?"

"To love one's neighbors as one's self, to be just to all, to be envious of none, to give to the poor and needy, to bless and not curse, which simply means to love and not hate; to heal the sick, to cast out devils."

"Ah! yes!" I exclaimed. "What did you mean by that? for this is a great question at issue on earth at the present day."

"I meant," he answered, "unclean spirits, the spirits of those who led wrong lives on earth, who were still wicked and unclean in their desires, and consequently desired to continue in wrong ways and therefore attached themselves to mankind in order to gratify their unclean desires."

"Then you, at that time, believed in the presence of departed souls?".

"Yes," he answered, "and so did all the nations of the earth. There was not a human being on the earth, to my knowledge, who did not thus believe. I believed in the angels, or bright and good spirits; also devils, or unclean spirits, which were not called angels: but you must remember, Solon, there was no such word in our language as devil; the word used in our language meant filthy or unclean demons, or spirits, for it was believed then as now, on the earth, that each person was attended by a demon, otherwise a familiar spirit, and if a person's acts were pure and good the spirit was considered good, or an angel; but if they were bad, then the attending spirit was a bad demon; and this, as you now know, my dear Solon, is all true."

"It is said on earth that you raised the dead. Is it true that you did so?"

"I distinctly said, when on earth, that the persons thus restored to life were not dead but sleeping, or as they say at the present day, in a trance. I never raised anyone, who was actually dead, to life. Many people who are supposed to be dead, remain unconscious for days and even weeks at a time, and I was able, by my inner or spiritual sight, to discern who were dead, and who were but sleeping."

"Did you heal the sick by the laying on of hands?"

"Most assuredly I did," he replied; "and the law by which they were healed is in active operation at all times. One can impart health or disease to another. No one upon the earth, doubts the fact that disease can be imparted from one to another, and is not the law the same in both cases. A clean, pure, healthy person can, by the force of his will or desire, impart a portion of his virtue to another. This I did in many cases, providing they were willing to be healed; but all persons are not thus willing, and to one who will not accept this healing power, one whose soul wills or casts it from him, that one cannot be healed."

(To be Continued.)

SPIRITUALISM SCIENTIFICALLY DEMONSTRATED.

BY PROF. ROBERT HARE.

His Remarkable Researches Made in the Early Years of Spiritualism.

Directly Edited and Revised by Him, Now in Spirit-Life.

"Each one of us gave orders with equal success. Children were obeyed as well as grown persons.

"Still more: it was agreed that the requests should not be audible, but merely mental, and whispered to a neighbor. Still the table obeyed! There was in no instance the least error.

"Each person desired the table to rap the number of years of his age, and it gave our ages as indicated only in our mind, endeavoring in the most curious manner to hurry when the number was large. I must own, to my shame, that I was rebuked by it, for having unintentionally diminished my age; the table gave forty-three instead of forty-two, because my wife, with a better memory, had thought of the correct number.

"Finally, having continued these experiments more than an hour, at which the neighbors and the servants of the farm were present, I felt that it was time to stop. I requested the table to raise; to raise again, and turn over on my side, which it did.

"Accept, gentlemen, the assurance of my best consideration,

'A. DE GASPARIN.'"

SPIRITUALISM IN GREAT BRITAIN —ACCOUNT OF MR. ROBERT OWEN'S CONVERSION.

"While in doubt upon this subject, I heard of the media in this country, and was casually introduced to Mrs. Hayden, an American medium, without having any intention to ask a question respecting the spirits; my object being to purchase a book which Mrs. Hayden had for sale, written by a valued and most truthful friend of mine in America, Adin Ballou, who has written a plain, practical, common-sense history of this new revelation to the human race.

"While conversing with Mrs. Hayden, and while we were both standing before the fire, and talking of our mutual friends, suddenly raps were heard on a table at some distance from us, no one being near to it. I was surprised, and as the raps continued and appeared to indicate a strong desire to attract attention, I asked what was the meaning of the sounds? Mrs. Hayden said they were spirits anxious to communicate with some one, and she would inquire who they were. They replied to her, by the alphabet, that they were friends of mine who were desirous to communicate with me. Mrs. Hayden then gave me the alphabet and pencil, and I found, according to their own statements, that the spirits were those of my mother and father. I tested their truth by various questions, and their answers, all correct, surprised me exceedingly. I have since had twelve seances, some of long continuance, and during which, with one exception, I have had prompt and true answers so far as the past and present, and very rational replies as to the future; but these last have to be tested by time. The exception was my own afterward-discovered error."

"A Mr. Hume, a young Scotchman, who went to America to pursue his studies as a medical student, four or five years ago, became a medium, (he is now about twenty years of age,) and soon became a very superior one. He had engaged to accompany the Haydens and Miss Jay. He took his passage and came, but the others, for some cause, postponed their voyage, but may be daily expected. They arrived on the 22nd. I had heard on my arrival in London, from friends on whom I could depend, of the extraordinary results by his mediumship. I made arrangements to visit those friends and Mr. Hume when I finished my lecture, which I did, and found my two friends and Mr. Hume waiting my arrival. On being seated around a regular fullsized card table, there were raps immediately, and because I do not hear very well, the raps increased until they became very loud, but I heard the first raps distinctly. Many spirits were present; some, relatives of my friends, and others, my own relations. My wife and daughters, my son and brother, and also my father and mother, with all of whom I have had frequent delightful intercourse through various mediums. My two friends present are husband and wife; and the first new occurrence to me was, seeing the lady's silk apron untied by invisible means—a somewhat complicated operation—and taken from her and given to Mr. Hume, opposite to her. It was then conveyed backward and forward, from one to another, and it soon came to me. I held it with much force, but it was drawn from me with greater force, for I was afraid damage would be done to it. Next a flower was taken from the table, conveyed away by invisible means, and brought to me. The flower I kept for being so presented to me. Next I had my handkerchief out; it was taken from my hands, and in an instant thrown from the opposite side of the table, not as it was taken, but made into a large hat, which I also have as a curiosity. Then the spirits came and touched each of us. I was occasionally touched on one knee, then on the other, and afterward on both at once; and then one of them shook hands with me, and I most distinctly felt the fingers of them separately. An accordeon was then placed under the table, and soon the spirit of the daughter of the family played most beautifully several tunes and pieces of music. I asked for one of my favorite Scotch tunes, and it was immediately played. The instrument was then raised by invisible power, and given first to one, then another; it was thus brought to me. The table was then lifted from the floor; at first, about a foot, and immediately afterward, about three feet.

"After this the medium was put into a trance, during which he saw beautiful visions of spirits, and one of them spoke through him while in that state sentiments that went to the heart of each of us, giving us advice, invaluable in its import, and in language beautifully and eloquently expressed, and calculated to make the deepest impression on our memories. While reason remains I shall never forget it; and it was given with many encouraging words, to pursue my course in the measures in which I am engaged; to endeavor to introduce the millennium, but also stating the obstacles I should meet, and the great difficulties which were to be overcome.

SPIRITUAL ADVENT IN ENGLAND, TESTIMONY OF D. D. HUME.

"In London I found but a limited number, comparatively speaking, who possessed any intelligent or rational idea of the spiritual philosophy. The subject has not made any great advance here; but those who are investigating include in their number some of the best minds of England. The first call I received was from Sir Charles E. Isham, who has proved a most excellent friend to me. A day or two after this I received an invitation from Sir Edward Bulwer Lytton to visit him at his country-seat at Knebworth. I accepted his invitation, and had an interesting and delightful visit.

I was deeply interested in Sir Edward, who is, by birth, education, and mind, a most superior person. His love of the beautiful, in nature and art, but especially in nature, is manifested at every part of his wide domain. Knebworth was originally built by a follower of the Conqueror, and was, in the year of the Armada, occupied by Queen Elizabeth. The state-room contains the bed upon which her majesty slept. It has rich velvet hangings—the same which shaded the slumbers of Queen Bess. The room of the extensive library contains the oak table at which Cromwell, Pym & Co. sat while planning the rebellion. * * * We had some manifestations at our seances almost as good as those we had at ——'s in your place. The spirits showed their presence in the same palpable way, by presenting tangible hands, shaking hands, etc., and Sir Edward "acknowledges the corn," to use a Yankee vulgarism. He is much interested in the subject, and has bestowed no small share of thought upon the matter.

I have also had the pleasure of being presented to the Marchioness of H——s, Baroness G——y R——n. She is a highly intellectual and altogether charming lady, who possesses much native refinement and a fearless desire to learn and follow the truth. I met, too, the Earl of E——e and the Marquis of C——e, at one of our circles a few evenings since. A most kind friend I also found in the Vicomte de St. Amirro, Charge d'Affaires from Brazil, who has given me valuable letters to France. I am to meet him and his lady (both investigators) the coming autumn at the Neapolitan court.

I enclose a paragraph from one of the London journals, giving a sketch of an interview I had with Lord Brougham and Sir David Brewster. The latter, as you are well aware, wrote that article in the Edinburgh Review, some months ago, in which he argued against the existence of spirit agency in the production of the manifestations, and in which he denounced the whole matter, in the bitterest terms, as a delusion and an imposition. His article has been eagerly and widely quoted by the opponents of Spiritualism on both sides of the Atlantic, and its statements are doubtless believed by those who are incapable of appreciating or comprehending the truths which they assail.

Sir David, however, has for once met with a "stumper," for he has seen and felt such manifestations of his spirit friends as to completely upset his philosophy. He frankly confessed that he is "sorely puzzled" at what he has witnessed, and Lord Brougham acknowledges himself to be thoroughly nonplussed. Both of these noted men brought the whole force of their keen discernment to bear upon the solution of the phenomena; but the presence of substantial, actual hands, and the demonstrative strength of the spirits who thus clothed themselves for the time and moved material objects about the room, proved to be too much of a question for them to master.

Time will not allow me to mention the various interesting sittings I have had, nor the many distinguished personages who have been in our circles during my short stay in London. I am at present enjoying the quiet of an English country home. The gentleman with whom I am stopping (Mr. Rymer) is one of the most distinguished solicitors in London. He has been a materialist, or disbeliever in a future state, all his life previous to witnessing these demonstrations of spirit existence. He is now a believer (or rather a knower) of the future life. The manifestations, so often scoffed at by professing Christians, have done for him, as they have for upward of twenty-five thousand infidels and atheists in America, what no power of the pulpit or doctrine of evangelical religion could ever have effected.

Is not this one fact alone a sufficient reply to the oft-repeated question of "What good does it all do?" There is many a broad, loving soul that, failing in the effort to narrow itself down to the limits of a dogmatical creed, has ended in infidelity or blank atheism; but the number of these is becoming steadily less by the influence of the spirit manifestations, which are to them what the placing of the hand in the spear-wound was to Thomas. Mr. R., since his conversion, has given a lecture on the subject, and will give another.

One thing I will not omit. Mrs. Trollope, whom Americans will be apt to remember, came, with her son, from Florence to London for the express purpose of seeing the manifestations. They were accordingly invited to spend a few days with me at my village home; and, I must say, I was agreeably disappointed in her. My previous ideas of her had not been such as to prepossess me in her favor, but I have become an admirer of her private character. She has none of the stiffness of the author about her, nor any of the "blue-stocking." She enjoys the realities of existence more fully than any one I have ever met in a circle.

The seance with her was one of strange interest. Her son was an unbeliever, and his mother was very desirous that he should be "brought to a knowledge of the truth." When at length the light did beam upon his soul, and the chords of his spirit vibrated in unison with the celestial harmonies that ushered in the birth of faith through the shadows of his old unbelief, the result was too much for his stoicism, and the tears of holy joy coursed down his manly cheeks. Her joy was too great for utterance, and her rapturous emotions seemingly too great to be endured. It was an impressive scene, and an occasion of deep interest. There are many such in the life of a spirit medium.

In a few weeks I leave England for the Continent, in company with my friend, Mr. Rymer. We intend to reach Rome in November, where we propose to spend a few months, if his holiness will let us. You shall hear from me again. Yours truly, D. H. HUME.

The following is the article referred to as having appeared in the London Journal:

LORD BROUGHAM WITH THE SPIRITS.

"A circumstance which has excited the most extraordinary sensation among the privileged few who have been admitted within the sphere of its operations, has taken place at Ealing, a village on the Uxbridge road. A young gentleman, named Hume, a native of Scotland, but who has resided for many years in America, is now on a visit at the house of Mr. Rymer, a highly respected solicitor. Mr. Hume is what the Americans term a 'medium,' and through his instrumentality some extraordinary and, if true, miraculous, occurrences have taken place.

"The spirits of deceased persons have been heard and felt in Mr. Rymer's house, and a variety of circumstances have taken place, which the persons who were present affirm could not have been produced except by supernatural agency. One of the spirits is supposed to be that of a son of Mr. Rymer, a little boy about eleven or twelve years of age, who has been induced to write to his parents under the cover of the table, and the writing is, to all appearances, precisely similar to that of the child when alive. Mr. Rymer, who is thoroughly convinced of the bona fides of the affair, has invited several persons to witness the manifestations, and among them the Rev. Mr. Lambert, the incumbent, who has become a devout believer in the existence of these communicative spirits.

"Some rumors of the spirit manifestations having reached Lord Brougham, the medium had an interview with the noble and learned lord in the presence of Sir David Brewster, when several unaccountable revelations were made, and even Lord Brougham has confessed himself amazed and sorely bothered to comprehend the description of agency by which an accordeon is forced into his hands and made to play, or his watch taken out of his pocket and found in the hands of some other persons in the room; for such are among the vagaries performed by the Ealing spirits. The house of Mr. Rymer is, of course, besieged by persons anxious to witness the manifestations, and scarcely a night passes that some scoffer is not converted into a true believer in the mystery of spiritual manifestations."

(To be Continued.)



THE PAPAL ASSASSINS—SECOND MURDEROUS ATTACK ON EX-PRIEST SLATTERY IN PHILADELPHIA, THE "CITY OF BROTHERLY LOVE"—THE ROMAN OCTOPUS, IF IT HAD THE POWER, WOULD INTRODUCE THE INQUISITION, AND SUPPRESS FREEDOM OF SPEECH.

One Sunday lately, ex-priest Slattery and wife were attacked for the second time within a week in Philadelphia. Says the North American:

"Ex-priest Slattery was subjected to ill treatment again last night, and but for the presence of a goodly-sized squad of policemen he certainly would have been killed. As it was, a small riot occurred, and a number of shots were fired by the mob, one of these coming within an ace of seriously injuring one of the policemen who rode in the carriage with the ex-priest.

"Mr. Slattery was advertised to speak last night in Industrial Hall, Broad and Vine streets, and as usual a large crowd gathered to hear his address. All went well while the lecture continued, there being no attempt to interrupt him or in any way interfere with the ex-priest.

"The riot which had occurred last week put the police on their guard, and this time preparations had been made on a large scale to prevent a recurrence of such disgraceful conduct. The Twentieth, Eighth, and Sixth districts were called upon to detail men to keep order, and in all there were about twenty policemen stationed around or near the hall.

"The lecture was concluded shortly before 10 o'clock, and the ex-priest prepared to leave the hall, accompanied by policemen William Clements and Frank Dorris, of the Twelfth district. A carriage was waiting at the door, and into this Mr. Slattery and his wife were hurried.

"The news of the proposed lecture had been widely advertised, and had evidently come to the ears of his former assailants, and these were augmented by thousands of infuriated men and women, intent upon getting the scalp of the unfortunate ex-priest. The streets in all directions were filled with a howling mob, and for a while it looked doubtful whether the police would be able to get their charge safely to his hotel.

"As soon as Slattery and his wife had been placed in the carriage the two policemen entered, and a wild race began for the hotel. The exit from the hall had been so sudden that the mob was taken unawares, the police had formed behind the carriage, and the start had been made before the mob was prepared for action.

"When it was seen that their prey was escaping them, a shout went up, and a desperate charge was made upon the police, who formed the rear guard of the procession. For a moment they broke through, and the carriage was almost overturned by the shower of bricks and stones hurled into it. The police soon reformed, and with clubs in hand made a return charge, which drove back the assailants and permitted the carriage to gain on the main body of the mob.

"But the worst was yet to come. Just as the carriage reached the Hahnemann Hospital, someone stationed behind the steps of the institution fired a shot directly into it, with the evident intention of killing the ex-priest. Fortunately he was not injured, but the ball in its flight grazed the head of policeman Clements, who was in the carriage as a guard. The injury was little more than a scratch, and was fixed up at the Hahnemann Hospital later.

"This shot seemed to be the signal for a general fusilade from the mob, and for a time it looked as if a determined effort would be made to end the differences between the ex-priest and his opponents right there. In all about ten shots were fired from the crowd, while policeman Dorris, in an effort to intimidate the attacking party fired one shot into the air. With the exception of the ball that entered the carriage, and which was evidently fired from a shotgun, none of the bullets did any damage. The principal danger seemed to be from the hail of missiles in the shape of bricks and stones, which fell in a perfect storm around the heads of the guard and those in the carriage. The streets from the hall to the Bingham House, at Eleventh and Market streets, reminded one of the scenes during the great railway strike, bricks, stones and glass plainly indicating the line of retreat. Broad Street around Industrial Hall was especially well dotted with the debris of the conflict.

"The carriage kept on its way to the hotel, which was reached without any damage to the priest and his wife, other than a choice collection of bits of broken glass, which covered their clothes like small diamonds. The two policemen in the carriage also were well decorated with the same material, and presented a strange sight when they reached the station-house after their unpleasant ride. All the way to the hotel the mob followed close behind the carriage, but not quite near enough to do any damage. When Eleventh and Market was reached, Mr. Slattery and wife hurried to their rooms, and refused to leave them or be seen by anyone regarding the outrage. The crowd reached the hotel very shortly after the object of their hatred was safely tucked away in bed, and for some time Market Street from Eleventh to Twelfth was almost impassable. The police formed here again, and the mob was effectually dispersed and rapidly dissipated itself in various directions. The police remained around the hotel for a short time after this, but it was soon seen that nothing more would occur during the night, and they were withdrawn.

"Policemen Clements and Dorris of the Twentieth district, divided between themselves nearly all the injuries that were distributed. Clements had a long gash on the left side of his head, and Dorris had his finger severely cut by flying glass. At the Hahnemann Hospital the doctors stated there could be no doubt but that Clements' wound was inflicted by a shot, as it could have been caused neither by glass nor a flying stone. Both men have very slight injuries, and will be on duty as usual to-day."

And what freethinker will have the audacity to defend the Catholic church after such a diabolical outrage in this year of 1897.

Referring especially to the infamous attack of Slattery by the Roman Catholics, the North American continues:

"That anyone, whatever be his views, should be treated in such a cowardly and disgraceful manner as was the ex-priest Slattery in this city on Monday night, reflects no credit on the community. Rather does it hold Philadelphia to the scorn and contempt of her sister cities for her failure to uphold law and order and protect every person in his or her rights. There can be no excuse for such riotous scenes, and the police would have been justified in this case in using every means within their power to preserve order in the hall where Slattery spoke, and to afford him safe conduct to his hotel upon the conclusion of his lecture. It was in Philadelphia that the rights of personal freedom and free speech first found voice in the precious Declaration of Independence, and above all things, it should not be in Philadelphia, at least, and at this late day, that these rights should be allowed to be infringed on with impunity. Those to whom Slattery's opinions are distasteful are under no obligation to attend the meetings which he holds. His views are not forced upon any one's hearing. He does not proclaim them on the highway. This is a free country, and the right of free speech must be upheld. The occurrence of Monday night in a city of order and brotherly love was most discreditable, and for the sake of our fair name and credit, it must not occur again. Slattery must be protected to the utmost of our power."

PROFANITY.

A HOMELY ELUCIDATION OF A PRINCIPLE.

A clergyman out for a walk had his pious meditations disturbed by a ploughman who, oblivious of the good man's approach, "cussed a blue streak," as the saying is, at his horses. After the preacher, as in duty bound, had reproved him, he said: "Now, look it here, parson—don't be so hard on me. You pray a great deal, and I swear a good deal; but neither of us means anything by it."

I have seen one jolly, friendly man approach another, slap him soundly on the back and say: "I'm damn glad to see you." Now, if a pure spirit who had taken on the material—who never had been familiar with earthly conditions before, and was just learning to express ideas in our language—had heard this word used for the first time in this way, he would naturally conclude that the word "damn" was a synonym for "very," because the man evidently meant that he was very glad to see his friend. The earthly ignorant could not see any evil in its use. If it were always used in this sense, I am not ingenious enough to prove that it is evil. It is not in outward expression that evil exists, but in the condition of mind which labors to express itself in words and deeds. One only capable of judging by "outward appearances" would say the use of this word of violence betokens a corrupt mind, but nothing is plainer than that the condition of mind expressed in those words was that of pure affection. Whether it was expressed gracefully is another question.

But we cannot get around this, that these "cuss words" had their origin in the endeavor to express a violent, vicious, ungodly mental condition, and they are not well calculated to express any other. A man may use them innocently and with no evil intention, for good purposes, as one may chop wood with a battle axe which was invented for cutting off men's heads; but it is not well adapted for the purpose, and if one is diligent to give meet and fitting expression to a gentle mind he will avoid their use. The ungracefulness—the uncouthness—the clumsiness of profane expressions will jar on his nerves as the filing of a saw vexes the musician.

That these profane oaths are peculiarly adapted to express a vulgar mind is recognized universally, and if they be used on occasion to announce friendliness, as a general thing it is the vicious who is most prone to use them, and it is when in a vicious spasm that the ordinarily gentle man is disposed to their use.

Throwing over profanity the mantle of charity, we are yet compelled in reason to pay our tribute to the memory of Jesus who said: "Let your yea be yea, and your nay nay, for whatever is more than this is of evil."

J. T. MACDONALD.

San Francisco, Cal.

ONE MILLION! ONE MILLION!

We want to reach 1,000,000 new readers. We want to illuminate the minds of those Spiritualists who take no Spiritualist paper. We will send all new subscribers The Progressive Thinker three months for fifteen cents. Read the article on fifth page headed "Fifteen Cents." It will give full particulars.

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PROF. BARRETT'S ADDRESS.

Other Subjects Treated of Especial Interest.

The Progressive Thinker is to be sent three months for 15 cents to all New subscribers.

Spiritualists, keep posted in current Spiritual events.

Why remain in ignorance? Why don't you keep posted in regard to the great Spiritualistic movement? Prof. Barrett delivered an address before the National Association of Spiritualists. It was an important one, and should be read by every Spiritualist in this broad land. We have had his address (which covers three pages of The Progressive Thinker) and five other important lectures and articles embodied in one paper, which we propose to send forth to illuminate the minds of those who have not had an opportunity to read them.

The first page of this paper contains helect ure by Col. Ingersoll, given in a Chicago pulpit. It scintillates throughout.

The second page contains a highly interesting lecture by Mrs. Cora L. V. Richmond, on "Dwellings of the Dead."

The third page has a splendid article on "Science versus Theology," in review of Andrew D. White's two superb volumes.

The fourth page has another excellent lecture by Mrs. Cora L. V. Richmond, on "Spiritual Unfoldment."

The fifth page is very suggestive throughout, and is devoted to the "Hindoo Teachers—They Will Try to Capture the United States."

On the sixth page commences Prof. Barrett's admirable address, occupying three pages.

We will also, in connection with this paper, send out another equally as valuable. The first page contains an excellent lecture by Virchand R. Gandhi, a learned Hindoo. The remaining seven pages contain the wonderfully thrilling narrative (founded on facts) entitled, "The Night the Light Went Out," exhibiting many of the inside workings of the Catholic Church. Besides the address by Mr. Ghandi and the remarkable narrative, "The Night the Light Went Out," the first page has an excellent communication obtained through Ouija. The second page has a startling statement in reference to the "Romish Octopus—It Is Winding Its Poisonous Coils Around Washington." The poem on the same page, "The Sad Picture of a Wrecked Human Life," is wonderfully suggestive. The third page has a striking illustration showing how the Romish Church treats heretics. This page and the fourth also have a continuation of the "Romish Octopus." The fifth page has that remarkable poem, "St. Peter At the Gate." Every freethinker should read it. It is full of excellent "points." It also contains interesting facts in reference to the Romish Church and offices. The sixth, seventh and eighth pages have the following: "Monasteries and Convents—Where Those Alive Are Entombed." "Rider Haggard and the Immuring of Nuns." This paper alone is well worth the price of a year's subscription.

Every Spiritualist in this broad land should have these two papers. Our regular subscribers have already read their contents. For Fifteen cents we will send the Progressive Thinker for three months to all New trial subscribers and also send these two valuable papers.

Bear in mind that by New subscriber we mean one who has not been on our list for at least three months. Those of our present subscribers who wish to buy these two papers can have them both now for five cents. All of our regular subscribers have read their contents.

Send The Progressive Thinker three months to some friend, and thus get him interested in the cause. Stamps taken on small orders.

We sincerely hope that no Spiritualist will be dishonest enough, or so dishonorable, as to take advantage of this offer, by continuing his paper when the time expires, in the name of some member of his family (or some one else) in order to get the benefit of this 15 cent offer, on which the publisher does not make a cent.

VERILY, WHAT NEXT?

Under the head of "A New Programme," we announced a radical new departure from the general routine of work assumed by the average Spiritualist paper. We do not follow old established usages unless we are thoroughly convinced that they are the best, which is very rarely the case. We established the original dollar Spiritualist paper, and introduced a new era in the line of Spiritualistic journalism. Others have followed after us, but in all candor the only thing in which they have equalled us, is in the price of the paper—one dollar.

We now have three books which we send out at a nominal cost to our subscribers: The two volumes of the Encyclopaedia of Death, and Life in the Spirit-World, and The Next World Interviewed. The three volumes will be sent out to those who remit a year's subscription to The Progressive Thinker on the following terms:

The Encyclopaedia of Death and Life in the Spirit-World, when ordered singly, will be sold at 50 cents per copy. The Next World Interviewed at 35 cts. Those who order the three books at one time will get them as follows:

Vol. I. of the Encyclopaedia	$ .45
Vol. II. of the Encyclopaedia	.45
The Next World Interviewed	.35
Total	$1.25

NO. OF PAGES IN EACH BOOK.

Vol. I. of the Encyclopaedia	400
Vol. II. of the Encyclopaedia	400
The Next World Interviewed	250

Each of these books is neatly and substantially bound in cloth, and printed on fine paper, and as prices go, are well worth one dollar per volume.

Bear in mind that this Library is being formed for the exclusive benefit of our subscribers, and all orders for one or more of these books must be accompanied with a year's subscription to The Progressive Thinker. To all others the price will be one dollar per copy.

Just think of the great good that will be accomplished by this plan which we have outlined. Tell your neighbors about it, and get them to subscribe for The Progressive Thinker.

Remember, please, that in order to obtain these three books for $1.25, you must send along a year's subscription to The Progressive Thinker; the paper one year, and the three books costing $2.25. It is the subscription to the paper that enables us to send you these three books at cost.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

TO CONTRIBUTORS:—It is impossible to publish everything that comes to this office, however meritorious it may be, and no one should feel in the least offended because his (or her) article does not appear. Our space is limited, and we often deeply regret that certain articles are crowded out.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Communications must always be accompanied by the full name and address of the writer, or no attention will be paid to them.

C. E. Hubbard is puzzled to know why materializing mediums are "so backward about coming forward" to accept some of the published offers of large reward in money to any medium that will satisfactorily demonstrate materialization to be a fact.

Will C. Hodge, inspirational speaker, is open for engagement in any locality and on reasonable terms. Will assist in organizing societies and will attend funerals. Any parties or society desiring an advocate of practical Spiritualism can address him at No. 3 Elizabeth street, Chicago, Ill.

A. B. Miller writes from Canton, O.: "Mr. C. J. Barnes has just closed a successful week's engagement with us. Many have been convinced of the grand truth of immortality through the honest mediumship of Mr. Barnes, who is a gentleman in every respect. His address is 187 East Lynn street, Anderson, Ind. Mrs. Emma Archer follows Mr. Barnes this week—her fourth visit since Lake Brady Camp.

President H. D. Barrett passed through the city last week on his way to attend a meeting in St. Paul, Minn. On Tuesday of this week President Barrett and F. Corden White entertained the good Spiritualists of Rochester, Ind., the former with a lecture, and the latter with tests.

J. Brantley writes from Atlanta, Ga.: "I am a natural ward of the spirit-land, but have just lately awakened to a fuller knowledge than I ever had before. I have been living in the country, fifteen miles from the railroads, four years, and never read any works on Spiritualism in my life, but have been in positive communication and taught by mind and vision a great many mysteries of the spirit-life. Having been reared altogether in an orthodox environment, I tried to turn my experience into that channel, but could never do so. My friends in the world beyond only know what this great light and knowledge has cost me. I moved to this city several weeks ago and have attended two meetings of the society of Spiritualists. Imagine my surprise upon finding that I could harmonize every word and action of theirs much easier than I ever could the chantings of churchism. At the close of the meeting last night I asked for some printed theory of Spiritualism, and was given a copy of The Progressive Thinker. When I began reading it I was surprised to find in myself such a ready endorsement to its contents—especially the article on eating meats. I am a natural abstainer of meats, from infancy. It would give me more pleasure than anything in this world to have the full X-ray of the spirit-world shed its beaming light of joy and comfort into the hearts and minds of our unfortunate fellow-men, who are now groping in spiritual darkness the world over. I have the knowledge and when I get myself in better condition to obey I am sure that I can advance some facts that will greatly aid in spreading the light, especially as relates to communication with the 'Beautiful Beyond.'"

S. E. Panabaker writes from Payne, O.: "The list of officers of the First Spiritual Society of Payne, O.: O. E. Wineman, president; L. L. Bailey, vice-president; S. E. Panabaker, secretary; Mrs. S. E. Panabaker, treasurer; J. A. Ball, K. Vanderhoof, J. Evans, trustees. Mrs. J. A. Ball, W. Shields and John Venrick are good spiritual workers."

R. N. Wilcox writes from Avery, O.: "The interest in our lyceum continues unabated, and our members are rather on the increase. The Root Spiritual church has secured the services of our present pastor, Rev. F. D. Dunakin, for another year from the middle of April next. We had a deep and very interesting discourse on Occult Science, on Sunday, the 14th inst., 1:30 p. m., the time at which services will be conducted for the coming year. It is admitted by our church and many of the outsiders, that the longer he speaks to us, the deeper and more original are his discourses."

Moses Hull has, as yet, no appointments to take the place of his cancelled engagements for April and May. He talks some of going West and delivering a few courses of lectures in Iowa, Missouri and Kansas, during those months. Those in need of his services en route or in either of the above mentioned States, should address him at once at Stoneham, Mass.

W. Arlington writes in praise of the work of the Brockway family at Salt Lake City, Utah. Matters had come to a bad pass as a result of the doings of certain tricksters posing as mediums, gathering a harvest of shekels from silly dupes, and then slipping away to parts unknown, for fresh forage. The Brockways' good work has excited much interest, convinced unbelievers and doubters, and confirmed Spiritualists in their knowledge. They gave some most remarkable tests. Spiritualism is on the gain in Salt Lake City.

A. Y. Gordon, 120 E. Fremont street, Massillon, Ohio, is president of the First Spiritual and Religious Association of that city; Miss Vina Gordon, secretary; Mr. Hardgrove, treasurer.

Nicholas Roney, of Wichita, Kansas, is trying to awaken an interest there by extending the circulation of The Progressive Thinker. He sends in twenty-five additional subscribers.

Prof. C. L. Clark, platform test medium, can be addressed at 269 Fulton street.

Dr. P. S. George, secretary, writes from Lincoln, Neb.: "Mr. Amae Wheeler is again in our midst holding seances for trumpet manifestations, independent slate-writing and materialization, and is giving the very best satisfaction. Mr. Wheeler is a wonderful medium for physical manifestation and always leaves a good impression wherever he visits and holds seances. I wish that all searchers after truth could have the opportunity of witnessing some of the manifestations given by him. His address is General Delivery, Lincoln, Neb. Enclose stamp when writing. Mr. Wheeler will attend the Florida camp, and parties en route can engage him for one or two nights for seances."

Prof. Lockwood, whose lectures in the East upon "The Spiritual Forces of Nature," are making for him a national reputation, is also preparing the manuscript for a treatise to be called "The Infidelity of Modern Ecclesiasticism a Menace to the American Civilization." This pamphlet embodying a research into ancient mythologies from which, Prof. Lockwood claims, the Christian schism was forged; also the demonstrations of modern science which are antipodal to schisms predicated upon faith, will be arranged in that forcible way to attract the attention of the scholar and thinker. To those who believe in thinkable data, this treatise will be as a searchlight, and to supernaturalism, a thunderbolt. The pamphlet will be published in June next. No argument like it has ever before been offered to the reading public. The price will be 25 cents.

A. W. Belden writes from Lake Helen, Florida: "We are basking in the warm Southern sun. This camp is bound to be a success, facing a beautiful chain of lakes, high rolling land, lightly timbered with tall pines. Buildings are being built in a good and substantial manner, and for its age it is a good start. Quite an influx of people now from the Eastern States."

M. F. Hammond writes that there is now quite a revival of Spiritualism at Findlay, O., as a result of the vituperation, abuse and overdone sensationalism of one "Chaplain Bolles," who abuses every secret society and every church but his own, and especially the Spiritualists. As a result of his efforts, many who formerly spoke contemptuously of Spiritualism, now express contempt for him, and are inquiring about it in earnest.

A. S. G. writes: "Mr. W. H. Barrett, of Washington, D. C., lectured Friday night, February 12, in South Bend, Ind., and at the conclusion of the lecture an organization was effected under the name of the First Spiritualist Society of South Bend. The following officers were chosen: S. E. Snoke, president; Mrs. Hannah J. Van Liew, vice-president; Edward Jones, secretary; J. C. Knoblock, treasurer; John H. Leslie, O. D. Fellows, Mrs. G. W. Lee, Charles Gans and Mrs. Lobdell, trustees. A committee was appointed to draft a constitution and by-laws and report at the next meeting. Soon as a permanent location can be secured regular meetings will be held. It is a wonder that such a large, thriving city as South Bend has not been awake to the importance of an organization before now. There are many good people of advanced thought in the place, and it seems that all that was wanting was some brave leader to make the first advance."

W. H. H. Tucker writes from Streator, Ill.: "I do not see how any true Spiritualist can do without The Progressive Thinker; it contains so much that the inner man craves, and opens up the way to higher and grander ideals. I hope you may succeed in reaching the 1,000,000 mark in your circulation. There is not a Spiritualist in the whole of America but what spends ten times the price of the year's subscription The Progressive Thinker would cost them for reading matter that never can fill the place of the golden gems of thought that are to be found in your paper each week. I look forward to its coming with delight. Long may it live."

Mrs. J. L. Biddle writes from Spring Valley, Wis., that owing to untoward circumstances, "until recently Spiritualism and Spiritualists were ridiculed and sneered at by both saint and sinner, the church especially rejoicing that it had forever crushed Spiritualism out of existence. The few survivors, not in the least daunted, waited; for well we knew, 'Truth crushed to earth shall rise again,' and so it has through the mediumship of Mrs. Catherine Woods, of Minneapolis, Minn. As a clairvoyant and test medium the writer believes she has no equal, and to a great many she has truly demonstrated the immortality of the soul. Mrs. Woods, when under control, gives names and description correctly in nearly every instance, giving as many as twenty names of departed friends to one person."

Mrs. J. C. English writes: "Prenatal conditions are the foundation of character, good or bad. That this law is understood is evinced by its application to the animal and vegetable kingdoms in which it has been thoroughly tested, and yet, strange to say, no attempt has been made to apply it to the human race. We want fewer and better children. We have too many unwelcome, come-by-chance children; here is where the crime commences—a great crime against the rising generation. Our girls and boys marry without any preparation whatever for this the most sacred act of their lives. Using the means and devising ways to destroy the new life is murder, whether they succeed or not, and this is implanted in the nature of the child, which is no more to blame for its moral defects than its physical. Our educational system is defective—we come out of school educated fools on many of the most important subjects. Parents and teachers should early teach children the laws of their own being, also laws of health. As it is, we do not know enough to enjoy good health. Temperance in all things should be taught and practiced. We must educate, educate, educate on this subject of right generation and right living. Our propensity of flesh-eating is a fruitful source of crime."

M. H. Wefel writes: "The Spiritualists of Ft. Wayne have just closed an engagement of two months with that eloquent trance and test medium, E. W. Sprague, and the result of his labors has been felt, not only in our society, but by the churches. Our society has grown wonderfully during his engagement, forty-five names having been added to our membership list and many have begun to think seriously on these spiritual things. E. W. Sprague and his good wife are tireless workers; his lectures are plain, logical and of the highest order. His tests are given to the point and very convincing. During the two months he has read some two hundred and fifty individuals and in all this work his failures were very few—not more than four complete failures. The First Spiritual Society has employed Brother Sprague three different times during the last fifteen months, and we all feel that we must have him come again. No society can make a mistake, in my judgment, in employing this grand worker, for he loves Spiritualism, and nothing seems too great a task. We have with us at present Geo. F. Perkins, of Chicago, and the society has been fortunate in securing his services."

A Spiritualist writes from Battle Creek, Mich., that that beautiful city of nearly 20,000 inhabitants "has no Spiritualist meetings at all this winter. We have one speaker, Dr. P. T. Johnson, who has lived here for a number of years, who has given us many beautiful and instructive lectures. Too much cannot be said of this good old Spiritualist worker, Dr. Johnson. While Dr. Johnson has done us a great deal of good, we would like to hear other speakers. We don't expect them to do like the Doctor—speak for nothing—but we do think they ought to speak for little less than some of them do. It would seem to some that it was the dollars they were after, instead of spreading the truth, which is true Spiritualism that is so much needed all over our land."

C. E. D. Staples writes from Biddeford, Me.: "Have seven other papers on Spiritualism every week, besides magazines of that nature from all over the world, so have a chance to judge of their merits but can conscientiously say I receive the most solid enjoyment from The Progressive Thinker, of all my reading matter."

Mrs. C. Sherer writes from Galion, Ohio: "Not too much stress can be urged for honest, truthful, pure and upright lives. Then, and not until then, will our cause prosper. Mediums should not be satisfied because they can give tests. It implies a sacred mission. It is true, exalted spirits sometimes come and use an imperfect instrument to convey messages to those on earth. It is also true that an instrument out of tune cannot bring forth a harmonious melody. It is necessary that mediums should live sober, temperate lives—pray much to attract harmonious influences."

Dr. J. M. Temple writes: "I have been on the sick list for the past three months, and was obliged to disappoint many societies, but now I am able to go to work again, and am now open to engagements all through the South. I am now located in New Orleans for this month or until after the Mardi Gras. The first day I arrived they had a small meeting owing to the weather, I suppose. I gave some tests, and I find that is what the people want. I am going to open a hall here and I am going to hold meetings because the people here want proof—the philosophy of Spiritualism is all right—the phenomena is all right, too—they go hand in hand. I would like to make engagements for the Eastern camps this summer. Address 834 Barrone street, New Orleans, La."

Enos Churchill writes from Hollister, Cal.: "I am a regular subscriber for The Progressive Thinker, and my wife calls it our Bible, and we take extra pains to lend it. Its results in part are demonstrated by six subscribers who will lend their papers as we have ours. We have an organized spiritual society here in Hollister, meeting every Sunday at 3 p. m. We were recently favored with a visit from Sister A. L. Miller, who gave us a good inspirational address; also her control gave good tests, that were recognized, each and every one of them, at both afternoon and evening meetings. Sister Miller's daughter, Mrs. E. M. Avery, came with her and gave us a grand exhibition of the powers of her controls upon the piano, which was highly enjoyed by the audience. Mrs. R. I. Johnson, the president of our society, is also a medium of no small merit. Our members are not afraid to advocate the truths of Spiritualism, and its influence is beginning to awaken quite an interest among agnostics and church members."

The Band of Harmony will meet on February 25, with Mrs. LeSeur, 1565 West Monroe street (instead of Mrs. Lewis, Ashland avenue, as previously announced). Take Madison street cable or Lake street elevated and get out at Homan avenue. On March 4, the Band of Harmony will be with Mrs. Cora L. V. Richmond, Rogers Park, as previously announced.

James M. Peet writes from Allegheny, Pa.: "The Allegheny Spiritual Society, South and East Diamond streets (Grand Army Hall), is certainly in a very prosperous condition. During December and January the membership increased more than thirty, mainly through the remarkable demonstrations of the truths of Spiritualism given through the mediumship of Mrs. J. Crilly, the well-known test medium. She is now in her third successive month and the interest is unabated."

W. E. Bonney writes: "Considerable interest has been manifested in the proposed missionary bureau, and I am in receipt of a number of letters favoring the plan. There is a great need of some such organization as hundreds of towns and villages never receive a visit from a spiritual worker, and yet good audiences might be obtained at any of them. All it needs is a little concerted effort on the part of workers and interested people, and a regular meeting might soon be arranged in each locality at least once a month. I have recently moved and my present address is 21 West Fifth street, Kansas City, Mo. Am open for engagements at very reasonable terms."

Dr. Jones will answer calls to lecture. Address him in care of Lock Box 345, Greenup, Ill.

B. F. Schmid writes: "The lyceum lessons are good, and I know we shall be greatly assisted and benefited by them."

Prof. W. M. Lockwood will lecture at New Bedford, Mass., during February. He goes from there to Norwich, Conn., where his address will be No. 21 Fairmount street. The Professor has been re-engaged in Boston for December next, and Philadelphia for January and February, 1898.

Theodore Kindlinger writes from Freeport, Ill., speaking well of Mrs. James Goff as a clairvoyant, psychometrist and test medium. She has awakened great interest among the best people.

Dr. Isaac S. Lee has established a new society at Little Rock, Arkansas.

Frank T. Ripley can be engaged for the Sundays of March. Address him at Marcellus, Mich., where he seems to be giving satisfaction.

H. Rice writes: "We would like to watch the history of the doctors who had the innocent Schlatter flogged; let them be listed. Christians (?) who scourged in jealousy a brother for more perfectly following their Christ! We predict that this crowning crime of the century will we wiped out with their blood, while Schlatter's name will glorify history."

W. E. Tobey writes: "The Progressive Thinker is certainly all its name implies—progressive in everything, and has doubtless led thousands to thinking a bit for themselves. We have with us at Little Rock, a noble worker, Dr. Isaac S. Lee, whose efforts I hope may result in the organization of our scattered forces."

John W. Ring writes from Galveston, Texas: "Our society here is pleasing us very much in its growth. Last month we added twelve to our membership. All hail the success of right and its advocate, The Progressive Thinker."

Mrs. L. Comers can be addressed at 79 Hammond street, Chicago, Ill.

(Continued on page 8.)

GLANCING OVER SPIRITUALIST EXCHANGES.

Mrs. M. T. Longley claims that despite its advantages of fine climate and fertile soil, it is hard for a man who has not already a competency to get a living in California. She is right. The great health resort of the future will not be confined to that section either. Several have returned from there to the East and regained their health.

Mrs. R. S. Lillie lately went for Dr. Farrand, who has not treated Spiritualism fairly in the pulpit. Of course she came out ahead, for she has truth on her side.

You need not be surprised if some of the new aspirants for honors among the Spiritualist papers, has an attack of "spasms" in the region of finances.

W. J. Colville said in his lecture in Brooklyn, N. Y., that the Zend Avesta, Vedas and Bible can well be studied together. He should have added thereto the principles of evolution by Darwin, and Mark Twain's "Innocents Abroad." The middle of March Mr. Colville will resume his labors in Brooklyn.

Charles Dewbarn has had some interesting experiences with his unseen teachers. Mr. Dawbarn resides at San Leandro, Cal., and is the leading mind of that town; he keeps its morals in repair—we presume a difficult job.

Mrs. F. A. Logan, (reduced to prose) says: "Old, call me not old, though gray, and wrinkles on my face, hands thin, and eyes all dim, and shoulders out of place." She is only 73, and resides at Alameda, Cal.

Mrs. Elizabeth L. Watson, who is somewhat noted on the Pacific coast as a lecturer, was lately given a grand reception at the residence of G. M. Bernard, San Francisco, Cal.

Our readers seldom hear from Charles Dawbarn, on account of the fact that his time is almost solely occupied in keeping the California Spiritualists in the straight and narrow path, and when he gets through in instructing them in a measure, he will have something to say in this, the leading Spiritualist paper.

"It is our moral duty to convince ourselves and to teach our children that health and religion are at one," says Solon Lauer of San Diego, Cal. Right, brother; Religion is in harmony with truth, providing it, too, is true.

The trustees of the Veteran Spiritualists' Home, Waverly, Mass., hereby appeal to all benevolent Spiritualists to unite in furnishing the Home with appropriate furniture. There is most urgent need of crockery, chairs, tables, bedroom sets, etc. Any person or society having useful articles that they would like to donate to the Home for the worthy cause to which we hope to dedicate it, can communicate with either Simeon Snow, 17 Bigelow street, Cambridgeport, or N. P. Smith, 179 Tremont street, Boston, and the trustees will thankfully acknowledge all gifts.

Mrs. Lillie's lectures and Mr. Lillie's songs are creating a good deal of interest in California. They work well together in those two departments.

At Mrs. Tuley's materializing seance, though dressed throughout in black, spirits dressed in white came out. She has been holding seances in San Francisco, Cal.

Mrs. Elizabeth Lowe Watson is opposed to the wearing of "black" as a token of mourning. Why mourn at all when "death" is simply a change.

E. W. Gould says that "if Spiritualism is true, and as easily demonstrated as we claim, it is of too much value to the human family for its devotees to allow it to be left unprotected in the hands of the uneducated, the unprincipled, and those who would make merchandise of it."

At a seance held by Mrs. Dr. Fulton Tuley in San Francisco, Cal., forms came out with attending "stars of light."

The "test conditions" of the materializing circles are often no test conditions at all, but only safeguards to prevent the exposure of the tricksters.

Mrs. F. A. Logan is now in her 73rd year, and is ripe for the harvest. She has worked faithfully for Spiritualism.

Theo. F. Price is one of the pioneers of Spiritualism, though till within recent years his field of labor has been largely in the West, though he has spent some time in Canada and Old Mexico, working in his chosen field; though part of the time he filled the duties of correspondent for various newspapers. During the early years of his career as speaker and medium, while traveling over Missouri, Illinois and other Western States, the prairies of Kansas, the Rocky Mountain towns, as well as cities distributed along the shores of the Mississippi and Missouri Rivers, he was often brought into contact with Warren Chase, E. V. Wilson, "the old breaking plow," and others who have gone to reap the reward of their labors in the higher life.

Mrs. R. S. Lillie has been explaining the "Bible and Spiritualism" to a society in San Francisco, Cal.

This year is prolific in starting Spiritualist papers, notwithstanding the fact that even the old established ones have made no money. Those who have the money to spend will receive much added experience before the year closes, while the printer and paper dealer will get the money.

W. J. Colville took for the subject of one of his discourses, "Rays of Light from Zoroaster, Buddha and Christ." It was said to be highly interesting.

The spirits of ascended workers were present at a late reception given to Mrs. Elizabeth Lowe Watson in California. Of course they were there in force.

We are glad to learn that Mr. Newman, editor of the Philosophical Journal, lectured lately for the First Spiritual Union of San Diego, Cal. He is large on the rostrum even if he publishes a small paper. We have no doubt but what he was eloquent. If not, it was his own fault.

Mr. Frank Walker is State Agent of the N. S. A., in New York. His address is at Hamburg. He is an efficient worker.

Mrs. Dr. Fulton-Tuley is creating something of a stir in California as a materializing medium. A mother and her babe are said to have appeared.

John Brown, Sr., says "the sweetest sympathy in life, is to know there is no dead," and "no grander glory for us than to know that the so-called dead live."

E. D. Babbitt, M. D., author of many excellent books, now residing at Los Angeles, Cal., says that "minds of a spiritual type read Swedenborg, Andrew Jackson Davis and others, and are able to see much that is true and good in them, although they may perceive many imperfections." Right, brother, perfection exists nowhere on this earth, among mortals, but imperfections exist everywhere. Col. Ingersoll even thinks that divine providence is imperfect.

During the month of March E. W. Sprague will labor as a missionary for the N. S. A. in New York. Other States can, if they desire, secure his services.

Spiritualism and Liberalism are not properly distinct; the two are better than one.

From Harbinger of Light, Melbourne, Australia.

SPIRIT OF PERSECUTION.

Let us not forget, in the meanwhile, that the Protestant and Greek Churches have been, and the latter still is, animated by the same spirit of persecution as the Church of Rome. Organize a priesthood of any denomination and invest it with authority, and rule, and it forthwith becomes arbitrary, intolerant, oppressive and persecuting. The measure of its ferocity being everywhere and always the measure of its power.

SAVAGERY.

The savagery of the Protestant religionist, toward the close of the sixteenth century, was just as atrocious as that of the Roman Catholic at the same period; and the witch-persecutions in Scotland rivalled the worst excesses of the Inquisition in Germany and Spain.

SPIRITUAL MEDIUMS.

There can be very little doubt, I think, that the poor women who were so remorselessly tortured and murdered by the Presbyterian Church in Scotland, were spiritual mediums; some clairvoyant, some clairaudient, others endowed with the gift of healing, and others liable to fall into trance, and to be controlled by intelligences of various grades and qualities; some good and some evil.

FORMS OF MEDIUMSHIP.

Now all these forms of mediumship are carefully enumerated and defined in a Book, which Presbyterians, like other Christian denominations, profess to venerate; these being the words of the Apostle Paul, which I will quote from the Greek Testament: "The manifestation of the spirit has been given to each one for profit; for to the one the word of wisdom is given through the spirit, but to another the word of knowledge, according to the same spirit; and to another the gifts of healings, in the same spirit; and to another working of miracles; and to another prophecy; and to another discerning of spirits, and to another, kinds of tongues; and to another interpretation of tongues."

SPIRIT AND THE HOLY GHOST.

Now it is important to observe that the word employed to signify "spirit," in this exposition of mediumship, is pneuma only; whereas, when the Holy Ghost is spoken of, pneuma is spelt with a Capital P, and is qualified by the adjective Hagion. In the English version, however, spirit is erroneously spelt with a capital S, thus changing the whole purport of the passage; which is, really, as complete and admirable a recension of the different phases of mediumship, by one who was himself a remarkable medium, as could have been written even at the present hour.

WHAT THE CLERGY DID.

Well, with this Book in their hands—a Book containing such a prophecy as this: "I will pour out My spirit upon all flesh; and your sons and your daughters shall prophesy; your old men shall dream dreams; your young men shall see visions, and also upon the servants and upon the hand-maids in those days will I pour out My spirit:"—what did the Scottish clergy do? They laid violent hands upon every medium, and upon every person suspected of being a medium, and after subjecting them to the most fiendish tortures, they inflicted upon them an atrociously cruel death.

From Two Worlds, London, England.

HOMES IN THE FUTURE.

You speak sometimes of "The homes not made with hands," and therein touch one of the great powers possessed in part by you to-day, but consciously exercised much more wisely by those on the other side of life—the mighty force of will, the concentration, manifestation of energy!—and as you think of those homes not made with hands, so you may think of the beautiful pictures not made by brush and pigment; so you may see the great temples, the glorious superstructures with all the splendor of chiseling, of the music and poetry which are the living expression of the glorious thoughts which have dwelt in the minds of men; of the beauteous scenes which, by their power of spirit, men can make manifest, so that all who see can rejoice.

MUSICAL MANIFESTATIONS.

The soul which here, perchance, has been full of the power of musical manifestation can there delight in all varieties of instruments, if such instruments are desired, capable of producing music far surpassing anything that the most skillful or gifted players of earth can evoke. Sometimes those specially favored here, catch sweet echoes of these divine harmonies, and they can form some faint idea of the glorious music thus realized in the realms "beyond."

ON THE OTHER SIDE.

Looking at the scenes of to-day depicted by means of painting, you know that sometimes words have failed you—thoughts could not be expressed because the instrument at your command was inadequate; on that other side, if you will, you shall find the power to make these glorious paintings speak for you in living language, rousing response in the consciousness of those whom you would address, not simply falling upon dull ears, not simply scarcely touching the slightly awakened mind, but going with penetrating power to that inner chamber, and rousing there the living thought of conscious intelligence until you touch the real man and the real woman.

POOR, TIRED HOUSEWIFE.

Take the case of the poor, tired housewife, the homely mother whose time here has been filled with much care; she is taken to the "Home not made with hands," that home of hers which is in accordance with her ideal of what a place of rest should be, the house she has thought about in her moments snatched from labor, when her hands have been tired and her brain weary because of the doing of many deeds; she has had some ideal thought, some conception of a house which should be hers, of a home she should enter in that other life, and the angel messengers—they who welcome her on the other side—take her to just the place she has built up by her thought, built by the desire of her heart, built in accordance with what seemed to her truest and best, and if her thoughts find no large experience or consciousness, she can fill her time at first by the performance of some old accustomed duties; she can, if she will, do what she was wont to do on earth, until she is awakened to the deeper conviction and the truer aspiration.

"Mediumship and Its Development, and How to Mesmerize to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents.

From The Mystical World, London, England.

What is called Christian Science is the operation of a strong mind over a weaker one, by this means curing the patient of an imaginary sickness.

Nature always strips her foliage to prepare for the ice and snows of winter.

When the scientist tries to investigate spirit realm, he rises heavily, like the flying-fish, only to fall back to his native element.

In material life the lesser intellect always admires the greater, and is willing to follow like a lamb led to the slaughter.

Never put your own interpretation on occult writings, but try to understand them as written, for an Occultist never writes unless he has something to say.

When man finds contentment there is nothing on earth that man wants. Thus he is positively outside of all possible temptation.

Some men who intensely love a truth in which they are interested, do not hesitate to lie in confirmation of its wonders.

For what the world calls love, a man will shoot a rival and cut his own throat. Love never injured even a worm.

Property would seldom be destroyed by fire if insurance did not offer a premium on carelessness and dishonesty.

Few are seeking the true life. The many want popularity and the two never got together.

The wise make good use of to-day and keep an eye on the morrow, and rarely turn to the past.

From Light, London, Eng.

IS LIFE TRAGIC?

Perhaps it is the keen competition, or the demand for higher pressure and swifter speed, or the rise and spread of a spirit of doubt—or, pechance, all of these together; but, whatever the cause, it is certain that, in many directions, the feeling is creeping over us that life is deepening in seriousness, and is, to speak plainly, becoming tragic: and multitudes hear that as the dominant note, as the old year draws to a close.

ACCESSION OF SERIOUSNESS.

Perhaps it is so, and perhaps it is good for us that it should be so; for, really, if we glance over the whole field, it is obvious that, on the whole, we need a very considerable accession of seriousness. The frivolity and utter foolishness of multitudes, especially in great cities, no one can fail to bring into the great reckoning; and Dr. Parker may not be entirely wrong after all in saying that some such catastrophe and scourge as a tremendous war, with all its sorrow and suffering, may be necessary to pull us together and make us feel and think.

MISTS OF FOREBODINGS.

Many, over whose mind the mists of forebodings are gathering, perhaps unconsciously attract them as the result of their shrinking from the world's mad foolishness: or, keenly sensitive to the world's agony which looks so ghastly in folly's glaring light, exaggerate, as unconsciously, life's seemingly tragic side.

THE PROFESSIONAL PESSIMIST,

who hugs to his bosom his gospel of despair as though it were the guarantee of a deathless hope, flourishes the black flag in our faces as though he loved it. He holds that we are all going to the bad, that life is an almost intolerable nuisance, and that an arrangement for securing a kind of co-operative suicide would be the best way to end the huge blunder and absurdity; and, not long ago, some zealous evangelists really began the campaign, after sufficiently dramatic fashion. But the human race, with very few exceptions, declines to follow: and the preachers of despair go on living—perhaps with a hidden ray of hope that something better may turn up after all—or perhaps out of curiosity, to see what really will become of them.

LONGFELLOW'S WORDS.

For instance; does not everything turn upon the question, 'What is a human life?' Or we might put our question in this form—'What is a human being here for?' That saying of Longfellow's may be hackneyed, but it is immensely true, and it seems increasingly true:

Not enjoyment and not sorrow
Is our destined end or way,
But to act, that each to-morrow
Find us further than to-day.

LIFE NOT WORTH LIVING.

Standing alone, apart from the uses of discipline and education and especially apart from life beyond, it may really be often doubtful whether life is worth living. There are some lives that are obviously not. It is useless to disguise it. The pain so far outdoes the pleasure, the burdens so far outweigh the blessings, that no one could mistake the reckoning.

LIFE RIGHTLY UNDERSTOOD.

But, in any case, life, rightly understood, may be worth having. If things go well, life is worth living for its delights. If things go ill, the wise and resolute spirit can nearly always turn the stones into bread. But if life be lifted up to a region where we talk neither of its going well nor going ill, but of a life ripening in experience and gaining force and endurance, or, higher still, of a life of simple service, then where can the doubt come in? Even on the pessimist's own showing—that life upon the earth is not a blessing but a curse—it is something to be thankful for, that one can spend a few years here in making the best of a bad business, in alleviating the inevitable misery, in saving some sources of happiness from the wreck.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price $1.00. For sale at this office.

"The Great Roman Anaconda." By Prof. Geo. P. Rudolph, Ph. D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Hortsmann. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15c. For sale at this office.

A new edition of "Three Sevens," by the Phelons, is just issued. The May Arena says: "The gist of such books as Dr. Phelon's 'Three Sevens,' and other works descriptive of or alluding to the various occult societies, which seem to have existed for ages, has never, until recently, been said so openly and plainly that 'he who runs may read.'" Cloth $1.25, postpaid. For sale at this office.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents.

FIFTY YEARS IN THE CHURCH OF ROME.

A Remarkable Book.

This is a remarkable work by FATHER CHINIQUY. It exposes even to the minutest details the corruption that exists in the Church of Rome. It is a work of 832 pages, and should be read as a matter of history by every Spiritualist. The following is a partial list of the table of contents:

CHAPTER I. The Bible and the Priest of Rome.

CHAPTER II. My first School-days at St. Thomas—The Monk and Celibacy.

CHAPTER III. The Confession of Children.

CHAPTER IV. The Shepherd whipped by his Sheep.

CHAPTER V. The Priest, Purgatory, and the poor Widow's Cow.

CHAPTER VI. Festivities in a Parsonage.

CHAPTER VII. Preparation for the First Communion—Initiation to Idolatry.

CHAPTER VIII. The First Communion.

CHAPTER IX. Intellectual Education in the Roman Catholic College.

CHAPTER X. Moral and [illegible] in the Roman Catholic College.

CHAPTER XI. Protestant Children in the Convents and Nunneries of Rome.

CHAPTER XII. Rome and Education—Why does the Church of Rome hate the Common Schools of the United States, and want to destroy them?—Why does she object to the reading of the Bible in the Schools?

CHAPTER XIII. Theology of the Church of Rome: its Anti-Social and Anti-Christian Character.

CHAPTER XIV. The Vow of Celibacy.

CHAPTER XV. The Impurities of the Theology of Rome.

CHAPTER XVI. The Priest of Rome and the Holy Fathers; or, how I swore to give up the Word of God to follow the word of Men.

CHAPTER XVII. The Roman Catholic Priesthood, or Ancient and Modern Idolatry.

CHAPTER XVIII. Nine Consequences of the Dogma of Transubstantiation—The old Paganism under a Christian name.

CHAPTER XIX. Vicarage, and Life at St. Charles, Rivierre Boyer.

CHAPTER XX. Papineau and the Patriots in 1833—The burning of "Le Canadien" by the Curate of St. Charles.

CHAPTER XXI. Grand Dinner of the Priests—The Maniac Sister of Rev. Mr. Perras.

CHAPTER XXII. I am appointed Vicar of the Curate of Charlesbourgh—The Piety, Lives and Deaths of Fathers Bedard and Perras.

CHAPTER XXIII. The Cholera Morbus of 1834—Admirable courage and self-denial of the Priests of Rome during the epidemic.

CHAPTER XXIV. I am named a Vicar of St. Roch, Quebec City—The Rev. Mr. Tetu—Tertullian—General Cargo—The Seal Skins.

CHAPTER XXV. Simony—Strange and sacrilegious traffic in the so called Body and Blood of Christ—Enormous sums of Money made by the sale of Masses—The Society of Three Masses abolished and the Society of one Mass established.

CHAPTER XXVI. Continuation of the trade in Masses.

CHAPTER XXVII. Quebec Marine Hospital—The first time I carried the "Bon Dieu" (the wafer god) in my vest pocket—The Grand Oyster Soiree at Mr. Buteau's—The Rev. L. Parent and the "Bon Dieu" at the Oyster Soiree.

☞ We have not space in this notice of Father Chiniquy's work to give the heads of all the Chapters. Those omitted are of especial value. The following, however, are of thrilling interest:

CHAPTER LIII. The Immaculate Conception of the Virgin Mary.

CHAPTER LIV. The Abomination of Auricular Confession.

CHAPTER LV. The Ecclesiastical Retreat—Conduct of the Priests—The Bishop Forbids Me to Distribute the Bible.

CHAPTER LVI. Public Acts of Simony—Thefts and Brigandage of Bishop O'Regan—General Cry of Indignation—I determine to resist him to his face—He employs Mr. Spink again to send me to Gaol, and he fails—Drags me as a Prisoner to Urbana in the Spring of 1856 and fails again—Abraham Lincoln defends me—My dear Bible becomes more than ever my Light and my Counselor.

CHAPTER LVII. Bishop O'Regan sells the Parsonage of the French Canadians of Chicago, pockets the money, and turns them out when they come to complain—He determines to turn me out of my Colony and send me to Kahokia—He forgets it next day and publishes that he has interdicted me—My People send a Deputation to the Bishop—His Answers—The Sham Excommunication by three drunken Priests.

CHAPTER LVIII. Address from my People, asking me to remain—I am again dragged as a prisoner by the Sheriff to Urbana—Abraham Lincoln's anxiety about the issue of the Prosecution—My Distress—The Rescue—Miss Philomena Moffat sent by God to save me—Le Belle's Confession and Distress—My Innocence acknowledged—Noble Words and Conduct of Abraham Lincoln—The Oath of Miss Philomena Moffat.

CHAPTER LIX. A moment of Interruption in the Thread of my "Fifty Years in the Church of Rome," to see how my sad Previsions about my defender, Abraham Lincoln, were to be realized—Rome the Implacable Enemy of the United States.

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QUESTIONS AND ANSWERS

This department is under the management of the distinguished author, speaker and medium,

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

T. A. Marvin: Q. Will you please give me your opinion of thermal electricity as a curative agent, and whether atmospheric oxygen can be extracted from the air, and the organs of the body be oxygenated by an appliance invented and in use claiming the same?

(2) Will you inform me where I can procure a treatise on electricity as a means of cure?

A. (1) Electricity has not escaped the hands of the busy quacks, who reap a harvest out of every discovery in science, available for curative purposes. Electricity and magnetism have furnished rich fields, because the mystery surrounding them has taken the fancy of the deluded patients. The various forms of "medical batteries" and machines, warranted to cure all diseases, are on the same plane as Brandeth's pills and sarsaparilla. Such nostrums and devices go, as long as advertised, and then sink into desuetude.

The oxygen cure, vital air, etc., are of the same quack family. That electricity can be so used as to extract oxygen from the air, is true; that it can be made to saturate the body with it is quite another statement. It would be extremely harmful if it could do so. The appliances claiming to do this, like the electric belts, electric soles, and batteries to wear suspended from the neck, are all made in defiance of every known law of electricity.

Granting that all that is claimed is accomplished, it does not follow that health can be restored by such means. The animal organism is perfectly adjusted to the diluted atmosphere of oxygen in which it is bathed, and if the proportion was much greater the substance of the body would be consumed as in a flame. There are cases where currents of electricity are serviceable, but there is no reason to suppose that this agent is of value in general forms of disease, and experience has shown it to be of no appreciable worth.

The inventor or maker of the instrument that proposes to saturate the system with oxygen, must have been ignorant of the laws of electricity, for his "invention" is a burlesque on electric science. What the purchaser really buys in one of these instruments is confidence and imagination, and a round stick with strings for wires would be just as well, if the same imagination could be equally aroused.

The presence of electricity in the body in every case is a result and not a cause. It is a result of chemical changes, vital processes, by which it is liberated in company with heat. The nerve force is distinct and cannot be replaced by the electric current. The liberated heat from the burning of carbon and hydrogen in the body has a use, that of preserving the temperature, but the body being surrounded by moist air and the feet connected with the ground, the electricity at once escapes, and is as much a waste product as the excretions. In fact, its free escape is essential to health, so much so that, rubber overshoes which partially insulate the body, are injurious if constantly worn, and to place the bare feet in contact with the earth has so beneficial an effect that it has been magnified into a means of cure of all diseases.

(2) There is no book on electricity as a therapeutic agent, of any scientific value.

L. Kramer, Cleveland: Q. I read the answers to questions with a great deal of pleasure and profit, and intrude with the inquiry: What is the meaning of the words, body, mind, soul, spirit, ego?

(2) If God is good, and everything is a part of God, how can wrong and evil come from the same source?

(1) The threefold division of body, soul and spirit is of very ancient date. Philo represents man as a threefold being having a rational soul, an animal soul, and a body.

"Soul" in the Bible is an ambiguous term, sometimes given the meaning spirit, at others the body, and again as both. It is a meaningless and unnecessary term. Man is dual—a spirit and a body blended into a unit; the body related to the external world by the senses; the spirit taking cognizance through its spiritual perceptions. The spirit is the companion of the body; and as long as the two remain united it perceives the relations of the external world, through and by the aid of the corporeal senses.

The spirit is so concealed by the physical body and intimately blended with it, that even its existence is perceived with difficulty.

Aside from its being employed to designate a factor in this classification, the word soul may be applied to the immortal or spiritual forms, with its conscious intelligence, meaning all that being which leaves the body at death. It is synonymous with spirit.

The physical body is the garment of the spiritual while in earth-life. Mind is more difficult to define. It is the conscious, reasoning, intelligent principle, and is related directly to the spiritual being. The "ego," the "I," is the same thinking, spiritual consciousness.

(2) This question opens up the interminable discussion of the origin of good and evil, already broadly treated in these columns. The views taken are from the side of the prevalent ideas of God, which came into existence in remote ages of the past. If a child could be reared without the knowledge of this theology, and educated in science, it would be impossible to make him accept it as more than a myth. God may rule the universe, but the first step beyond the visible substance of things brings us into the presence of laws; that is, modes of action by which all force runs to its effects. These never change, and are by the constitution of things, unchangeable. Every cause reaches its effect by law—an absolutely certain groove which the moving energy follows. The balancing of all the expressions of force in the universe, would be perfect harmony and to the human apprehension the absolutely good. But this balance has not been attained. There is conflict, as of the forces of death overcoming those of life; the storm beats down the harvest; the tornado crushes the forest; the animal nature in man dominates over the spiritual; the brutal over the angelic. Good or evil, as we may call it, is the method of progress from the imperfect and antagonistic to the perfect and harmonious, and under the given conditions could not have been, could not be, different.

As we imperfectly understand this first step in causation—law—it is in vain we attempt to penetrate into the fathomless beyond out of which laws seemingly reach as expressions of an intelligent purpose. It is in vain we conjecture of the nature of the source from which the moving energy which sustains all, flows forth in infinite tide. This we may not, cannot know, yet we do know that the little bargaining gods who listen to and are changed by prayers; who take direct and active part in the affairs of the world and the interests of men, are purely creations of childish fancy and ignorance. We know that there are no gods who command temples to be built for them; who love sacrifice. We know that all systems of theology and religion founded on the belief in such gods are a mockery and a cheat.

Dr. A. S. Hinkley: Q. (1) Why, when a medium seems to advance in a knowledge of Spiritualism, the same spirit continues in control, without seeming to progress, who has so little knowledge of our language, with such a paucity of words, and speaks so brokenly that it is difficult to understand?

(2) Why cannot a control, who claims to have been a professional gentleman in this life, and seems bright and intelligent, use grammatical language and pronounce correctly, even if the medium is deficient in those qualifications by lack of early schooling?

A. So many conditions enter into the control determining its character, that general statements have to be modified for each instance. A spirit having control of a medium may, by some unrecognized law of sympathy, hold its position, regardless of the advancement in knowledge of that medium. It may do this, without intending harm, or recognizing that it is not right. This spirit has not learned that it is more practicable to impress thoughts than words, and is vainly struggling to make his personality distinct by directly impressing the words which express his ideas. To do this successfully, the control must be nearly perfect, and this the spirit cannot attain.

The same explanation applies in the second instance. In the first, a spirit ignorant of the best method of communication is holding back the advance of the medium. In the second a spirit well-informed finds that the instrument is deficient, and his messages suffer in phraseology. If this spirit could have automatic control over the medium, the messages would be given by words, not thoughts, and their wording would be perfect.

In the first instance the spirit should impress the medium with ideas, allowing her mind to clothe them with words, and in the second case the spirit should gain such perfect control that it can impress words instead of thoughts which to embody, the medium being uncultured, has no alternative but to use the limited vocabulary at her command. Water no more certainly takes the form of the vessel into which it is poured, than a spirit communication formulates in the mind of the recipient. And here is illustrated the necessity of culture, of spiritual attainments, of purity of life in those who would transmit the thoughts of spirit intelligences.

R. M. Foster: Q. If one finds it difficult to control himself, would it not be better to retire from the world and live the life of a recluse?

A. There are two states in which all the virtues may exist—a passive and an active. A man may not do an unjust act; he may never utter a falsehood, he may not be cruel, yet he has small credit if he has not acted justly, truthfully, mercifully. He may exist in a passive state, and while doing nothing bad, do nothing good. The virtues exist, but in a latent form; they are asleep, and the individual is not bad, simply because his appetites and desires are asleep. The harmonious or ideal man is the reverse. A thousand desires, purposes and motives draw him diverse ways, but the conscious intellect and love impel him in the direction of truth and right.

Does he stumble? Does he at times go astray? Yes, but he arises and seeks the right path. He grows strong by experience, and his feet become sure. He cannot be always right, for he is fallible, but he is conscious that he must put forth his best endeavors. The young eagle that would cleave the empyrean, and soar above the clouds, at first may lose its balance on its untried wings. It is not by failure that it learns to soar, but by success. The child learns to walk, not by its falls, but by command acquired over its limbs by repeated efforts. We may not always be just, and while on earth man may never gain that high ideal, yet it is always before him as a possibility.

G. W. Ramsey: Q. Do departed spirits have desires which are never answered, the same as we have?

A. Every normal desire, that is, desire for that which is for the best interests, is answered. There are spirits who desire things that would be injurious, and such desires are not answered. Gratification is better provided for in earth-life.

J. M. Ray: Q. Why is it almost invariably the case that God is found on the side of tyranny and oppression?

A. The Jewish Jehovah, who is the model of the God in the Christian world, is the most tyrannical autocrat imagination can conceive.

The primitive idea of God, an absolute ruler of the universe, is of a tyrant, self-loving and remorseless when offended. The various theologies of mankind inculcate this conception of God, and as the priests were the first rulers, and the kings who came after, were upheld by the priests, the governments of theocrats and of autocrats backed by priests, would imitate the government of their God, or Gods. Hence tyranny was sustained by the example of God whom none might gainsay.

The government of the United States is founded, not on the right of God to govern the people through appointed priests and kings that he raises up, but on the people themselves. The government is by them, for their benefit and not for the maintenance of a God-ordained governing class who have clutched the scepter of power by ruffianly force or rule by inheritance from robber ancestors.

But there is now a movement actively pressed to take the government from the people, make the Bible its foundation, place God at its head with Christ as premier, and thus convert it into a tyranny as odious as the God-governments of the past. Only a short time ago an enormous number of blank petitions were sent out, and they have since been actively circulated, in favor of the "God-in-the-Constitution" amendment, and when these are returned it is expected to astonish Congress with their united magnitude. True the action of Congress is only preliminary to the measure going before the State legislatures, and it may be thought that these bodies will not concur, yet it must be held in mind that the ordinary State Representative, usually overwhelmed by the self-consciousness of his official position, wishes re-election above all things, and believes that catering to the church party brings more votes than holding to the liberal side. There is always that uncertainty of what a State legislature will do, that attaches to the verdict of a jury. It is the tiger step of theocratic despotism, softly, insidiously preparing for its final spring at the throat of Liberty.

WHAT WOMAN HAS DONE

ADDRESS BY L. K. WASHBURN BEFORE THE WOMAN'S CLUB OF REVERE, MASS.

It is but justice to pay woman the compliment of sex, and acknowledge our indebtedness to her as the mother of man.

The first government was matriarchal. Woman was the first ruler in church and State. Under some of the older civilizations women possessed equal liberty with men. In Athens, four hundred and fifty years before the beginning of the Christian era, Aspasia shared the throne with Pericles. Greece clothed all the virtues in female form and made her gods speak to man through the lips of woman. It is the glory of Paganism that it listened to the voice of genius in woman as well as in man.

Under Christian civilization what women have done for the world has been what men would allow them to do. In the sixth century of our era fifty-nine bishops solemnly discussed the question: "Does woman possess a soul?" It was contended for hundreds of years that woman was not a part of mankind, but an animal belonging somewhere between the human and brute creation. Until the time of Peter the Great, Russia, in taking the census, counted only the males, and reported so many souls in the empire. All this resulted from the authority of that infamous line, "The woman was created for the man."

When the Huguenots allowed women to sing in the churches the influence of Paul began to decline. And when in England the question was asked, "Shall woman be allowed to learn the alphabet?" and was answered in the affirmative, the golden gates of knowledge commenced to swing apart, and boundless possibilities were opened up for women.

The old notion, "woman the poem, man the poet," has been outgrown. It is at length seen that woman can earn her own bread, and that she was created for herself as well as for man. What she has already done shows that she can do more. To demand, as some do, that women shall accomplish what they are not fitted to undertake, is like asking a barefooted man to have his boots blacked. Give to women what has been denied them—opportunity—and they will do the rest.

Women have edited newspapers, navigated ships, managed extensive plantations, filled positions of trust in banks and counting-rooms. They have been lawyers, doctors, and ministers. They have written some of the brightest books in our libraries. The first to eat of the tree of knowledge, woman proved her right to teach, and our schools and colleges are to-day largely under the care of women.

If I were to try to tell all that women have done for the world, I should stand here until the sunset of the nineteenth century. But I may be pardoned for mentioning some names that stand for the attainments and achievements of woman. Annie Hutchinson, to whose brave words and deeds we all owe much of the freedom which we enjoy; Mary Somerville, who set new stars in the firmament of knowledge; Mary Wollstonecraft, a great and loyal heart that beat its life away for her sex; Frances Wright, peerless and fearless, upon whom nature lavished every gift, and who used them for the elevation of her race; Lucretia Mott, who gave her life to save human beings from wrongs; Margaret Fuller, who pleaded for her sex with the passion of a lover and the power of a prophet; Harriet Martineau, who easily ranks with the greatest minds of England; Mary Upton Ferrin, to whose persistent and untiring labors all married women in this State are indebted for the right to hold and dispose of their own property; George Eliot, who added flame to the torch of truth; Lydia Maria Child, who coined her brain and heart to enrich the world.

The women living and dead who have worked for the rights which belong to their sex are among the noblest minds of their race.

It was said not many decades ago that only those women talked about their rights who had nothing else to do, and that the proper place for woman was at home. I suppose that when Florence Nightingale went hundreds of miles from her home to nurse British soldiers with broken limbs and breaking hearts, she had nothing else to do. I suppose that when Madam Roland left her husband and child to go to quell a furious mob which men could no longer control, she had nothing else to do. I suppose that when Charlotte Corday went to do that terrible deed that no man dared attempt, which alone would give her country rest and peace, and which would bring death to herself, she had nothing else to do. I suppose that when Ida Lewis pulled her boat through the angry sea, and rescued men from drowning, she had nothing else to do. Well! Let us rejoice that there are some souls born with nothing else to do but to do great things.

A foreign artist was asked when the world would be better. He replied: When men subject themselves to the same laws they impose on women. The same laws, the same rights, and the same moral standard for both sexes. These are the demands of justice; these are what women are working for. But the hasty notion that reform can be wrought in a generation must not be relied upon. The Persians taught that the stairs to Heaven were built of purified souls. Must the way to justice for women be paved with their own heroic lives?

I sometimes think if the world is to be redeemed by suffering that women will be its saviors. Tears reveal as deep wounds as does blood. Many a woman has fought a braver battle with a needle than ever did man with a sword.

Take away what women have done for the world, and the world would be a mighty poor place for men.

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ORTHODOX MORALITY.

QUEER NOTIONS—DANCING A SIN—TOBACCO-USING A VIRTUE—WHISKEY A MEANS OF GRACE—NECESSARY TO ORTHODOX SALVATION.

To the Editor:—My last article, published in The Progressive Thinker of August 8, has called out from the orthodox, by private letter, the most bitter denunciation. No effort is made to disprove my statements, but they are denounced as malicious and uncalled for at this time. In other phrase the sins of the orthodox Christians are sanctified and above censure. As our Methodist brethren so often say in their love feasts. "If we do commit sin we have an advocate with the Father." I am rejoiced that the orthodox are reading your paper. It will do them good.

One poor clergy-deluded sister bitterly complains and pathetically informs me that I am "cruel and inhuman to knock the crutches from under the tottering forms of the infirm and helpless."

The truth of the matter is, the church has fed its devotees so long on stale, unhealthy Gospel hash that their spiritual natures have become so dwarfed, weak and infirm that they can only walk through the aid of orthodox crutches. If they will discard the soul-degrading errors of superstition hashed and served up to them by priest and clergy, and will accept and feed their spiritual natures on the beautiful truths of our philosophy, they will soon reach a state of spiritual health and vigor that will enable them to discard their crutches and walk in the strength and dignity of true spiritual manhood and womanhood.

ORTHODOX MORALITY.

The committee of the Methodist Book Concern, South, has just tried S. A. Steele—editor of the Epworth Era, for a long list of offenses. One of the charges against this religious editor was, that he failed to severely rebuke the "awful and soul-destroying sin of dancing and other sinful amusements." In charge No. 8 he was accused of "the setting forth of the doctrine that the use of tobacco is a sin, a doctrine not taught in the church or deducible from Scriptures."

This fact reveals the true status of church morality and decency here in the South, where the Bible is implicity believed and accepted as the true standard of human conduct. To innocently exercise the instincts of melody and harmony in the social dance is a crying sin to be rebuked; but to saturate the human physiology and befoul and poison its every tissue by the offensive, indecent and filthy use of tobacco, is a Christian virtue that must not be condemned, forsooth, because the doctrines of the church and Scriptures approve it.

Did not Jesus emphatically say that it was not that which entered into the body that defiled it?

The Baptist Free Press, of Murfreesboro, Tennessee, published the following editorial in advocacy of true Baptist church morality:

"The prohibition of liquor from the land is simply one step toward dethroning God and rendering the blood of Christ inefficacious. Prohibition will leave the world without sin, and all men would be alike—good. Hence will utterly destroy the power of Christ's blood to save any one."

From this statement we are led to believe that the permanency of God's throne and the efficacy of Christ's blood depend exclusively and solely on the perpetuity of the whiskey traffic. The intellectual and moral attitude of the church devotees who accept these offensive vagaries of the Bible as "inspired truth," calls loudly for a writ of Lunatico Inquirendo.

No person in whose mind lurks even a shadow of reason could honestly endorse the wild and inconsistent doctrines of the orthodox church, and the only practical method of breaking the power of the Christian religion and shielding the rising generation from its vitiating influences, is to expose the revolting and indecent errors of the Bible and church, and to encourage free-thought and self reliance. Man on account of his ignorance is constantly placing himself in a discordant relation to natural law, and is suffering the distressing consequences of his disobedience. He seeks a remedy for his ills by employing lawyers, doctors, priests and clergymen who fatten off of his ignorance. The true and only remedy lies in man's increased intelligence, and a return to a state of harmony with natural law. Man in his helpless ignorance has placed his liberties in the hands of the demagogue, his body in the hand of the doctors, and his soul in the hands of the preachers, and in the language of the prophets, he is in a hell of a fix, and growing more so every day.

To place ourselves in harmony with the perverted animality, would require a heart of granite and a hand of iron; an ear deaf to the cry of distress and an eye blind to scenes of pity. But man under the law of evolution will eventually grow tired of sinning and suffering, and will turn his face from the darkness of superstition's error, to the light of spiritual truth, and will seek the better way. Instead of seeking heaven in some far-off cloudland, he will strive to make a paradise on earth. Instead of prattling about and preparing for an Eternity in the future, he will seek to improve and enjoy the ever-present, eternal Now, and will hasten the milenial dawn when the principles of equality, liberty and fraternity, will be practically recognized.

WARREN SMITH.

Smith's Fork, Tenn.

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CHILDREN'S CORNER.

THE FISHERMAN AND THE PHANTOM BOAT.

Nestled along the shore of Lake Michigan, huddled closely together, one against the other, were the humble dwellings of men and women who kept the wolf from the door by fishing. Mostly the dwellers of these humble homes were servants of the priest, and every morning as the new day dawned and the sunlight peeped from behind the hill, heralding the birth of a new day, these humble folks might be seen going to or coming from mass.

In one of these rudely-constructed homes there dwelt a middle-aged man and woman. Their life was lonely, for no child had come to bless their union. But one day a tiny baby girl came fluttering into their home, bringing a rosy ray of golden sunlight into their hearts, painting the sky of their future with many beautiful colors of joy and expectation, making their lives more beautiful to anticipate.

The husband and father took the little bud in his arms and thanked God for so rich a gift. He went about his work with a lighter heart and more buoyant spirits, as he remembered the little one nestled snugly in the rude wooden cradle.

When the days grew warmer, and baby had grown stronger, he would wrap her and carry her off to his boat, cradle and all, and stow her safely away in the bow; and while he fished, baby would coo and crow and tug at her bottle and squint her eyes at the big white sails. Ah! those were indeed happy days to both father and baby, for sometimes she was out in the boat the better part of the day. The fisherman would often, while she slept, cross himself and thank God for his little charge.

One day he became absorbed in his work while baby slept, and he never noticed a storm gathering, till it burst in fury over them. Then he made all haste to cover baby and protect her from the elements; then he tried to turn the boat about and gain the shore, but alas, all efforts were futile, for do what he would, he could not turn his boat about in the strong breeze. Only a few moments did he struggle with the waves, for one big gust of wind lifted the boat like a feather and turned its contents into the pitiless deep.

When the storm first broke, the mother anxiously awaited her darling, but after a few anxious moments she seemed to sense something wrong, and hastened on the beach, which by this time was lined with anxious neighbors. They leveled their glasses, but no trace of the fated craft could be seen, and no sound floated back to them, save the deafening roar of the troubled deep.

The poor, frantic mother begged some one to go to their assistance, but no human aid was possible, for no soul could battle with the waves in such a storm. All the rest of the day they huddled on the beach, with pallid cheeks and bated breath, scanning the waters with glasses, vainly hoping to catch even a glimpse of the doomed boat, but the thick mist and raging billows gave back no response.—alas, none!

When the shadows of night began to gather and cast a dark mantle over the face of the deep, as well as over the shore, filling the hearts of those who anxiously waited with a still blacker terror and disappointment, one by one they left the beach and sought their own humble dwellings. Kindly hands of neighbors tried to lead the poor, heartbroken mother from the beach, but she seemed riveted to the spot, and would not leave till her darlings came back to her; so they wrapt her in stormcoats and left her for a while. All the time she would wring her hands and say: "I can see them out there in that white mist. Only a little longer and they will be here."

By and by they gently but firmly bore her by force from the beach, and carried her to her home and laid her on her bed, for she was ill. The mental shock and exposure had done its work, and prostrated her with brain fever. Only a few brief hours did the watchers gather around her bed to minister to her wants and soothe and comfort. But all the time she would point out at the sea and say, "Yes, there they are; can't you see that milk white sail in yonder mist? Only a little while longer now, and I shall clasp my darling baby in my arms, while Johnny will hold my poor tired aching head, for they are coming this way—they beckon me."

Then she sprang up and opened her arms and said: "There they are! I told you they would come;" then sank back upon the pillow dead.

All, who dare say they did not come, and lift her fleeting spirit into their boat as it sailed to the eternal shore? Who dare say she could not see their dear forms out in the thick mist?

For many years after, the hardy seamen who lived along the shore avowed they saw a Phantom ship with white sails, silently sailing in the vicinity where the fated boat went down. Some would cross themselves and pray to the Holy Virgin mother to protect them from the terrible vision, for wherever the mist hung heavy over the bosom of the lake, it would roll back (or seem to part) and reveal a Phantom ship, with a baby asleep in the bow, a man in the stern and a woman standing in the middle of the boat with her long hair flowing in the wind and falling over her thin white, fleecy robe.

Some shook their heads and said "Spooks!" others, "Stuff and nonsense!" while others were willing to swear to what they saw.

Many years after, and only a few years ago, a gentleman and clairvoyant, while walking along the beach at the foot of Erie street, professed to have seen the Phantom boat. He was a stranger and had never heard of the accident. Many hundreds lined the beach, hoping to get a glimpse of the specter, but only when the mist hung heavy and all was still could it be seen.

Who shall say those spirits did not take this way to convince their neighbors that they still lived, and not only lived but retained their own identity—for "they shall be ministering spirits unto us."

To those who have written me, both children and parents, each in turn will be promptly answered, as well as all questions. Brother Francis may well be proud of the army of little readers of his progressive paper.

MADAME PARCELLS.

WHY REMAIN IN IGNORANCE.

You should read Col. Ingersoll's masterly address. You should read Mrs. Cora L. V. Richmond's two lectures on "Spiritual Unfoldment" and "The Dwellings of the Dead." You should read about the Roman Octopus and "The Night the Light Went Out," and above all you should read President Barrett's Address before the National Convention of Spiritualists.

For full particulars read the announcement on the 5th page headed "Fifteen Cents."

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"Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint, this is a remarkable production."—The Daily Tribune (Salt Lake City).

"This work, the result of years of research and study, will undoubtedly create a profound sensation throughout the philosophic world."—The Detroit Commercial Advertiser.

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In these two large volumes are combined information that the reader could not find in the libraries of the world in fifty years. It shows the constant and determined opposition of Theology to the advancement that has been made in every branch of Science. To the Student it is indispensible. Every Free Thought Speaker should have it. It should circulate in every community. It goes into minute details, citing in all cases the authority, showing the persistency of Theology in fighting new and advanced ideas in Science.

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GENERAL SURVEY.

(Continued from page 6.)

Professor Geo. W. Walrond, clairvoyant and test medium, teaches a lyceum class and conducts a conference meeting every Sunday afternoon in Denver, Colo., where he is now permanently located. Address him, Granite Building, Denver, Colo.

Lyman C. Howe writes from Cleveland, Ohio: "I expect to exchange with Dr. Schermerhorn the 28th, and speak to his society in Akron. I am free to engage for March, April and May, except the last week of March, which I expect to use at Rochester, N. Y., at the three days' jubilee, 28, 29 and 30."

Mr. C. E. Winans, the materializing medium, is on his way West, and parties desiring his services will kindly address him with stamp for reply, at Edinburg, Ind.

Lyman C. Howe writes: "The Plain Dealer, Cleveland, Ohio, has been regarded as the most liberal secular paper in the city, and has been a favorite with many Spiritualists, who have patronized it, though at variance with its political creed; but it seems to be in new hands, and charges Spiritualists $1 for a notice which other papers insert for 25 cents, and the Plain Dealer thus discriminates against its friends, and will lose by the course it is taking."

A correspondent writes from Springfield, Mass.: "Both societies here appear to be prospering spiritually and financially. The First Spiritualist Ladies' Aid Society, which meets at the corner of Main and State streets, has Mr. W. H. Bach for pastor, who is giving very excellent satisfaction. He has organized a lyceum which is flourishing. Mr. Bach lectures to large and appreciative audiences. The Church of the Spirit, which commenced holding meetings last fall at the corner of Main street and Harrison avenue, had Mrs. Carrie E. S. Twing for speaker during January, and her lectures were well-attended and appreciated. Mr. T. C. Budington is giving a course of scientific lectures this month which are very instructive; he is doing a good work. The society recently held a very successful two days' fair. Dr. Geo. A. Fuller and Mr. O. A. Edgerly are the speakers engaged for next month. Mr. and Mrs. H. A. Budington left February 6, for Lake Helen, Fla. Mr. B. is one of the officers and a speaker for the Southern Cassadaga camp-meeting."

Lyman C. Howe writes: "Tuesday evening a select company met at the home of Thomas Lees, Cleveland, O., and exchanged sentiments, enjoyed social cheer and some exquisite music, and the hours went swiftly by. Thomas A. Black is the responsible mover in the course of lectures now in progress, and he expects to keep them up until June, with Hon. O. P. Kellogg, Dr. Schermerhorn and A. E. Sheets for the three months following February. Brother Black takes the whole responsibility of hiring the hall and engaging speakers, and if the Spiritualists of Cleveland have any interest in the cause and a sense of justice left, they will come forward and share the responsibility and stand by the man who has shown such generous interest in the dissemination of truth, and help to make his efforts a success."

Emma Humphrey writes from Buffalo, N. Y.: "Your correspondent had the pleasure of attending a public meeting held at the residence of Mrs. Atcheron, Monday evening last. She is an indefatigable worker in the cause of Spiritualism. I especially mention this meeting for there was present a representative of one of Buffalo's leading daily papers, who received tests which led him to ask how to sit for phenomena. Undeveloped minds need only to come in touch with truth revealed through a perfect instrument, attuned to respond to the vibratory touch of the higher spirit forces."

During the last four months Oscar A. Edgerly has filled successful engagements in the following named places: Philadelphia, Pa.; Willimantic, Conn.; Lynn, Salem, Newburyport and New Bedford, Mass, and Norwich, Conn. Mr. Edgerly's engagements for the near future are as follows: Last two Sundays of February, Bridgeport, Conn.; first two Sundays of March still open for engagement; last two Sundays of March engaged in Springfield, Mass; first two Sundays of April, Malden, Mass.; last two Sundays of April, Worcester, Mass.; first Sunday in May, Haden Row, Mass. Up to the present time Mr. Edgerly has made engagements with the following named camp-meetings for the season of 1897: Lake Pleasant, Mass.; Queen City Park, Vt.; Vicksburg, Mich.; Devils Lake, Mich. He has the first two Sundays of July open for camp-meeting engagements. He would like to hear from secretaries of societies who may desire the services of a trance speaker and test medium for the first two Sundays of March and the last three of May.

Southworth writes: "Your proof-reader made a senseless thing of the answer to Joseph Smith's sixth question in your issue of February 20. The answer should have read: 'Sixth. As the transformation is so subtile and imperceptible to the human eye, the grabber cannot be cognizant of the change taking place, which is nearly instantaneous. And the displacement of one particle and substitution of another precludes the idea of two solids occupying the same place at the same time.' As Mr. Smith asked an honest question honestly, I much desire that he shall receive an honest answer."

Dr. Budington writes from Lake Helen, Fla.: "Mr. George Webster and his son Richard, who is a graduate physician, are to erect a fine building for a sanitarium near the camp-ground. The laying of the corner pier was witnessed last Friday by a number of people, and a cordial endorsement of the project was voiced by many. The location is on a high pine land, in one of the healthiest regions of the State, and invalids will find the soft air and balm-laden pines a means of returning health."

Geo. F. Perkins is meeting with excellent success at Fort Wayne, Ind. He thinks the society there is conducted in the right manner. He writes: "E. G. Price is president; Wm. M. Wefel, corresponding secretary. Dr. Sweringen's entire family seem to be in the work. Last Sunday was a red letter day. Bro. H. D. Barrett, whom everyone knows, was here and spoke Saturday evening, Sunday morning and evening to crowded houses. Brother and Sister Sprague having preceded me with good, honest labors, have left behind a healthy atmosphere of independence and 'don't care whether you believe it or not; I do,' that gives the stranger a good foundation to work upon. Although I was entirely unknown, I feel it safe to say that I have many friends and ardent supporters who appreciate the earnest effort of honest workers. Brother Barrett is full of enthusiasm and brains, and it goes without saying that he delivered three of the ablest lectures that Fort Wayne has ever heard upon Spiritualism as applied to local, State and National organization. I advise that association to cling to him for they will never get his like again. Altogther this is a profitable week for Fort Wayne and the cause."

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LAKE HELEN CAMP-MEETING.

The opening exercises of this rapidly growing camp of Spiritualists were witnessed by an appreciative audience February 14. Mr. Geo. Colby spoke in the morning. He treated largely of the prospects of the camp, congratulating the management on the rapid growth of the place and on the fulfillment of his predictions years ago.

C. Fanny Allyn delivered a pungent, witty and practical address from the subjects given by the audience. Following the address, Mrs. Concannon held a seance, describing with accuracy and touching pathos, several spirits who were fully recognized.

The lectures, seance and music were all well received, the audience evincing a deep, religious interest in the services.

The new auditorium, which will seat 700 people, was used for the first time. The rostrum—a broad and deep one—was prettily adorned with evergreens and flowers, and the flag of our country swung its bright folds from the staff above the murmuring pines.

The hotel is pretty well filled with guests, though there are a few more good rooms left. The apartment house of the association is nearly full, and Dr. Brigham's apartment house is now ready for tenants, and some of its neatly furnished rooms are already occupied. There have been a dozen or more cottages added since last year, and the whole grove echoes with the sound of the hammer as the finishing touches are being put upon the new homes for the people.

Mediums present: Mr. O. L. Concannon, materializing; Mrs. O. L. Concannon, platform and private test; Mrs. Carrie E. S. Twing, lecturer and automatic writer; Mr. A. Campbell, independent slate-writer and spirit artist, one of the best; Mrs. D. N. Sackett, writing medium; Dr. F. J. Miller, psychic healer.

Among the arrivals expected next week are W. W. Tatum and Amae Wheeler, both slate-writers and trumpet mediums, and Mrs. Elsie Reynolds, materializing.

The dedication of the auditorium will take place on Sunday, March 7. On that day the full talent of the camp-meeting will be present and special exercises of universal interest will be given. H. A. BUDINGTON.

FOX MEMORIAL TEMPLE IN ROCHESTER, N. Y.

It has been a local desire here to build a meeting-place to be called the "Fox Memorial," as a tribute to the Fox Sisters, who in this city presented the raps that ushered in Modern Spiritualism. We think all Spiritualists, everywhere, should be interested to provide here a testimonial to the cause.

We have now an opportunity to purchase a magnificent edifice (a church) on a large lot, well situated, for $8,000—$3,000 cash payment and time for balance. The property is well built and in perfect order, and is actually worth about $20,000, and will sell for that amount soon as our country has a return of business prosperity.

The First Spiritual Church of Rochester desires to borrow the $3,000 at once, if possible, and they will soon raise the amount by contributions, meetings, etc. They ask for loans in sums of $100 or more, for one or two years, bearing interest—giving mortgage notes therefor. Who will help us to secure this great chance to make a public worthy presentation of Spiritualism in Rochester?

Donors of one dollar or more toward the Fox Memorial will be enrolled as honorary members, and given a beautiful certificate, with an engraving of the Temple, or of the Fox cottage.

Address G. W. Kates, chairman of committee, 97 Edinburgh street, Rochester, N. Y., who is also regular speaker of the church association; or address A. K. Sisson, president, 55 Comfort street. We need this temple for the great jubilee. Hoping to hear from our many earnest friends in the cause, I am, G. W. KATES.

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THE ETHEREAL BODY.

Concluding Replies to Alcinous.

A few questions propounded by Alcinous in The Progressive Thinker of October 31, yet remain to be considered. The eleventh is: "Does man by his will create human, animal and vegetable thought-life forms, and if so, how long do they live?" To this Mrs. E. B. Duffy has since replied that such appearances if seen by any must be purely subjective and have no real existence. This implies that that only has reality which is objectified.

I should rather maintain that the subjective is real being, the objective the manifestation thereof to the senses. If we perceive the subjective, we perceive the truth and are exercising the perceptive power of the soul directly, without being subject to the hallucinations of our bodily organs. But this is rather an answer to an answer, than a reply to the original question.

Man cannot by will or otherwise create life forms or anything else in the sense of bringing them into existence out of nothing. But by the power of a sufficiently developed will and concentration of thought he may combine previously-existing matter into new forms. He frequently does thus recombine the atoms of his own physical body and attract other atoms into more harmonious relationship with each other and with the ego, thus producing healthier conditions, and in other cases by recombining these atoms inharmoniously he produces disease.

By the use of the same power upon his mentality or that of others, he causes mental effects. He can produce thought forms, and these forms live by virtue of the principle of life which is universal. How long they continue to live as such forms must depend upon the degree of vitality or thought force they received at their conception, the nutriment they subsequently receive from other thoughts and the nature of their environments. Actually they never perish, but evolute to higher thought forms, following, like all else, the law of eternal progression.

12. "Can an ego assume any form it wills when freed from its dense earth instrument?"

Not necessarily when so freed. It may still find itself under limitations preventing and yet encumbered by an instrument, which though called an ethereal body, is far too dense to admit of such transfiguration. As the will becomes strengthened by the exercise of its powers, and increased spirituality admits of a finer covering, this is no longer impossible. Spirits who have not yet attained this high development may project upon sensitives mental pictures which differ from their present condition. Of this we have constant experience in spirits who for the purpose of recognition represent themselves to clairvoyants as they were in earth-life—not as they now are.

13. "By what process, if any, does the animal ego reach the form of man on the earth-plane?"

In reply to this question I can do no better than endorse the answer given by Mrs. Duffy. "Evolution is a spiritual as well as a natural law. All life moves in an orderly procession."

14. "Does the mental evolution keep pace with the physical evolution of all life forms?"

The physical evolution is the result and external expression of the mental evolution. Not that the finest mind is always accompanied by the strongest or most beautiful body. The form and features represent the animal mind. The spirit that shines through those features pictures to us the higher mental developments. Thus we often see faces, the features of which, taken separately, are plain, but the expression of the whole wins our admiration.

15. "Is the ego or mind a substance, acting upon and reacted upon by its environment?"

The ego and the mind are essentially different from each other. The ego is the individual man; the mind a property of that ego, as much so as the body. It partakes of both the physical and spiritual, and exists by the action of spirit upon organized matter. This much is common to both ego and mind: That both are substantial entities, but not necessarily material, as we ordinarily understand materiality. The mind acts upon and is acted upon by its environments. The ego subjects its environments to its innate divine power.

I have endeavored to answer these fifteen questions in as clear and intelligible a manner as possible, according to the light given me. If no other good has been accomplished, I hope that at least they have been the means of setting a few other brains to work upon somewhat intricate but most important subjects. E. J. BOWTELL.

TESTIMONIAL.

B. F. Poole, Clinton, Iowa—Dear Friend:—I have worn your Melted Pebble Spectacles for eight years. They were perfection. Have lost them; please send another pair. IRENE CHASE. Little Valley, N. Y., Feb. 8, 1897.

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MY DEAR MRS. DOBSON:—I herewith enclose $1.15 for another month's remedies for my sister Emma. I can't tell you how much good these medicines do her and how thankful and grateful we are for having applied for them. When she began taking this last medicine, she had considerable distress in the bowels and stomach; but after a week she was relieved and we are convinced if she had not the medicine she would have had a serious sick spell as liver, stomach and bowels were in a bad condition. Now everything seems in good order; still we feel as if more medicine will eventually cure all her ailments. We thank you sincerely for prompt reply, and wish you all the success you so well merit.

With affectionate regards, very truly,
REBECCA LEVY.

8331 Laclede ave., St. Louis Mo.

PASSED TO SPIRIT-LIFE.

Elnathan Judson, brother of Abby A. Judson, was born in Maulmain, Burmah, July 15, 1838. His parents were Rev. Adoniram Judson, D. D., and Mrs. Sarah Boardman Judson. He was brought to this country in 1845 by his father, his mother dying on the passage to the island of St. Helena. He lived six years with Dr. Calvin Newton in Worcester; fitted for college at Pierce Academy, Middleboro; was graduated from Brown University in 1859; and from Union Theological Seminary, New York City, in 1862. July 4, 1860, he received a sunstroke while rowing in a regatta in Providence, laying the foundation for subsequent poor health. After painful struggles and vicissitudes, he was placed in the Maclean hospital for the insane in Somerville, January 24, 1864. November 2, 1874, he was removed to the insane asylum, Worcester. In January, 1896, he had a second stroke of paralysis, implicating the left half of his body. He was removed to his sister's home in Worcester, and passed to spirit-life, February 8, 1897. After thirty-two years in insane hospitals, he had nearly one year of home life, cared for and comforted by his devoted sister. He became perfectly sane, and was conscious to the very last, the final cause of death being pneumonia. Almost his last words were: "You are very dear to me, my sister."

Many surviving friends in different parts of the country will recall his integrity, his purity, his sweet disposition, his polished manners, his bright intellect and his tender heart; and will rejoice to know that his sufferings are ended. The deserted house of clay was incinerated at Forest Hills, and his freed spirit has entered the home of the soul.

Miss Judson is now resting with friends in Worcester, Mass., and is rejoicing that the increasing trouble with her eyes cannot now prevent her from caring from this dear brother to the very end of his earth-life. Her work for him is now done, and he is in the embrace and charge of his angel parents. XX.

Mercia Boynton Lane left the mortal for the immortal life, January 30, 1897, at her home in Braceville, Ohio.

Mrs. Lane began reform work in her early youth, when she was one of the most beautiful and attractive young ladies we have ever met, and her ears were filled with flattery and adulation. While most girls, gifted with such rare and queenly comeliness, would have been frivolous and vain, she was never so, and gave her thoughts to reform in dress, woman's rights, and religion. She gave lectures on these subjects while yet young and was widely known to most of the lecturers and reformers in our ranks. Of late years her health has been unsound and she has not done much public work, but her presence at Maple Dell Camp nearly every season has been a delight to her friends and a help to the camp.

She has ever been one of my dearest, heaven-made friends, and I can truly say that our friendship was ideal. Never a shadow dimmed it for an hour; she never misunderstood me, was never uncharitable, envious, unsympathetic, jealous, nor in any way anything but the noblest and truest friend. There are few such, and she always seemed an angel when here on earth. She has joined a husband, Aurin Lane, who passed on some years ago, and many other kinsfolk, and in the meeting will be full of joy. She left two adult children, and two loving sisters to mourn her loss. May she return to visit us soon and often is the wish of her loving friend. EMMA ROOD TUTTLE.

Mrs. C. A. Meachem passed to a higher life, from her home in Battle Creek, Mich., January 17, 1897. She was a true Spiritualist and a grand medium, giving comfort to many sorrowing hearts. COR.

Mr. A. B. Coman, a prominent Spiritualist of the South Side, passed to spirit-life February 19, at his residence, 2936 Dearborn street. The funeral was held last Saturday. Mr. Coman was well and favorably known in Chicago, and had a large circle of friends.

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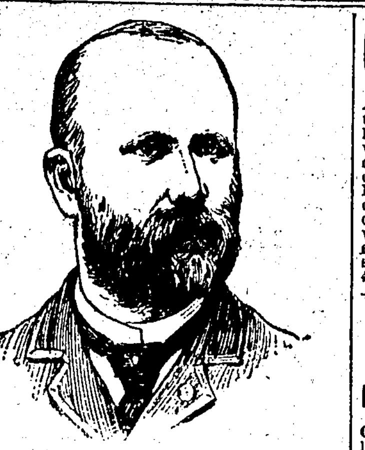
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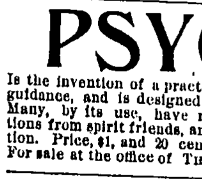
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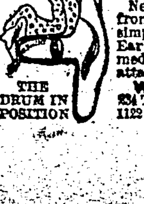
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VOL. 15. CHICAGO, ILL., SATURDAY, MARCH 6, 1897, NO. 380.

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ABSTRACT OF A LECTURE BY DR. DEAN CLARKE—AN ELOQUENT APPEAL TO LUKEWARM SPIRITUALISTS, AND TO DESERTERS TO THE RANKS OF "OUR FRIENDS, THE ENEMY," CHRISTIAN SCIENTISTS AND THEOSOPHISTS.

Motto: Fidelity is one of the noblest of virtues.

It is already a trite saying that an important epoch has dawned in human affairs. It is an age of revolutions and of revelations. The struggles of all preceding ages have culminated in the changes and triumphs of the present hour. The labors and sacrifices of the by-gone millions have obtained the progress we now behold and glory in. The end is not yet. Still must the conflict between truth and error, justice and injustice, freedom and despotism continue

New issues arise, old things are passing away, and must be replaced by new and better conditions, relations, and institutions. The Kingdom of Heaven or World of Spirits, is again at hand. The resurrection trumpet is sounding, and its clarion tones are awakening the nations to new life and action. A new dispensation of "spiritual gifts" and spirit power is rousing the dormant world to a realization of impending crises in the dominion of old beliefs and dogmas. An irrepressible conflict between superstition and reason, idolatory and rationalism, bibliolatry and science, is raging. Greek has joined Greek, and the tug of war between facts and fictions, new truths and old opinions, stirs the mental world like an earthquake shock.

Mountainous waves of thought are dashing against the citadels of error, and these ancient strongholds of superstition are tottering to their fall "Principalities and powers," thrones and altars, are convulsed by the onset of awakened mentality, and the stricken hearts of tyrants, both political and ecclesiastical, "like muffled drums are beating funeral marches to their graves." The angels of deliverance have published their Emancipation Proclamation, and the oppressed are struggling to be free; superstitions are dying, bigotry is departing, conservatism is relaxing, reason is triumphing, science is advancing to new victories, and more and more light from on high is illuming "the wide, wide world!"

To live in an age so rife with grand and startling events is no ordinary privilege, and to be an actor in the grand drama of world-moving events is a privilege that heroic souls well might covet.

But are we who now occupy the stage, fully conscious of the mighty import of events now transpiring, and of our great responsibilities to act well our part in the drama? Do we vividly realize that we are making history for future generations to read with admiration, or disgust, and that not only are we shaping our own destiny by the part we are acting, but fashioning in a large degree that of millions yet to be? Such is indeed the momentous fact, and it behooves us each and all to ponder deeply upon the magnitude of our obligations, that we may not be held culpable for neglect of Duty!

This is emphatically "a time that tries men's souls." In the war of ideas already raging, all are enlisted by the powers above, and there is no evasion nor substitution; each must stand at his or her post of duty to defend it, or march on to new conquests. We repeat, ours is a revolutionary, as well as an evolutionary movement. The fundamental ideas and cardinal principles we cherish, are antagonistic to the popular orthodoxy of the age, and hence agitation and conflict are inevitable. "Men may cry 'peace, peace,' but there is no peace." Truth and error cannot dwell together in peace. The wrongs of ages must be righted, for the divine fiat has thus gone forth and there is no escape—we must meet the issue! Only devils and errors cry: "Let us alone!" There is no place for cowards nor laggards in our ranks. Whoever enlists in our cause must be prepared to "fight it out on that line" if it takes a lifetime, and must say to the enemies of truth with the heroism of Fitz James:

"Come one, come all—this rock shall fly
From its firm base as soon as I!"

Said the immortal and unconquerable Patrick Henry: "Victory comes not to the strong alone, but to the vigilant, the active, the brave"—and it is as true of the moral and spiritual battlefield as of the physical, and we must work unceasingly, sacrifice bountifully—pledge "our fortunes, our lives, and our sacred honor," if need be, to maintain the righteous cause we have espoused, else we are recreant to most sacred obligations, and will deserve the execration of those who follow us, and will have to fight our battles for us!

We need the heroic valor, the unflinching fortitude, and the sublime self-devotion of the old martyrs, and the godlike zeal of all the illustrious champions of human rights and liberty,

"Whose deeds crowd history's pages,
And Time's great volume make."

We have the noble examples of the good and great of all ages before us, who won renown by toiling and sacrificing for truth, and it behooves us to emulate their illustrious deeds. In our veins runs the blood of a heroic ancestry, whose proud fame we cherish with profound veneration, because won by devotion to great principles, at the sacrifice of personal ease and selfish interests. Is not our cause—the cause of truth, of humanity, liberty and progress, as worthy of our devotion? Has the old heroic fire gone out in our blood? Are we degenerate descendants of noble and valiant ancestors, who died that we might live in the enjoyment of civil and religious freedom?

Answer me, ye who profess to believe in the living truths and soul-inspiring ideas that come to-day from "loved ones gone before," yet lack the moral courage to face a frowning priesthood, and defy prejudiced public opinion!

Answer me, ye apathetic, lukewarm Spiritists who lie supinely on beds of ease, and do nothing (but find fault,) and hug your coffers like misers, while veterans are in the field calling for your aid in vain, and your neighbors are sitting in the darkness of old Night, because you hide your light under the bushel of self-interest, and lend no helping hand to spread the "glad tidings" which angels bring from heaven to-day!

Tell me, ye wealthy Spiritists who have means you do not use to spread this glorious gospel of Spiritual Dispensation, are you worthy sons of noble sires, and are you honoring the noble examples set before you by those who pledged their fortunes and their all, to gain the liberties you enjoy? Do you feel self-satisfied in the consciousness that they are hourly looking down upon you, to witness your selfish indifference, and miserly parsimony? If not, (and God help you if you do!) then listen to their stirring appeal as they come from their higher homes to rebuke their successors for the groveling thoughts, their sordid ambition, their craven spirit, and apathetic indolence; and as you hear their merited rebukes, arouse from your legarthy, awake to your duty and redeem yourselves ere you hear their deserved condemnation: "Inasmuch as ye have not done it (your duty) unto your neighbors, and unto their would-be teachers, (the poor mediums and lecturers sent unto them,) ye have dishonored us, your benefactors, and by your sordid, mercenary habits are so hardening your hearts and encrusting your souls with materiality, that we whom you profess to love are driven far from you! Verily you shall have your reward, but you will not have it in the approbation of your spirit friends, nor will you find it in happiness in the spirit-world, till by a long course of self-discipline, you 'work out your own salvation' from the spiritual degradation and degeneracy you are now bringing upon yourselves by Selfishness!"

Spiritualists, it is unbecoming, yea more, dishonorable and cowardly to shirk from duty we owe to humanity to let our light shine, and use every means in our power to spread abroad the benign principles of our philosophic religion. While we are permitted to enjoy privileges no other generation ever had; while blessed with all that science and art can add to the bounties of nature, we have superadded increasing communion with higher realms—beholding "what kings and prophets longed for but were not permitted to see;" while "reaping what others have sown," shall we refuse to sow in our turn, when we hear voices from above saying: "freely ye have received, freely give?"

With such inestimable blessings constantly showered upon us, will we prove recreant and refuse to share our abundance with our neighbors who are calling for the "Bread of Life" we possess? Shall we desert a sacred and holy cause because unclean hands have soiled its shrines, and covet "the fleshpots" of respectability and popular favor found in fashionable churches, which are really little better than "whited sepulchers?"

Because the name we bear has been too often disgraced by mountebanks, frauds, and moral lepers, that may be found among all classes, shall we forsake our post of duty, and call ourselves by some misnomer that may be a little more savory in the dilated nostrils of Mrs. Grundy?

Or, worse than that, shall we leave the ranks that Angels of Light are striving to lead "into green postures and beside still waters," where bloom fragrant flowers of love and truth, and give ear to the seductive platitudes of a mermaid siren miscalled "Christian Science," that entices its followers from the terra firma of solid facts and demonstrated truth, into the deep sea of mysticism and transcendentalism, where reason and common sense are wrecked? Or, what is worse yet, shall we (as hundreds of our former associates have foolishly done,) be enticed to desert the greatest and grandest truth this wonderful age of discovery and inspiration has evolved, by the blandishments of an Oriental Sibyl called Theosophy, who lures her victims into a labyrinthian mazes of dreamy speculations in this world, and then launches them into a still more dreamy heaven?

Nay! brethren, to use the inelegant, but very significant and appropriate language of "Holy Scripture," let us not forsake our scientific philosophy, demonstrated as truth by phenomenal facts such as no other cult possesses, to "go whoring after strange gods," whatever he their alluring claims and fascinations! Let us not forget that Recording Angels are taking note of our every thought and act, and that before their august tribunal we are arraigned every moment to answer for our "sins of omission, as well as commission; and let us vividly bear in mind that all the mighty heroes of the past, the great reformers of every clime, the noble martyrs of every age, uniting with the trusty godlike workers of to-day, will condemn and dishonor all who are unfaithful to their stewardship.

Spiritualists, remember your sacred trust. Great is our responsibility. The angelic host that draws near to bless us calls upon every one of us to arouse to duty, to "work while the day lasts," to act, speak, give for truth and humanity's sake; and with all the pathos of undying love, they beseech us by all that we hold dear; by the memory of the illustrious deeds of the mighty men of old; by the sacred recollections that we cherished for all the heroes who have died for us; by the tender love that we cherish for kindred and friends who from the spheres are gazing upon us; by our love of liberty, truth, justice and all that is exalting in our divine philosophy, that we "lay up treasures in heaven" by helping the poor of earth, who need the truth that shall break their bonds, that makes this world beautiful, joins earth to heaven, and brings peace and joy to aching hearts! Let us stand by our cause, firm and faithful, and honor it by Living its Principles.

Great memories, which retain all indifferently, are the mistresses of an inn, and not the mistresses of a house.—Mme. Necker.

The instinctive feeling of a great people is often wiser than the wisest man.—Kossuth.

WHAT IS SIN?

After examining the best authority we could obtain on the subject we believe that it is generally conceded, that sin is a transgression of what is known as the Mosaic Law. Now to simplify or make more plain, we will quote a few passages from the Bible:

1. "Thou shalt have no other gods before me.

2. "Thou shalt make no image like anything in heaven or earth, and bow down to it.

3. "Thou shalt not take the name of the Lord in vain.

4. "Thou shalt not do any work on the Sabbath day, because the Lord blessed and hallowed it."

The above are quotations from the old Testament. To transgress any of the above laws was called sin. Any person who was guilty of the offence was condemned by and through the Law, and in the olden times, for a punishment, was cut off from among the people. Whole nations were sometimes ordered destroyed for refusing to conform to these commands.

Up to about the time Jesus came into the world, all who disregarded the law that had been given through Moses were removed from the earth as a punishment for the disobedience. We do not find that disobedience to laws given should affect any life beyond the present. Although we find there was a belief of a continued life and the departed could and did communicate with those on earth, yet it seemed to be generally accepted that any act of good or evil which was done in this world should receive its reward or punishment in this life.

We find commands in the same list that apply to the moral status of the human family, such as: "Thou shalt not kill, steal, nor bear false witness against a neighbor." The penalties attached to the latter commands are the same as those of the former.

This might be conceivable from the standpoint of a personal and jealous God. But as we are fully satisfied that there is no personal God, we know there can be no jealous God; therefore if we should disregard the former charges, it would not be sinning, for our great God of the universe would not care if we do make images out of gold to worship, or work on the Sabbath day. And as sin is the transgression of the Mossaic or Divine Law, and with a God who does not care for any transgression which does not affect Him, we have no offense that can be called sin. We have offences that we call crimes, such as thieving, and murder; to those we have a penalty attached, some of them similar to those of olden times.

The more modern definition of sin is: "Being ungrateful for gifts of Providence, by an ommission to fulfill a positive command given by God to man, to depart voluntarily from a path of duty prescribed by God, or any thought, word, or deed, against the law of God."

Now, without a personal God to receive gifts and adorations, how can we be ungrateful for gifts. We all know that we have never received any gifts from God, more than we naturally would in following closely to nature's laws. Nothing that we poor mortals can say, think or do, can add to, or detract one single iota from, the standing or glory of an infinite God. The laws we find recorded in the Bible were written by men under an inspiration similar to what speakers of our day have, and are colored more or less to conform with the times. Moses being a leader, and wishing to hold his people under subjection, turned every transgression of the law he made into sin, which was punishable with death.

And as we come down later, to the time of Christ and his disciples, we find they patterned after the olden laws. Paul was a great stickler for what he called divine law, and original sin. We have not been able to make original sin a tangible thing. With the best explanation we can find, it is entirely too metaphysical for the human mind to comprehend, and as sin is the omission or transgression of the Mosaic or Divine law, we do not sin when we refuse to follow a path which we cannot understand. Believing as we do, that if we should follow a course which the church fathers have lain down for us, we could add nothing to God's glory, and by refusing to follow we should take nothing away, therefore we have committed no sin when we refuse to accept that part of the law called divine as a guide to our actions.

The moral law should be followed, and every one should approach the teachings of the Golden rule, as near as possible, as well as the command to love one another; and the Higher law, do all for others. We do not say that the human family cannot commit wrongs, or crimes, but from our standpoint, we can see nothing we can do that would be a sin that should merit eternal punishment.

R. N. WILCOX.

Avery, Ohio.

A NEW DEPARTURE.

The New York Herald says: "Mrs. J. L. Treadwell, a society woman of Emporia, Kan., has sacrificed a pet poodle dog as a burnt offering, declaring she did so to propitiate an offended God, who had decreed the death of her two children. She says she saw the Lord face to face in a vision, and he told her to offer up a living sacrifice. The good woman has recently become deeply interested in religion."

That was pretty rough on the poodle, but a decided improvement over the sacrificing of children to appease God's anger. If acceptable to the Divine ruler—and it appears from the conversation between him and Mrs. T. it was so—then let the dogs suffer from this out, and spare the babies.

WE WANT TO DO MORE GOOD.

And in order to do it, we should reach 1,000,000 new readers. Help us to do it. Let each subscriber get an additional subscriber. Read the announcement on fifth page, headed "Fifteen Cents," and then act in our behalf.

SATAN IN FRANCE.

THE EXPOSURE OF SATANISM—GREATEST FARCE OF THE AGE—ROMISH DIGNITARIES IN A RIDICULOUS POSITION.

Much attention has been attracted lately in France by two books published in Paris entitled "The Devil in the XIXth Century" and the "Memoirs of Diana Vaughan," purporting to give descriptions of the supposed invocation and worship of satan by a secret body of Paladists or Luciferians, who were affirmed to have an organization which spread ramifications over the Old World and the New.

This organization was stated to be governed by a secret society existing among some of the highest officers in freemasonry, with the intention of seeking to dethrone the worship of the orthodox God and establish the cult of Lucifer as a God of light and freedom.

The first book included the most extraordinary gruesome tales, baited with the additional appeal to the public taste for sensationalism, of blood-curdling illustrations. The second book was presented as being the confession of an ex-high-priestess of Palladism, who had become converted to Catholicism. She was supposed to describe the evocations of Satan at which she had assisted, at which the arch-demon had appeared as a handsome, sad-eyed young man, in modern evening dress.

The church fell into the trap artfully laid for them by the editors, and gave their support to these works, quoting them in lectures, books and pulpit. A whole literature sprung up like fungi round the poisonous parent plants. The horned Devil of the dark Middle Ages walked forth revivified to conquer the world afresh in the XIXth Century.

Some wide-awake reporters, however, saw a fresh field for their enterprise in this new sensation, and pushed full tilt at the slimy monster with sharp pointed pens. The Verité, the Libre Parole, the Matin, the Univers, the Eclair, successively brought their detective ability to bear, and gradually the bubble collapsed in consecutive exposures.

M. Gastave Mery, of the Libre Parole, summed these up in a little pamphlet entitled the "Truth about Diana Vaugah." A series of interviews with one of the writers of the first book, by different journalists is included. This gentleman—Dr. Hacks by name—had contributed under the pseudonym of Dr. Bataille, as officer in a steamship line he had traveled in the East, and was thus able to contribute fantastic tales of Munchausen characteristics. He had been engaged as a journalist and had worked up second-hand matter to meet the requirements of the editor. He had always been a materialist, and absolute disbeliever in the supernatural. The whole enterprise was got up, he callously stated, to make money out of "the unfathomable stupidity of the Catholics, whose silliness is such that they would not now believe I had bamboozled them, were I to tell them so." He referred to his readers in good-humored chaff as "a few thousand imbeciles." He had, however, duly contributed to a part of the first book, and had withdrawn when he found that the public were taking his humbug seriously, and that personal questions were being entered into. He had made a good haul, anyway, as his share, and had subsequently purchased a restaurant, which he requested his interviewers to advertise.

The leading editor is stated to be a M. Jogand, who wrote under the name of Taxil. This man had at one time been a freemason, when he wrote some pornographic, antic-clerical works, "The Secrets of the Confessionals," the "Mistresses of Pope Pius IX." Being moved by grace, however, he became converted and went over to the church, which event was followed by the publication of some anti-masonic books, but these remained a drug in the market, so something fresh and more taking had to be discovered wherewith to draw money from his new surroundings, as Dr. Hacks stated above. The dose was made strong, but was swallowed, and the enterprise proved a big financial success: 20,000 subscribers took in the monthly publications at a franc a number, says Hacks. A writer to whom the Eclair gives prominence says: "To have created a new religion, to have described its ceremonial and rituals; to have named its priests and adepts; to have revivified the horned devil of the Middle Ages is no commonplace achievement. But when the author has had the satisfaction of seeing the whole Catholic world follow his lead and quote his tales as facts of truth, he may indeed be entitled to claim to rank as the King of Charlatans.

All this publicity, however, obliged the authorities of the Catholic church at last to examine into the basis on which the statements made in these books rests, to which they had, alas, too willingly and too easily lent their support. At an anti-masonic congress held, recently at Trent, reports the Catholic journal L' Univers, Taxil was called upon by leading ecclesiastics, to submit proofs of the existence of Diana Vaughan. This Taxil evaded as long as possible, but finally engaged to do so under the seal of the confessional to Bishop Lazzaresch, but failed to keep his appointment. A commission was subsequently constituted at Rome, before which he however again failed to appear.

Meanwhile another of his ex-partners, Margiotta, quarrelled and published an exposure in La Justice Libre, of Lyons, in which he withdrew his statement previously made, that he had met Diana Vaughan at Naples, and affirmed that it is Taxil's wife who is the real Diana, as Jogand is Taxil, and Hacks is Bataille. Madame Jogand, says: I Mery, not having been "converted" by grace like her husband, has continued to sell pornagraphic anti-clerical works from under the same roof, all the time that he was deluding the Catholic world with his "Diable" mystications. Whether Margiotta has himself been skillfully misled by Taxil, or whether his statement is made to throw the reporters off the track, is difficult to estimate. In any case he appears to be wrong. The writer in the Eclair already referred to states that the real holder of the role of Diana Vaughan has been discovered; that she is a woman in the employ of Taxil who acts as his secretary. All the letters which have been directed to Diana Vaughan and to which he has dictated the replies are in his possession. A part of the farce was kept up by making Diana Vaughan appear to be traveling all over the world, thus adding to the difficulty of laying hold of her. This was done by handing the replies to the letters addressed to her by the sympathetic believers in this skillfully-imagined personage, to an agency at 20th Passage, de l' Opera, Paris, who for a small fee undertake to post letters entrusted to them for that purpose, from any town in the world, according to instructions.

If it should happen that Taxil should become re-converted to some other belief, and should decide to publish this correspondence as a fitting conclusion to his colossal mystification and to exhibit the charming person who has played the part of Diana Vaughan and written the voluminous correspondence of the Passage de l' Opera at his dictation, the consequences would be unpleasant to many who have given their ardent support to this fictitious personification. It would be disagreeable for Cardinal Rampolla, who wrote to her that the Pope had shed tears on reading the edifying memoirs of the young convert; to Cardinal Parrochi, who wrote to her on December 16, 1895, that her conversion was one of the most magnificent acts of grace he had ever witnessed; to Bishop Villard, who as late as October 19, 1896, sent her a fresh letter of sympathetic encouragement; to Bishop Fava, Abbe Mustel and Abbe Bessonces who affirmed that they were convinced of her existence. Also to the Vicar of Saint Lucca, who has stated that he made a journey with her and to Mr. Lantier, president of the Order of Barristers of St. Peter, who has stated that he has lunched with her.

Taxil does not think that the time has yet come to show his own hand, to judge from an interview reported in the Matin, and still hopes to make bluff pay. But the writer in the Eclair appears to convey a veiled threat that if Taxil does not soon throw up the game, he may find himself forced to do so.

Paris. QUAESTOR VITAE.

A THEOSOPHIST PANTHEIST.

A very old woman had a very old cheese.
The age of this cheese still remains a great riddle;
In summer 'twould thaw, in winter 'twould freeze;
But a grub reincarnate once appeared in its middle.

When that cheese froze again, this grub was no more;
His soul, now decarnate, floated off in the cheese;
But this theosophic grub had left millions of spore;
So when this cheese thawed, many grubs came from these.

Thus, year after year, grubs went and grubs came;
Till tradition e'en failed to expain their beginning;
But a scientific grub, reincarnate, now came,
Born again in this cheese, to atone for old sinning.

For ages and ages he'd floated in space,
All through this great cheese—so surely 'twas old—
All the time looking out for a suitable place
In which to incarnate and further unfold.

Being now a wise grub, far wiser than others;
Like Blavatsky, or Olcott, he resolved to advise;
And the many wise doctrines he preached to his brothers
Where received with great joy, and with wide-open eyes.

So he called a convention, most solemn and odd;
Big grubs, little grubs, grubs of all age;
The question to discuss was: What, and where's God?
This question he answered—this scientific sage.

Quoth he: Silly grubs, in learning I'm skilled;
I've been born and have died many hundred times o'er.
Now to you I declare that all space is filled
With God—which is cheese—there can be nothing more.

There exists but one substance, and that is pure cheese;
As cheese you can see it, but as God it is smell.
(Just here this sage stopped until he could sneeze)
And they all said they knew about God, very well.

Now we're in the cheese, and the cheese is in us;
With cheese we are filled, and we fill the cheese;
I adjourn this convention, without further fuss.
Go—gnaw, and be happy—you are all God and cheese.

K. D. WISE.

The one prudence in life is concentration; the one evil is dissipation.—Emerson.

Bad habits are as infectious by example as the plague itself is by contact.—Fielding.

There was speech in their dumbness; language in their very gesture.—Shakspeare.

There is no gain so certain as that which arises from sparing what you have.—Publius Syrus.

There is nothing so likely to produce peace as to be well prepared to meet the enemy.—Washington.

The sure way to miss success is to miss the opportunity.—Chasles.

TEST EXACTIONS.

MEDIUMS AND THEIR TREATMENT—RESULTS OF IMPOSED CONDITIONS—EVILS FLOWING FROM PAINFUL TESTS, SUSPICION AND DISTRUST.

To the Editor:—I have been thinking—but this need not occasion you serious alarm nor surprise, while you are aware that I am a reader of your paper, whose weekly contents will awaken into healthy and progressive activity the mental digestive powers of the most phlegmatic temperament; and in consequence of such healthy stimulation, the writer's mental digestive powers have become so unexpectedly active, as already stated, thoughts have even been evolved by a due assimilation of the good things always found spread upon the pages of The Progressive Thinker.

May the philoxera of time deal gently with its guiding spirit, and preserve both from its dread ravishes until overripeness removes them from their earthly sphere of usefulness. The thoughts evolved, like the weekly menu of your paper, are somewhat of a mixed breed. They sometimes take on a complexion of sad soberness; but oftener are born with the bright wing of the oriole and hummingbird, and joyously flutter in, and make brighter the sometime eclipsed sunshine of my life.

Somber thoughts have always been to me an abomination. I never allow them houseroom longer than it may require to evict them from the mental premises. Yet they, too, are useful to man, when made to serve as the shadows and half-tones of the landscapes of human life; but when misplaced by the unskilled and unphilosophic artist, the picture is marred in its happiest and brightest coloring, and may prove disastrous to the most promising landscape of human existence.

While perusing and mentally digesting the varied contents of The Progressive Thinker, as well as the daily papers, the sad uncomfortable conviction forces itself upon my mind that "Humanity has lost entire confidence in itself." The integrity of its units is suspected by the whole, when such units attempt to present to the rest of humanity a new thought, or truth.

This distrust of humanity in itself, seems to have reached a greater intensity among Spiritualists than any other class of people. The great demand for crucial test conditions at seances, for so-called physical spiritual manifestations, furnishes but one of the many expressions of distrust; and it is this with which we intend to deal in this letter.

Mediumship at the present day—especially that of a physical character—seems to have become the synonym of rascality and inborn knavery. No sooner does the so-called spiritualistic world become informed of certain phenomenal developments through the mediumistic channel of some heretofore unknown unite of humanity, than the cry: Test! Test! Test! resounds through the land. Gyves, chains, ropes, ashes, flour, squirtguns, darklanterns, etc., are speedily prepared, and the "Tester" goes forth with the grand consciousness that on him alone depends the purity or impurity of the phenomenal atmosphere; and the unsuspecting, but honest sensitives, newly entering into the field of psychical labor, are at once made to feel the keen stings of the "Thorns of disappointment;" by having their best and holiest motives impugned. By being required to practice their particular phase of mediumship under conditions to which we subject only the most hardened criminals, the sensitives, if possessed of but a moiety of native pride, with consciousness of purity of motives, are driven from the field of spiritual activities.

Or, should the honesty of purpose and zeal in his labor overcome the scruples of inherent pride and the medium continue his or her medial service amid the atmosphere of distrust with which these so-called testers must necessarily surround them, and knowing themselves to be treated as criminals ready to defraud their fellow beings, such mediums must at last become callous to the welfare of such investigators whose relationship to them is a standing insinuation of guilt; the medium's sympathy for his fellowman must proportionately dry at its source, and mediumship becomes merely a means to supply the wants of the physical man. The result is easily foreseen. A short season will suffice, and the ending is a disgraceful exposure.

I do not wish to be understood as condoning the perpetration of fraud by so-called mediums at their seances; for I consider such a most cruel and reprehensible crime, for which punishment cannot be too severe; but let us not lay the whole blame upon the sensitive when deception is apparent unless proof positive, pointing to premeditation on the part of the medium, is found.

A medium, with manacled hands and feet, or wound about with cords, and tied to his seat; enclosed in a bag tied securely about the neck; or with bare feet in a pan of flour, and both hands filled with rice or fine ashes, does not make a picture to impress the investigator with the highest and noblest thoughts. It is a picture that must be causative of painful reflections in the minds of sensitives and noble minded sitters at such "Test seances," and must tend to lower the medium's personality, not only in his own mind, but also in the minds of those seeking his services.

As a medium, he becomes intensely sensitive to the thoughtworld of his surroundings and appreciates at their full value those acts or thoughts which in the least degree reflect upon the honesty of his motives. And feeling himself prejudged as guilty of crime because of his mediumship, and the honest desire to use the same in the interest of humanity; he soon awakens from the roseate dreams of the holiness of his mission, to the stern realities of his prosaic relationship as a unit, to the rest of mistrusting humanity. His mind once disenchanted; and the holiness of his mission fading into the uncertain mists of obscurity, every consecutive test seance will become a rung of the ladder adown which the sensitive is being thrust, until the lowest level of mediumship is reached, his powers becoming but a commodity to be bartered for a certain amount of lucre per hour; till at last—and worst of all!—his former spirit guides, finding their efforts fruitless to penetrate the dense atmosphere of mistrust surrounding their instrument with whom they had hoped to accomplish great and noble results, reluctantly abandon their charge for other fields of activities, and leave their medium to the mercies of less scrupulous spirit operators; and the result of all this is seen in the disgraceful exposures which are eagerly chronicled by the daily press over all the land.

My experiences of nearly twenty years with phenomenal phases of Spiritualism have convinced me that the mental status of the sitters at a seance, determines the purity or impurity of the manifestation, and have an influence on the moral or immoral tendency of the medium.

We do not ask crucial "test conditions" of mediums because of our overflowing and implicit confidence in their integrity; nor can it be said that we do so on account of a great respect we entertain for their person or powers The fact that we are willing, and even anxious, to subject a fellow being to self-debasing conditions in order to satisfy ourselves as to that person's honesty, which we have arbitrarily prejudged, precludes the possibility of respect, confidence, or even a care for the present welfare of such person, having any mental houseroom with the investigator.

Spiritual seances, my experience teaches me, do not always constitute the happiest hours of the medium officiating, even when no test conditions are required. Often these hours—which should be looked forward to by the medium as moments of holy and exquisite pleasure—become an eternity of torture mentally and physically. And when under such conditions the manifestations are not in accord with the expectations of the investigator, the sensitive is doubly punished, and to the tortures of the seance are added insinuations of fraud or immature mediumship; though under favorable conditions the manifestations may be of the best.

Nature expresses itself best when left untrammeled and free. Attempt to enforce "test conditions" on the varied avenues through which Nature seeks expression in myriad forms of beauty, and the results of such interference would be disastrous in the extreme. Malformations and imperfections of a multitudinous variety would result from such interference.

Man, in order to produce the highest and best possible results in the varied departments of human activities, cannot be fettered in his operations by so-called "test conditions" in order to prove his ability in a particular calling; as this would lessen the power of productiveness to the extent of such applied tests.

Had the "flour and rice tests" been applied to the mental and physical hands of Edison, Roentgen, or Tesla, would the useful inventions and discoveries, humanity enjoys to-day, have materialized in as perfect form as we know them? No! Nature, in all her operations will not be hampered. Should we attempt to do so, she promptly resents our presumption by refusing to accede to our demands.

Spiritual phenomena can occur only along lines of least resistance, and strictly within the realm of natural domain; and with any attempt on our part to abstruct the varied channels through which spiritual intelligences seek to express themselves with crucial test conditions and presume to enforce conditions other than those which these intelligencies find best adapted to their purpose, it seems to me that as intelligent and rational beings we ought not to expect any other result than utter failure, or, at best, but a poor travesty on the products of unshackled Nature.

If we are unwilling to entertain special considerations for our mediums, to which their great sensitiveness should entitle them; let us at least treat them with that respect we accord to all other members of our common brother and sisterhood, until by some volitional act of their own, uninfluenced by insinuations of guilt or mistrust on our part, they shall have forfeited our esteem as honorable units of the community.

Calcium, Pa. HERMAN DERSH.

A HELPER FOR THE OBSESSED.

To the Editor:—I am happy to lay before those readers of The Progressive Thinker who are suffering from the torment of evil spirits the following letter from a veteran medium, who has scaled the heights and has been invested with power to cast out demoniac spirits.

CHAS. BETTS.

"Brother Betts: Any person or persons, suffering from obsession, no matter if they have to be bound and shackled; no matter if they are in the coils of a legion of devils, if they will come to me I will cure them. I have been given the power to cast out devils, and in the future I intend to use it. I am too poor to go to the people; they must come to me.

Without money, and without price, shall these devils be cast out and sent to their reward. The power is with me. I cannot send it to relieve those obsessed, hence they must come to me.

The more desperate the case the better. I say this, that the world may know that the power that Jesus possessed is again upon the earth, though the people know it not. Truth will again be offered to the inhabitants of earth, and well will it be if they accept it. Jesus is coming in Spirit and in Truth, to finish his work, and woe unto those who shall do violence under his name, or his truth." G. H. MILLER.

537 Monroe St., Springfield, Mo.

HIS IDEA OF HADES.

A Michigan evangelist is inspiring unwonted zeal for salvation among his multitude of hearers. He portrays hell as a large hall, at one end of which a walking match is going on, while at the other "Bob" Ingersoll is delivering a lecture on "Genesis."—New York Tribune.

SPIRIT PHOTOGRAPHY.

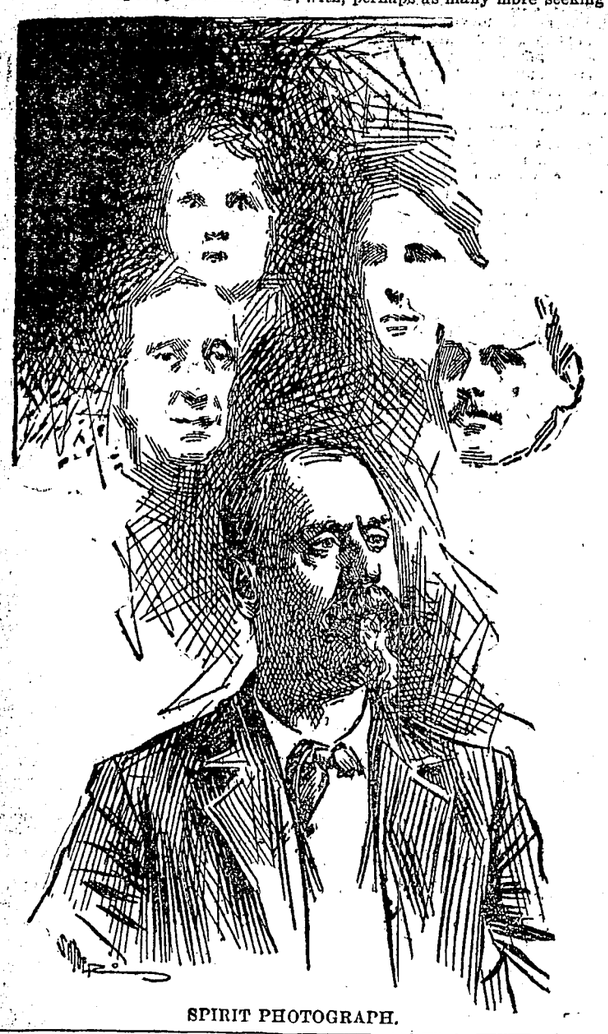
A CRITICAL EXAMINATION OF ONE OF THE MULTIFARIOUS PHASES OF SPIRIT PHENOMENA, ILLUSTRATING THE WONDERFUL VIBRATORY FORCES THAT PROJECT IMAGES ON THE PHOTOGRAPHER'S PLATE—EXPLORATION OF A DOMAIN THAT ENTERS THE SPIRITUAL.

Like the myriads of meteorolites that are drawn constantly to the earth's surface by its own magnetism, unobserved by mortal eyes, or like the multifarous atoms of animal life continually occurring which are so infinitesimally minute that they live and die unseen by man, are the metaphysical manifestations taking place everywhere and all the time (says the Chicago Inter-Ocean). One of the best illustrations of the foregoing is the phenomenon of spectral or spirit photography; also called psychic or anomalistic pictures.

While the devotees are many, those who practice it as a profession are few, for it requires one who is gifted with great magnetic properties to be reasonably sure of success.

Chicago can boast of perhaps ten experts capable of producing spirit photographs, and among them may be mentioned Mr. Chalmers Rose, Mrs. S. H. Tripp, Mr. M. M. Jackman, and Mr. W. Clark Wilson.

Mr. S. W. Fallis, engraver and photographer of this city, has devoted many years to spirit photography, and has the finest collection of images of these denizens of the occult world in Chicago. A curious and strange photograph produced by him shows the burning cold-storage warehouse at the World's Fair grounds on July 10, 1893. The picture was taken on the spot by Mr. Fallis. In



SPIRIT PHOTOGRAPH.

the clouds of smoke and fire appear the apparitions of the fifteen who lost their lives in this disastrous fire. It will be remembered that many reliable witnesses claim to have distinctly seen in the somber ruins of the cold-storage warehouse the captain of the fire department, his twelve brave firemen, and three other men who lost their lives at the same time.

Spirit photography is an abnormal development in an otherwise ordinary photograph. Effects of various unknown—or, at least, unseen—forces are the direct cause of superstition. Usually seekers who set out to find the established principles underlying the long list of spiritualistic tests are skeptical, even to the extent of claiming for themselves non-convincing minds, holding all to be a sham. This is at the outset; but at the conclusion of their inquiries all agree that the phenomena are real, but many differ as to the source.

Spectral photography has claimed the attention, study and experimentation of the world's greatest scientists, who have reached their conclusions through the agency of the best mediums.

EMINENT INVESTIGATORS.

Among the former are such men as Professors Wallace and Crookes, the great physicists of England; Professor Varley, the famous electrician, who was associated with Cyrus Field in the laying of the Atlantic cable; Professor Aksakof, the well-known scientist of Russia; Professor Wagner an associate with Professor Zollern during the latter's remarkable experiments with Mr. Henry Slade, the American medium, and both scientific investigators of renown; Dr. Baraduc, the brilliant French scientist, who, through his experiments in spectral photography, has been able to demonstrate the practicability of photographing thought; W. T. Stead, the well-known newspaper man of London and editor of the Review of Reviews and Borderland; the dramatist, Victorien Sardou, who has written the play "Spiritisme" as his endorsement of the belief; and in our own country of Dr. Robert Hare, the eminent Philadelphia chemist; Mme. H. P. Blavatsky, author of "Isis Unveiled," and Colonel Olcott, the founder of the Theosophical Society and co-worker with "H. P. B."

Some of these have been carried over to the spiritualistic belief, classifying it with spirit power; others have explained it by the existence of a fourth dimension of space, and, again, others by animal magnetism; but many ascribe it to the combination of these two. This is probably the correct solution for all matter so transcendentally fine exists in the fourth dimension of space, as well as the co-related forces.

Like the hieroglyphics of the Egyptians that were conceded by antiquarians to be unsolvable, yet were suddenly made clear by the discovery of the Rosetti stone, which proved to be the key, so animal magnetism has been the index of occult manifestations. Many theorists want—aye, demand—the proof of "sense seeing;" that is, to perceive by one of the five physical senses the ultra-matter and forces that actuate it. They accept, however, the fact that oxygen is not an imaginary but a real matter; yet it is an impalpable, tasteless, odorless, colorless gas, which we pass through without difficulty. Cohesion holding its attenuated atoms together, they can be so acted upon as to draw them into a visible, tangible liquid, that can no longer oppose gravity, and form a barrier capable of resisting strength. This change is brought about by pressure. A second metamorphosis will result in a hard substance we call ice.

THE FIFTH VISUAL PHASE.

The fifth visual phase of Spiritualism, or spectral photography, depends upon a refined matter and forces not more wonderful than oxygen. The name, "fifth visual phase," is so-called by virtue of its being the fifth degree of metaphysics called spiritual that can be observed with the organs of sight. These pictures may be traced back to antiquity. Thus, at many feasts during the pristine reign of Rameses II. the Egyptian necromancers were animated by the god Apis. Archeology reveals to us the fact that ecclesiastics would gather in the temple of Apollo, at Delphi, and witness many wonders in picture seeing. With the advent of Christianity the prevailing notions that these pictures were the result of controlling influences of the gods ceased, and the sorcerers were regarded as being in direct contact with the evil one. The latter half of this century has again witnessed a remarkable change in public opinion, but there are as many creeds concerning the pictures to-day as there were during the reign of the Babylonian kings. Out of this ancient knowledge has evolved the doctrine of Spiritualism, with what results can be seen when it is stated that there are over 50,000 actual adherents in Chicago, with, perhaps as many more seeking to know positively if their spirit friends can really return to the earth sphere and can be seen, conversed with, manifest themselves in other ways, and be photographed.

As a religion, what does Spiritualism offer its devotees? It assures its followers, as does no other system of faith or philosophy, the continued life of the soul or spirit of man, capable of communicating with those dearest in earth life, with the everlasting punishment of hell left out. To a family bereft of a loved one the Spiritualist finds as much comfort in the thought that, though the body is gone, the spirit is ever near (and for this reason they speak of one dead as having "passed over") as a Christian does in the ultimate heaven or a Theosophist in a new reincarnated life.

I have known several families who have had the spirits of their dead photographed regularly.

Is it spirit power by which these spectral photographs are made, or is it due to other forces acting as mysteriously on a photographic plate as the cathode ray?

ANIMAL MAGNETISM THE FORCE.

We believe it due to that subtile vibration, animal magnetism, and claim these pictures are made by psychic forces that can be controlled by the correctly cultivated faculties incarnated in man. For every one cannot be the medium through which a spectral photograph can be made, but it is possible to develop the power to do so, which is accountable for its growing tendencies. Our object is to reasonably account for these pictures that both Spiritualists and Theosophists explain by methods equally convincing individually, the former by the very doctrine of the existence of the photographs themselves, the latter by the Buddhistic tenet of the linga sharira, the former empirical, the latter esoteric and indefinite.

The etheric vibrations employed in the night-born names of Spiritualism, hypnotism and theosophy, were the identical latent influence that during the last quarter of the seventeenth century was the witchcraft which stirred the fanatics into a barbarous frenzy. It is true, science has done and is doing much to clear away the mystery that has hung like an impenetrable veil over the true facts. It has condemned that which needed condemnation, admitting truth for truth's sake, until at last what was formerly and is sometimes now considered to exceed the laws of nature by the overzealous or superstitious is shown to be due to perfectly natural laws, though those laws deal with the interjacent medium of the ego and the material body. From a scientific standpoint the sensitives of to-day are far in advance of those of a century ago. Many of the mediums have made a study of the tests, with the result that instead of producing a fleeting image upon a brightened metal surface they employ the latest photographic instruments and appliances and obtain lasting silver prints of faces and forms whose etheric molecules are not compact enough to be visible to the naked eye but sufficiently so to act upon the light waves.

A spectral photograph is not different from an ordinary one, except for the vague images outlined around the material head that had been projected upon the plate in the camera and reproduced on albumen paper by the regular photographic process.

Before taking up the scientific side of the question it will be well to explain the spiritualistic theory of spectral photography. Briefly, it is this: We are constantly surrounded by spirit forms invisible to the eye, except under certain conditions, yet at times presumably real enough to change by some unknown chemical property the nature of a sensitized photographic plate, the medium bringing the shadowy visitant before the camera at the proper time. The photographs prove the forms exist, but science says the forms were etheric molecules compacted in human form, but through the agency of actinic light the chemical nature of the plate was changed.

Nearly every phase of Spiritualism has been explained away by the philosophy of hypnotism or the science of suggestion, but the spectral photograph does not affect the mind of the observer directly, but can alone cause an impression upon it by the sense of vision.

DAGUERRE'S DISCOVERIES.

Authentic memorials show that when M. Daguerre discovered the cunning process of fixing the image of the camera obscura in 1838 blotches frequently occurred, sometimes assuming the shape of a head. Like instances are recorded while the collodion process was still in vogue. From 1855, the time Dr. Taupenot introduced the first dry-plate process, the number of spirit photographs constantly increased, although but little was heard of them owing to the prejudice against Spiritualism.

Spirit photography was not known to England until 1872, when Mr. Hudson, who, by the way, was not a Spiritualist, succeeded in producing on the plate a tall shadowy figure, finely draped in white, gauzy robes. Therefore one does not need to be a Spiritualist to be a medium. As the following of the Fox sisters began to assume enormious proportions, and as no scientific conclusions were reached by those interested in this new wonder of photography, and as those of spiritualistic faith were ever on the alert for new phenomena in Spiritualism in what is now the fifth visual phase, they found a test exceptionally convincing, especially when the investigator uses his own plate and camera, and develops the sensitized plate in his own dark-room.

The spirit photograph seems to have no practical value, yet investigators continue to experiment in the hopes of making some important discovery. From a scientific standpoint it demonstrates the possibility in the future of wonderful achievements. More is known to-day, after sixty years of spirit photography, of the force and etheric matter employed than was known of electricity the first hundred years after its discovery by Thales. About twelve years ago Mr. Battle made a number of experiments in electro photography, using a static current of electricity of very high potential surrounding the camera box, but obtained no result other than some lateral markings on the negative. Mr. Battle's theory at the time was that the force which caused the duplicate or multiple heads or forms to surround the material head of the person whose photograph was to be taken was of a nature analogous to electricity, and he believed he could obtain photographs without the intermedium of a lens. The failure of Mr. Battle's experiment seems to me to be of sufficient evidence that an electrical current is too coarse a form of etheric vibration to get the fine results we see in spirit photography. Since the introduction of the cathode rays, which is a much finer degree of etheric manifestation, several wonderful photographs have been made, and had it been found possible to photograph through solid substances without a Crookes tube, but with a human radiator or sensitive instead, the photographs would have undoubtedly been known as the sixth visual phase in Spiritualism. The method of procedure in obtaining a multiple or spirit photograph by the cathode rays is being kept a secret by its two discoverers, who have been working on lines entirely different from other experimentalists, so far as the observations of those concerned are known. They believe they have nearly arrived at the final solution of natural-color photography, and also a new and quick way of duplicating photographs. If it fails the pictures will probably be known as the cathode spirit photographs; if found successful enough to become of commercial importance, this phase of Spiritualism will be lost in the depths of utility. Some day in the near future spirit photographs will have a practical value.

NO SPECIAL APPARATUS.

Ordinarily no apparatus is necessary to obtain a spectral picture other than the regular appliances to be found in any studio, although a good medium is required. Where the medium or sensitive is employed, the phase produced is termed intentional, but frequently, as before stated, the photographs are found with forms outlined upon them, while neither the photographer nor his patron was known to be mediumistic. This phase is called involuntary spirit photography.

When the spectral picture is desired, the medium takes his position at a distance of four or five feet from the person who wishes photographic proof of spirit life. It has been found that better results are obtained when the light falls upon the sitter directly from the top—due, in all probability, to the etheric lines of force coming in contact with the waves of light.

In a test seance that occurred on the afternoon of Oct. 25, 1896, at my residence, Englewood, and at which several prominent mediums were present, a number of spectral photographs were made by Dr. Daly, with the aid of the above-mentioned gentlemen. The sensitive did not go into a trance, but said he would concentrate his thoughts in the vicinity of myself. He was very negative in electrical action, while I, as a hypnotist, was the opposite, or positive, or both negative, no result will follow on the plate. An extreme concentrativeness of desire by a magnetically gifted person often causes the inert fluid to travel to the point thought of with marvelous velocity, for time and space control the living material body to an extreme measure, but have little effect on the magnetism of a being and absolutely none upon the soul. While a sensitive can traject the magnetism of his own body, he may not have a knowledge of how he accomplishes it. When the forces of the sensitive and the sitter come in contact, a reaction takes place which causes the etheric molecules to compact sufficiently to act upon the light waves. As the positive magnetism emerges from the sitter, it is not strange that the forms and faces should be recognized by him, although, of course, all of them are not. "Thoughts are things" as real on the plane of thought as matter is real on the physical plane, and undoubtedly thought is the motive power which shapes the outlines of the spirit photographs. Adepts can see this force as it comes from the bodies of sensitives, and Colonel Olcott mentions an instance where he had seen it "ooze out of the left side of the body."

During the seance above referred to, a large electro-magnet was suspended in the air, while the medium concentrated his thoughts on it. It was then photographed. In nearly every case faces and forms appeared, but always distorted in the direction of the magnet. In another experiment the magnet was drawn in a perpendicular line along the body of the sitter. After the exposure, which was of three minutes' duration, the lens was "stopped down," with the smallest diaphragm, to give the clearest definition. The plate was developed and found to be covered with peculiar markings. Again, the magnet was held near the sensitive, and no results were obtained. The magnetism emanating from his body was probably drawn into the vortex of the magnetic lines of force exerted by the electro-magnet. After this experiment the subject was so exhausted that it was fully forty minutes before he entirely recovered. This magnetic force, which every one possesses to a greater or less degree, is the medium, I believe, that connects the purely spiritual man to his material body. Animal magnetism is a force so infinitely much finer than electricity that a comparison could be made only as between electricity and water. We speak of electricity as a fluid, because its action resembles that of fluids to a considerable extent, yet, as we know, it has many properties which fluids do not have. For instance, it will travel in any direction with equal velocity, regardless of gravitation, its greatest retarding influence being an imperfect conductor. Animal magnetism travels with no other conductor than ether itself, always returning to the body that gave it forth, until death ensues, when it may or may not be immediately dissipated.

I have talked with many photographers in Chicago, and 50 per cent have declared that they have negatives spoiled or disfigured by "fogged" spots which they were unable to account for. Several mentioned the significant fact that these spots often took on the shape of a face or a head and were at times absolutely grotesque.

Spiritualism has its truths, as well as theosophy, and, if one is seeking that knowledge which is hidden from most people, let the student visit the seances of the sensitives and the somnambules, and the psychological research societies, and, with due study and patience, the knowledge of occultism will be revealed to the scholar when he is ready to receive it. A. FREDERICK COLLINS.

LYCEUM LESSONS

As Presented by Hudson Tuttle.

GOLDEN THOUGHT.

Do all for others.

SUBJECT.

What is the highest rule of human conduct?

Leaders of the older groups: The Golden Rule is, Do unto others as ye would they shall do unto you. The Angelic Rule is, Do all for others.

All the heroes and martyrs for truth exemplify the practical application of the angelic; from Jesus murmuring on the cross through the ashen lips of death: "Father, forgive them, they know not what they do!" down the long line to the Howards, Nightingales and Clara Bartons. (Examples given by members, as of the sacrifice of the three hundred Greeks at Thermopylae; the pilot of the burning steamship standing at the wheel until the vessel touched the shore and the passengers were saved, and then fell back into the flames; the miners who go down into the shafts to rescue their fellow-workmen, etc.)

The highest aim should be to bestow legitimate pleasure, and contribute to the sum of happiness of all, and avoid giving pain; thereby do we reach the most perfect joy for ourselves; the sphere of heaven.

The veneration of the world is bestowed on those saviors, who by showing that they placed the welfare of others before their own, have pointed the way which when all follow, will usher in the reign of love—the millennium.

As we are not to become spiritual beings at our departure from the earthly body, but are spirits now, clad in flesh, spiritual beings now as much as we shall be in the future; walking in the courts of heaven, in the presence of God as much as we shall in any higher sphere, the angelic rule should be our ideal although we may not actualize it, in the antagonizing conditions which surround us.

Leaders of the younger groups: Illustrate these rules by examples and drawing out from the children stories of kindness to their pets and companions. All desire to become perfect and our ideal angel is free from selfishness and has love and charity.

Do unto another what you would have him do unto you, and do not unto another what you would not have him do unto you. You need this law alone; it is the foundation of all the rest.—Confucius, Chinese sage, B. C. 551.

We should conduct ourselves toward others as we would have them act towards us.—Aristotle, Greek philosopher, B. C. 385.

Avoid doing what you would blame others for doing.—Thales, Greek, B. C. 464.

Act towards others as you desire them to act toward you.—Isocrates, Greek, B. C. 338.

What you wish your neighbors to be to you, such be also to them.—Sextus, Greek, B. C. 406.

Do not to others what you would not like others to do to you.—Hillel, the great Jewish Rabbi, B. C. 75.

All nature cries aloud, shall man do less than heal the smiter, and the railer bless?—Hafiz, Mohammedan.

Bridle thine anger, and forgive thine enemy; give unto him who takes from thee.—Al Koran.

Acknowledge benefits, but never revenge injuries.—Confucius.

Return not evil for evil.—Socrates.

Speak evil of no one, not even of your enemies.—Epictetus.

He who gives to the needy loses nothing himself.—Hindoo.

We need a preaching of the gospel of self-conquest, of the positive power and supremacy of the soul over the senses, of the spirit power within over perverted appetite and passion.—G. B. Stebbins.

The search after truth should not be discouraged by consequences. Grumble not in the night of calamity, but remember the coming of joy.—Arranged by Hudson Tuttle.

The smaller the drink, the clearer the head and the cooler the blood, which are great benefits in temper and business.—William Penn.

I CURE FITS

When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a lifelong study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my Infallible remedy. Give Express and Postoffice address.

Prof. W. H. PEKE, F. D., 4 Cedar St., New York

Studies in Spiritual Thought

THE LIFE WITHIN AND THE LIFE WITHOUT—DUALITY OF CONSCIOUSNESS—EXEMPLIFIED IN THE CASE OF "BLIND TOM"—WIDE DIVERSITIES IN HIS MANNERS, ACTS AND SPEECH.

In preparing this series of studies, I have thought well to vary the method of presentation, by giving at this time a study of the thought and life of a singular and well-known character—Blind Tom.

If one could but enter—so to speak—into the inside of the being of this wonderful person, and see behind the scenes, the wonderful machinery and its movements, the operators and the playwrights behind and within the actor—what a world of wonder would be seen, bearing upon the rich field of spiritual study.

A well-known lady, of Washington presents some facts that will prove of much interest, concerning Blind Tom. She states, as given by a Washington paper:

Some years ago while on a visit in Virginia to Elway, the hospitable home or Gen. Bethune, the quondam owner of Blind Tom, I had an opportunity to closely observe off the stage that remarkable musical prodigy.

It was during the summer, and Tom was at the old home for his customary season of rest, play, and general self-indulgence. Being of such uncertain habits and disposition, it was thought best to give him a cabin all to himself, but within call of the family dwelling, and there, with his magnificent grand piano and small cot bed, the only furniture for which he had any use, he presented a very strange and incongruous picture. We were singularly permitted to visit Tom in this queer home of his, and in having him play for us his great and original piece de resistance, "The Battle of Manassas," with its wonderful story of war, its roll of drum, its boom of cannon, and rush of marching soldiery.

After one of his performances en famille I was presented to the great performer, who conversed as best he could with us, in his broken and half intelligent manner, and wishing to satisfy myself as to his blindness, a fact which, while enhancing the interest, added considerably to the mystery surrounding him, I asked him the color of different objects held up before him. To each of the queries he gave very correct replies, and, regarding, apparently, with great intentness one of the ladies present, he slowly said, "I should say her eyes are rather, rather blueish, her hair is rather, rather brownish," and so on, in halting, spasmodic manner, he continued to make invariably correct criticisms or most accurate guesses. If neither, then Tom must have been endowed with another sight, as unerring and inscrutable as his musical comprehension and wonderful execution, thus presenting an additional but no less interesting subject for scientific study and investigation.

LEFT HIS PIANO ABRUPTLY.

It was in August when I was permitted to see this prodigy so closely. The heavens then presented an unusually brilliant appearance, and one quiet, beautiful evening when Tom had been playing for us so divinely, so exquisitely, that every soul had become attuned to his more than earthly melodies, and was lost in the eloquence of the silence which followed, the unsightly performer abruptly arose from the piano and left the room. So accustomed were we to his vagaries his goin was unnoticed, and so intense the quiet that follows the enjoyment of music which appeals so strongly to the heart, no one seemed disposed to break the spell.

After awhile, walking to the low-railed balcony which surrounded the old country house and overlooked the flower-filled garden that lay below glistening with blossoms in the radiant glory of the full bright moon, we could plainly see, dancing in and out among the rose trees, a dark, grotesque figure, ill-formed like that of some evil gnome or wicked spirit. Leaping from bush to bush in perfect ecstacy and abandon, pausing an instant, with vacant orbs turned intently on the heavens, as if perforce to penetrate the mystery of blue and of stars, then hopping wildly about as if satisfied with what had been revealed to him, and to him alone, with both hands he pushed the enlarged eyes almost out on his cheeks (a habit he always had when moved by emotion), then again commenced the wild dance of exaltation, if not of genius, which compels to the performance of many wild, undreamed of possibilities and antics quite as untranslatable as those of this poor idiot.

PLAYED WHAT THE STARS TOLD HIM.

Knowing from past experience that Tom's inspiration was upon him, we waited his next move. In a little while as if he had absorbed all the feeling he could express from the heavens and melody from the moon, the Professor as he insisted upon being called, actually tumbled into the room; he did not walk nor run, but simply was there, all in a heap, a confused mass of head, hands, and feet. Only having partly regained his perpendicular, he announced: "I will now tell you—what—what the stars—have—said to me." Seating himself at the piano, with a prelude of most exquisite chords, he suddenly burst into such brilliant, such wildly gay, at one moment, and at the next such heartbreaking melodies as never before or since the days "when Music, heavenly maid, was young," was heard below the stars. It was as though his genius, for one night exalted from its poor miserable environment, had found its way back to its Creator—as if the then liberated soul on wing to heaven carried the enraptand wandering senses into the presence of God's "choir invincible."

He ceased as suddenly as he had begun and silently glided from the room, whether back to the customary darkness, or bearing into the night with him any rays of consciousness of the beauties he had seen and heard, whether into the region of the brute or the realm of spirit we knew not, nor could say.

Among the possessions which appealed to Tom's sense of pleasure, and which was apparently dear to him, was a very handsome silver-mounted crystal flute which had been given him by a musical celebrity of the old world. His great enjoyment seemed to concentrate in playing at midnight beneath the windows of the sleeping rooms and, when all the household was, or wanted to be, wrapped in slumber and sweet dreams, the wild weird strains from this crystal flute murdered sleep in the most shameless manner, until the very stars withdrew their light in kindly protest. But Tom needed little sleep and, with the disregard of genius for the desires of others, he continued his uncanny concert, for a most unwilling audience, until driven to his cabin by the breaking day.

DANCING ABOUT IN MOONLIGHT.

It was a very peculiar phase of his ever shifting moods, very different from the softer spells which were so often upon him, and while it lasted, he was terrible to look upon. In the ghastly exaggeration of the moonlight, his antics, as he jumped about among the flowers, and pushed those terrible eyeballs from their sockets, made a most direful setting for a most unusual scene, accompanied the while with indescribable strains from his flute, as though in protest against the deformities and limitations of his physical being, with notes rising into a shriek of agony against what he was and was not, then melting away into a wail as soft and full of sorrow as that of Orpheus for his lost Eurydice.

Another peculiarity of this strange character would induce the belief in his comprehension of a dual state of existence, as the following incident will illustrate. It was his fancy, during his vacation, to give music lessons to one of the young ladies of the house, and every morning, promptly at 11 o'clock, he would make his appearance in the parlor or sitting-room, with much gravity, announce: "Mrs. Flaherty has come for the music lesson." Having been previously coached by the hostess, we were not surprised at what followed, which was the invariable dialogue. The "professor," who was also "Mrs. Flaherty," asked: "Do you know your lesson; are you ready?" to which was replied as usual; "Good morning, Mrs. Flaherty, how are you to-day, and how are the children and your husband?"

After having been presented formally to all present, Mrs. Flaherty would give such detailed account of the sufferings and wants of the Flaherty family as would do credit to a professional and long-suffering mendicant.

MRS. FLAHERTY AS MUSIC TEACHER.

These preliminaries observed, the music lesson proceeded, during which "Mrs. Flaherty" was quick to detect errors, and rather impatient with them and, upon the conclusion of this part of the program, this individual, in Tom's discarded identity, took her leave. Very shortly thereafter the "professor," with his accustomed leaps, antics, and other gymnastics, precipitated himself into the room, saying as he did so, in his usual sharp, jerky manner: "I saw Mrs. Flaherty driving over the hill; has she been here?" Then followed an account of the visit, he intently listening, as if for the first time hearing of it, and asking all sorts of questions in regard to it. This performance, in its entirety, was repeated each day verbatim, and had one present addressed him out of time or place, great would have been his indignation. While "Mrs. Flaherty," no one dared to mention "Tom" or the "professor," and vice versa, and no smile or suggestion of improbability was tolerated.

The professor at the table was a most unsightly spectacle, not to be desired of gods or men. He was there to eat and for nothing more, and his methods were more those of a wild and ravenous animal than of anything human. In fact, his habits were so repulsive in this respect that meals were always served to him apart from every one else. The presence of food affected him so much as the smell of blood does a savage brute. It was an instinct to be gratified as swiftly as both hands could convey to his mouth the food, which was swallowed with avidity of a starving, savage beast, and at the conclusion of each exhibition of gluttony the leaping and dancing invariably followed, accompanied with the protruding of the exaggerated eyeballs.

Poor Tom! From his birth blind to so much that we see and know and label pleasure, who can see the visions of his soul? Who can interpret the message of the stars as they reveal to him their wondrous story? The voices which whispered in the long ago to the maid of France her instigation to great deeds of valor and of fame perchance may, in another tone and time, have ministered in happiness and music-compelling power to this poor idiot boy, conveying solace for the woes he knew and in his great magnetic genius compensation for the joys he missed. Perhaps, being only a human phonograph, who can tell whether the angels themselves had not whispered into his ear their melodies divine, which at the Master touch will find voice again in the echo of the songs Blind Tom may sing with knowledge and with power, with sweetness and triumphant joy so far exceeding aught of ours?

What a world of strange wonder and mystery is wrapped up in the spiritual and mental nature of Blind Tom. Physically blind, mentally idiotic, yet with a spiritual nature that senses the color of a lady's eyes, and listens to the music of the heavens and with deft fingers translates what the stars tell him into such instrumental strains as inspire cultured listeners with awe and admiration they cannot describe.

This case seems to illustrate and prove the power of spirit to rise above its earthly embodiment, and soar away to fields untrod by purely mortal feet, and receive inspiration not vouchsafed to ordinary mortal ken.

In the midst of the physical and mental darkness the soul sees a light and hears a voice that others, gifted with physical sight and mental power, know not nor can comprehend.

Genius! Well—what is genius?

Is it the embodiment of spiritual thought? JAS. C. UNDERHILL.

Hammond, Ind.

VERY SIGNIFICANT.

The Progressive Thinker leads. It publishes more reading matter than any other dollar Spiritualist paper on this green earth. It was the only Spiritualist paper that had enterprise enough to publish President Barrett's address before the National Convention at Washington. It covered three pages of the paper. It now proposes to send out 1,000,000 copies of the paper containing his address.

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ANIMAL IMMORTALITY.

THE SOUL OF A DOG—JEFF.

I say "the soul of a dog," because I had not been able to draw the dividing line in Jeff's case, between reason and instinct at the time I was in his surroundings, nor have I since he passed out of my life.

Jeff was a little dog, a cur, about the size of a good big fox; a sort of sandy color, with stiff, bristly hair. Where he came from no one seemed to have any very clear idea, but that he was there, especially at meal time, no one could deny.

Jeff lived on the plantation of a friend whom I was visiting; that was his home. The plantation was in Louisiana, not far from Baton Rouge. There were two dogs on this plantation; one, Jeff; the other, a big, playful but watchful Newfoundland dog, vicious only where food was concerned; then very vicious. Jeff was the best coon and 'possum dog in all that country; and could run a wildcat keener and quicker than a hound. One day, along towards night, he treed a wildcat, when a full pack of hounds had lost the scent, and that after a six hours' chase. The cat, in his death-throes, had torn Jeff's scalp off as slick as any Indian could have done, leaving it hanging only by a shred. The surgical operation that restored Jeff's scalp to its place had not been skillfully performed, which left the hairy covering askew, giving the dog a sort of rakish air.

When he was coaxed on a coon or 'possum hunt, at night, against his inclination, he would start off through the canebrake into the woods with every token of joy. In a little while his well known howl would be heard a half mile off in the wood. Off! pell mell, we go in the direction of the sound, tearing through the brake and mire and brush; then a halt, and silence. Then as far again, in another direction came the familiar howl. Off again, and again, as the howl sounded near or far. Finally, when ready to drop from fatigue, would come a succession of short barks that sounded like "ha, ha, ha," and were so in fact, for they reached our ears just as Jeff crawled under the veranda. This was one of Jeff's blind, revengeful leads to avoid an unpleasant task.

I had not thought much of Jeff's soul till one Sunday after dinner his master and I were seated on the shady veranda listening to a mocking bird that filled the air with melody from the top of a leafy magnolia, a bird, by-the-by, that often caused Jeff no end of uneasiness by whistling him from one end of the plantation to the other.

The conversation drifted in a lazy no-account manner, for it was a lazy day. Rover, the Newfoundland, was chained to his kennel, and in its shade was dreaming away the time. Over by the fence, whose growing shadows just suited him, half lying and half leaning against the lower board, in a sort of idle, brown study was Jeff; when the cook, having cleared away the things, came out with a big meaty bone which she threw within easy reach of the now thoroughly awakened Rover, Jeff rushed for "first base" as it were, but he was too late; Rover had the bone between his paws, and was on the defensive, showing the full armament of his jaws. Jeff sat down to think. Then he walked unconcernedly off around the house leaving Rover in apparently undisturbed possession.

"What do you reckon he's up to now?" asked my host.

"To get out of temptation," I answered. "Not he, suh! He's placed his heart on that, an' I reckon"——

Just then we heard a growl and a yelp. Jeff had gone clear around the house to steal up behind Rover, who was too quick for him, and Jeff sat down to think again. Then with a yelp of disgust he turned away, walked quietly and dejectedly to the fence against which he had been leaning, and, as if completely disgusted, crawled through into a cornfield which divided a neighboring plantation from my friends, and disappeared like a shadow. and Rover gnawed at his bone in a nervous uncertain way, as one that watches for an attack that is sure to come, yet knows not in which direction to expect it.

"That's the fust time, suh, I evah saw Jeff done foh!" said my friend, "I reckon he's gone oveh t' th' neighbors foh consolation. Roveh, yo' stingy brute, yo' ought t' lose yo' dinch!"

Now the neighbor referred to was the owner of a little, undersized Dalmatian hound; that was like one of the seven lean kine of Egypt; the more he ate the leaner he grew, till he looked like a shingle with four clothes pins for legs.

He was totally devoid of anything but appetite, and that served, when glutted, to give him the appearance of great distress.

"It do beat all! I gave that Jeff credit foh—why that ugly lookin' cur 'd fight a b'ar!" my host began apologizing for Jeff's lack of grit in this particular instance, when the most dismal discordant howling and yelping came from the direction of our neighbor's

"Jeff," continued my friend, "an' he's pesterin' that poo' little houn' out o' spite!" As he was speaking the sounds of the dogs grew nearer and louder, and even Rover, who, in the interim, had recovered his nerve and had settled down to full enjoyment of the bone, stopped gnawing to listen.

In a moment, through the fence crawled Jeff followed by his inoffensive friend the hound, and trotting to within easy distance of Rover, sat down, and turning to the little hound, began licking his chops as contentedly as you please, (as one would say "that's a lovely bone.") The hound, who had taken his position within still easier distance of the bone seemed to be trying to think over what Jeff had been saying to him before they arrived on the battle field. Jeff then rubbed his nose against the Dalmatian and licked his chops and the hound's as well, as much to say, "You doubt me, your friend. I tell you I've eaten to repletion."

This was too much for the poor, forlorn and ever-hungry hound, which walked deliberately up to Rover and seized the bone in his teeth; Rover in turn seized him in his teeth, and, both being occupied, Jeff seized the bone and was under the veranda in a wink.

Was it instinct or reason? If reason, is not that an attribute of soul? I am contending neither way, I am relating.

THE SOUL OF A DOG—PRINNEY.

I will let a friend tell the story of Prinney, a friend, whose veracity I have every reason to trust:

"It is some years since the simple events I am about to relate happened, and most of those, directly concerned have passed away.

"We were a superlatively happy family in those days; father, mother, and the little one—my little one;" and her eyes filled as she mentioned the "little one," and me: for I was a widow then.

"When grandpa brought Prinney to be an animated toy for Sarah, he was a fluffy little ball of white, which in after years turned to a silky flax; for Prinney was a Scotch terrier. He was a good playfellow for Sarah, and a good ratter for himself. He was useful without being particularly ornamental to any eyes but hers.

"Prinney formed habits that were not to be broken when he reached middle "dog" life. He had a habit of following grandpa's buggy to the office each morning, playing about the office for about an hour, and then trotting off home alone, by which time Sarah would be up and ready for a romp. His office inspecting habit did not hold good on Sunday, for on that day he was as orthodox as any of the family. Yet on week days no amount of coaxing or threatening could dissuade him from that regularity of action. His other habits were those of blind devotion and unexcelled affection for Sarah, and that of barking like a maniac at nothing.

"When Sarah was taken sick for the last time, Prinney knew it though we did not. For, from the day she took to her bed he forgot to bark, would not bark; no amount of coaxing could get him to leave his tender vigil just outside her bedroom door, not even to go to the office; nor to partake of food enough to keep a little kitten alive. Every time any one of us tiptoed into her bedroom to give her medicine or smooth her fevered forehead or her pillow, or to give to her any of those countless attentions that are the prerogatives of the sick, Prinney would come in quietly, put his little paws up softly on the edge of the bed, look so sadly into her dear face a moment, drop back to the floor, with a sigh and going as softly out as he came in, would take up his vigil just outside the door.

"Though suffering from inflammation of the membranous covering of the brain, and only nine years old when she passed out, 'her mind was as clear' our physician said, 'and her diagnoses of her pains as correct,' as he could have given of his own physical condition.

"Yet she saw and spoke of so many who had preceded her to the other side. She passed away in the early morning when the snow was falling and the wind was calling, and whining and shaking the windows, into a region of eternal summer. "Into the Summerland," as she afterwards wrote through a strange medium and in a distant town.

"The night before she passed away she said quietly, tho' she had not closed her eyes for nine long days and nights: "Mamma, who are those at the foot of the bed that keep beckoning to me all the time? I tell them I cannot go to-night, I cannot leave you to-night, I'll go in the morning." And in the morning she was gone.

"Prinney would not, could not eat nor sleep; he could only cry. The day of the funeral we supposed we had fastened him up in the house, but when we got home from the cemetery he was gone. We went back to the cemetery; we searched everywhere; we advertised in all the local papers offering a reward tempting enough to any one that might have stolen or coaxed him away, but all to no purpose; we never saw him after. My Sarah's departure from earth was my entrance into Spiritualism, and I was led there by her dear little soul—in what way, I will reserve for another time.

One evening while sitting in a circle with strangers and a strange medium, the medium said: "There is a little girl who comes to you; she says her name is Sarah and you are her mamma. Following her closely is a little, shaggy poodle dog. They both jump into your lap, and the dog, who seems as wild as can be with joy, the little one says to tell you it is Prinney." Was it—the soul of a Dog? CHAS. NEVINS.

TWO SIDES GIVEN.

A PONTIAC MAN VIGOROUSLY ATTACKS THE CLAIMS OF SPIRITUALISTS.

Pontiac, Ill.,—I have been a constant reader of The Chronicle from the first year of its publication and if that entitles a man to any claim upon your columns I would like to pay my compliments to the man in Streator who defends Spiritualism. He has not yet discovered that exposing a fraud is one thing and "persecution" another. I am now nearly seventy years of age. I lived near and well remember the Fox girls, who produced the first sensation, known as "spirit rappings," and for a long time the whole community was in a state of confusion. I caught the fever and made a journey to a place where the chosen ones were prepared for spiritual communications. I was one of the chosen. I visited the medium in charge and sat there for one solid hour keeping a solemn face and receiving communications from "father," "mother," one "uncle" and one "sister," all of whom were alive and in good health.

Since that time—the summer of 1854—I have been a constant watcher of the stupendous humbug known as Spiritualism, and the number of times mediums have been exposed ought to be enough for sensible people. The number of weak-minded people or those in trouble who have been led into this death trap and driven insane is the only thing that makes the subject worthy of any attention whatever.—TRAVELER, in Chicago Chronicle, Feb. 1.

W. H. H. TUCKER OF STREATOR, ILL., EXTENDS SYMPATHY TO "TRAVELER."

Streator, Ill.,—I want to thank Mr. Knisely of Benton Harbor, Mich., for his timely article in The Chronicle of February 5, in which he refers to that "70-year-old child of ignorance at Pontiac, Ill., who did not dare to sign his name to his article in The Chronicle of February 2, in which he attacks my claims to the truth and reality of Spiritualism, and gives his experience." "Traveler" admits his ignorance of the true philosophy when he states he has "spent but one solid hour" in the investigation of a phenomenon that has required years' hard study and research of the master minds of all nations to solve, and yet there remains learning deep and grand.

What would Edison say were I to tell him I had studied the science of electricity for "one solid hour;" that I had watched him in all his new discoveries and appliances, and because I could not comprehend the magnitude of the wonderful science called him "weak-minded." I surmise he would look upon me in pity as I do "Traveler."

You will find more in our philosophy than you have even dreamed of. There are fraudulent human vampires seeking to make money out of Spiritualism under the sacred name of media, but are all men frauds and fools because a few are? I am surprised that "Traveler" should so expose his ignorance by telling us that he had solved the philosophy of psychic phenomena in one hour, when many of the brightest intellects of earth have spent years delving deep into the mysteries and yet find thought worthy of consideration.

Every age has produced its wise men (?) and I am not surprised that one exists at Pontiac, Ill., in the nineteenth century, but I am a little surprised that one hour's investigation forty years ago should sour my complimentary friend forever against wisdom and truth.—W. H. H. TUCKER, in Chicago Chronicle.

WHAT IS RELIGION?

THE QUESTION ANALYZED FROM VARIOUS STANDPOINTS.

To the Editor:—While the discussion, "Is Spiritualism a Religion?" seems a waste of words, yet like Banquo's ghost, or Barleycorn, it refuses to be buried. I beg to suggest that nothing is a religion by itself. It strikes me that this is very similar to the "sound" question. Since sound is made dependent upon a tympanum for its existence, so religion could not exist without the presence of certain emotional feelings in the minds of those using it as such. Were there none but atheists in the world, could any one conceive of that miserable wreck of superstition, called Christianity, as a religion? Could a collection of the thumbscrews and machines of torture, together with memories of a fictitious Jesus, be construed into a religion? The milkman calls the three-legged thing upon which he sits "a stool." The savage who might use it as a weapon would speak of it as a club; while the shepherd who should use it as kindling-wood at night might speak of it as fuel. If I cut a stick from the thicket to aid me in walking I may call it "a walking stick." The urchin that finds it next day and uses it as a horse would no doubt speak of it as his "horse." If I think it a duty imposed by Deity to get up in the morning and strike my head three times against the wall, and bow towards the rising sun—then, if I really do this, I am making it a religion.

The philosopher who experiments with our sublime facts, and finds truly that the so-called dead do live and return to us with love, and then turns to other matters, is not making Spiritualism a religion.

But if we believe it a duty to make the grand teachings of Spiritualism a life code, and live up to them, thereby purifying our lives—then, to us, is Spiritualism a religion.

The conclusion, then, is that nothing is a religion by itself—that anything may be such, if we make it so.

B. R. ANDERSON.

Concordia, Kan.

SPIRIT TELEGRAPHY.

To the Editor:—By your kind indulgence, I will offer a few facts and comments of and on phenomena witnessed with the medium, John H. Disler, of Carthage, Mo., something of which I published in this city, which was copied, by my request, in the Thinker a few weeks ago. I will say at first that the phenomena occur in almost total darkness but under perfect test conditions. The medium is always held between two persons in the circle and joins in the singing and often plays a mouth-harp whilst some of the performances are being had, and does a great deal of talking, so that we always know where he is and what he is doing. He does not always give successful seances, which is the case with all honest mediums, but sometimes is bathed in perspiration when others in the room are comfortable, yet the spirits are unable to produce results. This is when his mind is perturbed by some personal matter. I have sat with him some ten or twelve evenings and once or twice there have been almost complete failures. The passing of musical instruments and other ponderous articles round the room and over the heads of the sitters I deem the smallest part of the performances. It is intelligence that we most desire in our communications with the denizens of the unseen spheres. The giving of messages by the use of the bare telegraph key and sounding board by an unseen hand, writing the words in the operator's (telegraph) letters, dots and dashes, is one of the most beautiful and striking methods of communication that has been introduced by the spirits. I have heard long sentences and a series of them given on the little machine flying round over our heads going tick, tick, tick, as fast as we ever hear those marvelous sounds by a railroad office when I had my hand on the medium and there were two other operators in the circle whom I knew to be as honest and anxious investigators as myself, and who were reading the spirit writing.

At one seance held at the house of a Mr. Shade, of this city, the table on which sat the machine was moved from the center of the room to a point where I could reach it, and farther from the medium, who on this occasion sat opposite me and across the table from me. We had just stopped singing. My mother who died in '73 expressed a desire to communicate with me. After some expressions of affection, I asked her if she could give me a test which I could send to my brother in Boston, Dr. J. W. Daily. She had the operator write on the telegraph machine the following: "Ask him if he remembers the time when you two were little boys playing with switches and that you put one in the fire and held it there till there was a coal on the end, when you punched it against his flesh and burned him, and that I (mother) took it away from you and chastised you with it." This was a fact of long ago. She gave two other beautiful tests of identity.

At Stiles' residence, on last Sunday evening, there was held a family seance, myself and two or three outsiders being present. The writing was first-class and most of the sitters got unmistakable messages from friends. Mr. Stiles received a message from his father who had been gone for fifty years, giving his name. Several spirits talked through the trumpet, and one spoke on the mouth-harp. On one occasion a spirit held the harp for nearly half an hour and spoke very plainly, giving somewhat lengthy and intelligent messages to friends, and giving their names.

This talking on the mouth-harp is both weird and charming. There is a spirit comes to these seances who gives his name as George Monk. When he comes he announces his presence by rapping on the table like chickens pecking in the bread tray. Have heard him dance to the tune of that name, played by the medium, so loud that you would think it was a regular negro clog on the table. Your readers must know that these occasions are interesting, when I tell them we sometimes sit for four hours. Mr. Disler has had materializations, but has never sat for such phenomena as a specialty. Hoping all who read what I have here written will banish any idea of deception from their minds as connected with the medium or any of his friends and associates, we being intimately acquainted with him and his kind and estimable wife, we beg to say that all the phenomena, but most the clear and cheering messages from our loved ones bid us tally one more victorious home run for our beloved cause that is soon to enter the prison city of Babylonish orthodoxy to free the captive race and place their feet on the solid land.

SAMUEL JOSEPH DAILY.

Joplin, Mo.

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A CRITICAL ANALYSIS OF THE BRAIN.

WONDERS OF THE BRAIN—REMARKABLE STATEMENT RECENTLY MADE BY AN ENGLISH SCIENTIST—ARE THERE BRAIN WAVES?—FORMS, IDEAS AND ABSTRACT SENTENCES READILY TRANSFERRED BY THOUGHT—SOME QUEER IMPRESSIONS—EXPERIMENTS SHOWING THAT PSYCHOMETRY IS A FACT, IN SPITE OF SCIENTIFIC DISBELIEF.

Professor Crookes has startled London with some strange and wonderful theories. Although the eminent Professor has not, to the best of my knowledge and belief, been absent from this terrestrial sphere since his birth, he makes a statement that should properly come from the ghost of Newton or Huxley, after passing many years in the upper ether.

In short, Professor Crookes says that if a man, presumably a theosophist, could lift himself above the influence of terrestrial gravitation he could precipitate his thoughts through space to another man on any given star with force, accuracy and many times the speed of light.

Of course, this cannot be contradicted, as no material body has yet lifted itself from the earth's surface to heights beyond earthly gravitation. If Professor Crookes has been there, he has concealed the trip from his friends, and has brought back a mere notebook full of deductions with which to support his views.

Well, it may be so. Who knows. If, according to Professor Crookes, a man in order to project his thoughts with any degree of speed, or to any distance, should be beyond the attraction of the earth's surface, he would be compelled to visit the cold, dark and dismal mid regions of ether, beyond the orbit of the moon.

It is really not worth the while. Why not stay right here on earth, fast and deny yourself, train your mind as a pugilist trains his muscles, refine your thoughts, keep them above the earth, earthy, and then sit right down and commune through space with kindred minds by means of your aura, or trained mental atmosphere?

It can be done. At least, this is what theosophists and learned men say. Gross minded men of science have tried it and failed. Then they have sat down and have written pamphlets on the impossibility of the thing.

SOME QUEER THEORIES.

Bah! They were mental blacksmiths, fit only to hammer cold and arithmetical facts into visibility for the masses. There is that within the brain which cannot be mastered by strength of scientific intellect. Let Sandow, the strong man, sit down at the piano where Chopin has played. The chords are dead, the dreamy interludes are not awakened, the beautiful soul of harmony still sleeps—and Sandow pounds and smashes and fumes and pronounces the thing a failure.

Why should Professor Crookes get beyond earthly gravitation to precipitate his thoughts? It can be done right here on the earth—it is done every day, and ninety-nine one-hundredths of thought transference is done without conscious volition on the part of either agent or percipient. You think intently of a far away friend. If that friend's mind be utterly passive and unoccupied the chances are that he will respond and think of you.

How this transference takes place has never been ascertained. Neither has the physical reality which underlies the terms mind, consciousness and impression ever been fathomed. No authoritative theory has ever been postulated as to the nature of thought transference, although many and varied have been the theories relating to nervous induction, muscle reading, brain waves, etc.

Muscle reading is easy and requires no explanation, but nervous induction and brain waves are things which science has never been able to master. And they exist. The air is as full of brain waves as it is of sunbeams and starlight. They are sent abroad unconsciously and with varying force. They are received unconsciously, as I have said, ninety-nine times in a hundred.

The mental apparatus for sending out brain waves is all right. The mental apparatus for receiving them is as crude as the present feeble flying machines, the first telegraph, or the first locomotive. They beat unheeded upon the shores of a dull and neglected eighth sense, which in the slow work of evolution has not kept pace with the grosser physical senses that nature has kept alive.

In the interior economy of man there is a dead organ called the vermiform appendix. It is a useless reminder of those prehistoric times when we slid and crawled through the mud of the early world. Is there a sort of vermiform appendix in the brain—the dead cell of a lost sense? Or is the sense just beginning to develop? One thing is certain—if Nature finds that mankind needs the sense, she will provide him with it.

I have said that no authoritative theory of the nature of brain waves, or thought transference, has ever been postulated. All analogies have been rough and crude. It is known, of course, that the brain is the organ of consciousness, but is consciousness located in the brain? Ay, there is the rub.

The energy of an electric current, though apparently in the wire, is certainly not altogether in it. So it may be that the sensory consciousness of a person, though apparently located in the brain, may be also conceived of as existing like a faint echo, in space, or in other brains, though these are ordinarily too busy and preoccupied to notice it.

Thought transference is a study and a development. As practised by theosophists, two persons are necessary for its successful accomplishment. One is called the agent; the other the percipient. The former concentrates his mind upon a figure, number, color or anything he may select, and forms his visual image of it, generally, at a short distance from his face. Then by volition he drives it to the percipient, in whose aura the impression is received.

Professor A. M. Creery, of London, was very successful in his experiments in thought transference with his four children. Their ages ranged from ten to sixteen years. Each, in turn, went out of the room, while Professor Creery fixed his mind upon some object which they were to name on returning to the room. The other children knew nothing of the object upon which their father had fixed his thoughts.

At first his success was very indifferent. After keeping it up, night after night, for months, success began to predominate over failure. At first the simplest objects in the room were selected. Then the names of towns, the names of people, dates of months, cards from a pack and lines from different poems.

The children, after once getting the hang of the mental requisites, seldom made a mistake. One of the girls named seventeen cards from a pack in succession. A good deal seemed to depend on the steadiness with which ideas were kept before the thinker.

After a month of experiments the neighbors' children were called in. On the first evening they failed. They improved on succeeding evenings until they, too, became adepts in the art of reading brain waves. All these experiments were conducted without physical contact.

TRIED IN YALE.

No less wonderful were the experiments conducted in the Sheffield Scientific School of Yale College in 1874 by Professor W. H. Brewer and his colleagues. On this occasion the participant was Mr. J. R. Brown, a student. Professor Porter, the agent, was placed in a cellar beneath the school amphitheatre, which was three floors above. In this amphitheatre sat Mr. Brown, facing a small disk of copper which was connected by a wire with the cellar below.

Professor Porter had told two of his colleagues who were with him that he intended to fix his mind upon ordering Mr. Brown to go to the chalk box at the blackboard, get a piece of chalk and place it on his desk.

In the amphitheatre Mr. Brown, after sitting with his eyes closed in front of the disk for fully ten minutes, arose slowly, walked to the blackboard, picked up a piece of chalk and placed it on the Professor's desk. He did not act as if hypnotized, or as if he were obliged to perform an order, but as if he had received a strange mental impression and was carrying it out.

When Professor Porter and his colleagues entered the room and the result was announced all Yale was astounded. Could this have been done without a wire? As easily as with one, say the theosophists. This experiment was in the very simplest class of psychometry, however. The transferrence of directions is regarded as far easier than the transferrence of mind impressions, sensations, words, names or abstract thoughts.

The instances of involuntary thought transference are innumerable, and it is strange in the face of all this indubitable evidence that scientists in general still rail at the impossibility of it. Some years ago, at four o'clock in the morning, a young man in Texas, in attempting to get off a moving train, had his left leg cut off below the knee.

At almost the same moment his brother in Chicago, a thousand miles away, aroused his wife and told her that he had had a terrible dream. "I dreamed," said he, "that my brother fell under a train and had his leg cut off." He was bathed in cold perspiration and was very much excited.

At noon he was in his office, when the telegraph operator came in with an open message in his hand. "Mr. S——," said he, "I have bad news for you."

"I thought so," said Mr. S——; "my brother is injured." Both brothers are still alive, and one of them is stumping about on a wooden leg.

On another occasion a man named Sanford had left his house, ten miles from London, in the morning, and was on his way from Victoria street, Westminster. In attempting to cross the road near Buckingham Palace he fell and narrowly escaped being run over by a carriage coming in the opposite direction.

At his residence his wife was at that moment drinking a glass of water. Suddenly she dropped the glass on the floor and exclaimed, "My God, he's hurt!" The servant heard her cry out, and saw the woman's fright. When Mr. Sanford came home that evening he was told of the circumstance, and, remembering his own narrow escape, became an immediate convert to the theory of thought transferrence. And still the scientists who admit the possibility of such a thing are few and far between.

The above from the New York Herald should be read by every Spiritualist, mystic or thinking mind.

New York. LUCRETIUS.

NO ORTHODOXY.

DOES NOT WANT IT MIXED WITH HIS SPIRITUALISM.

To the Editor:—I have just been reading your paper, and it seems to me that it grows better and is truly what it claims to be, a "Progressive Thinker." The articles in a late issue by Dr. Conger, Clara Watson, and our Sister across the Ocean, Emma Hardinge Britten are to my mind most excellent, and I feel like exclaiming "Those are my sentiments."

I have thought for a long time, the way our meetings are conducted, that Spiritualism was tending towards orthodoxy more and more, adopting all its forms and ceremonies, and I am glad that there are those that do speak boldly and bravely against it.

To me the forms and ceremonies of the church are in line with their teachings—are a part of their worship of an unknown God—which to me is all a superstition, and to see the Spiritualists drifting that way seems deplorable. The first twenty-five years of modern Spiritualism, as Dr. Conger says, we did not have anything of the kind. And why should we now? The more they pray and sing "Nearer, my God, to Thee," the more orthodox spirits they draw around them, and that is the kind of inspiration they give us in their meetings.

In Mattie Hull's write-up of the Baxter funeral, she says that Mr. Baxter ignored all old orthodox customs; and then she got up herself and made a prayer or an invocation, as she called it. Now it is a "custom" with orthodox people to have prayers at their funerals, and seems our good friend was inconsistent in her statement. Mattie I consider is one of my best friends, but I think she is slightly orthodox. I recognize everybody's right to pray—do not question the right, but like to see them consistent. To me prayers made by Spiritualists are quite as orthodox as those made by the orthodox themselves.

PROF. A. B. SEVERANCE.

WHY REMAIN IN IGNORANCE.

You should read Col. Ingersoll's masterly address. You should read Mrs. Cora L. V. Richmond's two lectures on "Spiritual Unfoldment" and "The Dwellings of the Dead." You should read about the Roman Octopus and "The Night the Light Went Out," and above all you should read President Barrett's Address before the National Convention of Spiritualists.

For full particulars read the announcement on the 5th page headed "Fifteen Cents."

"Progression, or How a Spirit Advances in Spirit-life." "The Evolution of Man." Two papers, given in the interest of spiritual science, by Michael Faraday. Price 15 cents. For sale at this office.

"Ancient India; Its Language and Religions." By Prof. H. Oldenberg. The subject is of unusual interest at the present time, and it is here treated in a way to interest and instruct all readers. For sale at this office. Paper, price 25c.

MIND GROWTH.

PROGRESSION OF INDIVIDUAL LIFE—OR WHERE REINCARNATION ENDS.

I have never heard a good reason for the belief in reincarnation in matter, for the progress of the individual spirit after it has grown to the state of consciousness and thought—which state of thought is the result of breathing in the elements of space, outside of our individual being—which chemical affinity with our individual spirit produces or sets up this force in mind, of consciousness and thought. It seems to me that this has been the ultimate design of nature in the development and progression of the atoms reincarnated and making up all physical forms below us, to progressively reach that state of spirit quickening, when its individuality would awaken into personal growth of a larger form and individual unfoldment; that would make consciousness the end sought for with nature, in union with matter; and matter would be no longer necessary to our being after this new force in mind, of thinking, had been attained. For it seems to me that it is by the union of mind with something outside of us, that we inhale from the air that is a property in space, that by inhaling it responds to the activity of thought by this chemical union produced by so doing.

For all life that breathes seems to possess thought. You might say trees breathe through their leaves. But they live without breathing after dropping their leaves—hibernating life is as natural to vegetation as breathing life. So we are, and all animal life is higher developed in spiritual consciousness, than vegetable organization.

I am only after truth. And I have never yet seen as good reason, to me, of future advancement of mind, again to be reincarnated in matter as many think; as by going out into the realms of space and spirit worlds in nature's laboratory of quickening spirit where thought is gained, and where God's mind is universal in substance everywhere creative with life in which we live; where we can continue to breathe in its elements, producing thought more easily than now; for breath is the motion of life, moving within us responsive to that motion. Breath is simply a mode of expansion and contraction; this is a life motion we must take with us to leave the body breathless at our departure from the physical body at death.

There should be a reason that some believe in reincarnation in matter again, after consciousness has been attained in mind, that they can express, aside from feeling it. For how do we know but what we sometimes become so in at-one-ment with our spirit guardians that we feel their memories as a part of our own, seemingly; or that we may have some thrill of places and forms we have been in before in our atom existence.

We certainly often think so extremely that the atoms of our physical construction thrill in responsive unison to the exhilaration of that thought. If so, a sense of that emotion must afterward be a part or attainment of their atom existence; to feel and respond to the same again in a higher call when touched by the law of love for the same emotion in some stronger force or mode of attraction calling it into formation of life in some other physical body.

In this way atoms progress by repeated reincarnations in matter until it becomes next to thought itself or the formation of thought substance, when it is able in the next condition to thrill with the emotion of personal life and attract by the creative power natural to thought in fetal conditions a physical body, through which involuntary force of activity it next attains personal growth in the realms of silence and security, and mind emotion, when farther advancement calls for something more to feed the mind activity. Having attained personal growth, the force of mind is still persisting, onward beyond this hibernating or subconscious condition of life, and when it can no longer find that for the needs it has developed personally and has not attained, its higher call seeks the birth into the realms of air, where through the same law of expansion and contraction, the lungs inflate that have been developed by the expansion of the spiritual lungs in the life-ego: the material lungs inflate with breath, take in something new it finds in the elements of surrounding space, and a new force and impetus to life motion has persisted into consciousness and power of living life and thinking is its product.

Then why should we need longer the environment of matter to subvert the power of mind and hold it in check of security until it had reached personal growth; personal unfoldment to consciousness?

It seems to me that we have then outgrown the uses of matter, for mind is fed with thinking from the air of space and is now free to choose and learn through pain and pleasure what before nature had protected carefully with the shell of material, as she binds her seeds in the shells of security until personal growth is attained.

Now this state of conscious earth-life seems to me to be the border land of the two eternities—subconscious life, before this in atom existence, and continued conscious existence, hereafter in personal depths of mind growth, for mind is never filled as to room and space, its nature is eternity. And we stand here upon the borderland, from subconsciousness, to the hereafter of consciousness.

L. A. SUNDERLIN NOURSE.

Moline, Ill.

MARRIED

VARNEY—FROST.

Monday evening February 15th, a quiet and very enjoyable wedding took place at the home of Mr. and Mrs. Victor Vogel, 5034 Cottage Grove Avenue, Mrs. Edith Nickless officiating in uniting in holy wedlock, Mr. Merritt F. Varney and Miss Lola Frost, sister of Mrs. Emma Vogel. The guests consisted mostly of the near relatives of the family. The presents were quite numerous.

Upon the conclusion of the ceremony, a short musical program was rendered by the home talent of the participants and a tasty lunch enjoyed by all, after which Mrs. Nickless gave a very interesting address upon the subject of Spiritualism, which fairly sparkled with gems of truth and many wonderful tests, and was greatly enjoyed by all. All present joined in best wishes for their welfare.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

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---OR THE---

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SATURDAY, MARCH 6, 1897.

A GRAND HEARING.

Instead of silencing Col. Ingersoll, as the Catholics hoped, by tearing down his posters, he had such a welcome at the peculiarly advertised meeting as was never given him before in New York. The audience was simply immense. Among the other things he discussed, says the report, he said:

"The Halls and Buckleys, the Eatons and Abbotts and all who have been called to preach the gospel should throw all the miracles away. They ought to know that this is a natural world; that the endless chain of cause and effect has never been broken. They ought to know that all the miracles are the children of ignorance, cunning and mendacity. These ministers ought to know that there are many interpretations of the New Testament. When they find a passage inconsistent with the character of Christ they ought to denounce it as a mistake, an interpolation. Some of the ministers are advancing—are really thinking. The Dr. Halls, the Talmages, the Moodys, the Bishop Doanes and Corrigans are several centuries in the rear. They all love the absurd and glory in believing the impossible. They are also as conservative as though they were dead—good people—the leaders of those who are going backward. In a few years the really intelligent will give up the idea that the Bible is an inspired book; will deny the existence of the supernatural. Then the pulpits will be filled with teachers instead of preachers, with thoughtful, brave and honest men. Science is the only possible savior of the human race."

NOT INFALLIBLE.

Rev. Dr. Jas. M. Buckley, editor of that influential Methodist organ, the Christian Advocate, at a meeting of his fellow clergymen, held at the Methodist book-house in New York, a few days ago, advanced the opinion that the English version of the Bible is not infallible. A press dispatch says:

"Strange to say, he is unanimously supported in this belief by the ministers who so far have talked on the subject." Some of the opinions expressed were as follows:

"Bishop John Fletcher Hurst—Dr. Buckley is unquestionably in accord with the advanced thought of the Christian church to-day. No advanced theologian admits to-day that the Bible, as translated into English, is infallible.

"Rev. Robert Collyer, Unitarian—It is true there are not now as many thinking people as formerly who hold to the old dogma of the church that the Bible is infallible. It has never been claimed that the Bible is infallible, except as a dogma of the church.

"Dr. J. H. Rylance, St. Mark's Episcopal church—It is absurd to talk of the infallibility of an imperfectly translated Bible.

"Dr. Lyman Abbott, of Plymouth church, Brooklyn—The action of the Methodist ministers in disavowing belief in the infallibility of the Bible as it stands in the English version does not surprise me. It would surprise me to find a single one believing in it."

FALSE PROPHETS.

Is it not barely possible that it would be better for Spiritualism, better for truth, better for the nerves of the credulous and the sympathetic, and better for the fame of the mediums who have wakeful visions of impending calamities, if they would withhold their direful forebodings from the public until the awful events transpire which they claim to see in prospective? The modern Jeremiahs, with their lugubrious predictions, lack the coveted "head of waters" and the "fountain of tears" of the ancient prophet, to give even the semblance of sincerity to their doleful lamentations.

Predictions of earthquakes, the submergence at the same time of widely-separated continents, or parts of the same, are neither philosophical nor probable. It was once taught that a great giant had his home under the earth, and when he rolled over he produced terrible consequences to those who dwell on the surface; but we are happy to announce the monster is dead! And so are those who invented him.

Does anyone believe Christianity was the gainer by the prediction that Jesus was to come in the clouds in great glory, and all the holy angels with him? True, it has been the capital for revivals, but every time the prediction failed a new stock of infidels were generated. Let us leave these scare-crows to the churches. They have need of them, but we have not.

DESERVE PITY.

Michigan will be a good State to avoid and flee from, if the medical bill, now pending in its legislature, shall become a law. If the medical profession has need of such a law for its protection, or if the people have become so servile to that profession as to need it for their protection, they deserve the pity, rather than the contempt of all the outside world.

CHRISTIAN CIVILIZATION.

No doubt some of the readers of The Progressive Thinker were almost shocked some four weeks ago with the statement that the Crusades paved the way to our present civilization. We are told almost continually that ours is a Christian civilization; that it is the result of the teachings of Jesus, and but for them the world would still be groveling in barbarism. The subject is a fruitful one, and volumes could be devoted to the question without its exhaustion.

We don't live many years in this world without learning that sectaries, with all their fine-spun theories of superior morals, are frequently guilty of gross exaggerations. Perchance this claim is one of them.

Take any good history of the Middle Ages and inquire as to the condition of Europe prior to the Crusades, and what do we find? A people ignorant, brutal, vicious, pillaging and plundering each other, constantly engaged in strife and violence, the nobility without education or refinement, while most of the priesthood were unable to read or write. The homes of the masses were caves, or the rudest huts, while the castles of the great were merely fortresses, destitute of all modern comforts, built by forced labor for the protection of the chief and his clan against the raids of neighboring clans. Might made right, and the principle was enforced to the letter. Buck's Theological Dictionary, article Croisade, gives a very correct representation of the condition of things at that period:

"At this time [1096] Europe was sunk in the most profound ignorance and superstition. The ecclesiastics had gained the greatest ascendancy over the human mind; and the people, who committed the most horrid crimes and disorders, knew of no other expiation than the observances imposed on them by their spiritual pastors. But amidst the abject superstition which now prevailed, the military spirit had also universally diffused itself; and, though not supported by art or discipline, was become the general passion of the nations governed by feudal law. All the great lords possessed the right of peace and war. They were engaged in continual hostilities with one another; the open country was become a scene of outrage and disorder; the cities, still mean and poor, were neither guarded by walls nor protected by privileges. Every man was obliged to depend for safety on his own force, or his private alliances; and valor was the only excellence which was held in esteem, or gave one man the pre-eminence above another."

And who were they who were precipitated on the East at that time, and what were their motives? Let Buck answer:

"Nobles, artisans, peasants, even priests, enrolled their names; and to decline this service, was branded with the reproach of impiety or cowardice. The nobles were moved by the romantic spirit of the age, to hope for opulent establishments in the East, the chief seat of arts and commerce at that time..... Even women, concealing their sex under the disguise of armor, attended the camp; and often forgot their duty still more by prostituting themselves to the army. The greatest criminals were forward in a service which they considered as an expiation for all crimes; and the most enormous disorders were during the course of these expeditions, committed by men inured to wickedness, encouraged by example, and impelled by necessity."

Still copying from Buck:

"Though these Crusades were effects of most absurd superstition, they tended greatly to promote the good of Europe. Multitudes, indeed, were destroyed. M. Voltaire computes the people who perished in the different expeditions at upwards of two millions. Many there were, however, who returned; and these having conversed so long with people who lived in a much more magnificent way than themselves, began to entertain some taste for a refined and polished way of life. Thus the BARBARISM in which Europe had been so long immersed, began to wear off soon after."

Further down the page, after telling of the horrid cruelties committed by these ruthless savages, Rev. Mr. Buck says: "They were such as could have been committed only by barbarians inflamed with the most bigoted enthusiasm."

This article is already too long, but it is well to place in contrast the difference between Christian savageism, and the civilization it attempted to efface. We copy from Draper's Intellectual Development of Europe, Vol. 2, p. 136:

"But what a scene awaited the zealous, the religious BARBARIANS—for such they truly were—when Constantinople, with its matchless splendors, came in view! What a scene when they had passed into Asia Minor, that garden of the world, presenting city after city, with palaces and edifices, the pride of twenty centuries! How unexpected the character of those Saracens, whom they had been taught, by those who had incited them to their enterprise, to regard as no better than bloodthirsty fiends, but whom they found valiant, merciful, just! When Richard, the Lion-hearted King of England, lay in his tent consumed by a fever, there came into camp camels laden with snow, sent by his enemy, the Sultan Saladin, to assuage his disease, the homage of one brave soldier to another. But when Richard was returning to England, it was by a Christian prince that he was treacherously seized and secretly confined. Even down to the meanest camp-follower, everyone must have recognized the difference between what they had anticipated and what they had found. They had seen undaunted courage, chivalrous bearing, intellectual culture far higher than their own. They had been in a land filled with the prodigies of human skill. They did not melt down into the populations to whom they returned without imparting to them a profound impression destined to make itself felt in the course of time."

It was felt in giving to the Western nations what churchmen now falsely term a Christian civilization.

A SPECIES OF INSANITY.

President Jordan, of Stanford University, California, in an address in one of the churches of Berkeley, is reported to have said:

"Stimulants produce temporary insanity. Whiskey, cocaine, and alcohol bring temporary insanity, and so does a revival of religion, one of those religious revivals in which men lose all their reason and self-control. This is simply a form of drunkenness no more worthy of respect than the drunkenness which lies in the gutter."

The position of the learned lecturer is hardly correct. The victims of those revivals are as effectually hypnotized as are those manipulated by a professional mesmerist. It would be just to pronounce such cases a species of insanity, but unjust to call it drunkenness.

AYER'S TEMPLE CASE.

Decision That the Raiders at the Temple Were Right.

END OF THE TRIAL OF THE AYER'S TEMPLE CASE—ACTION OF THE SIX YOUNG MEN WHO BROKE UP A MEETING IN THE SPIRITUAL TEMPLE, BOSTON, MASS., WAS JUSTIFIED, ACCORDING TO JURY, BY THE RESULT—FRAUD PROVEN—LESSON OF THE EPISODE—LETTER FROM A PROMINENT MEDIUM AND SPIRITUALIST OF CHELSEA, MASS.

For several months, Marcellus Ayer, who built with his own money, and several thousands donated by Spiritualists, the Temple on the Back Bay, has been giving materializing seances on the show basis, at this edifice, charging twenty-five cents at the box office. Many intelligent Spiritualists were scandalized at having what they deemed the highest and holiest functions of their religion being dragged before the public and peddled out to the madding crowd at the low rate of twenty-five cents—cheap enough! But in spite of censure Mr. Ayer ran his show and gathered in many shekels, a noisy and promiscuous crowd attending each Sunday. Before each seance, he made a set speech assuring the audience of the genuineness of the spirits and inviting persons to come up on the platform and examine the cabinet, either before or after a seance.

On November 29, six young men in the audience who noticed that a wig on a supposed female spirit, did not adjust itself properly, thus showing the black hair of the male medium, and knowing that they were being defrauded of their money under the false pretense of beholding genuine spirits, rushed upon the platform, pulled aside the curtain, and exposed the male medium naked to the waist, as he was peeling off his white robe. The raiders did not lay hands on the medium; they simply seized the paraphernalia and fled with it to the police station. Hundreds of people saw the medium naked and testified to it in court and some of the Directors and Trustees of the Temple were obliged to acknowledge on the witness stand, that they were in disfavor of Ayer's proceedings at the Temple.

Mr. Ayer sued the raiders, and won his case before Judge Forsaith, on the grounds of disturbing a religious meeting held for the worship of God, as many Spiritualists took the stand and testified that, on the day of the raid, they had gone to the Temple to worship God. This would be laughable, were it not ridiculous; every sensible Spiritualist knows the feeling or emotion which impels him to attend a seance. With some, it is curiosity; some, a hope of seeing a loved one; with others, wonder and amazment that spirits can materialize, and still others feel overwhelmed with gratitude towards the medium and her band of operating intelligences. But no enlightened Spiritualist would claim that they attended a seance for the worship of God, as God does not produce the materializing. In fact, Mr. Ayer testified on the stand, that King Agrippe who died four thousand years ago, produced the spirit forms. When the Judge asked him if it was usual for mediums to be naked in the cabinet, Mr. Ayer unblushingly replied that he had often seen the spirits disrobe a medium to nakedness!!! When asked if he had literally beheld the spirits who performed the operation, he was obliged to confess no.

The raiders, who were backed by several wealthy Spiritualists of Boston, appealed to the highest tribunal, and those back of them, paid the costs of a trial by jury, as they did not wish the religion of Spiritualism to be gauged by the indecent materializations at the Temple, which cast discredit upon it.

The twelve jurymen were evidently men of intelligence and well advanced in years as well as mental development, and they listened intently to all the evidence.

Judge Fessenden said, "The statute relating to the worship of God, means what it says; it does not mean the worship of phenomena substituted for God. It means reverence, worship, the paying of divine honors to the supreme being. As to the other count for which these defendents were prosecuted, namely the disturbing of a lawful assembly, people have a right to assemble for the purpose of listening to addresses, or for amusement and entertainment. The defense says this was not a meeting for amusement, but to give assistance to a fraud. There has been a great deal of testimony and all is to be considered by you."

The trial was conducted with great fairness and deference to Spiritualists, and it is ridiculous for anyone to declare that Spiritualists can never get a fair hearing or justice in a court of law, for if we respect the religion of Spiritualism and do not make a farce of it ourselves by placing it on the level of a show, we will find that the public will respect it also.

The jury acquited the young men on both counts, that of disturbing a religious meeting for the worship of God, and, second, for disturbing a lawful assembly. The male and female mediums were absolutely proven cheats of the deepest dye. The public theatre is no place for the phenomena of materialization, which requires subtile laws and the privacy of the home circle for its best and truest development, and the sooner we understand this, the better for our faith.

Materialization is not the thing itself, Spiritualism—heaven help us if it is; Spiritualism is a belief in the continuity of the life beyond and embodies a study of the souls' progress through the different paths leading up to infinity. There are thousands of Spiritualists who do not believe in materialization, and for that reason, it cannot be said that materialization constitutes Spiritualism. The fact that materialization is possible induces hundreds of charlatans to adopt it for a livelihood and the spirit world stands aghast with horror at the ready acceptance of these frauds by the Spiritualists themselves. Some of the spiritual avenues have been closed by sorrowing intelligences—who, rather than stay in an atmosphere reeking with the grossness of such deceit, have wended their way far above it, there to wait until the people of earth shall acquire wisdom and drop their gullibility. If Spiritualists only knew the extent to which materialization has been adopted as a livelihood, they would recoil in horror; if they only knew the frauds which exist in their very midst, posing as mediums for this phenomena, they would be overwhelmed with the ease with which these charlatans carry on their trade. And even we Spiritualists aid and abet them by believing and declaring that test conditions, or an investigation into the genuineness of our mediums, will "disturb the conditions," etc. If we stop to think a moment, we will realize that the spirit world do not require blindness and credulity in us, when investigating phenomena. If they desire us to profit and learn by their teachings and phenomena, they will give us every chance to investigate and thus prove that our spiritual teachers are above reproach. Whenever mediums, loud-mouthed, cry out against a proper investigation of their phenomena, I know they are fraudulent. Honesty of purpose and a desire for truth, when putting a materialization medium under test conditions, will never disturb any conditions, excepting the conditions of fraud the medium is seeking to conceal. It is an insult to our intelligence, for such medium to produce so-called spirit forms, and expect us to believe it without giving us ample opportunity to prove their statement. As persons of intellect and common sense, we should resent the idea put forth by these mediums and their guides, namely, that we are fools and must accept blindly as the truth, whatever comes forth from their cabinet in the guise of a spirit. As persons of logic and reason, we have a right to expect and demand from the spirit world, that they shall give us the proper conditions for examining into the truth of these manifestations. Instead of mortals "disturbing the conditions," by investigation, it more often is the spirits who refuse to allow that investigation, and thus "disturb the conditions" necessary for we mortals to prove or disprove their phenomena. After a constant investigation of materialization, at the hot-bed of Spiritualism, Onset Bay, for the past fifteen years, I am convinced that two-thirds of it is fraud, and that we help along that fraud by our silly and credulous conduct in accepting phenomena without proper investigation.

Chelsea, Mass. EVA A. CASSELL.

Several weeks ago, as is well known, six young men made a dash for medium Concannon at Ayer's Temple, Boston, and caught him as they affirmed, in the act of perpetrating a fraud. They were arrested, the trial held with the result as given above by Mrs. Cassell, who is a prominent Spiritualist and medium of Chelsea, Mass. We give simply the result of the trial, as a matter of news, over which the readers of The Progressive Thinker can reflect. It is due them to know what is going on, and each one can believe or reject, as they may deem proper. Spiritualists as a mass in a great measure have ceased to be babes, and want to know what is going on in this great movement. We published Mr. Ayer's letter shortly after the raid occurred, and now we give the following from the Boston Herald:

"Not guilty" is the verdict of the 12 good men and true in the noted case of the government, on complaint of Marcellus S. Ayer, proprietor of the First Spiritual Temple, against George B. Gates, Clifford S. Estes, Edmund C. Wood, Dudley G. Kimball, Robert Rigby and Robert Harley.

When Judge Fessenden came in at 9:30 o'clock this morning the seal of the envelope delivered by the foreman of the jury last night, after he and his fellows had deliberated for 1½ hours, was broken by the clerk, and the verdict was read.

Only a few Spiritualists were present to hear the judgment, interest in the case having waned since the trial in the lower coure. Mr. Ayer was absent, but he learned the verdict in the corridor on his arrival five minutes later. The Spiritualists left the court house quickly.

There was one Spiritualist on the jury, but he was quickly convinced by the evidence of fraud at the Temple. The jury deliberated most of the time on the second count of the complaint, alleging that the young men had disturbed a lawful assembly without lawful excuse. They decided that the fact of fraud and the invitation of Mr. Ayer to investigate were lawful excuses.

The first count charged that the defendants wilfully disturbed a religious meeting. The jurors did not consider this worth discussion.

This case has been widely quoted all over the country, and the matters involved were of great importance. Nice questions as to religious worship were considered, and much light was shed on the proper course to be pursued at meetings of the nature of those at the First Spiritual Temple.

In his charge, Judge Fessenden very clearly noted two questions for the judgment of the jurors to settle. One was as to whether the religious character of the exercises had ceased when the demonstrations of the existence of a future life began—and the other, as to whether the young men were justified in acting as they did in the light of the more or less cordial invitation to investigate which Mr. Ayer gave.

Spiritualists will be interested now to know if they can conduct their demonstrations by alleged spirits without fear of the more or less athletic attentions of credulous spectators. They do not appear to be safe from investigation when they employ common and notorious frauds as mediums.

A great deal with regard to this case has been printed, but some of the facts have been kept in the background when their publication might have set at rest widely-circulated gossip that the young men were a band of irresponsible mischief makers. Mr. Gates, the principal defendant, is a student of phrenology and occult science, and first went to the temple for the innocent purpose of studying the heads of the regular attendants there. He and Mr. Wood, another of the defendants, strolled over to the temple one Sunday morning, at a time when Mr. and Mrs. Concannon had been flaunting their trickery in the eyes of great gatherings for six weeks.

Concannon, as the impersonator of full form ghosts, was exceedingly bold then, walking from the cabinet to the edge of the platform and occasionally stepping down the short flight of stairs leading to one of the aisles. The intelligence and shrewdness of Gates and Wood received a rude shock by such an exhibition, and they made up their minds to expose the fraud which, after more thorough investigation, they had no doubt existed.

The exercises at the temple are peculiar in that the conductor of them vouches for the true worth of the ghosts, rappings and other manifestations. The purpose, it is stated, is to convince skeptics by indisputable evidence. Nevertheless, the ordinary, common sense precautions to prevent fraud that occur to the average man are not taken. Every fraudulent medium has his program of so-called "test conditions," but when these conditions are analyzed they are found not to constitute a true test. Mr. Concannon adopted "conditions" which when looked into, were found to aid rather than to obstruct his trickery.

A great show of appointing an investigating committee was made every Sunday, but it was very evident that Concannon would not invite a committee of strangers to the platform without leaving a loophole for his trickery to escape, and this loophole consisted wholly in the aid which he received from his wife. It was plain to Mr. Gates that the problem could not be solved without seizing Concannon in his white robes, and the only way to do this lay in a sudden rush to the platform.

Mr. Gates found eight or ten young men among his fellow-workmen and other acquaintances who, after attending the Concannon exhibition, were as strongly convinced of fraud and as eager to put an end to it. On the Sunday, two weeks before the exposure, they were in their seats ready to act, but Concannon had grown wary, and did not give an opportunity. When they did make their exposure, it was complete. Some of the spectators who were, and still are, true Spiritualists, saw Concannon pull off his white robes, revealing his naked form, and watched him pull on the clothing which he had discarded before donning the white garments. Mr. Gates captured a white robe, whiskers, wig and rubber mask. Mrs. Concannon ran into the cabinet, scooped off the floor the lace which Gates failed to get, and, going behind the organ, tucked it up under her dress.

In spite of this disclosure, which was so plain and convincing that only a handful of the temple Spiritualists remain under the temple standard, Mr. Ayer stuck to the Concannons and kept them at the temple three weeks after the exposure. If he had renounced them, he would have retained the support of his right hand man, Mr. Fred O. Emery, and others of the believers, not to speak of the hundreds who were attending the temple, anxious to hear from their departed relatives and friends, if it were possible to receive such tidings. His prosecution of the six young men attempted to prove that Gates took the robe and other articles into the cabinet and threw them over Concannon.

In the lower court, Mr. Ayer, aided by the skill and decided cleverness of Lawyer Charles W. Bartlett, secured a conviction of all six of the defendants on both counts. Judge Forsaith ruled that it was a religious meeting, and also a lawful assembly, and imposed fines of $25 on each count on each of the defendants.

THE JUDGE'S CHARGE.

Judge Fessenden, in charging the jury, talked for half an hour, his singularly clear array of the law and the evidence being followed with close attention. In beginning, he explained that the charges must be proved beyond reasonable doubt, or the defendants acquitted. He directed the jurors' attention next to the first count in the complaint, alleging the wilful disturbance of an assembly of people for the worship of God.

"There is no controversy," he went on, "as to there having been an assembly of people. They met, but it is a question whether they met for the worship of God. The burden is upon the government to prove that they so met. The statue means what it says. It doesn't mean the worship of a substituted God. It means reverence, worship, the paying of divine honors to the supreme being.

"The worship must have been in progress at the specified time of the disturbance. If the worship had ceased at the time the disturbance took place, there was no disturbance of a religious meeting. It is for you to decide what God or divine being is. The courts are not competent to give instruction in that particular. The particular form of worship is left to the conscience of the one who worships. If you find there was no worship of God, the defendants must be acquitted.

"The second count is based on another clause, namely, that a lawful assembly of people was disturbed. People have a right to assemble in a peaceable manner, according to the Constitution, for the purpose of listening to addresses or witnessing certain forms and ceremonies. The government claims that it was a lawful assembly, but the defence says it was an assembly for witnessing bogus acts.

"The people have a right to assemble for amusement or entertainment. The defence says this was not a meeting for amusement, but to give assistance to the carrying out of a fraud. What the assembly and not the performers or lecturers had in mind is the question. There has been a great deal of testimony, and all is to be considered by you. No one has a right to interfere because he disagrees with the reader or lecturer. If you are left in doubt on this complaint, the defendants should be acquitted.

"You have next to consider if the assembly was wilfully interrupted. This does not mean necessarily that the sole purpose of the defendants was to create riot. Was the disturbance by making loud and indecent noises and without lawful excuse? The phrase 'without lawful excuse' is in both counts. Try to get at the situation. The government claims that nothing was said or done to lead any one to feel that he was invited to investigate in the manner complained of. The defence says there was such an invitation. The suggestion was made that investigation was courted. If persons had a right to act under the invitation, there would not be a disturbance, but one of the things which the director of the exercises had suggested. This is a battle of evidence, and it is for you to say if the invitation was extended to the spectators.

"The case is of some consequence. It is a question as to the disturbance of a lawful meeting, and also as to whether persons asked to perform acts should be allowed to do so. It is not proper to convict on both counts, and therefore you are to inquire as to each count, also to each defendant."

Now, Spiritualists, you have Mrs. Cassell's statement, the judge's charge, and the decision of the jury, and the whole matter is left with you for your consideration. We published Mr. Ayer's statement long ago, and it due our readers to now have the other side.

TO BE REMEMBERED.

We are glad to note that the people of Kansas have determined to secure a marble statue of the late Charles Robinson, the first governor of Kansas under the State organization. It is proposed to place it in the chapel of the State University at Lawrence. Governor Robinson was one of the most influential leaders of the Free State party in its arduous struggle to wrest Kansas from the pro-slavery usurpers who flocked over by thousands from Missouri, and for a time did its voting. He was an earnest believer in the teachings of Spiritualism, and a gentleman commanding ability, and great moral and social worth.

MASS MEETINGS.

Grand mass-meetings under auspices of the N. S. A., will be held in Buffalo, New York, March 19th and 20th. President, H. D. Barrett, Mrs. C. L. V. Richmond, Hon. L. V. Moulton, Mr. Homer Altemus and other eminent talent will be in attendance.

FRANCIS B. WOODBURY,
Secretary.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily printed and bound. Price $1.

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SOLON AND MARY.

A SEQUEL TO "Mary Anne Carew," Wife, Mother, Spirit, Angel.

BY CARLYLE PETERSILEA,

AUTHOR OF "THE DISCOVERED COUNTRY," "MARY ANNE CAREW," "PHILIP CARLISLIE," "OCEANIDES," ETC.

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CHAPTER VII.—Continued.

A VISIT TO THE SO-CALLED MOTHER OF GOD.

SOLON AND MARY VISIT JESUS AND MARY, HIS MOTHER, WITHIN THE HEAVENLY SPHERES.

"It is my intention, I said, "to write a book by the aid of an earthly medium, to the men and women of earth; will you impart some of your wisodm to me that I may give to those of earth and are you willing that I should say, that such messages are from Jesus of Nazareth direct?"

"Perfectly willing," he replied. He then bowed his head thoughtfully, for a short time, and raising it, he said:

"I do not know that I can say anything better than I did say when on the earth. I will repeat some of those sayings and give you their meaning; for, oftentimes my true meaning has been perverted. 'I would gather thee, as a hen gathereth her chickens under her wings, but ye would not.' A hen gathers her chickens under her wings that she may warm and protect them from all harm, also impart a large portion of her own magnetic life to them. I desired to gather all nations and tribes together in one common belief; that which I knew to be wisdom, love, and truth, that they might love one another in brotherly love, and not war, slay, and plunder each other. I desired that all men should be free and equal. I would that they were so, on the earth to-day. I was nailed to the cross because I freely expressed my views, and when they mocked and spat upon me, saying, 'Art thou the king of the Jews? if so, come down and save thyself,' I answered: 'Thou sayest it; not I. They supposed that I meant to be a king or ruler of the Jews, who were then held in bondage, lead them out of their bondage and make war with Pilate, to destroy his kingdom; but this I had never thought of doing. I said to those who were crucified with me: 'This day shalt thou be with me in Paradise,' and most assuredly they were. They had called to me, saying: 'If thou art, indeed, the king of the Jews, or a messiah'—which means one who would save them from their bondage—'save us and thyself, from this terrible death.' But they had spoken mockingly, or in a sarcastic manner, and I meant them to understand that a better fate awaited them than they supposed; that the spiritual life would be a Paradise, compared with the earthly one, and we three would soon be there; and now I would like to reason with those on the earth. 'Come, let us reason together!' Was it any worse for me to be crucified, than for those who were crucified with me? Did I suffer more than they? No; not a whit, and yet, my image hanging on the cross, is all over the earth to-day, and that image, alone, is the cause of thousands upon thousands having been tortured, burned hanged, walled-up alive, broken on the wheel, smothere and trampled to death, and a thousand other horrors too dreadful to mention. It has caused wars, plunder, rapine, and murder. Where I would have all men love one another, they have instead, in my name, committed all these fearful crimes; and when any would have fallen at my feet and called me master, I said unto them: 'See that thou do it not. Am I not thy brother, like unto thyself?'

"O! I want none to worship me," he continued, covering his face with his hand. "I would that I could destroy all such images and paintings from off the face of the earth; they lead to guilt and crime of the most fearful description. Was my death more than another man's? Were my sufferings more than millions of others? No; my sufferings were light compared with those who have suffered on my account. O! mistaken world. How long—how long shall such things be? Write my brother! Write, Solon! I would control the aforesaid medium direct, but at once the cry would be: Fraud! Delusion! Trickery! and so I desist: but do thou write, and tell the people the words which I have said unto thee," and he arose weeping! weeping for the sins of the world, as he had done when in the body. Beautiful, loving, wise soul. I felt almost like falling down at his feet myself; but his stern; 'See that thou do it not. Am I not thy brother?' Still rung in my ears, and I embraced him, instead; he kissed my lips as he said:

"Solon, thou canst do more for mankind now, than I can; for many will receive thee, who would not receive me; for; the very ones who call themselves Christians, or my followers, would not believe me if I were to stand in their midst to-day; for where is the rich man who will sell all that he has and give it to the poor? Where is the man who who will love all other men as he loves himself? Where is he who will bless and not curse? When on earth I desired to bless all mankind, to remove all suffering: Who could have dreamed that I would have any cast into hell, because they could or would not, believe me to have been miraculously conceived by God himself. I never even dreamed that my birth was any different from other men; yet, I had supposed Joseph to be my father; my mother, at that time, not being willing to make it known to me who my real father was.

"Solon, go thou, together with thy Mary, forth, and sow the seeds of truth wheresoever thou canst find ground that will receive it. Peradventure, a new harvest of greater value may arise, and my bleeding heart thereby soothed. My heart bled on earth for the woes and sufferings of my kind, and for many centuries my heart has bled for the woes and sufferings inflicted upon mankind in my name. O! when will men perceive the truth as it is?"

"Can you not tell me," I asked, "the best way to reach mankind? for you have been in this world many hundred years longer than I have, consequently, your wisdom must be many, very many degrees more than mine."

Upon this he stooped down, and wrote upon the ground, the following words:

"How is it possible that an all-wise God, who can see the end from the beginning, if he were as good, perfect and merciful as wise—how is it possible, we ask, that he should create man for the express purpose of torturing him everlastingly? How is it possible for earthly fathers and mothers to willfully beget children, if they fully believe that, perhaps all, or a number of them will be consigned to everlasting torment? How is it possible to conceive of even one creature burning in flames forever? Would not man, woman or child relieve even the lowest animal from such a fate? But fire cannot hurt a spirit under any circumstances. Fire has no effect upon a spiritual being in any way, except as a spirit feels joy and pleasure because of its purifying properties: Yea; a spirit sings for joy at sight of the grand work which heat and fire perform. But for the fiery rays of the sun, which in and of themselves are fire, not a green thing would be upon the face of the earth; man nor beast would have any existence whatever; there would be no spiritual spheres about the earth, and you and I, my dear Solon, would never have had life; in fact, as you well know, magnetic flame, or elementary fire, is the vehicle in which our souls ride; magnetic flame is the covering of our souls—its clothing—in other words, our spiritual bodies; as matter on earth is the covering of spirit and soul."

He arose, and spreading forth his hands toward all the beautiful verdure around, he said:

"Heat or fire alone brings all this here from the earth to us. Heat is the only vehicle that fetches us anything whatsoever. A beautiful flower withers on earth; heat at once takes the essence or spirit of that flower and brings it here, and leaves it, a beautiful, imperishable thing. God or wisdom has created all things that they might live in joy and gladness forevermore; and if through earthly bad conditions or ignorance men and women commit that which is called sin, how glorious and worthy of all wisdom is it, that in a few months or years at most, they will outgrow such conditions, and as immortal beings, go on with joy and gladness forever and forever; and that all souls are marching straight on into greater joy and brightness at every step they take. Ah! they do not go downward into hell, but straight onward into heaven. And now, my Solon, thou canst go thy way. I can say no more."

Marah and Jesus embraced us, and we went forth from the garden.

My Mary had now visited the so-called Virgin and the so-called Savior of mankind. O! how different were they from what she had expected to see; but, my dear reader, is not the truth a thousand times better than the old error?

CHAPTER VIII.

A VISIT TO THE SO-CALLED ST. PETER.

SOLON AND MARY PAY A VISIT TO ST. PETER WITHIN THE HEAVENLY SPHERES.

Now it is supposed by many Catholics on earth, also within the spiritual spheres, that St. Peter holds the keys of heaven. We shall not here discuss the question learnedly; enough for our present purpose to say that my Mary had been taught this in her youth, and firmly believed it, together with thousands of others, therefore we desired to pay St. Peter a visit; but now fully understanding the art of soul telegraphy, we sent word to him of our great wish to see him and would he meet us on the way? He replied that he would be most happy to do so; and joyfully winging our way, we met him shortly, and were surprised beyond measure as we perceived a large bunch of keys hanging from his girdle, and certainly he looked somewhat as he is represented to look in pictures on earth.

His form was majestic, his features noble and generous in their expression. He wore a flowing robe of cream-white, faced deeply all around with opals changing tints. He wore a crown of gold upon his head, all studded with jewels of opal. His girdle, together with the bunch of keys, were of shining gold. His eyes were really the color of the changing opal, and were shifting from one tint to another with every motion. He approached and gave us each a hand. His hands were large and warm, and his clasp was most friendly and affectionate.

Mary, on perceiving the bunch of keys, looked utterly amazed; whereupon, Peter smiled:

"Ah!" said he, "your earthly teaching is not entirely without foundation, as we hope to prove to you presently."

Saying this, he selected a key from the bunch, and held it up between his thumb and finger.

"Will you accompany me a short distance?" he asked; and we followed him. He soon paused before what appeared to be prison walls, and we gazed in astonishment at a door set therein which seemed to be of iron; and to look at these walls and at this door, one would think that from this apparent prison none who were once incarcerated there could ever escape. Really we were at a loss to at once comprehend the meaning of what we were gazing at.

Peter smiled benignly at our puzzled looks, when there flashed out above the door, in letters of fire, the following words:

"Strong walls of prejudice, surrounding the city of obsolete ideas."

"If I have not the keys of heaven," said Peter, with a smile, "I hold many keys wherewith to unlock the gates of error and allow some of the captives to go free."

Whereupon he inserted the key within the lock and threw wide the great iron door, that we might enter.

"Wherever there is prejudice, and false ideas," he said, "there is unhappiness, whether on earth or within the spheres. We are now within a city of prisons wherein are incarcerated thousands of souls, and yet we are not on earth, but within the heavens, and these souls do not desire to be free; on the contrary they would that the walls were higher and stronger, without doors or entrance of any kind, and if they could rob me of my keys and destroy them they would only be too glad."

We had not advanced more than a few yards when other great walls obstructed our way; but St. Peter took another key from his bunch, and unlocked this door as well; and thus we with difficulty pressed on, every few yards coming in contact with huge, strong walls, and St. Peter's golden keys were always called into requisition.

At length we seemed to have gained the interior of this vast inclosure. We were exceedingly weary, feeling as people on earth do when exhausted and perspiration breaking from every pore. We sank down on some hard stone benches near us, and gazed curiously over this vast prison. Truly, no modern improvements ever found their way into this place, or improvements of any kind whatsoever.

Ah! we began to understand the meaning of the words: "Spirits in Prison! Souls in Prison"—needlessly there, as we were soon to understand.

As our eyes swept over this vast assembly of many thousand souls, we uttered groans of sympathy for these benighted prisoners. All around, like an amphitheatre, were cells, barely large

enough to hold a single spirit, for of course no angel dwelt here, and there were cells, and cells after cells, rows upon rows, each one containing a human spirit. Really the place reminded me of the honey-comb of bees—walls upon walls, cells upon cells. The center of this vast circle was somewhat like a vast arena wherein moved the forms of hundreds of human spirits; these appeared to move about within this enclosed space freely; but the floor was of iron, solid and strong.

In the center of the arena was, what appeared to be, a large well with a thick stone curbing, and many spirits were huddled about this well, gazing down into it, and as they looked some would turn away shuddering, others would laugh and jeer, while others yet would continually push back within its depths spirits who appeared to rise up out of it as though desiring to escape from the depths of its darkness and despair. Occasionally we observed that a spirit would rise, and after a short struggle with someone who would try to hold it down, emerge from the pit and leap into the arena, free, so far as the dark depths were concerned.

Now within the arena we saw women bowed nearly to the ground under the weight of enormous burdens; men who appeared to be toiling in misery, drunkenness and filth; little children were wallowing like pigs in a sty. O! the sight was too dreadful, and we covered our eyes with our hands. Peter looked at us with a smile, and I said:

"How can you smile with such dreadful sights before your eyes?"

He answered not, but shook and jingled his keys merrily. Most of the spirits within the cells appeared to be scourging and torturing themselves in every conceivable way. Huge, brutal-looking keepers, went from cell to cell with scourge and whip-cords; others with all manner of curious contrivances to strangle, behead, burn, sock out eyeballs—O! there was no end to the dreadful sights and sounds. Around, within the arena, were standing a number of guillotines, worked by monstrous spirits, and a writhing victim, at every one, undergoing torture; then there were many gallows with struggling victims hanging from each. O! dreadful—dreadful sight! and, lastly, a chair wherein was strapped a struggling wretch, undergoing the tortures of electrocution.

"You perceive," said St. Peter, "we have it all here. Earth does not hold all sin, all error, all misery, but it is perpetuated within the spiritual spheres; for this is one of the prisonhouses of hell, and there are many such within the heavens; but, as you can readily see, death cannot ensue from any of these horrible instruments of torture, neither can the spirit be actually hurt by them; they are but suffering the tortures of preconceived ideas or prejudices."

And now we observed that the guillotined spirits rose up from being apparently beheaded, carrying their heads on their shoulders as before; those from the gallows, after being cut down were precisely as they were before; yet, some bore a scarlet mark about the throat; those whose eyes were apparently gouged out, still retained their eyes.

Ah! this was the most awful pandemonium that our eyes ever rested upon! but Peter jingled his keys lustily and called out with a loud voice:

"Let all those who have ears, hear; and all those who have eyes, see;" and he held aloft the golden keys, ringing an alarm with them.

"If there is a man, woman, or child, who desires to escape from this hellish city of prejudices, let him follow the sound of the golden keys!" and he rang them one against the other louder than before. A number of the inmates of the city raised their heads and looked in our direction, and then stolidly returned to their former ways.

"Not one of these prisoners need remain here," said Peter. "No one compels them to. These walls are erected by themselves from their own prejudices. Their agonizing tortures are inflicted on themselves by themselves. They cannot or will not see the light of truth, and they will not accept the golden keys to heaven, even when offered to them. Every day I visit this place and try to liberate these spirits in prison, and if I get one to go hence, I feel amply repaid for my trouble. I delight in setting prisoners free. It has been my work for many hundred years. I hope it will be my work for many more."

Saying this, he again rang his keys and called out loudly:

"If any man have ears to hear, let him hear; and eyes to see, let him not be blind. Come forth from your cells and be free men!"

Whereupon a wretched-looking man, crawled forth from his cell and slowly approached us. He was emaciated, pale, abject and despairing. He stood before us with clasped hands and downcast eyes, mean in spirit and filthy to look upon.

"Wouldst thou be free from this bondage?" asked Peter.

"I would be free from the bondage of sin," answered the man; "therefore do I scourge myself day and night, praying unceasingly."

"How long hast thou been here?" again questioned Peter.

"It may have been an hundred years, more or less," replied the man.

"Have you gained in knowledge, happiness and holiness, in all those years? You look exceedingly meager and filthy."

"I cannot say that I have gained," answered the man. "I am becoming weary of this life, and would fain escape from it."

"What, pray tell us, has kept you here so long?"

"I was a monk when on earth, and was taught that to scourge and crucify myself was the sure road to holiness, and most acceptable to God and his son Jesus the Christ—the savior of mankind."

"And are you saved? Do you find yourself acceptable to God?"

A wretched sigh escaped from the benighted soul.

"I have not found my God, nor yet my Savior; and so for all these long weary years, I have kept on, hoping thereby to gain admittance to his presence."

"And, thereby, sinking your soul deeper and deeper into hell!" said Peter, with great solemnity.

"What shall I do to be saved?" asked the man, wringing his hands, the tears streaming from his upturned eyes.

"Beat down the walls of your foolish prejudices or beliefs, and come forth manfully into the light of truth. Here: take this golden key wherewith to unlock the storehouses of wisdom, and follow me—yet, tarry here a little, that I may find others to keep you company."

The spirit appeared exceedingly weak, and sank down on the hard stone bench, burying his face in his hands. Mary's eyes wore an expression of pity, and I asked:

"Sir, being a spirit, why have you remained within a cell, scourging and mortifying yourself? On leaving your mortal body, you must at once have perceived that your ideas of the future life had been incorrect."

"I knew that a mistake had been made somewhere," he replied, "but it was not clear to me where; and I concluded that my sins were not yet forgiven—that I had not sufficiently mortified the flesh and the devil—that being the reason why I did not at once behold the beatific vision. I am, by nature, a very determined person, and I said to myself that I would get into heaven although I were a thousand years in gaining it; therefore I continued my orisons, alternating prayer with severe scourging, but days, months, and years have passed on, and my condition has not changed for the better."

"But have not bright angels visited you here, in this prisonhouse, and tried to enlighten your soul with rays of truth?"

"Oh! many, very many!" he answered, "but when I asked them if they had seen God, their answers were evasive and not to the point. Some said there was no personal God, but God dwelt within all things. Such, although they looked bright and comparatively happy, I have thus far considered damned atheists, accursed of God and all good men, thinking their brightness was an alluring light to drag me into the depths of hell, and I have turned away from them, thinking that my God was trying me, to see if I were worthy, withstanding all temptations; therefore, thus far, I have never yielded, no matter how bright or shining they may have been, but have renewed my orisons with greater fervor than before."

"Have none of your relatives visited you, desiring to release you from this bondage?"

"O, yes;" he replied, "my mother and sister have been here many times, desiring to lead me forth; but, when I questioned them closely, they admitted that they were not in heaven. "Then," said I, "join me here, and together, with humiliation and prayer, we will yet attain heaven." But to this they would not consent, saying they preferred to take their chances as they were. Of late St. Peter, has passed by my cell many times, but, when I questioned him, asking if he held the keys of heaven, his replies, also, have not been to the point; he would not admit that he had seen God in the glory of his person, and said that the keys which he carried were, rather, to unlock the gates of prejudice and loose the spirits in prison; therefore I have considered him one of the arch fiends, in the guise of St. Peter, and, thus far, he has had no power to tempt me."

"Well," I asked, "what has changed your mind to-day, that you thus come forth to join us?" Tears trickled through the worn and emaciated fingers which covered his eyes.

"The sight of this beautiful being by your side," he replied with a sob, "and, as I beheld her, there rushed over me the memory of what I once was, before I became a monk."

(To be Continued.)

MEDICAL LIBERTY.

A LEAGUE TO WITHSTAND MEDICAL TYRANNY—COMBINATION AGAINST MONOPOLISTIC MEDICAL FRAUDS.

To the Editor:—By your kind permission I will briefly state for the benefit of your readers the object of the United States Medical Liberty League.

1. The League recognizes every person's right to his own body. This involves the right to care for the same in whatever way seems best to the individual.

It also involves the right to use such food, drink, clothing and treatment for the body as the person deems best for him or herself. Such freedom has never been directly denied any citizen of this country; but, through a conspiracy of the regular medical allopathic physicians, this right has been indirectly confiscated in many States by corrupt and unconstitutional legislation—by way of medical laws, fraudulently entered on the statutes under the false pretense of protecting the public against frauds. The facts, however, are these: Statistics prove that the class of physicians who have combined to secure such unconstitutional laws consists of those who are the least successful in relieving humanity. In Boston they are exposed by statistics as being 400 per cent inferior to the irregulars. Futhermore, investigation in several States has disclosed the horrible facts that people who employed regular physicians for a period of seven years or more have 92 per cent suffering from paralysis, nervous prostration, rheumatism or neuralgia, while among such people, who had for seven years or longer employed irregular physicians or none at all, only twelve per cent of such people suffered from the above named diseases; thus clearly illustrating that if this country had any right to interfere with the individual, personal, right of choice in regard to medical treatment of his own body, the regular drug doctor is the proper physician to outlaw.

2. The League realizes that it is utterly impossible for people single-handed to maintain their God-given rights over and against medical organizations who through such laws rob the public annually of something like $50,000,000, and can by combined money and political influence not only corrupt the legislatures of the land, but also the superior courts, as long as there is no powerful organization able to exert a political influence in the interest of the outraged public. Feeble efforts have been made during these last fifteen years which cover the period of class legislation in this half century; but the money and spoils on the side of the medical oppressors have steadily gained in power in spite of all such effort to maintain American constitutional liberty over and against such combines of legalized frauds. Hence, it is of the greatest importance, in order to save the drug and blood-poisoned Caucasian race, that it organize itself into a protective combine over and against its medicine men whose treatment degenerates the race so fast that if not checked soon they will only be known in history and museums as a race exterminated by the superstition or fraud of their physicians. The first half of this century experienced medical tyranny and suffered so greatly under it that the New England States (then representing the civilized centers of this country) had to make medical legislation a specialty and this brought about the happy result of a new Declaration of Independence in the form of a complete repeal of all medical class legislation.

This League will aim to accomplish the same needed result at the present time, and is already doing a grand work. We appeal earnestly to all liberty-loving citizens to become members at once and thus help on this good work so ably begun.

DR. MARY E. SELLEN, PH.D., M.D.
Corresponding secretary, People's Institute.
Chicago, Ill.

A STARTLING FACT.

The Progressive Thinker was the only Spiritualist paper that had the enterprise to publish Prof. Barrett's address before the National Association Convention of Spiritualists We have his address, covering three pages, and five other fine addresses and articles, one by Col, Ingersoll, grouped in one paper, and we want to send out 1,000,000 of them. It is worth ten times its weight in gold.

Read the article on 5th page headed "Fifteen Cents."

SPIRITUALISM SCIENTIFICALLY DEMONSTRATED.

BY PROF. ROBERT HARE.

His Remarkable Researches Made in the Early Years of Spiritualism.

Directly Edited and Revised by Him, Now in Spirit-Life.

PARAGRAPHS WORTHY OF PRESERVATION—WORLD LEAST MORAL WHEN THE CHRISTIAN CHURCH HAD MOST SWAY—HONOR AND MERCANTILE CREDIT MORE TRUSTED THAN RELIGION—VIRTUE DUE MORE TO THE HEART THAN TO SECTARIANISM BIGOTRY ACTS LIKE AN EVIL SPIRIT.

It will be perceived, that when the church had the world most completely under its sway, there was the least morality; but as the arts and sciences grew up, in despite of religious intolerance, morality improved. Thus a system has been established, which while violating, more especially the most emphatic monitions of Christ, tends to enforce those rules of conduct which are necessary to the welfare of society. But an auxiliary principle—honor—has come into operation, which often restrains those who are not influenced by religion, nor by pure morality. Honor, like the fear of hell, may make a man act more nobly, or more honestly, without improving his religious principles or his heart. Hence the saying, "Honor among thieves," and likewise among unprincipled gamblers.

That religion has actually very little to do with mercantile morals, must be evident, since it is never, on change, an object of inquiry. When men are about to trust large sums, they do not inquire how often the other party goes to church, nor to what church he goes. It has never been my lot to know any one whom I thought better for his religion. I have known many whom I thought better through native goodness of heart than they would have been if left to the influence of their bigoted opinions alone. I heard a clergyman, distinguished for his amiability and liberality in social intercourse, speak from the pulpit of infidelity as "the work of the devil."

IMPROPER USE OF THE EPITHET INFIDEL, AS USED IN THE PARODIED QUOTATION FROM THE CLERGYMAN'S LETTER.

If a man cannot be guilty of infidelity to another man's wife, how can he be guilty of infidelity to another man's religion? The Mohammedan wrongfully calls the Christian "infidel," because he does not believe in Mohammed; and as wrongfully is the epithet retorted, because the Mohammedan does not believe in Christ. The epithet can only be truly applicable to those who, while professing a religion, do not act up to their professions. In this sense, Christendom, so-called, teems with infidels to Christianity.

A DANGEROUS GOD.

The bigot's god is a dangerous idol, although he be not represented by an image; and no less dangerous is any book which owes authority to hereditary, intolerant dictation and servile devotion.

The fear of public opinion, or a desire to do what is deemed right among men, seems to be the principal motive for religious professions and church-going in the great mass of society. The prevailing morality being, as already noticed, not only neglectful of Christ's precepts, but absolutely the inverse of them—not only permitting, but calling for a course diametrically opposite, as respects the acquisition of wealth and submission to wrongs—shows that it is not generally founded on a desire to cultivate the good will of Christ, but to square with sectarian opinion. I hold that one cause of this is, that the conviction of a future state, in which happiness is in proportion to our deportment here, is not so deep as that which I now have. Under the conviction which I have, nothing could tempt me to act in such way as to produce a retrograde influence on my pretentions as a spirit.

It seems to me, as urged by me before, that no one believing the language of Abraham, as narrated and sanctioned by Christ, to have come authenticated direct from the Son of God, and consequently expecting it to be verified, would render himself liable to the punishment of Dives for the sake of enjoying the good things of this world.

The idea that souls are to remain in the grave till the "last day," the procrastination of that day and geological knowledge being inconsistent with the belief that any such day will arrive, makes the sinner less fearful, the good less hopeful, and diminishes the number of those who are actually, in their worldly conduct, influenced by their hopes or fear of future rewards or punishments.

The expectation of washing away sin through the merit of a bigoted belief in Christ, co-operating with the vague, contradictory, and irrational idea of heaven and hell recorded in Scripture, seems to be the reason why Christians act so inconsistently with the precepts of Him whom they professedly adore.

Nothing can be more inconsistent with the religion inculated by my spirit friends, than the idea of atonement for sin by faith in any religion, true or false.

INSPIRATION CAN HAVE NO HIGHER AUTHORITY, THAN THE HUMAN TESTIMONY ON WHICH ITS EXISTENCE IS ARROGATED.

Is it not a mistake to suppose that any doctrine gains any validity by claiming inspiration as its source, when there is nothing but human testimony to advance in support of that claim? For if in the instance of Spiritualism, human testimony is deemed to be unavailable, how comes it to avail when adduced in support of this arrogant claim of inspiration? As well might a man expect to cure the defect of a marshy foundation by substituting columns of iron for wooden posts, or that, while resting on wood, the support could be made firmer by introducing iron into the superstructure.

As the introduction of the iron would diminish the competency of the foundation in proportion to the augmentation of weight, so the claim to inspiration lessens the competency of the testimony upon which it is advanced, proportionally as the incredibility is increased.

But as respects the ancient witnesses, their own statements make them out unworthy of confidence. Facts or circumstances are stated which are manifestly blasphemous, inconsistent, and absurd, if not impossible. Thus a want of veracity or of dicretion being demonstrated in some points, is sufficient to destroy validity in all.

Revelation assumes God to be omnipotent, prescient, and all good, yet represents him as under the necessity of subjecting his creatures to probation, to find out what, by the premises, he must foresee. It represents him while wishing his creatures to know him and his attributes, as not teaching them that which he wishes them to learn, yet punishing them and their posterity for ignorance arising from his own omission.

OF MEDIUMSHIP.

The facts which I have noticed in relation to mediumship, are certainly among the most inexplicable in nature.

There are two modes in which spiritual manifestations are made through the influence or sub-agency of media. In the one mode, they employ the tongue to speak, the fingers to write, or the hands to actuate tables or instruments for communication; in the other, they act upon ponderable matter directly, through a halo or aura appertaining to media; so that although the muscular power may be incapacitated for aiding them, they will cause a body to move, or produce raps intelligently so as to select letters conveying their ideas, uninfluenced by those of the medium.

As there is an ethereal medium by means of which light moves through space from the remotest visible fixed star to the eye, at the rate of two hundren thousand miles per second; as through an affection of the same ether frictional electricity moves, according to Wheatstone's estimate, with a velocity exceeding that of light—so may we not infer that the instrument of Divine will acts with still greater velocity, and that in making man in this respect after his own image, so far as necessary to an available existence, gives him one degree of power over the same element while in the mortal state, and another higher degree of power in the spiritual state. But if there be an element through which a spirit within his mortal frame is capable of actuating that frame, may not this element of actuation be susceptible of becoming an instrument to the will of another spirit in the immortal state?

The aura of a medium which thus enables an immortal spirit to do within its scope things which it cannot do otherwise, appears to vary with the human being resorted to; so that only a few are so endowed with this aura as to be competent as media. Moreover, in those who are so constituted as to be competent instruments of spiritual actuation, this competency is various. There is a gradation of competency, by which the nature of the instrumentality varies from that which empowers violent loud knocking and the moving of ponderable bodies without actual contact, to the grade which confers power to make intellectual communications of the higher order without that of audible knocking. Further, the power to employ these grades of mediumship varies as the sphere of the spirit waves.

It has been stated that mortals have each a halo perceptible to spirits, by which they are enabled to determine the sphere to which any individual will go on passing death's portal. Spirits cannot approach effectively a medium of a sphere much above, or below that to which they belong.

As media, in proportion as they are more capable of serving for the higher intellectual communication, are less capable of serving for mechanical demonstration, and as they are more capable of the latter are less competent for the former, spirits likewise have a higher or lower capacity to employ media. It has been mentioned that having made a test apparatus, my spirit sister alleged that it could not be actuated by her without assistance of spirits from a lower sphere. I inquired whether she could not meet me again, accompanied by the requisite aid. The reply was in the affirmative, and accordingly she met me at an appointed hour, and my apparatus was actuated effectually under test conditions.

Evidently, the ponderable elements recognized by mundane chemists cannot contribute to any of the bodies of the spirit world, since their gravity must disqualify them for use in a world where every thing is, in comparison with them, weightless. Accordingly, one of the queries put by me to the convocation of spirits was, whether any of our elements, being ponderable, could act as such in the imponderable spiritual creation. The reply was, Not without undergoing a transformation. This would be equivalent to annihilating them first, and recreating them afterward, when the process of creating alone would be sufficient. But manifestly it is of no importance, whether their adaption to the spirit world be the result of creation or of transformation.

Concerned in the processes of mediumship, it is manifest that there is none of the kind of electricity or magnetism of which the laws and phenomena have been the subject of Faraday's researches, and which are treated of in books, under the heads of frictional or mechanical electricity, galvanism, or electro-magnetism.

Frictional electricity, such as produced usually by the friction of glass in an electrical machine, or of aqueous globules generated by steam escaping from a boiler, is always to be detected by electrometers, or the spark given to a conducting body when in communication with the earth; the human knuckle, for instance. When not sufficiently accumulated to produce these evidences of its presence, it must be in a very feeble state of excitment. But even in the highest accummulation by human means, as in the discharge of a powerfully charged Leyden battery, it only acts for a time inconceivably brief, and does not move ponderable masses as they are moved in the instance of spiritual manifestation. It is only in transita, that frictional electricity displays much power, and then its path is extremely narrow, and the duration of its influence inconceivably minute. According to Wheatstone's experiments and calculations, it would go round the earth in the tenth part of a second.

It has appeared to me a great error on the part of spirits, as well as mortals, that they should make efforts to explain the phenomena of the spirit world by the ponderable, or imponderable agents of the temporal world. The fact that the rays of our sun do not effect the spirit world, and that there is for that region an appropriate luminary whose rays we do not perceive, must demonstrate that the imponderable element to which they owe their peculiar light differs from the ethereal fluid which, according to the undulatroy theory, is the means of producing light in the terrestrial creation.

ON THE INFLUENCE OF THE ILL-TREATMENT OF MEDIA, ON SPIRITUAL MANIFESTATIONS — OF COUNTER-MEDIUMSHIP.

Allusion has been above made to the unfavorable influence upon manifestations of the demeanor and incredulity of the investigator, displayed in suspicious, cold, scrutinizing looks, such as would be merited only by a cheat or pickpocket. All this has a deteriorating influence upon mediumship, and likewise repels the spirits. While communicating through a medium, a near blood relative, much beloved by the communicating spirit while in this world, coming into the circle, an immediate departure of the spirit was the consequence. It was subsequently alleged in explanation that there existed a repulsiveness between him and the spirit, founded on the idea that his opinions were under the influence of worldly considerations, whence a predetermination to disbelieve, as far as possible, by an unfavorable view of the evidence.

An incredulity liable to be overcome by the reason by which it has been created does not form a bar; but when an impregnable bigotry has been introduced merely by education, so that the person under its influence would have been a Catholic, Calvinist, Unitarian, Jew, or Mohammedan by a change of parentage, cannot usually be changed by any evidence or argument. Spirits will not spend their time subjecting their manifestations to such impregnable bigotry, or to predetermined malevolence.

On this account such persons find it hard to obtain the manifestations which they seek with ill-will to Spiritualism, and a predisposition to ridicule and pervert it.

Besides this difficulty, there is no doubt a constitutional state, the inverse of that which creates a medium. The atmosphere of persons so constituted, neutralizes that of those who are endowed with that of mediumship.

THE AUTHOR'S DISCOVERY OF HIS POWERS AS A MEDIUM.

It occurred to me to try how far the interposition of my hand would interfere with the powers of the medium to whom I resorted. To my surprise, it seemed very little to impair the actuation of the index by the officiating spirit. It next occurred to me to ascertain how far a diminution of contact, between the hand of the medium and mine, would impair the power exercised under these conditions. In pursuance of my request, the contact was diminished by successively lifting the fingers of the medium and the rest of the hand from mine, until only one finger was left. Finally, this finger was removed, and yet the power of actuation still continued to exist, though enfeebled. The officiating spirit, my friend W. W., now was made a party to this investigation, being requested to estimate the effects as well as myself.

I requested the medium to pick up a pair of scissors which lay on the table, and, while holding the blades between the finger and thumb, to lay the rings upon the back of my hand. An increase of power was manifested to my observation and that of W. W.

At a subsequent sitting, having made due preparation, a strip of sheet tin about two inches wide, and about fifteen inches in length, being applied to the back of my hand while resting on the base board of the spiritoscope, the medium held it successively at various distances. Under these circumstances, the facilitation was greater as the distance between her hand and mine was diminished.

A plate of glass of about four inches square, interposed between the palm of the hand of the medium and the back of mine, interrupted the power entirely; but neither cork nor a metallic plate of a similar size much reduced the power.

The frame being in situ, as described, paragraph kk of the description, under these circumstances the removal of the serrated strips diminished the power more and more as removed.

Thus it appears that there is a mesmeric electricity, or spiritual electricity, which may be considered as appropriate to the spirit world as their vital air is; but which like that air, may influence our spiritual bodies while in their mundane tenement. It may, as well as the vital air of the spirit world, belong in common to the inhabitants of that world and to us as spirits, being a polarizing affection of the spiritual ethereal medium, of which the undulations constitute the peculiar rays of their spiritual sun.

That this spiritual or mesmeric electricity should be auxiliary to the efficacy of the magic will power, of spirits, is of course one of those mysteries which, like that of gravitation, may be ascertained to prevail, and yet be to spirits as well as mortals inexplicable.

(To be Continued.)

LYING SPIRITS.

To the Editor:—It has been said by ministers from the pulpits, and church members too, in my hearing, that spirits through our mediums, utter falsehoods, lie, deceive the people. There may be lying spirits in the other world. It is recorded in the Bible that there were, when evil spirits from 400 prophets, sent by the Lord, did deceive Ahab. Some mediums may be liars; some Christians maybe, also. But what is that compared to the Lord sending out lying spirits into the mouth of 400 prophets, for the purpose of deceiving Ahab, King of Israel, and Ahab lost his life by being deceived by evil spirits from the Lord. So recorded.

Read the 18th chapter of 2nd Chronicles, and you will find the following passages:

And Ahab, king of Israel said unto Jehosaphat, king of Judah, Wilt thou go with me to Ramoth-Gilead? and he said he would.

And Jehosaphat said unto the king of Israel, Enquire, I pray thee, at the word of the Lord. Therefore the king of Israel gathered of prophets 400 men, and said to them, Shall we go to Ramoth-Gilead to battle, or shall I forbear? And they said, Go up, for God will deliver it into the king's hands.

And the Lord said, Who shall entice Ahab, king of Israel, that he may go up and fall at Ramoth-Gilead? And one spoke, saying, after this manner, and another after that manner.

Then there came out a spirit and stood before the Lord, and said, I will entice him. And the Lord said unto him, Wherewith?

And he said, I will go out and be a lying spirit in the mouth of all his prophets. And the Lord said, Thou shalt entice him, and thou shalt also prevail; go out and do even so.

Now therefore behold the Lord hath put a lying spirit in the mouth of these thy prophets, and the Lord hath spoken evil against thee.

O, Christians! ponder, on this chapter, of evil spirits from the Lord, and never again accuse our spiritual mediums of being liars. S. N. BLAKELEY.
Boston, N. Y.

"The Great Roman Anaconda." By Prof. Geo. P. Rudolph, Ph. D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Hortsmann. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15c. For sale at this office.

"Woman, Church and State." By Matilda Joslyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with masterly ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price $2, postpaid.

GRAND RAPIDS, MICH.

ITS FAMOUS MEDIUMS AND THE GRAND WORK THEY ARE DOING.

It will interest many to know of the present-day workers in this city, especially persons scattered over a large section tributary, who sometimes in case of funerals and other occasions need information. I desire to briefly mention such as come to mind at this writing, well knowing that to make a complete list would require long time preparation. Some well known will doubtless escape my memory, and very many outside the lines of acquaintances be omitted.

Jennie B. Hagan Jackson's reputation is world-famed as an improvisatrice. As a speaker she clothes with the choicest language the most practical views and elevating sentiment.

L. V. Moulton, as a philosopher, from a scientific standpoint, has a lecturer's national fame. He has the rare faculty of rendering simple and clear the most abstruse problems in material and psychical science.

Dr. J. C. Batdorf is widely known through his clairvoyant diagnosis of disease. At home we know him as an able speaker who can interestingly lead the investigator onward as very few can do.

C. A. Andrus is a speaker of great force and power, and interests all in his explorations of the psychic world.

Weston O. Knowles is always able to say the right thing in the right place. He is very magnetic, carrying his audience completely with him, whether in oral effort or in public test work.

C. C. Howell is widely known as a writer on finance and the labor problem, as well as on spiritual themes. As a speaker he is logical and incisive, with a philosophy most profoundly spiritual.

Samuel Smith as a trance speaker and medium, is deeply interesting in the philosophy of spiritual things as viewed from the beyond. Very strongly individualized are the decarnated who manifest through his organism.

John Lindsay is a man of very superior thought. As a chairman he is unexcelled. His magnetic wife, a medium long in the field, is his active helper.

R. Bonfoey is a gentleman, well fitted for a public speaker. His utterances always command the closest attention.

Samuel Marvin is the most original of thinkers; and when he speaks, we always expect, and we get, that of interest.

Mrs Coffman and Mrs. F. V. Jackson are both so well known as speakers, public test mediums and mediums for private sittings, as to need here but passing mention.

Mrs. Hinkley is a lady of culture and great intellectual ability, widely known as a writer. Her verse is very fine. The lectures she has given have been marked by their excellence.

Dr. Phippen has phenomenal success as a magnetic healer as well as a physician; and in clairvoyant diagnosis is second to none.

Mrs. Hendeson is a medium for public tests as well as for private sittings. Her work is characterized by a pleasing rendering and gives great satisfaction.

Mrs. Devine is second to none as a psychometric reader.

Melissia Roe, quiet and retiring, seemingly trying to hide her work, is yet a long-time busy worker in giving satisfactory sittings.

Mrs. Payne has also been long in the field. Her work is both in public seance and in sittings. Forceful and earnest, she interests all.

Mrs. Winch is the pioneer medium for sittings in this city; with a reputation for work, some of which has justly become historical, giving the evidence which has helped to build up our cause here to where it stands to-day.

Mrs. Pickle is a medium for sittings; widely known as a business medium. While not always making this a business, she has nevertheless given sittings to a great many people.

I would be glad to make this list more complete, but must stop; closing with the remark that could Spiritualists throughout this section know the present ability of these workers, they would be kept constantly busy; for they could mostly be secured at a very moderate cost, and I know some are inactive because not called to the work.

H. W. BOOZER.

NEW BOOKS.

The New and True Religion. By Charles M. Stebbins. Boston: Publishers' Printing Co.

One who glances into this volume will soon discover that the author entertains many striking and peculiar ideas—whether wise or otherwise, each must decide from his own standpoint.

Though quite given to the use of "orthodox" language, the author is decidedly unorthodox in his views, and is not afraid to express the same, even in the clothing of keen sarcasm and terms that tend to make orthodox views appear ridiculous.

Speaking of man, he says: "The greater number find the struggle for existence sufficient for them, consequently the germ within them dies out, from lack of cultivation, and their life ends with the death of their bodies. When, however, the germ is properly cultivated, it lives on after the death of the body in which it was born, takes its position, without visible form, in the invisible ether, makes suggestions and arranges minor events for the benefit of those still on earth, who have sense enough to heed their counsels."

His rendering of the Bible history of the Creation, is thoroughly amusing and revels in subtile sarcasm, thinly veiled, that would supply subjects for the cartoon pencil of Watson Heston, of the Truth Seeker, to suitably illustrate.

His "New Religion" seems to be fashioned rather in accord with modern radical freethought ideas, and is epitomized in his "Golden Rule of the New Religion" thus: "Enjoy life all you can without abridging the right of another to his enjoyment."

The volume includes a readable autobiography, and concludes with about a hundred pages devoted to "The Body Politic: Some of Its Ills, and the Remedies Therefor," embodying ideas worthy of serious study by politicians and statesmen.

"Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth $1. For sale at this office.

"Atlantis: The Antediluvian World." By Ignatius Donnelly. Sums up all information relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history. It is intensely interesting. Price, $2.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M.D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

FIFTEEN CENTS!

PROF. BARRETT'S ADDRESS.

Other Subjects Treated of Especial Interest.

The Progressive Thinker is to be sent three months for 15 cents to all New subscribers.

Spiritualists, keep posted in current Spiritual events.

Why remain in ignorance? Why don't you keep posted in regard to the great Spiritualistic movement? Prof. Barrett delivered an address before the National Association of Spiritualists. It was an important one, and should be read by every Spiritualist in this broad land. We have had his address (which covers three pages of The Progressive Thinker) and five other important lectures and articles embodied in one paper, which we propose to send forth to illuminate the minds of those who have not had an opportunity to read them.

The first page of this paper contains helect ure by Col. Ingersoll, given in a Chicago pulpit. It scintillates throughout.

The second page contains a highly interesting lecture by Mrs. Cora L. V. Richmond, on the "Dwellings of the Dead."

The third page has a splendid article on "Science versus Theology," in review of Andrew D. White's two superb volumes.

The fourth page has another excellent lecture by Mrs. Cora L. V. Richmond, on "Spiritual Unfoldment."

The fifth page is very suggestive throughout, and is devoted to the "Hindoo Teachers—They Will Try to Capture the United States."

On the sixth page commences Prof. Barrett's admirable address, occupying three pages.

We will also, in connection with this paper, send out another equally as valuable. The first page contains an excellent lecture by Virchand R. Gandhi, a learned Hindoo. The remaining seven pages contain the wonderfully thrilling narrative (founded on facts) entitled, "The Night the Light Went Out," exhibiting many of the inside workings of the Catholic Church. Besides the address by Mr. Ghandi and the remarkable narrative, "The Night the Light Went Out," the first page has an excellent communication obtained through Ouija. The second page has a startling statement in reference to the "Romish Octopus—It Is Winding Its Poisonous Coils Around Washington." The poem on the same page, "The Sad Picture of a Wrecked Human Life," is wonderfully suggestive. The third page has a striking illustration showing how the Romish Church treats heretics. This page and the fourth also have a continuation of the "Romish Octopus." The fifth page has that remarkable poem, "St. Peter At the Gate." Every freethinker should read it. It is full of excellent "points." It also contains interesting facts in reference to the Romish Church and offices. The sixth, seventh and eighth pages have the following: "Monasteries and Convents—Where Those Alive Are Entombed." "Rider Haggard and the Immuring of Nuns." This paper alone is well worth the price of a year's subscription.

Every Spiritualist in this broad land should have these two papers. Our regular subscribers have already read their contents. For Fifteen cents we will send the Progressive Thinker for three months to all New trial subscribers and also send these two valuable papers.

Bear in mind that by New subscriber we mean one who has not been on our list for at least three months. Those of our present subscribers who wish to buy these two papers can have them both now for five cents. All of our regular subscribers have read their contents.

Send The Progressive Thinker three months to some friend, and thus get him interested in the cause. Stamps taken on small orders.

We sincerely hope that no Spiritualist will be dishonest enough, or so dishonorable, as to take advantage of this offer, by continuing his paper when the time expires, in the name of some member of his family (or some one else) in order to get the benefit of this 15 cent offer, on which the publisher does not make a cent.

VERILY, WHAT NEXT?

Under the head of "A New Programme," we announced a radical new departure from the general routine of work assumed by the average Spiritualist paper. We do not follow old established usages unless we are thoroughly convinced that they are the best, which is very rarely the case. We established the original dollar Spiritualist paper, and introduced a new era in the line of Spiritualistic journalism. Others have followed after us, but in all candor the only thing in which they have equalled us, is in the price of the paper—one dollar.

We now have three books which we send out at a nominal cost to our subscribers: The two volumes of the Encyclopaedia of Death, and Life in the Spirit-World, and The Next World Interviewed. The three volumes will be sent out to those who remit a year's subscription to The Progressive Thinker on the following terms:

The Encyclopaedia of Death and Life in the Spirit-World, when ordered singly, will be sold at 50 cents per copy. The Next World Interviewed at 35 cts. Those who order the three books at one time will get them as follows:

Vol. I. of the Encyclopaedia	$ .45
Vol. II. of the Encyclopaedia	.45
The Next World Interviewed	.35
Total	$1.25

NO. OF PAGES IN EACH BOOK.

Vol. I. of the Encyclopaedia	400
Vol. II. of the Encyclopaedia	400
The Next World Interviewed	250

Each of these books is neatly and substantially bound in cloth, and printed on fine paper, and as prices go, are well worth one dollar per volume.

Bear in mind that this Library is being formed for the exclusive benefit of our subscribers, and all orders for one or more of these books must be accompanied with a year's subscription to The Progressive Thinker. To all others the price will be one dollar per copy.

Just think of the great good that will be accomplished by this plan which we have outlined. Tell your neighbors about it, and get them to subscribe for The Progressive Thinker.

Remember, please, that in order to obtain these three books for $1.25, you must send along a year's subscription to The Progressive Thinker; the paper one year, and the three books costing $2.25. It is the subscription to the paper that enables us to send you these three books at cost.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

TO CONTRIBUTORS:—It is impossible to publish everything that comes to this office, however meritorious it may be, and no one should feel in the least offended because his (or her) article does not appear. Our space is limited, and we often deeply regret that certain articles are crowded out.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Communications must always be accompanied by the full name and address of the writer, or no attention will be paid to them.

J. C. F. Grumbine has all of July open and August (first Sunday) for Western camp-meetings. He goes again to Mt. Pleasant Park Camp, Clinton, Iowa (third regular engagement), and Chesterfield, Ind. He expects to spend a portion of July in Minneapolis. Address him at once for open dates, 309 Greene avenue, Brooklyn, N. Y., (during February and March), or 7820 Hawthorn avenue, Chicago, permanent address.

L. H. Warren writes from Albany, Wis.: "I heartily concur with Mrs. Emma Hardinge Britten in your issue of February 15, and wish we had more of that kind of Spiritualism. I believe that if Spiritualists would do more to spiritualize humanity and less to materialize spirits, our cause would advance much faster and better than it now does."

R. E. Webster writes from Atlanta, Ga.: "The Society of Spiritual Science, which has been organized about a year, is now progressing very nicely, holding lectures every Sunday in the K. of P. hall, which is a well-furnished hall, holding about 400 to 500 people. We have an attendance of about 300, and Mrs. Loe F. Prior, who is now lecturing for us, has given the work a great impetus, with her good lectures and tests; she has also started a lyceum, which is well-attended, and we are very sorry that she will have to leave us after the mass-meetings that are to be held on the 13th and 14th of March, but will stay with us till the end of the month. We wish to engage a lecturer and test medium for April and the balance of the year, and shall be pleased to hear from anyone in the work who would like to come South, but they must be good, and willing to work to help build up the society. Anyone writing us will please state phases and salary expected; also references. We also wish to remember the kind assistance and good work of Mrs. Ella R. Williams, who came with Mrs. Prior, for she has assisted us very materially with our choir, and given tests and was also an active helper in our first entertainment and social which was held last Wednesday, and was a grand success."

Justus Chapman writes: "I have been a reader of The Progressive Thinker for several years, having changed papers with friends for mutual benefit. I was a subscriber to the Religio-Philosophical Journal almost from the commencement of its publication till after B. F. Underwood took charge of it. I was much interested in the series of papers entitled 'A Search After God,' which I had no doubt at the time emanated from your pen. The Progressive Thinker ought to open the eyes of the sleeping world; it really is doing fine work. The orthodox are holding revivals all through our portion of the country, and there are few, if any, Spiritualists to counteract their influence. I must have The Progressive Thinker in my family during the short stay allotted to me in the flesh. I am 77 years of age."

Dwight E. Young writes from Union City, Mich.: "During the month of January Frank T. Ripley was with us, speaking four Sundays in this place, and the last Sunday of the month at Batavia Centre, where reside quite a number of members of our society. On the evening of February 10, we had the great pleasure of listening to an address delivered by H. D. Barrett, president of the N. S. A., this being one of the three places where he spoke in Michigan on his Western trip this month. To say that all were greatly pleased with his grand and scholarly address, would be to state it very mildly. He expects to be with us again the 3rd, 4th and 5th of September, the anniversary of our organization, when, if the weather is favorable, an out-of-door meeting will be required to accommodate those who express a desire to hear him at that time. Dr. H. C. Andrews, of Riverside, Berrien county, Mich., has been with us two Sundays, the 14th and 21st, speaking and giving tests to crowded houses morning and evening."

Frank Whiting writes from York, Mich.: "A short time since there were two mediums at my home, who produced some fine manifestations, and I would be glad to make a note of them in your valuable paper. One is Charles E. Riley, of Ridgeway, Lenawee county, Mich., a brother of the famous materializing medium, James Riley. He is a trance, clairvoyant, and test medium; he does some very fine work, and societies needing such help will find in him a medium of merit, giving both names and facts to corroborate the identity of spirits wishing to be recognized; also gives business and life readings. The other is Mrs. Moulton, of Blissfield, Lenawee county, Mich. She gives independent slate-writing and trumpet work. She is a woman of rare merit, and whatever you get from her mediumship will be genuine. She is also a clairvoyant."

Mrs. F. A. Logan writes from Alameda, Cal.: "I have suspended the Circle of Harmony for a season, which was under my supervision for about eight years in San Francisco. Not because I was tired of the work, but my guides saw, as I now see, that I had been putting others forward to the neglect of my own spiritual gifts, namely, speaking, healing and writing communications, not only in prose, but in poetry, which has since proved a solace to human hearts. As one instance, Dr. M. A. Hunter, who several years ago used to talk grandly in our circle while entranced, but destiny removed him to another county in the State, and after a brief illness the angels bore his spirit from the mortal to their beautiful home in the spheres. A letter from his widow seemed to bring his spirit en rapport with me, and after writing a letter of condolence, it was closed with a few stanzas so characteristic of the Doctor that it gave the recipient to feel that he was near, and the loneliness which had seemed unbearable, passed away. My Circle of Harmony was as free as water, and many were too poor to give anything. I held the meetings as long as my purse held out. The fact is, I have earned thousands lecturing and healing, and it has gone to the poor and needy." Kindly disposed friends will aid a good cause by contributing to Mrs. Logan's support. Her address is 1218 Railroad avenue, Alameda, Cal.

Mrs. J. R. Nagell, of the State of Washington, sending us twenty-four subscribers, writes: "I think you must have realized the starving condition of the people for spiritual food when you made that generous offer, and in my labors I find many who are anxious to take the paper but cannot afford it. This may seem strange, but the hard times have been more than distressing to the people of the far West, and the floods have destroyed stock, feed, etc., and left many in destitute circumstances. If your generous offer holds good a few weeks longer, I will try and get up another club, for your valuable paper is a blessing to mankind. May the good work go on and our glorious cause gladden the hearts of every individual in the land. May The Progressive Thinker prosper is my earnest prayer. I think all mediums and Spiritualists should work for the paper and thereby spread the light."

Mrs. C. S. Stevens writes: "The First Church of Spiritualists of Pittsburgh, Pa., has had Mr. F. A. Wiggin, of Salem, Mass., during the month of February. We had many grand lectures, and his delineations with the ballot were wonderful. We hope to have him with us again soon. We will have Mr. J. Frank Baxter with us in March."

Isaac S. Lee writes from Little Rock, Ark.: "After several weeks of persistent, patient labor here, in lecturing, giving tests, etc., we have at last succeeded in organizing a society with thirty-six members. The old societies had ceased to exist, and apathy and indifference held nearly all in fetters hard to break. But not all: Brothers Benj. F. Campbell, Moune Campbell, Seymour Tobey, the ministering spirit Sister Ella Campbell, and the wives of each of the others named, and one other Spiritualist, were ready and willing to work when opportunity offered. Indeed it would be hard to find anywhere better informed, better willing and noble Spiritualists than Brother Ben and Sister Ella Campbell. Ever, each month, sending for Spiritualist books and loaning or giving them to others, a cabinet and weekly circles in their pretty little cottage home—we found in them ready co-operators in the holy work of the angel world. Brother Tobey, while not making any outward show, has aided the work privately, as has Judge Duball, of Argenta. Many of the members are converts from the orthodox churches. The officers elected are persons whose standing and personale Spiritualists may well be proud of as representative Spiritualists. Officers of First Spiritualist Society of Little Rock: President, Benj. F. Campbell; first vice-president, Judge Duball; corresponding secretary, Morene Campbell; treasurer, Mrs. Curtis; janitors, Chas. Campbell, J. Voskey; committee to draft by-laws: Judge Duball, Judge Sibee, Mr. Houch. Next Sunday the lyceum will be organized, and steps taken to form a grand library, superior to any other Spiritualist library in the West. Next week reorganization of the State Society."

John E. Hanson, secretary, writes from St. Paul, Minn.: "A Swedish Spiritualist Society was organized here in St. Paul, February 10, by Rev. C. F. Warn, the well-known trance lecturer in the Swedish language, and founder of Spiritualist societies in the same language. These societies are also incorporated and filed on record. The president of this society is August Akeson; vice-president, C. F. Warn; secretary, John Hanson; treasurer, Nels Hanson. The name of this society will be The First Swedish Spiritualist Church of St. Paul, and will hold regular meetings twice a week in their hall, 660 Jenks street, St. Paul, which will be under the lead of the society's chosen pastor, Rev. C. F. Warn. We have also developing circles in the society, which are well visited, and the Swedish people are coming to the front in the philosophy of Spiritualism. This society and the one organized a little over a year ago in Minneapolis, are the first Spiritualist societies in the Swedish language ever organized in Minneapolis or St. Paul, and were both organized by the Rev. C. F. Warn. I hope that this news will come gladly to all who read it, and especially to those who are in favor of organizing Spiritualist societies, so that all local societies some time in the future can become one body and spread the truth to our fellow-beings, which truth and religion cannot be spread without true workers and mediums in the spiritual field."

Lilias Thomson, corresponding secretary, writes that Mrs. Easter Thomas, of Seattle, who has been laboring for the past two months for the First Spiritual Society of Portland, Ore., as an inspirational trance speaker, was ordained on Sunday, February 14, as a minister of the Gospel of Spiritualism. Mrs. Addie R. Smith officiated at the ordination service.

W. McConnell writes from Montreal, Canada: "Your paper certainly excels all other Spiritualist papers that I have seen, in its quantity of useful matter."

Mrs. Mary E. Rathbun writes from Rahway, N. J.: "As a Spiritualist and medium I have been seeking the light and truth for over forty years, and have taken many spiritual papers, and none comes out so clear and outspoken, seeking to please or gain favor from none, but giving the truth to shine in its own glory—and those unselfish can find much to admire and praise in The Progressive Thinker."

Geo. F. Perkins, Fort Wayne, Ind., writes: "The article by Mrs. Mattie Hull, 'Boston Work,' should be read by every Spiritualist a sufficient number of times to awaken his mind to the needs of the hour; also 'Curious Incidents in Obsession.' I am more and more impressed that Spiritualists need to be reconverted and shaken until they see the danger signals ahead, and become aroused even as much as they are enthused over a presidential inauguration."

Indicator writes: "I wish to tell you about a thriving society of Spiritualists at Kensington, Ill. On Sunday, February 21, I heard that Mrs. Cora L. V. Richmond was to address a society at that place at 2:30 p. m., and went out to attend the services. These are usually held in Thorp's Hall, but on this particular occasion the Methodists opened their house of worship to the society, as the hall was being enlarged to meet the needs of the growing band. Duly impressed with the growth of liberal sentiments in the church, as evidenced by this generous hospitality on the part of the Methodists, I listened with rapt attention as the guides of Mrs. Richmond explained in graphic language the real meaning of what we call death. The flock in Kensington is at present without a shepherd, and Mrs. Richmond is helping them until a suitable one can be obtained. Let us hope that so promising an opening will soon be filled by one who can minister to these seekers after truth as their spiritual needs demand. Mrs. Richmond will address them next Sunday, but it is to be hoped their want will soon be supplied permanently."

Dr. T. Wilkins, the magnetic healer, is stopping temporarily at Sterling, Ill.

Dr. D. P. Kayner will lecture during the month of March at SanJose, Cal. He can be addressed there in care of postoffice box 16.

James Riley writes from Marcellus, Mich.: "My visit to Monroe, Wis., was very successful, and I trust much good will come from it. I will say I never met better treatment than I received there, and it will always be a great pleasure to me when I think of the kind reception I received."

I. R. Sanford writes from New York City: "The New York Spiritual Temple Society Society were compelled to give up their original hall because of imperfect heating, and for two weeks no meetings were held. On February 14, meetings were resumed in Adelphi Hall for Sunday afternoons only, as the Spiritual and Ethical Society, with Mrs. H. T. Brigham for speaker, occupies the same hall morning and evening. On February 14, Dr. Wm. Franks and Miss Nellie Barnes did excellent test work, and February 21, Prof. Dexter Davis, with inspirational music and speaking, and Mrs. Dr. Martin, of Newark, N. J., and Brother John Moorey, the well-known psychometrist and test medium of this city, filled the platform most satisfactorily. I believe more people are attending spiritual meetings here than for some time past. Instead of only two meetings, there are at least five, beside the evening parlor meetings by different mediums. New York certainly ought to sustain a dozen spiritual meetings of a decent and truly representative character."

The Students of Nature, Mrs. Summers, pastor, have started a meeting at 2:30 p. m., at 151 Randolph street, near Hooley's Theatre.

J. Rosenberg writes: "February 24 was a gala day for the First Spiritualist church of Rochester, Ind., as we had with us President Barrett, of the National Association, and F. Corden White, of Chicago. Services were held in the morning, afternoon and evening, and while the attendance in the morning was fair, yet in the afternoon and evening the church was filled to overflowing. The lectures given by Mr. Barrett were highly instructive. The tests given were readily recognized and accepted by all. We are doing a good work here in the cause, and hope to have many accessions before the expiration of the present year."

T. S. Kiser writes from Decatur, Ill.: "The Pettibones, who have been giving seances here for the last five weeks, were completely taken by surprise at the reception given in their honor at Mrs. Harworth's, on Monday evening. The company was entertained by instrumental and vocal selections by Mr. Pettibone, Mrs. Frank Beall and Mr. Chilson. Mrs. Pettibone gave some fine tests. Mr. and Mrs. Pettibone were the recipients of some fine presents, among them a gold-lined silver spoon, silver mounted clothes brush, gold tooth-pick, suitably inscribed. Mrs. Whitney made the presentation speech, and Mr. Pettibone responded with a few well-chosen remarks. Mrs. Field made the farewell address. An elegant lunch was served at a late hour. The company dispersed, all wishing the Pettibones happiness and prosperity and a speedy return to us."

S. J. Rosenheim writes from Memphis, Tenn.: "The Memphis society is going right straight on to success, since the departure of Dr. Jas. H. Magoon and wife. We have conducted our services regularly every Sunday afternoon, attracting good attendance. If we had gifted mediums and speakers from abroad, it would give our society a greater impetus. There are many in this city eager to learn and obtain proof of the spiritual philosophy, hence this would prove a good field for a first-class test medium. Our society has been chartered under the laws of the State. Our next step will be to unite and become a branch of the N. S. A. Our permanent officers are: S. J. Rosenheim, president; Mrs. Mary Wolf, vice-president; Mrs. Matilda R. Talbott, secretary and treasurer."

Lyman C. Howe writes from Cleveland, Ohio: "I have a very congenial home and resting-place here, with S. H. Powell, who is the working head of the park police, honored and esteemed by men of all parties. My hostess, Mrs. Henderson, is a fine medium and superior woman. Such a home for a speaker is of so much importance that it cannot be overstated. No climate is so frigid and miasmatic as an evil, sour, selfish human climate. No climate is so helpful, health-giving and important to a sensitive as a warm, generous, cheery, sympathetic, humane atmosphere, and the summer soil and bloom of spiritual affections in the glow and gladness of truth."

Thomas A. Black, of Cleveland, Ohio, sends the following: "The Spiritualists of Cleveland extend greetings, and cordially invite all Spiritualists of Northern Ohio to assemble with them on Sunday, March 28, in Army and Navy Hall, 426 Superior street, to commemorate and fittingly celebrate the Forty-ninth Anniversary of the advent of Modern Spiritualism. An event, though humble in origin, has cycled the globe illumined the minds of scientists; and revolutionized the religious thought of the civilized world. It is proposed to hold an all-day meeting of three sessions—morning, afternoon and evening—at each of which first-class addresses will be delivered by speakers with inspiration to illumine the minds, and uplift the souls of all listeners. Order of exercises: Sunday, March 28, 10:30 a. m., opening address by Thomas A. Black, chairman, followed by a general conference. Recess. 2:30 p. m., anniversary address, by Dr. F. Schermerhorn, of Akron, O. 7:30 p. m., anniversary address, by Hon. O. P. Kellogg, of East Trumbull, Ohio. Admission to each session, ten cents."

Lyman C. Howe writes from Cleveland, O.: "The cause in Cleveland seems to be coming to the front, and apparently more general interest than ever before is in the air; but the spiritual meetings are not yet back to where they were before the cyclone struck them six years ago. Thomas A. Black is the one live man who is willing to take responsibility and stand forth for the cause in the full light of day. He engaged a hall on his own responsibility for four consecutive months and engaged speakers, commencing with myself for February, to be followed by Hon. O. P. Kellogg in March, and Mrs. A. E. Sheets in May, and he has arranged for a big time for Anniversary, and his devotion and generosity ought to inspire hundreds to join him and co-operate and make it easy for all. Cleveland is the exception, perhaps not the only one, in keeping up the work for the young. The lyceum choir sing for us at the lectures and make fine music. I have spoken two Sundays on the West Side, 483 Pearl street, and find a vigorous band of workers there, and a lyceum running at full tide. Next Sunday I enchange pulpits with Dr. Schermerhorn, of Akron. This week, Thursday, the 25th, I speak in Chagrin Falls. Next Tuesday evening, March 2, I hold forth in Painesville, Ohio. Last Wednesday evening, February 17, a select few met to pay their compliments to Thomas and Tillie Lees, at 11 Lodge avenue, and the hours flew by on golden wings, with music and mirth, logic and light talk, and social magnetism reciprocating with mutual helpfulness, and health-giving. Thomas and Tillie have done great service in the lyceum cause for twenty or thirty years."

Mattie E. Hull speaks for the Philadelphia Spiritualist Society March 7 and 14. She can be addressed at 520 Chatham St., Philadelphia, Pa.

Moses Hull begins his work in Berkeley Hall, Boston, on Sunday, March 7. His first subject will be "Biblical Prophets and Mediums." The second will be, "A Journey from Orthodoxy via Adventism, to Spiritualism; or Why Am I a Spiritualist?" Address him at Stoneham, Mass.

GLANCING OVER OUR SPIRITUAL EXCHANGES.

No! There are not 1200 lyceums in the United States, nor are there one-tenth of that number.

The great divine, M. J. Savage, of Boston, asks: "Suppose a full-grown and intelligent man were placed suddenly upon this planet for the first time. He wishes to find out what is true in regard to matters of religion. What will he do?" That is a very simple question. He will proceed at once to the office of the leading Spiritualist paper, The Progressive Thinker, and there will be started on the right path. We hope this gifted man will ask something harder next time.

One Spiritualist has said that he had rather stand at the head of The Progressive Thinker than be the President of the United States. Sensible he was.

Lillian Whiting says that there can be little question that the higher self, one's real self, dwells perpetually in the unseen and in more direct communion with the divine forces. Lillian writes beautifully, but does not openly confess that she is a Spiritualist. She don't wish to drift completely away from a certain popular current.

Descartes was sensible when he said: "When anyone has offended me, I try to raise my soul so high that the offense cannot reach it."

Dr. Fred. L. H. Willis has made a sworn statement that certain remarkable spiritual manifestations occurred near his summer residence at Glenora, on Seneca Lake. A foolish waste of time, Doctor, to make affidavit to that effect, when your bare word would inspire confidence. Don't do it again.

Judge Dearbond, Congressman, in his eulogistic remarks on the late ex-Speaker Crisp, said: "His spirit, where? Has its existence terminated with the existence of the body? Whatever philosophers may say, man rebels at the thought. The hope—sometimes clung to in desperation, sometimes clung to in brightest anticipations—that there is a hereafter and that men live in that hereafter, no one of us will give up. The philosophy of ages of calm reasoning cannot banish it. It springs as an inheritance of humanity, as an instinct in the soul of every being that breathes. We believe—our hopes, our affections, all that we hold near and dear in life admonish us to believe and constrain us to believe—that our friend has not perished, but that in a higher and nobler sphere this great intellect, this great, loving spirit, will flourish and expand and achieve new triumphs and perform new acts of glory and of grace." Thus it is that Spiritualism is permeating our statesmen, and by and by it will have leavened the whole lump.

"Divinity exists everywhere," says one who thinks himself learned. We, too, have thought so, but lately have had reason to doubt it in view of the fact that three thugs held up and robbed a friend of ours. If Divinity had been there, we are sure he would have done some excellent work in defeating the thugs in their efforts.

The bill of the American Health Club, introduced into the Massachusetts Legislature by Representative Douglass, the operation of which will be, if it should pass, to restore medical freedom to the people of the State, has also been introduced into the Congress of the United States, with a view to restoring medical freedom to the people of the District of Columbia.

Dr. Peebles in his pamphlet, "Christ the Corner Stone of Spiritualism," mixes Jesus and Christ in such a way that one can hardly tell which is uppermost! He says: "Christ is, then, synonymous with the inmost or divine spirit of man, and Jesus is that spirit ultimated in human life, by the welling over from within of its holy power," etc. The doctor is splendid in his explanation of the dismal pages of "sacred" history.

Mrs. Annie Lord Chamberlain's address is 648 Logan Ave., San Diego, Cal.

James G. Clark, the poet, is said to be dangerously ill in California. His spiritual songs will remain as immortal as his spirit. He has not lived in vain, but has sung his way to the hearts of thousands of people.

President Barrett asserts that the decline of the Lyceum is largely due to the lack of spiritual instruction. Perhaps. But to what does he assign the fact that there is a less number of Spiritualist papers taken to-day than twenty-five years ago?

Dr. J. M. Peebles says: "I lectured in Melbourne, Australia, nineteen years ago. Old friends gave me a big reception; hall packed. The mayor of the city, Judge Casey and other distinguished persons were present. * * * I shall find friends and acquaintances everywhere, except in Thibet and Persia. Am in good health and spirits." The doctor will return with a vast fund of information on occult subjects.

"We are on the close of two great cycles, one 2,500 and the other 5,000 years long. Every cycle brings with it its army of forces and influences. The 2,500-year cycle brings us to the period of Egyptian civilization and splendor before its corruption. These influences are even now at our doors and will entirely change the current of thought of the last twenty-five years." So says the President of the Theosophical Society of Denver, Col.

Mrs. Annie Lord Chamberlain is in San Diego, Cal. She is holding musical circles there. Her health is improving. She attributes her recovery to Mrs. R. C. Clark.

President H. D. Barrett states that in many of the Lyceums visited by him, "Spiritualism has never been mentioned during the entire session." It seemed in some cases to be the desire to make the lyceum a sort of "side show."

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From Light, London, Eng.

MATTER THROUGH MATTER.

The following is taken from the "Standard's" report of the address by the President to the Royal Society on November 30th. Sir Joseph Lister said: "Professor Roberts-Austen, in the Bakerian lecture, brought before them astonishing evidence that metals are capable of diffusing into each other, not only when one of them is in the state of fusion, but when both are solid. They learned that if clean surfaces of lead and gold were held together in vacuo at a temperature of only 40 deg. for four days, they would unite firmly, and could only be separated by a force equal to one-third of the breaking strain of lead itself. And gold placed at the bottom of a cylinder of lead 70mm. long thus united with it would have diffused to the top in notable quantities at the end of three days. Such facts tended to modify our views concerning the mutual relations of the liquid and solid states of matter." How often have we been laughed at by scientists for asserting the fact of the passage of "matter through matter!" Yet now they acknowledge the very thing they declared ridiculous to have been scientifically observed.

A DUBLIN GHOST STORY.

An extraordinary story is going the rounds of the Dublin clergy. It is stated that a lady, who is in the habit of attending one of the cathedrals, has lately seen the figure of a deceased member of the chapter sitting in his place in the choir. To add to the mystery, one of the members of the staff of the cathedral has asserted that a similar appearance of the same person has occurred to him. The story is told by a dignitary of the city, who himself is regarded as no mean authority on such spiritualistic mysteries.

TEST CONDITIONS.

I am also strongly of the opinion that most of our so-called "tests and tyings" are absolutely useless. We know that the medium is not in a normal state, and cannot be held responsible for what occurs, and that among the things that are very likely to occur is the control of the medium, who then walks about and talks like the person represented.

LACK OF BRAINS.

If any stupid person mistakes the medium under control for a materialized form, as has, I am sure, often happened, it only proves that the observer has not the necessary experience or brains to observe without making an ass of himself. We should not follow the example of the examiner who tries to bring out what the student does not know, instead of what he does; we should give the spirits every latitude, and help instead of hampering and disabling the medium. We are likely to learn much more by trying to increase the power, and then calmly observing whatever spontaneously occurs.

EMOTIONAL INTERCOURSES.

I think that the indulgence of emotional intercourse with the departed is liable to abuse. It is quite remarkable how exceedingly fond some people get of even their most distant relatives as soon as they are dead. Most of the trouble with mediums comes from the people who consider "their most sacred feelings outraged" when the phenomena are not satisfactory, and those, too, are generally the persons who complain about "not getting their money's worth," while at the same time mediumship is such a holy gift that mediums ought to exercise it for their benefit free, gratis, and for nothing.

SURVIVAL OF GRIEF.

It is natural to keenly feel the death of relations and friends, but most of our grief is a survival from the times when it was believed that the Lord and the Devil were lying in wait for us over there to pay us out, and that our lost darlings were likely to be having a very bad time. A Spiritualist has no right to grievously lament the dead; it is selfish, and he should leave it to the good Christians who believe in Hell.

THE SCIENTIFIC MAN.

As to being anxious that scientific men should sit in judgment on Spiritualism, I think it a great mistake, and a reversal of the proper order of things, for it much more behooves Spiritualism now to sit in judgment upon men of science. There is no one more unscientific than the scientific man when he ventures beyond his speciality. The man of science does not disbelieve in Spiritualism because he is exceptionally stupid, but because he knows nothing about it, and won't learn; and when shamed into examining he only pretends to do so.

From Two Worlds, London, England.

THAT MIGHTY FORCE.

The mighty force on the other side is love, that love which finds entrance into the hardest heart. And ofttimes the little children, there, are ministers of God, who go to the spirits in darkness and lead them to a knowledge of the truth. Think, then, you mothers, whose little ones have seemingly gone too soon over to the other side, think, that perhaps they may now be doing God's service, carrying the light of truth into the darkest corners, and softening the hardest hearts, for they can go there and be undefiled, and from their teaching sometimes those who were in darkness climb to the glorious consciousness of spiritual development.

GOLDEN PROSPECTS.

All heights are open to man, if he can reach them, and he can and will if he is persevering and faithful; all power of expression his if he can gain it, but he himself must, by the performance of good actions, break the bond of evil and gain everlasting freedom, the light of truth, the power of ensuring man's salvation, and the glorious experience of the spirit, teaching him what life can be, until he feels as thousands have felt already—that the glorious round of eternity is not too long to devote his life to the worship of God by living thought and living act.

THE SPIRIT WORLD, THEN, IS REAL;

life there is sequential; you have to go on living, to find in it perchance, at first, if you will, accustomed occupations, to meet your own dear ones, to recognize that love lives and reigns forever, to have the glad conviction that life there is bright and beautiful, and this is to be your comfort now—your friends still live and love you, and that you cannot think of God as too great, too good, too wise, but the grandest ideal which you can imagine in the realm of spirit shall be made a grand reality.

DECEIVE AND LIE.

Dr. Mosheim, the ecclesiastical historian, declares in Vol. i. p. 198, that "It was an almost universally adopted maxim that it was an act of virtue to deceive and lie, when by such means the interests of the church might be promoted."

EXERCISE OF FRAUD.

As regards the fifth century, Mr. Mosheim says: "The simplicity and ignorance of the generality in those times furnished the most favorable occasion for the exercise of frauds, and the impudence of impostors in contriving false miracles, was artfully proportioned to the credulity of the vulgar, while the sagacious and wise who perceived these cheats, were awed into silence by the dangers which threatened their lives and fortunes if they should expose the artifice.

THERE IS NO DEATH.

There is no death! An angel form
 Walks o'er the earth with silent tread;
He bears our best-loved friends away,
 And then we call them "dead."
He leaves our hearts all desolate,
 He plucks our fairest, sweetest flowers—
Transplanted into bliss, they now
 Adorn immortal bowers.
Born into that undying life,
 They leave us but to come again;
With joy we welcome them—the same,
 Except in sin and pain.
And ever near us, though unseen,
 The dear, immortal spirits tread;
For all the boundless universe
 Is life—there is no Dead.

From Harbinger of Light, Melbourne, Australia.

PUNISHMENT IN ANCIENT TIMES.

If a "witch" refused to confess, she was treated in this wise: "An iron bridle or hoop was bound across her face with four prongs, which was thrust into her mouth. It was fastened behind to the wall by a chain, in such a manner that the victim was unable to lie down; and in this position she was sometimes kept for several days, while men were constantly with her to prevent her from closing her eyes for a moment in sleep." This was done, by thrusting long pins into her body. "Boxes were placed in the churches for the express purpose of receiving accusations of witchcraft; and when a woman had fallen under suspicion, the minister from the pulpit denounced her by name, exhorted his parishioners to give evidence against her, and prohibited anyone from sheltering her. A jealous or resentful man or woman had only to denounce a female as a witch, in order to compass her destruction.

THOUSANDS PUT TO DEATH.

We have it on the authority of Sir Walter Scott, that "many hundreds, perhaps thousands" were put to death, in Scotland, on a charge of witchcraft, during the sixteenth and seventeenth centuries; the last murder of this kind having been perpetrated at Leith, as recently as 1722, when a poor insane old woman was burnt to death, because her daughter was lame both of hands and feet, and her mother was suspected of having transformed her into a pony, and having her shod by the Devil!

IS THE PERSECUTING SPIRIT

dead, think you? Not in the least. It has been merely reduced to impotence, by the growth of intelligence among the more civilized races of mankind, and by the contemptuous estimate in which the creeds and dogmas of the dominant churches are held, by the educated laity.

SACERDOTALISM

is as intolerant as ever; but the rack, the dungeon, the stake, the gibbet, and the torture chamber have had to be abandoned. It is reduced to the employment of two weapons only—the tongue and pen. It can traduce and malign, lie and sneer, scoff and snarl, slander and defame; but there its power for evil ends.

BURNED ALIVE AS HERETICS.

Three centuries ago, Spiritualists would have been burned alive as heretics. To-day, they are merely reviled as lunatics, or "classed with savages who hold incantations over a sore toe, or frighten the sun away from the moon with tom-toms.

SPIRITUALISM IS IN THE WORLD,

and it has come to stay. It is the latest, and yet the greatest, of all the experimental sciences. It is the newest and yet the oldest of sublime philosophies. It existed long before "the morning stars sang together, and all the sons of God shouted for joy," and it will witness the overthrow of all the churches, the crumbling into dust and ashes of all the creeds; and the passing into oblivion of all the religions which have divided and distracted the people of this poor little planet of ours. For, unlike them, its foundations are laid upon the Rock of Ages. It rests upon three eternal truths—the Fatherhood of God, the brotherhood of man, and the immortality of the soul.

From The Freethinker, London, England.

FINE DISTINCTION.

Jesus Christ plucked corn on the Sabbath, but a South Moulton miller, his name too being Miller, has been fined for grinding corn on that day. It is a remarkably fine distinction.

MURDER AND PERSECUTION.

The Catholic Truth Society (what a curious name!) has been holding a Conference at Hanley, and among the papers read was one by the Rev. J. Gerrard on "The Church and Science." The reverend gentleman said nothing about his church's persecution of Galileo or its murder of Bruno.

MEDALS TO THE VIRGIN.

The revival of mysticism and spiritual nonsense in France tells in favor of Catholicism. Despite the spread of Freethought, priests are still found who recommend medals of the Virgin to be placed in the vintages as a cure against blight. Shade of Voltaire! Is this the end of the nineteenth century?

FAMOUS BULLS.

Pope Clement XII. issued a bull against the Freemasons on April 28, 1738, wherein he excummunicated all who joined the order. On May 18, 1751, Pope Benedict XIV. renewed the bull of Clement XII. by another, beginning with these words: "Providas Romanorum Pontificum." In consequence of these tales, Masonry was declared to be high treason in Spain, and many members of the order were sent to the galleys.

MRS. CLAUDE FALLS WRIGHT,

the American Theosophist, who, after waiting some millions of eons, was at length united to her affinity, is now said to understand the reason. She is seriously said to be producing a re-incarnation of the late-lamented Mahatma wire-puller, W. Q. Judge. The babe may turn out a girl, but that will not be more wonderful than Judge's own assertion, that Madame Blavatsky's next incarnation would be as a man. Some think that she is re-incarnated in the person of Mr. Ernest Hargrove. Why not?

A lie that is half a truth is ever the blackest of lies.—Tennyson.

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QUESTIONS AND ANSWERS.

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R. M. M., Maple Creek, Cal.: Q. I am deeply interested in the query column, and would like an answer to the following which perplexes me: What is the difference between dependent and independent clairvoyance?

A. Independent clairvoyance is the freedom of the spirit from physical restraint, to that degree that it has the use of its spiritual senses and perceptions. Of course the only absolutely independent clairvoyance is that of the freed spirit. Dependent clairvoyance is the lower form of this state, when the physical body, the surroundings, and the persons near exert an influence more or less perceptible. A magnetizer finds that he is able to control his subject. He makes that subject see and hear whatever he pleases. The subject is in a dependent magnetic or clairvoyant state. If instead of a magnetist, a spirit operated, the subject would depend for his knowledge on the spirit. He could know no more than the spirit impressed on his mind. This is passive or dependent sensitiveness. As this state deepens, a manifestation every experimenter has observed, the subject passes from control, and his perceptions are quickened. He no longer depends on anyone for his knowledge. His spiritual faculties are alert. He sees to great distances, gains knowledge by observation, and this grows stronger, clearer, until the separation from the physical body is completed. This is the independent state. It is a very sensitive condition, and often the subject freely converses with the departed, whom he sees and hears as he would were he like them detached from the body.

There is no arbitrary line between these two states, and to properly place any manifestation that may arise may appear difficult. It is yet more difficult for even the clairvoyant to distinguish what is observed by himself from what is impressed or given to him by spirit intelligences.

A. M. M. Davis: Q. Is there any other Bible than the Christian Bible?

A. It is difficult to determine exactly when the Christian Bible took the permanent form it has since retained, but not certainly until the reign of Constantine, called the Great. No one can claim that it existed before Christ. There are three Bibles that date not less than 500 years previous to that era, and by some authors estimated at ten thousand. The Zend Avesta contains the doctrines of the founder of the ancient religions of the Persians, and his birth has been placed 6,000 years before Plato by some critics, and by others a more recent date is ascribed. The Zend Avesta, like the Old Testament, is made up of fragments of various ages, but the oldest portions are in the Vedic form of the Sanskrit language, and hence are specimens of the oldest known writings.

It has not been determined which is the older the "Old Bactrian" of the Zend Avesta, or the Sanskrit, and it is unessential to this question.

The vast antiquity of the sacred Vedas; the voluminous Bible of the Hindoos, is undisputed; 1,600 years before Christ is among the lowest estimates. The exactitude of historical dates did not concern the Hindoo and hence there is great confusion.

Confucius, who formulated the religion of China, lived about 500 years before Christ. The sacred writings existing before his time were glossed with his sayings, and the Books of Kings, the Bible of the Chinese, was fully formed at least four hundred years before Christ. Thus, then, there are three Bibles—the Zend Avesta, the Vedas, the Book of Kings, all of them vastly older than the Christian Bible, each teaching a cosmology and a scheme of religion.

Aside from this, if by the Christian Bible is meant the Protestant Bible, there is a much older Bible right by its side—the Catholic Bible. They were once the same, but are now quite distinct, and if "new and revised" translations are allowed, they will become yet more separated.

"Student," Milan, O.: Q. If a spirit has an individualized identity, eternal in the future, must it not have had in the past? If it has a beginning, as you advocate, with the physical body, must it not have an end?

A. Since the first statement of this fundamental principle of the New Spiritualism, this has been a point of attack by critics, who reason from the old standpoint. The old metaphysical reasoning says: Whatever has a beginning must have an end; therefore when it is asserted that the spirit of man is immortal, it follows that he has always existed; that he has had an endless past. This is held to be unanswerable, except by the hypothesis of pre-existence and reincarnation, which maintains that the spirit is an indestructible entity, constantly rehabilitating itself in forms of flesh; but this hypothesis is only a supposition made in the childhood of the race to solve the problem. In an age of accurate thought it seems an anachronism. If we accept the doctrine of evolution—and, as the immediate explanation of the phenomena of living beings it is the only and complete explanation—then we must receive as true the corollary that instinct and intelligence are evolved out of the transformations of living beings, and that individualized spirit, if there be such an entity, must be the last link in the vast organic series from which it has sprung into being. In other words, with an indeterminate future it has a determinate past.

If the spirit has existed for infinite time before its incarnation in this life, it has had infinite opportunities for progress, and logically should have attained perfection. The fact of its imperfection necessitates a beginning, and the degree of imperfection shows the nearness or remoteness of the starting point.

If it be held that this apparent imperfection is the result of the spirit's connection with matter, it must be remembered that the theory of pre-existence has for its object to account for the evils of this life, and perfected spiritual beings, such as all would be after an infinite past, would have no need of incarnation to attain the purity and excellence already theirs. With the physical form given to offspring by their parents is also given a spiritual entity which is capable of existence after the death of that body, as an independent being, the center of multitudinous forces.

In the first place we must accept the facts and affirm that the spirit begins its existence with that of the body. If this is not true, the whole fabric of the New Spiritualism falls. It is accurate in knowledge, that is scientific, or it is no better than the mythical systems of the past. The problem is for its solution, and its value as a system of philosophy depends thereon.

It is impossible to more than passingly review the arguments in support of the origin and evolution of spirit, for the historical part requires the whole volume of the "Arcana of Nature," and the spiritual the two volumes, "Psychic Science" and "Philosophy of Spirit." Therein is shown how, as matter is individualized in a mortal body, force may be through higher forms of matter individualized in an immortal.

B. F. N., Costigan, Me: Q. What is the significance of seeing lights—white, golden, pink, blue, red and violet appear upon walls and window glass in bright daylight?

A. Taken by itself the question would lead to the inference that the cause was some disturbance of the organs of vision, but in an explanation accompanying it the writer says that the seeing of colored lights has been in connection with various forms of spirit control. Hence the probability that it is a part of such influence. The first intimation of the clairvoyant state is the coming of iridescent lights that flash in continuous waves.

E. Summers, Chicago: Q. If human spirits are the size of their fleshly bodies, and there are many thousand millions of them, even billions would they not be in spiritual life numerous enough to be packed "like sardines" a mile high or more all over the earth? and if so, how could any one of them travel very fast without plunging through the others?

A. The vast zones which extend around the earth which we are taught are the spirit spheres, provide ample room without crowding, and beyond are other zones surrounding the solar system. The immortal race of men have not comparatively a long reign on this earth, and as has been stated, the earth is the only one of the planets capable of sustaining a being in any way comparable with man, we can speculate on the possible inhabitants of Venus, Mars or Jupiter, but the conditions prevailing on these planets are so entirely different from those on the earth that its inhabitants could not exist in any of them. It has been a prevalent idea that the ultimate use and purpose of the planets was the turning out of human beings. If so, there has been failure. The purposes of the planets may be important, and perhaps the conditions on earth are sustained by there being planets which are not productive. There is no more crowding of spiritual beings than of physical bodies, and there are vast and long solitudes.

S. Thompson, Boston, Mass.: Q. What is the explanation of the contradiction in the writings of Petersilea, who states that there are lions and tigers in the spirit-world, and of Dr. Peebles, who claims that there are not? (2) What is the condition of spirits who were false and deceptive in earth-life?

A. (1) This question has been repeatedly discussed in these columns and nothing more conclusive can be added. The question of what different ones affirm is resolved into that of possibility. Is it possible that all living beings are immortal; all down to the germs of the pestilential diseases? If so, then there is consumption in spirit-life, or the germs of tuberculosis could not exist; there is typhoid and malarial fevers for the spirit-germs of these diseases to feed upon. The herbivorous animal having had its body torn by the fangs of the tiger, must again as a spirit submit to the claws of the spirit tiger! Such are the inferences from the proposition that animals exist as spirits, and its absurdity is its refutation.

(2) Spirits who while in the mortal form, deceived and were untrustworthy, will remain the same until they advance in knowledge. Regrets over the wrongs done and the pain and antagonism caused may cause them to be exceedingly unhappy. They may become under such influence what has been called earth-bound spirits, and linger continually near those they have wronged.

Chas. P. Ketchum: Q. Please explain what is a human soul.

(2) Why was not Spiritualism represented at the Religious Congress at the World's Fair?

A. It was represented in a way by a Psychic assembly at which some very excellent papers were read, but no adequate effort was made. If the facts were known, it would be found that no opposition was thrown in the way by the management, the suppression came from the hands of supposed friends. One paper was sent in, however, by the determination to have some representation.

IN NEW ORLEANS.

PUSHING THE GOOD WORK FORWARD.

To the Editor:—"Way down in Louisiana," we are adding our mite, we hope, to the unit of progress, steadily pushing our glorious philosophy forward.

In this city we note the significance of the increasing demand by the army of thinkers in our ranks, for pure, true spiritual philosophy, and food for thought, in the interest exhibited in the large and steadily increasing crowds attendant at the lectures. Mrs. Hiligoss, inspirational speaker, has been the leader in this great step forward, and will, I believe, be an instrument of grand success in establishing our noble Spiritualism, in this city, New Orleans, on an intelligent, healthy mental and spiritual basis.

A Ladies' Aid adjunct to the society, of which good Sister Paterson—who, with her husband, are bright lights in home work in our ranks—is the presiding officer, has been recently organized, with good prospects for future success and growth. I would say right here that we who travel can see many things we would wish to see growing faster and more frequent among home workers, (for to these we look for the universal foundation for success,) and that least among these, is the quiet and effectual work of an auxiliary or "Aid." Every society should institute one, and the younger and more struggling the society, the more need of social push and energy among its members.

Slowly but surely there is growing a spirit—the spirit of elimination—which is a good one. The Spiritualists of this country throughout are growing into two distinct classes: The class that desires the best there is in the suggestion of unfoldment presented by our knowledge of the immortality of the soul, and the class that desires nothing but the manifestation of decarnate presences—the true Spiritualist, and the Spiritist! The latter class abounds, but there will come a great division, out of which like a very Phoenix the grand precepts of true, tried Spiritualism will arise like an oasis to the weary soul.

ELLA GIBSON MAGOON.

"ALGINOUS" ON THE ASTRAL BODY.

THOSE QUESTIONS.

Relation Between Ethereal and Earth Body.

CAUSES OF OBSESSION—MESMERISM A DANGEROUS THING—OBJECTS OF THE FIVE SENSES.

To the Editor:—The representatives of ideas are often very difficult to get placed properly in type. The first question should read as follows: What is the relation existing between the more ethereal body (called astral body by some) and the earth body?

The ego of man presents two marked and well-defined expressions, besides thought objective creations, quite as tangible for a time as either the earth body or the astral body.

The earth may be used as an illustration of what we mean by two bodies to one ego, or personality. The earth will represent our denser physical body, and air, light, ether, etc., the astral body of man. Air, light, ether, etc., are the more subtile and active life energies that surround the earth and penetrate it; just so with the relations between the earth body and the astral body that compose the little world called man.

The astral substance envelopes the earth body to an average depth of three feet, and like the atmosphere of the earth is constantly changing from the extremes of passions to the quietude of repose. At the change called death there is a complete separation of the earth body from the astral body, which serves as a body in the astral life. When the astral body leaves the earth body in health, or while united to each other, there is sufficient astral substance remaining with the earth body to keep it functionating; also a thought current that connects the two bodies, no matter how far separated from each other.

An ego who has dreamed the sweet dream called death controls the ego of one in the earth body, can do so by standing a little distance behind the person being controlled, and holding the hand on a level, or a little above the head, a current of thought passes directly to the head, and if successful, inspirational thinking or speaking is the result, by the control of the brain and vocal organs of the sensitive.

Obsession is the result of a disembodied earth ego getting in the astral bodies' aura, and controlling the earth body, causing much suffering until the victim is aided by some outside power. This obsessing ego is stronger than the sensitive it has taken possession of, and can retain possession as long as it chooses, unless forced to cease the imprisonment of another.

Mesmerism produces somewhat similar results and is a dangerous power in the hands of the ignorant.

The objects of the five senses of the earth body take notice of, cause sensations that result in the various thought-expressions of the individual, and the astral body has all these avenues for gaining knowledge in a far more acute sense, which vibrate to the objects and sensations in the substance of the astral ocean of thought-life. This double means of education is not generally understood at the present time. When properly comprehended by man, he will give the bodily senses rest for a time each day, that proper mental digestion may take place by the harmonious action of all the forces of his being, especially the astral force, which is capable of a much larger survey of nature. The stomach usually receives the proper physiological consideration after a meal. Mental indigestion is a much more frequent disorder than gastric indigestion, and is thought to be cured by death; but not so, as they are kept in nature's astral sterilizer for a long, long time.

The earth body's five little imperfect means for gaining knowledge alone can only produce a dwarf or half-self that is foolish enough to think is its complete self, and under the delusion says "Life is not worth living; it is mean; very unfortunate to be born," and all such like foolish things. With the partial separation of the full powers of man's being it is easy to account for the many diseases and misfortunes that man inflicts upon himself and upon others. What dire changes would take place in this earth if the most essential portion of its ethereal body was shut off from its normal relations to the earth! Doubtless erring man disturbs the divine relations of the astral ether of the earth to the earth as well as himself.

The first truth to be learned is how to keep spiritual harmony between the earth body and the astral body, and all things will be added unto you.

A normal spiritual and physiological expression of man would predicate harmony of all the avenues for the acquirement of knowledge as well as the proper application of it. Those who attain this balance have no fear of the ills that afflict ignorant mankind. The earth body serves as an anchor or base, from which it directs the astral body through the dark oceans of acute sensations and passions of ignorant man to nature's light, tranquil ocean of spirit, unity or wisdom. If this goal of bliss is not attained by the ego before the dissolution of the earth body (called death), the ego is lost in the regions of dire passions until it finds the proper law of its being. O, the agony of the delay! The harvest of errors! The law of being knows no pity, but acts with unfailing uniformity. Either your conduct was wise or unwise. Man is no automaton, but decides to do good or pervert the good, as he chooses—and reap the harvest he must. This is nature's gentle, patient manner of waiting on her erring offspring.

Take a rubber tree as an illustration of what we mean by an anchor for the ego. The five senses are the roots, the body the trunk, and the leaves the astral body. The roots (five senses) come in contact with dense, slow vibrating matter that suggests thought and ideas from study and experience; these assist the astral body, and in turn the leaves (the astral body) come in contact with subtile, active vibrating matter and absorb ideas from the thoughts zone and conduct them to the earth body. Strip a tree constantly of its leaves and it suffers; also disturb its roots and it withers in time. Were it not for the trunk of the tree, the leaves would be tossed upon the storm waves of the air, etc., and no more absorb the sunlight, dew, gases, etc. The same is true of the astral body if not held fast in its turbulent elements of thought atmosphere, or it would be tossed on the waves of perverted nature.

These principles being true, how essential for us while in our earth bodies to spiritually educate our ego, that when the normal time of separation comes, and the earth balance no longer is useful, the astral body takes its flight beyond the turbulent plain of unripened egos of man.

The conditions essential to produce a healthy tree or plant, with beautiful foliage and flowers, is pretty well understood by the florist. A stockman is well versed in the law that will produce fine stock. Pride and money join in the stimulus to such productions. Should property interest be of more value than a healthy body and mind in men and women? Which had better have the most attention, your transitory property, or your body and mind? One is with you for eternity, the other for a day. Will man learn now that he is in the school of nature? If he does not realize the truth, will he take the message of those who do? The only personality you will have to reckon with is your own. You will be your own accuser and judge, and that will occur when your infinite self can illuminate your erring self. Waste not the present earth advantages.

If the earth body with associates in the earth bodies disobeys any or all of the ten commandments, their astral bodies will continually repeat the acts with each other in their astral bodies, in all places and at all times. You may be with your family at the fireside, or asleep, while your astral body is away with associates in vice, or with angels of light and truth.

Your company is reinforced by those of its kind, who have dreamed the dream called death by us.

Words cannot picture humanity's cesspool of misdirected thought and energy. The wail of lost souls is lost in darkness of their own aura; a cumuli of dark life forms resembling their dark, naked appearance. There is no soul so bold, after seeing the inferno of delay would pass one minute in it and do the self-imprisoning. That which man calls space is one dense ocean of living forms from the size of an atom to that of man and animal forms. Fluids and organic solids are made up of life entities in greater or lesser activity. More can be said on this topic at some future time.

Those who are in the earth body little suspect that babies and children may be observing them in their astral bodies committing the old sins over and over. Should they not be able to see them as they would see any piece of furniture in the room, they will impress thoughts on their negative minds for good or for evil.

O, could the white-robed priests and priestesses of nature only visit budding humanity and plant pure thoughts and life-giving ether of the pure in spirit. Dark would be the night for humanity if these messengers could not come to us at all times if we desire them, or they could do any good. It is worth the wealth of the world to behold these messengers of God to man. They put the inhabitants of darkness to flight by this wonderful, white, luminous aura that surrounds them, which presses upon their columns as they flee before it. It is an aura of great force in lifting or severing objects, and think it not beyond the possibility of man to use it to some extent.

"O ye, who seek to solve the knot;
Ye live in God, yet ye know Him not.
Ye sit upon the river's brink,
Yet crave in vain a drop to drink.
Ye dwell beside a countless store,
Yet perish hungry at the door."

The thought will come to many: Can it be proven? Yes! To those who have some knowledge of the astral stuff and life forms.

Many people in observing a passing railroad engine and train, will inform you the character of the fuel used, by the smoke which escapes from the smokestack of the engine, and also the character of the coaches, and to some extent, their load of freight.

To some people it is quite as easy for them to judge the character of thought fuel used by a person passing them, from the color and density as it rises up from the head, and also judge the character of the astral coaches and freight their human thought engines carry.

Are you acquainted with railroad traffic? You answer, No! Have you observed phenomena in the astral world? I know nothing about it. Is it possible to demonstrate facts to people who know nothing about the subject under consideration? ALGINOUS.

COMING TO THE FRONT.

NEW MEDIUMS IN TOPEKA, KAN.

To the Editor:—I am tempted to tell the readers of the Thinker of the grand developments going on in this city, Topeka, Kan.

One of our sisters, a Mrs. Stowe, has in the last year developed the phase of materializations. In her seances, spirit forms come out and walk about the room and converse with the sitters. She sits under strict test conditions, is tied in the chair, and during the seance people are called into the cabinet, to show that she is tied.

We also have another sister, a Miss L. D. Dilly, who has developed into a very fine slate-writer. She gave several seances at my house—she had only sat three times before coming to us. At the first sitting she had three slates—one lay on the floor, the other two were on the table, all in broad daylight, with the curtains drawn. All three slates were written full on both sides. The second sitting, one slate was thrown on the floor; the second slate was under one of the sitters' feet, and the third slate was held under the table by two of the sitters, while two others held the hands of the medium. All three slates were written full. We had four sittings of this kind, and sometimes we had five slates, and they were always full. At each sitting the slates were handled in a different manner; once they were tied together and hung on the wall, and as usual the slates were full.

On the evening of February 3, Miss Dilly gave us a seance for physical manifestations, which was her second sitting. It was simply grand. She sat outside of the cabinet and had only a chair, four slates and a writing tablet in the cabinet. She sat tied in the chair, and two of the audience sat beside her. At intervals she would change those that sat beside her. While the writer was sitting by the side of the medium, he got several pokes in the ribs and a pull of the hair which made him think of the good old times, and the familiar ways of his better half. Every one was delighted. The spirits would open the curtain and pat their friends on the cheek and seem to be more than glad to get to touch their friends on earth again. And the friends on the material side were glad to be caressed by the spiritual. One little spirit came to his grandpa and took his handkerchief out of his pocket and threw it on the floor. One spirit would open the cabinet curtains so as to form a triangle or a Pyramid and gave the sign of distress of the Order of Pyramids, as one of the sitters belonged to that order.

The result of the seance was, all the slates were full and there were four messages written on the tablet and torn off and thrown into the room. As they finished writing on the slate, they would pass that out and repeat the operation until they passed in all the slates. All the friends present received a message from some loved one. They all went home feeling quite happy, and were fully persuaded that the dead are not asleep.

Miss Dilly is a very fine platform test medium, as well as a very beautiful singer. C. H. G.



ORTHODOX AMENITIES.

INGERSOLL CALLED "A HEAP OF DIRT"—REFUSE TO SPEAK IN ANY BUILDING RENTED TO HIM—INGERSOLL IS REASONABLY ANGRY AT THE CLERICAL ABUSE HEAPED UPON HIM.

The opponents of Colonel Robert G. Ingersoll have gone about on another tack, so it is alleged, and it may come to pass that certain evangelists will refuse in the future to speak in public buildings which have been or are to be rented to Colonel Ingersoll.

Although he will not admit it, there seems to be a suspicion that the Rev. A. C. Dixon, the well-known and eloquent Baptist revivalist of Brooklyn, is at the bottom of this alleged plan. There are circumstances which seem to lend color to the rumor.

For the last six weeks Mr. Dixon has been holding services each Sunday afternoon in the Academy of Music, this city. He had a contract with the management of the academy for six weeks, and, so it is said, was about to renew the lease last Thursday, when he chanced to see an announcement to the effect that Colonel Ingersoll was to deliver a lecture at the academy on the evening of Sunday, February 14.

"What is this?" he is said to have exclaimed to Manager Van Dusen. "You rent your house to a Christian minister for the afternoon, and then turn it over to an infidel like Ingersoll for the evening?"

The manager responded that that was about the size of the matter.

Mr. Dixon is careful not to admit that he refused the Academy because of the Colonel, yet does not hesitate to say some severe things about the noted agnostic as follows:

"I have no enmity for Colonel Ingersoll. Neither have I respect. He is a heap of dirt, and yet I feel for him a certain compassion; that is all.

"Some time ago I spoke into a phonograph and said that he was 'paid to pollute the morals of the rising generation.'

"This remark of mine was printed, and Colonel Ingersoll brought a $5,000 libel suit against me. I went to an expense of over $1,000 to thoroughly investigate the man's character, and I think I know all about him from his boyhood up to the present time. That is why I say that he is a heap of dirt. I might say more, only what is the use?

Colonel Ingersoll was a little more moderate in his expressions regarding the matter. He had been informed of Mr. Dixon's alleged refusal to rent the Academy on account of his (Colonel Ingersoll's) coming lecture, and when asked to reply he sat down in his drawing room and wrote the following:

I do not wonder that Mr. Dixon objects to speaking in a theatre in which I am to speak. He is probably afraid that good sense is catching. An idea might force its way into his brain, and then he might stop preaching and go to thinking. His refusal to make his customary noise in the Academy because I am to speak there is laughable. The poor man has to live in the same city that I do, in the same world, breathe the same air, feel the same cold and see the same snow. How he must suffer.

A WORLD FOR HIMSELF.

His God ought to give him a little world just for himself. Now he is in danger of meeting other men—in danger of being corrupted by reason, by logic and demonstration. I am willing to speak in a building that he has preached in. I am not afraid. I have no pious malice, no saintly hatred, no Christian spite. But then I have never been converted, never lost my love for fairness or my natural generosity.

Poor Dixon! I pity him. He has plenty of pity, but he lacks good sense, good manners. R. G. INGERSOLL.

Replying to Mr. Dixon's other remarks, Mr. Ingersoll said:

"The good gentleman need not fear that I am about to join his church. When he says that I am edging toward the church because of certain statements attributed to me regarding a church in Michigan he gives himself unnecessary alarm. The church to which he probably refers is in Kalamazoo, and it has no creed other than 'Love your fellow men.' I did say that I would willingly join such a church, and I repeat the statement. As to his personalities, I have nothing whatever to say."

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Address THE PROGRESSIVE THINKER.

CONVENTION OF NEW YORK STATE SPIRITUALISTS.

A delegate convention of Spiritualists of the State of New York, will be held at Syracuse, N. Y., April 13, 14 and 15, 1897, for the purpose of organizing a State Association of a permanent character, to be auxiliary to the National Spiritualists' Association. In connection therewith during the last day and evenings of every day mass-meetings will be held to promote the interests of the State Association. Every Spiritualist society in the State, whether chartered or not, is urged to elect delegates.

Spiritualists in any community or section that are not members of a local society, can call a meeting and elect delegates, and are requested to do so. Every society or meeting will be entitled to one delegate for every fifty members or portion thereof. It is hoped that action will be taken at once by all concerned, as it is of great importance that all sections be represented. Unity of action is needed, and the best thinkers among our people should be present not only to assist in the organization, but to see that the convention does not enact unwise measures. When delegates have been chosen, their names, addresses, and the society or persons they are to represent should be sent at once to the undersigned.

An excellent hall has been engaged for the convention. Good speakers and mediums, and first-class music will be engaged for the mass-meetings.

One and a third rates for the round trip on the certificate plan, will be secured on all railroads.

Last year the writer attempted to organize the State at the request of the Board of Trustees of the Spiritual, Educational and Protective Union, and societies were invited to send delegates to meet at Lily Dale at the time of the annual meeting of the S. E. P U., and organize; it being so late in the season before the call was made, many of the societies had adjourned for the summer and could not elect delegates; for that reason it was thought best to postpone action, and the following resolution was adopted by the S. E. & P. Union:

Resolved, That the Board of Trustees of the S. E. & P. Union be empowered to use the general funds of the Union for the purpose of creating an interest in organizing a State Association, by circulating literature and paying the expenses of a missionary to be appointed by it, to visit the New York, Brooklyn, and other societies in the State for that purpose."

Having been appointed as said missionary, and at the request of the officers of the N. S. A., the above arrangements have been made and this call is now issued.

In order, however, that no one might think this movement to organize the State was too limited in its support, other societies and individuals have been asked to join in this call.

The following list of persons representing themselves or their societies, have signed or authorized their names to be signed to this call:

H. D. Barrett, Pres. N. S. A., Lily Dale; Hon. A. H. Dailey, Pres. Ch. New Spir. Dispensation; Mrs. Elizabeth F. Kurth, Pres. Wom. Prog. Union; W. Wines Sargent, Pres. Chris. Ev. Soc.; E. W. Barber, Pres.; Annie Rhodes Palmer, Vice-pres.; W. F. Palmer, Sec, Frat Spir. Soc.; Herbert L. Whitney, Pres.; Mrs. F. M. Holmes, Sec. Adv. Conf.; Mrs. M. E. Cutting, Manager Med. Meeting, Mrs. Laura A. Olmstead, Miss. Minnie Terry, Dr. John C. Wyman, Col. J. D. Graham, Charles Barmore, Brooklyn; Alfred Andrews, Pres.; Titus Merritt, Sec., Soc. of Spir., Yonkers; Mrs. Mary A. Newton, Pres.; Mrs. Harriet M. Rathbun, Cor. Sec. of First Soc. of Spir. of New York City, I. R. Sanford, Pres. N. Y. Spir. Temple; E. W. Sprague, Jamestown; Carrie E. S. Twing, Westfield; Mrs. Tillie U. Reynolds, Troy; Dr. Fred L. H. Willis, Rochester; Lyman C. Howe, Fredonia; John D. Chism, John Chism, Jr., Albany; Elisha Waters, Pres. First Soc. of Spir., Troy; E. F. Butterfield, M. D. Mrs. M. H. Cowan, Syracuse; Hon. W. D. Shuart, Elon C. Galusha, J. W. Moore, A. S. Clackner, Mary B. Bingham, Stephen H. Barnesdale, Rochester; H. W. Richardson, Pres. Psychic Res. Soc., East Aurora; Mrs. J. H. R. Matteson, E. Musselman, Pres.; Mrs. A. Atcheson, Vice-pres; J. Donovan, Treas.; Mrs. L. H. Eggleston, Fin. Sec., First Spir. Ch.; A. S. Hinkley, M. D.; Wm. F. Pfeiffer, S. H. Wortman, Buffalo; John Racklyeft, Pres.; Mrs. S. L. Sec. of the Prog. Sp. Association, Waverly; Sarah A. Walters, Auburn; Anna B. Taylor, Lawton Sta.; B. R. Train, Emma Train, Levi Brown, David Sherman, Wesley Ford, Ellen Ford, George Sucher, North Collins; Myra F. Paine, Sec. S. E. & P. Union; E. A. and Isabella K. Doty, Robert and Sarah Morland, M. S. and Emma Dutter, Lockport; Francis Rice, Greigsville; L. O. Preston, Avon; Elnora M. Babcock, Dunkirk; Mrs. Eliza A. Clough, Miss Libbie J. Clough, Baldwinville; D. B. Merritt, Linden; N. G. Upson, Oswego; H. C. Sessions, Cortland; A. A. Adams, Pres.; F. E. Anderson, Sec.; Clara Watson, Cor. Sec.; A. C. Adams, Treas., First Sp. Soc., Jamestown; Mrs. J. M. Curtis, Mrs. E. J. Evans, Bolivar, G. W. Kates also writes that he wishes to join the call.

In addition to the $600 raised at Brooklyn, to assist State Association, $100 have been subscribed by one gentleman at Syracuse.

FRANK WALKER.
Hamburg, N. Y.

MY MOTHER'S HAND.

There lies before me on the bed
A souvenir white and grand,
That beckons back that snow-white head
And touch of mother's hand.
In every thread
That beautiful spread
Still speaks of mother's hand.

And here's a handsome crazy-quilt,
With flowers and leaves stitched o'er,
That never die—that neither wilt,
Each brings her back once more.
From every stitch
There comes that rich,
Sweet thought from spirit-shore.

And there's a tidy—"Robert Burns"—
"Should auld acquaintance be"—
Again that dear old face returns
To say: "Remember me."
In every part
My mother's heart
Implanted there I see.

There hangs a plaque upon the wall—
A parrot worked on black—
That speaks the plainest of them all
In calling mother back.
The dear old Polly
That kept her jolly
With his "cracker to crack."

And many things are stored away,
I prize so very high,
For in each one there seems to stay
My mother's dear old eye,
That from above
Still views with love
These things that never die.

DR. T. WILKINS.

TESTIMONIAL.

B. F. Poole, Clinton, Iowa—Dear Friend:—I have worn your Melted Pebble Spectacles for eight years. They were perfection. Have lost them; please send another pair. IRENE CHASE. Little Valley, N. Y., Feb. 8, 1897.

IMPORTANT!

DR. G. E. WATKINS,

—THE—

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The day of shot-gun prescription is past; drastic drugs in large doses will not be given ten years from now. We believe in the certainty of medicine and in specific medication, but specific medication requires specific diagnosis. He who understands the action of drugs, and who is gifted with the power of correctly diagnosing, is the successful physician to-day.

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THE STORY OF THE SOUL.

I have something I would tell you,
It's no secret you need keep,
But forever speed it onward
Free as the wild winds sweep.

Oh, I wish you to reveal it,
Wide as the heavens spread,
Broad as the continents unroll,
Where human footsteps tread.

Go, whisper to the fountain source
Where gathering waters run
In mighty rivers through all lands
Beneath the glinting sun!

Go, shout it from the mountain crest,
Repeat it on the plain,
And send it forth where billows roll
O'er ocean's grand domain.

From the Orient to the Occident,
In every clime and tongue,
Proclaim it to the aged and
Impress it on the young.

Fear not, oh lips, or falter,
For all nature loves the theme;
'Tis the ecstacy of sweetness,
The fruition of each dream!

And this something sweet I bring you
Is the story of the soul—
Of the mystery of Being
And the spirit's final goal!

It was there amid the chaos
Of creation's early morn,
When the star worlds sang together,
And the infant earth was born.

It was pulsing through the riftings
Of the granite's flinty breast
And was lifted into being
By the hands that never rest.

And the roses in their blooming,
With each petal's fragrant breath,
Have proclaimed that grand old story,
There is change, but never death.

E'en the infant in its cradle,
While its cheeks grow cold and pale,
Has lifted hands of greeting,
When it heard the angels' hail;

And the gray-haired sire and matron,
And the strong man and the youth,
And the bonny fair-haired maiden,
Have witnessed to its truth!

From the lichens and the mosses
Of far north Labrador,
To the fadeless greens and fruitage
Of the tropic's golden shore!

From the lowest depths of being
To the heights of mortal ken,
Anxious hearts are eager asking—
Dying, shall we live again?

And the Lord has winged His message
Like a pure white Dove of Peace,
And sent it forth to answer
As these questionings increase.

And the something sweet I bring you,
Is that message to the soul,
That, passing, leaves its dust at last,
To seek Life's shining goal.

'Tis the anchor of the spirit
With its faith serene and sweet,
Holding fast the barque of Life amid
The breakers' trampling feet.

'Tis past the reef of death at last,
The seas roll calm and grand
Where thousands wait the landing on
The silver shining strand.

But better far than all before,
To those who wait in tears,
The Lord set wide the golden door,
Of the Celestial years;

And to and fro, in shining garb,
The risen may return,
And God permits poor human Thought,
Their presence to discern.

MRS. S. B. KUTZ.

WHAT WE WANT TO DO.

We desire to illuminate the minds of every Spiritualist. We will therefore send The Progressive Thinker to new subscribers for three months for fifteen cents, and hope by so doing to reach 1,000,000 of Spiritualists. For full particulars in reference to this remarkable offer read the communication headed "Fifteen Cents," on our fifth page.

Each generation lives in a different world.—Anon.

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PASSED TO SPIRIT-LIFE.

Samuel Byron Kutz, of Rockford, Mich., passed to higher life on Sunday, February 14, 1897. Deceased leaves wife, one son, five grand-children, two brothers and a sister to mourn his departure.

Samuel Byron Kutz was born on the 11th day of March, 1823, in Schuylkill county, Penn., of German descent, his forefathers being among the first to seek a home in the wilds of this new world. His great-grandfather was in the old French and Indian war, and was shot down by the Indians while at work in his fields. The grandfather, then a little boy of six years, who was with his father when he was killed, was taken prisoner and held by the Indians a captive for seven years, when he returned to his people.

When about four years of age he came to Western New York with his father's family, and after a few years' pioneering amid the mountainous scenes of that locality, he moved again, this time to Jackson, Mich., then literally a howling wilderness.

On the 7th day of November, 1847, he was married to Miss Minerva J. Chapman, and one year from the next April they landed on an Indian trail on a wild one-quarter section of land near the beautiful Bostwick Lake; he raised his little log home and commenced to make the wilderness blossom as the rose in very deed, as anyone can testify who has seen his flower garden and partaken of the luscious fruits of his orchard, and there in the morning of his life his mission began to the sick and needy.

He was among the first to embrace Spiritualism, and just a few hours before death his eyes flew wide open with a beautiful light and a far-away gaze, and when asked if he saw something, he whispered, "Yes." "Do you see daughter?" "I guess I do." "Will you tell the children when you get over there how much we love them?" "Yes, I will"—and the light faded and the eyes closed at last to open never more on earth. D. V. E.

Passed to spirit-life, from Parks, Mich., January 23, 1897, Mr. Corbett, aged 76 years. He was born at Augusta, Me. Mr. Corbett was the father of Judge Roscoe L. Corbett, of Grand Traverse, Mich., who was his only son. He also has two daughters. He was a subscriber to The Progressive Thinker for about three years, and was an attentive reader of its pages, which thoroughly convinced him of the truth of the spiritual philosophy, as he frequently stated to the undersigned.

JUSTUS CHAPMAN.

Passed to spirit-life, February 18, 1897, Mr. Hamilton R. Barnes, at his late residence, 406 Neville street. He was a prominent member of the First Church of Spiritualists of Pittsburgh; he was also a Mason. He served through the Civil war and was a member of Post 3, G. A. R. He leaves a wife and two children. Funeral services conducted by Mrs. C. L. Stevens, of Pittsburgh, Pa. COR.

I have to record for you the transition of one of your subscribers and a devoted friend of our cause in the person of Daniel R. Holmes, of this city. The call came to him on the last night of the old year, just in its last hour. A serious fall while at Mt. Pleasant Park Camp-meeting last summer, had laid him on a sick-bed most of the time since his return home. His funeral services were conducted by Elder Slade, a retired Universalist minister, who gave a most beautiful discourse.

Mr. Holmes was a few months past 80 years of age, and had long been a Spiritualist. He possessed a keen, philosophical mind, was a great thinker and reader when in health, and to his last conscious hour could reason and discuss though troubled with shortness of breath, and memory did not hold as well as before his fall. We shall miss him for he had been identified with our work here for some time. In his will he bequeathed to the Spiritual society here $1,000, provided that it raises $500 more, to build a small temple for our meetings, and whatever interest may accrue from that before it is used to supplying the rostrum with speakers. MRS. M. A. CONGDON.

Elgin, Ill.

Passed to spirit-life, at Elgin, Ill., February 24, 1897, Elliott Bruce Scovell, aged 5 years. Little Bruce was the youngest child of Hannibal Scovell and Mrs. S. C. Scovell, the well-known test medium. Mrs. Scovell was in Galena, Kansas, having just finished a three weeks' engagement in Kansas City. She visited her parents en route for home, and was called to Elgin by a telegram, announcing the serious illness of her two youngest children. Arriving home she found the little ones in the deadly embrace of membraneous croup, death coming to the youngest at 10:20 a. m., Wednesday, the 24th.

A. B. Coman, of 2936 Dearborn street, Chicago, on the 11th inst., laid down the burden of this lower life and took on the song of the higher. Thus passeth another pioneer worker. Dr. J. E. De Wolf, of Chicago, officiated at the funeral; the Babcock Sisters furnishing the music. The three sisters, sweet singers, have been prominent musicians in the Chicago Spiritualist societies for over twenty years.

Mr. Coman had gone South on account of rheumatism, to spend the winter, when being attacked with pneumonia, he hastened home, to live only four days after his return. His remains will be cremated at Graceland, in accordance with his expressed wish.

Mr. Coman had started many societies, some of which are still living. He started the first one on the South Side. There was never any sacrifice of money or service, for the cause, too great for him to make. He was a medium, but the most of his work seemingly, was done independently of the mediumship. His wife also has been and is a medium, and both have had integrity of the highest order. He labored successfully to lift humanity to greater heights of light and understanding. He died in the full knowledge of whither he was going, and was happy.

E. W. BALDWIN.

Mrs. Dr. Dobson-Barker,

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St. Louis, June 21, 1896.

MY DEAR MRS. DOBSON:—I herewith enclose $1.15 for another month's remedies for my sister Emma. I can't tell you how much good these medicines do her and how thankful and grateful we are for having applied for them. When she began taking this last medicine, she had considerable distress in the bowels and stomach, but after a week she was relieved and we are convinced if she had not the medicine she would have had a serious sick spell as liver, stomach and bowels were in a bad condition. Now everything seems in good order; still we feel as if more medicine will eventually cure all her ailments. We thank you sincerely for prompt reply, and wish you all the success you so well merit.

With affectionate regards, very truly, REBECCA LEVY.

3331 Laclede ave., St. Louis Mo.

OLD WOMAN'S CURSE FULFILLED

Hagerstown, Ind., Feb. 23.—The grave of Thomas Watt, at Bryant's chapel, near Centerville, this county, has been burrowed into by ground hogs and several bones dragged to the surface. The discovery of the above facts makes interesting a prophecy uttered years ago.

Thomas Watt was the neighborhood drunkard. His children ran wild as colts and but little more clothed. His worthlessness and depravity aroused the indignation of his neighbors, and particularly of an old woman who it was said, had the gift of divination.

She remonstrated with him, and upon his failure to heed her advice pronounced a curse upon him. She prophesied he would die of violence and his bones would not find repose in the grave. Thomas Watt was drowned while in an intoxicated condition in attempting to cross a swollen stream.

Now this latter part of the dismal prophecy has received literal fulfillment the old woman, who is yet alive and in the divination business, is greatly feared and her power as a fortune teller receives much credence.

A SURPRISE.

Last evening, February 23, a large delegation of the Cleveland Progressive Lyceum convened at Dr. Bodifield's, and from there marched in a body to the home of Thomas A. Black, 319 Huntington street, and took possession of him and his household. He was completely surprised, but Mrs. Black had known of it for a week or more. Whoever said a woman could not keep a secret? The surprise was increased when Mr. Bellows, leader of the lyceum, attacked the host with a presentation speech, and tendered him, in behalf of his many friends, an elegant new smoking coat (albeit he does not smoke) as a slight token of their appreciation of his faithful and generous devotion to the cause, and his courage manifest in the effort to reinstate the society work and lecture course in the city. Next Mrs. Cogswell presented to Mrs. Black, in behalf of the lyceum, a beautiful, artistically decorated cushion and little speeches and big ideas were exchanged, social hilarity and prophetic impressions of the work to be done, all sweetened with fruit and nut candy, music and warblings by Mr. Weimar, and "something sweet to think of" fixed in each memory. Thomas Lees read a letter from the advertising agent of the Plain Dealer, which satisfactorily reconciled the matter of which I wrote last week. It was, they say, a misapprehension on their part, in classing the meetings with the sensational advertising of so-called clairvoyant mediums, which they considered improper to associate in the church column. And who can blame them? The business of finding out domestic secrets, lost lovers, how to win the affections of the opposite sex, charm away enemies, draw lottery prizes, etc., does not belong with the educational work of Spiritualism any more than it does to the church.

LYMAN C. HOWE.

JOINED THE CATHOLICS.

To the Editor:—I see in your paper of February 6th, 1897, a short article in regard to Dr. T. L. Nichols, and knowing there is much interest in both the Doctor and his good wife, I write you.

Dr. Nichols and wife came here to my home on a visit of some six weeks, from New York. They were very fine and intelligent people, in fact much more so, than the common stock that goes to make up the world, both being clever writers, and good reasoners, and kind, generous, whole-souled people. Their visit was received with delight.

The writer was then ten years old, and is now fifty-two years. I have never forgotten the old friends. We had one letter from them after they went to London, England, and have never heard from them since. We knew they had joined the Catholics. It was their final destruction. It was brought about by lying spirits.

They did not know their guides would lie. It is the same old story over again. I have the pictures of both in a good state of preservation, taken in New York. Copies could be taken of them if anyone so desired. Trusting this will reach other friends through your excellent paper. WM. C. ADAMS.

Rochester, Mich.

FANATICISM.

Submitted to The Progressive Thinker as an example of the fanaticism toward which Christianity is tending, even in this age of the advancement and freedom of thought:

"The Bible to be used at McKinley's inaugural will be the gift of the African Methodist Episcopal church. It is now being printed in Cincinnati by the Methodist book publishing house. It will be bound and lined with silk with a dedicatory inscription on the inside. On the outside there will be a gold plate in the form of a shield on which the name of the president, the date, the name of the donors, etc., will be engraved. The Bible will be enclosed in a box made of native Ohio wood and gold mounted."

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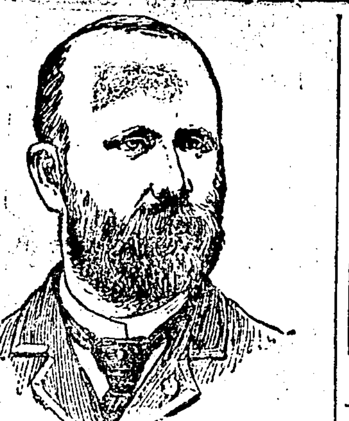
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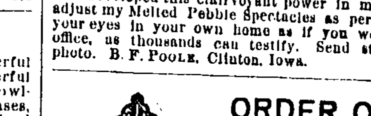
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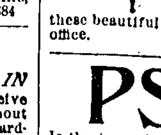
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VOL. 15. CHICAGO, ILL., SATURDAY, MARCH 13, 1897. NO. 381.

A CRITICAL STUDY OF OBSESSION.

DELIRIUM ENCOURAGED BY FIENDS—SOME OF ITS EXTRAVAGANCES ARE FAIRLY ACCOUNTED FOR — TREMENS TREATED SPIRITUALLY AND BY HYPNOTISM, RESULTING IN A SALUTARY AND PERMANENT CURE — EXPERIMENTS WITH SUBMERGED CONSCIOUSNESS—MAN A PSYCHIC TRINITY.

"One of the most interesting patients I have had—I mean from a purely scientific view—was a victim of delirium tremens," continued Dr. Grace, in the Cincinnati Enquirer. "He was a large, strong, determined man, stubborn and intractable; and without the aid of hypnotism I could have done nothing for him. He uttered bloody threats against everybody and would have inflicted bodily harm upon some people had he been left without restraint. Especially fierce was he in denunciation of his wife, whom he fondly loved when mentally healthful. In his deranged state he charged her with every crime denounced in the decalogue, and with conspiracy to deprive him of life for the sake of enjoying his property without impediment; and he threatened her with death at the first opportunity he might obtain for dispatching her. Nobody believed that under any conditions would he do her harm, but one day, when she inconsiderately entered the room, he drew a revolver from beneath the mattress and fired point blank at her head. The ball just grazed her scalp, leaving a welt as large as a man's finger, whereupon she was seized by friends and bundled out of the room, and she did not return to the presence of her lord and master till he was declared less dangerous.

"In one of his worst paroxysms I took control of this man, Luke Hasewell, and threw him into a trance, and while he held such connection with his normal state as to mentally continue his fight with enemies innumerable I employed his secondary self at reading and discussing the news of the day as sanely and systematically as the most thorough digester of newspapers. It was a curious medley of insane acts and sane conversation, the hands and feet doing that of which the psychic tone of the person took no cognizance."

"Do you think the acts were as independent of each other as those performed by two different individuals?" I asked.

"Yes, quite so; and that one was the normal man and the other the secondary, or submerged, man, always ready to come to the surface when summoned by the proper means. I found the experiment so interesting that when the normal mood changed to something of the comic order I forced by suggestion the secondary self into a serious vein, and the man was laughing boisterously and weeping as if in the very depths of sadness at the same time. I readily discovered the dividing line between the two moods, but it is difficult to describe, just as it is difficult to comprehend it. The two degrees of mental apprehension are as distinct as they could be in any two persons, and they remind the observer of a beckoning motion with one hand, while the other menaces with blows those who approach; or the complaisance of a mood co-ordinate with another which opposes everything and everybody. You say these conditions are unnatural, and I reply that they grow out of a law of nature heretofore neglected, but now found to be of great moment. In the new psychology they are set down as of the first importance, and I feel assured that their cultivation will develop features of still greater and probably unanticipated value.

"At my third interview with Hasewell I sought to throw him into the deeper trance, but without success. The effort, however, was not barren of good, for it led me to a discovery, to wit: That the influence opposing my ministrations was the enemy of Hasewell's wife and longed for her destruction. Words were dropped which forced this conclusion, and I resolved to dislodge the enemy. It was a long and difficult job, made so because the opposing spirit was strongly intrenched and able

TO POSSESS THE MAN AT WILL.

I could hear the threats of this demon, like an echo in the brain of the victim, who was startled for a time and then made unmanageable by them. When this condition supervened I was compelled to desist and awaken the patient, otherwise he would do things unimaginable. His tertiary familiar was not simply indecent; he was gross, foul, abominable. Of his words I shrink from the recitation of a single example, but I may venture Hasewell's reply to one of his propositions. In effect it was in these words:

"Surrender to you my wife! You have lied about her, I find, and now you want her damned in your company. No, no, no! All hell shall not make me think wrongful of her again.'

"These words were interspersed with horrible expletives, and supplemented by a fight for mastery, compelling me to close the interview. The idea came to me slowly that in this third estate Hasewell was comparatively sane; first, on account of his radical change of views regarding his wife; secondly, because his conversations with me were more connected and sensible than on any other occasion; thirdly, for an hour succeeding the deep trance he was quiet, and apparently thoughtful, as if striving to recall his wandering wits. I worked under the impression made by these incidents, and called in the kind of help they evidently suggested. A spirit medium in whom I had strong faith was brought to my assistance for the purpose of discovering the various powers that held Hasewell in control, and we set at the task of this investigation systematically and laboriously.

"It was found that in his normal state he was surrounded by epileptic friends ruined by strong drink while in the mortal form, and their craving for intoxicants was made the occasion of fierce assaults upon our maniac, because he refused or was unable to appease their thirst throught his organism. They were attracted into his aura by the alcoholic fumes permeating it, and they drank the breath of their victim with an avidity only equaled by the toper in partaking of a long-deferred dram. But it was not exceeded by the ecstacy of such inferior devils as took it at second, third, fourth and fifth hand—the stronger infernals taking it from the fountain head and imparting it to the next, who, in turn, after enjoying the momentary sensation breathed it into his neighbor, and so on the flavor of whisky was extracted from a mortal and diffused through its slaves in hades.

"Can imagination picture anything more repulsive? Here was a man in the prime of life, strong, hearty and capable of much good work, compelled to entertain friends of the lowest order to make recompense for his voluntary self-abasement. Black spirits and white, so withered and wan and wild of mien as to libel the merest semblance of things in human shape—this is the report of the medium—hovered about Hasewell like vultures in search of carrion, and fought each other for a draught of the poison which ladened his breath. They beset him on every side, intent upon that which fed their demoralized appetites when in mortal form, and now craved with an intensity infinitely multiplied. I subsequently learned that the root of Hasewell's paroxysms was the constant irritation inflicted by these demon topers, who as a penance were compelled to unceasingly long for the stimulus to which they were accustomed through habit; and his inattention to matters and things in his visible surroundings was forced by the persistent annoyance of these invisible pests.

"I destroyed the power of the entire hosts through hypnotic and other psychic appliances by the adoption of a heroic method. It occurred one day when the medium informed me that the whiskey fiends were unusually numerous and persistent, and all of Hasewell's strength was employed in the attempt to drive them away. By the exercise of all my power I threw the man into the deeper trance, and then I said:

"'Luke, you are followed everywhere by fiends who inhabit the earth, the air and the sea, and they seem to be among the choicest denizens of hell. They seek your life.'

"'Yes; and do you see them, too, Doc? Nobody would believe me before, but here they are now, five of 'em come to give me a fight,' and a fierce struggle began. I did not permit it to continue, but called the man back to his elementary state with all speed.

"'Did you run from those devils?' I asked.

"'It seems so, but I didn't mean to do it. Something forced me away from 'em.'

"'Against your will?'

"'Shure's you live. Why Doc, I've thrashed a dozen at a time."

"Never before had I been able to connect the man's waking and hypnotic consciousness, and here was an important point gained by quick action.

"'I see none of the devils,' said I, 'but have positive evidence that they are there, and that you see them. A friend in whom I have unbounded confidence also sees them, and we have found a plan to drive them all away.'

"'Then do it, for God's sake. At times I've felt like lying down and letting 'em kill me, they're such a pester.'

"'Will you obey my directions strictly in every particular if I do this for you?'

"Yes, but act quickly, for more of them critters than I've ever seen are jumping on me now.' The medium confirmed this statement.

"I threw the man into an ordinary trance, suggesting pleasant surroundings and refined society. Immediately he was at peace.

"'What do you see now?' I asked.

"'Things are strange,' said he. 'There are many people here, ladies and gentlemen, that I don't know; perhaps friends of my wife; but where is Ruth?' meaning Mrs. Hasewell.

"Never before during his attack had he taken an interest in her whereabouts. We were gaining ground, especially as his tone was kindly.

A RIFT IN THE CLOUD.

"'Mrs. Hasewell is near at hand. Shall I call her?'

"'Yes.'

"The woman came with fear. She had not recovered from the shock of the pistol charge. Tremulously she pronounced the man's name:

"'Luke.'

"'Yes, Ruth.'

"'Are you better?'

"'Indeed I am. Doc. has found the devils nobody else could see, and he's driving 'em off.'

"'That's fortunate. So you do not see any more of them?'

"'Only one, and he don't come forward. Oh, I see; he's afraid of you.'

"'Of me?'

"'Yes, he's been lying about you, and is afraid he'll be punished. And he will be,' shouted the man, just ready to lapse into another paroxysm.

"I threw him into the deeper trance with little effort, and by suggestions induced him to beg his wife's pardon for shooting at her. Mrs. Hasewell was inclined to retire before his approaches, but I assured her there was no danger of a boisterous manifestation. He threw his arms around the woman's neck and cried bitterly.

"'It was not your husband that shot at you, Ruthy,' he shouted, 'but that devil, Wistar. You remember him, dear?'

"'But he is dead.'

"So he is. How could I make such a mistake? Oh, he said it was him, Wistar, and there's no doubt. He must have known who he was.'

"But they finally left the matter in uncertainty and recalled Hasewell back to elementary principles.

"'You've had a busy day,' I remarked, when he was fully awake.

"'Very,' he assented.

"You have been in a great many places and seen numerous people, most of them strange. You have effected a reconciliation with your wife, made necessary by the attempt of a devil guiding you to take her life. But you were the responsible person in this deed. You have also made me an important promise. Do you recall it?'

"Yes, to obey your directions when you drive all the devils off.'

"'In every particular?'

"'Yes.'

"'Do you see any devils now?'

"'No, but I hear 'em.'

"'What are they doing?'

"'Cursing you.' The medium confirmed this report.

"'Why cursing me?'

"'For getting Luke Hasewell out of their clutches. They're the worst drunkards you ever knew, and they sucked me dry every day and then threatened me with death if I didn't fill up again. I had to fill.'

"'Where did you get it?' Strict directions had been given against letting the man have a drop, yet it was known he was constantly under the influence of ardent—as well as other—spirits, and there was a problem involved. He glanced toward the window in one corner of his second floor room, and thither I went. Hanging outside, well secured from observation, was a basket painted to correspond with the color of the residence, and it contained three whisky bottles, one of which, holding two quarts, was full.

"'How have they been replenished from time to time?' I asked.

"'Ask me when and I can give a straight answer—in the night. If asked how and by whom, I can't answer, for I didn't see.'

"The insane inebriate I believe to be the most cunning person on earth. Hasewell felt the premonitions of his attack, knew from former experience that whisky would be denied him, and, as it afterward transpired, made arrangements with a dealer to keep a supply of full bottles in his basket till further orders. They were carried there in the night, and a ladder in the rear yard of the Hasewell place enabled the bearer to reach the place of deposit. The man had been soaked with whisky from the beginning, the fumes of the bottle imp always accompanied him, and 'how?' had mystified me and his attendants. He visited the window frequently in quest of 'fresh air,' and would allow no one to go with him on these occasions. Thus the riddle was out. Thus an unwitted sick man outwitted those who were supposed to have their wits about them and their bodies in health.

"'This is a very wrongful act,' said I with a show of offense. 'Had you striven in every way to defeat the work of your physician, you could not have done worse, and had I learned what you were at earlier in the case I would have abandoned it. You have done that which destroys my sympathy with you in your deplorable condition.'

"'Hold on, Doc,' he implored; 'don't make me feel any worse. There's no use of more whisky unless the devils come back, and you've driven 'em away, haven't you?

I'D HAVE BEEN DEAD

long ago if I'd had nothing for them, for they always said, "Whisky or death," and whisky it was, every time. D'ye suppose these critters came out of hell? I expect hell's just plumb full of drunken cusses that want nothing but whisky and fighting. Why, I've had regular knock-downs with more than a thousand of 'em, but I went under one day when old Mr. Beelzebub called. He took me by the nose and chin as slick as I'd handle a chicken, and sucked all the breath I'd oughter had to breathe with for the next two hours. Then he grumbled about the "weak drain" and hit me a thundering kick. I feel the remains of it sore'res round here now,' he concluded, rubbing his back.

"This statement regarding Beelzebub—if it really was that august person—was quite consistent with facts. I was hastily summoned to Hasewell's bedside one night, and upon arriving was informed that he had not breathed for near an hour. I discovered a slight respiration, but the condition was bad, indeed. Artificial means to inflate the lungs were adopted, and after long waiting they were successful. Upon regaining consciousness the man spoke of a pain in his back, and complained of it for several days afterward, averring that he had been brutally kicked. This claim was set down as a figment of a mind diseased.

"'You have had all the use and abuse of whisky you can have from this time forth forever,' said I. 'It has almost murdered you and your wife, made you the sport and tool of fiends, and a burden to yourself. No wonder the devil kicked you. He found you too servile. He is said to despise fools. No regrets would have been expressed if he had cropped your ears, for they are ridiculously long and cumbersome. In other words, you have been an incorrigible ass through all this sickness, and it is a miracle you are not dead.'

"'Hold on, Doc!' he interrupted; 'no game man fights a sick fellow, even with foul wind. I've promised to do as you say, and I reckon you know I'll mind pretty well. But fix things up in a little smoother talk.'

"I drew up a temperance pledge, which was signed by Hasewell and witnessed by three persons there present. The man was truthful, although rough, and I knew he would abide by this written undertaking, if he understood it.

"'Never under any conditions are you to take another drink of whisky or other ardent spirits,' said I, in explanation.

"'That's what the paper says,' he answered, 'and nobody can put his finger on a thing to show that Luke Hasewell ever went back on his own name. He won't begin any such trick now. But, Doc, one thing must be understood: The fellow that put the whisky in the basket mustn't be molested.'

"'He ought to be hung.'

"'Oh, no; he did that in friendship, and I needed the stuff more than you can think.'

"Hasewell sent back the full bottle to the purveyor, with word to supply no more. He recovered slowly, for the attack was severe, but he saw no more devils. Their temptation to visit him had been removed, and where there is no opportunity for either whisky or blood is not a congenial place for the arch fiend or his imps. Hasewell is today a sober, staid, prosperous citizen, and no one will be more surprised than he to find that his case has been referred to in this gathering as an illustration of that wonderful combination, Spiritualism and Hypnotism. T. P.

DEATH BEAUTIFUL.

ANOTHER EXPERIENCE OF A TRAVELER RETURNED FROM THE BORDERLAND—WELCOMED BY LOVED ONES WHO HAD GONE BEFORE.

In The Progressive Thinker of February 20, I read with great interest Rose Eva Angel's account of her experience, with her conditionat the end of a severe and dangerous illness.' I had read William Gray's article upon the same subject and had said to myself that it was a dark picture, and I thought how different his experience had been from mine when a loving and weeping wife had stood over me and asked me if I knew that I was dying, for my experience was that death out of earth life meant all that was beautiful.

My disease was of a nervous nature, and every nerve was held taut as a bowstring until tired nature gave out and a relaxation took place and I dropped into a condition of utter repose that was a heaven to my wornout body. Not a nerve quivered with pain, earth was lost to me, and the joys of another and a higher life were mine. I had found rest at last. A bright, supernal light surrounded me, that was glorious, the wife of my youth was with me, with a smile upon her angel face that told me of the joys of spirit life. Father and mother were there and they welcomed me to the home of the soul. My little ones were there, all in a spirit sense.

I suffered no more—I had passed that point and the peace that enveloped my soul was the peace that "passeth all understanding." I dwelt in a fairyland. Not a chill came over my body or my soul, but a heavenly warmth filled my whole being that came from a heaven of rest and quiet peace in the realms of a tropical summerland.

This taste of what my earthly friends called death was to me really a beautiful condition. No trouble, no care—nothing but rest—holy, quiet rest, wherein my very soul bathed in the light of the loved ones that had gone on before me.

So I can really say: "Oh Death, where is thy sting? Oh grave, where is thy victory?" To me, death out of earth life is only a birth from out of this old tired and wornout body, into joys and beauties of that better life one step nearer the realm of eternal light, and life, one step nearer the divine source of all life.

So we will be born from one spirit life up into the higher lines of soul life, and at each birth we will drop a portion of matter until at last man's soul will mingle with the ethereal soul life of the universe, and his soul will lose its individuality forever and in this manner all nature does its ceaseless work of one continued round. As the fog rises from old ocean and drifts to the mountain top and there falls in refreshing rain, and then starts back to the ocean again, so shall man's soul drift, and this eternal replenishing of the universal life-forces must go on forever and forever.

The Brahmin's trust in the great Father Spirit or the Great Oversoul is really inspiringly beautiful and grand to contemplate. It is as follows:

(Gunga is the sacred river, the Ganges and Kilatza is a sacred mountain in India.)

The snowflake that glistens at dawn on Kilatza,
Dissolved by the sunbeams descends to the plain,
There mingling with Gunga it flows to the ocean,
And lost in its waters returns not again—
It comes not, it goes not,
It comes not again.

On the rose leaf at dawning a dew-drop is shining,
Which later exhaled falls in nourishing rain,
Then rills back to Gunga through green fields meander
Till onward it flows to the ocean again—
It comes not, it goes not,
It comes not again.

A snowflake still whitens the peak of Kilatza,
But the snowflake of yesterday flows to the main,
At dawn on the rose leaf still glistens a dewdrop,
But the dewdrop of yesterday comes not again—
It comes not, it goes not,
It comes not again.

So the soul that is freed from the bondage of nature
Escapes from illusions of joy and of pain,
And pure as the flame that is lost in the sunbeam,
Ascends unto God and comes not again—
It comes not, it goes not,
It comes not again.

Buffalo, N. Y. J. W. DENNIS.

A STARTLING FACT.

The Progressive Thinker was the only Spiritualist paper that had the enterprise to publish Prof. Barrett's address before the National Association Convention of Spiritualists. We have his address, covering three pages, and five other fine addresses and articles, one by Col. Ingersoll, grouped in one paper, and we want to send out 1,000,000 of them. It is worth ten times its weight in gold.

Read the article on 5th page headed "Fifteen Cents."

Every one of his opinions appears to himself to be written with sunbeams. —Watts.

Passion is the drunkenness of the mind.—South.

POWER OF THOUGHT.

ITS POTENCY FOR GOOD OR ILL CLEARLY SET FORTH—RELATION OF THOUGHT TO SPIRITUAL GROWTH—AND TO HEALTH AND DISEASE.

One of the most powerful agencies in the universe that wields an influence for both good and evil, is thought—a something which the physical senses cannot perceive but which has a marvelous effect upon the physical body, inasmuch as mind affects matter, and thought is the production of the mind. The mind is the machine which does the thinking, the thought the work which the machine turns out, and the individual that can operate this machine for himself will produce a much better class of work than the one who depends upon others to run it for him.

That is the difference between those we term strong-minded and weak-minded. The one guides his machine with a practical hand, allowing no one to tamper with it; while the other allows his machine (or mind) to be governed largely by those with whom he comes in contact. Backward and forward—swayed by this one and that one—he is indeed to be pitied; but he need not remain in this wavering mental condition if he chooses to outgrow it.

You can train your mind to do your own thinking if you will, instead of depending upon some one else to do it for you. Take some of the problems of the day—some special study—then set the mind to work upon it and begin to think. Exercise the mind as you would any part of the body that you wished to develop, for unless it is cultivated and forced to work, the productions of it will be weak.

When you can once guide this wonderful machine, see that it runs in the right direction and turns out a class of work that can be utilized. It has been said that we will be called upon to give an account for every idle thought, and while that is not literally true, yet there is more of truth in it than many suppose. Idle, useless thoughts are a positive hindrance to mental growth. They take up the time that should be devoted to the formulation of thoughts that would be a benefit to the thinker as well as to others.

I am well aware that the mind requires at times rest and recreation from sober, serious study; but there are too many that leave it in a state of continual rest, and I wish to urge upon those the necessity of giving it some healthy, beneficial work to do. The mind that is filled with frivolous thoughts is like a garden overrun with weeds; instead of cultivating these useless weeds, tear them out and cultivate plants that will yield a harvest of knowledge and wisdom. Branch out in different directions and learn to think, and also learn to control your thoughts.

Kind, loving, charitable thoughts are like beautiful, fragrant flowers that send out their perfume to refresh and cheer the weary passer-by; while harsh, bitter thoughts—thoughts full of revenge and passion—go swiftly on their unjust missions and oftimes crush the poor victim towards whom they are directed; but they rebound with added force and strike the one that sent them out. Those that are in the habit of giving way to feelings of rage and sending out thoughts of bitterness and hatred would do well to remember the old adage: "Curses, like chickens, come home to roost;" for it is an actual truth that, if you send out an evil, unjust thought, it will return to you again and add one more link to the chain that binds you in a state of mental servitude. If mortals could but witness the baneful effects of evil thoughts, they would stand aghast, appalled, and it would surely teach them a needed lesson—one that would cause them in future to refrain from sending them out. Many times you condemn some poor, weak soul that is mentally unbalanced, for giving way to temptation, especially if you dislike him, and no doubt you would be greatly astonished were you told that you had partly caused his downfall by making him a target for your unjust thoughts, and thus weakening his already weak mentality. But such is often the case, and more than that—many a young and once innocent girl, if she but knew it, could trace the very beginning of her downward career to the evil effect upon her sensitive nature of the base, seething thoughts of passion that were directed towards her.

I would that every human soul could realize the damnable effect of these thoughts. That is a strong expression to use, but it needs a strong term to express the evil that is being wrought by sending out broadcast over the land vicious, impure thoughts. It not only harms others, but it attracts to yourself low, degraded, earthbound spirits, that take the same delight in causing misery and shame that they did when they walked the earth in mortal form, and ere you know it they will obtain such a hold upon you that you cannot escape from them, and after you pass to the other side it may take years before you can outgrow their influence and begin to progress.

If you would be surrounded by pure influences, think pure thoughts; but as you value your happiness either in this life or the life to come, do not allow an evil thought to gain a foot-hold within your mind. If such a thought comes, crush it out instantly and exert every power you possess to think only such thoughts as you would be willing to have the world read and see.

Do not imagine for one moment that thoughts will remain unseen. Many clairvoyants have their spiritual sight so quickened that they can readily perceive the aura that surrounds each person, and by the color of it determine upon the nature of the thoughts. Thus, white denotes thoughts of purity, spirituality; a beautiful blue, thoughts of a truthful and devotional nature; pink or a faint rose-red indicates pure love, pure affection; the deep red, tinged with brown, shows passion and brutal anger; a pale yellow denotes thoughts on the intellectual plane, knowledge, wisdom; and the deep orange indicates selfishness and greed. Thus will your thoughts color the aura—the mist-like cloud that surrounds you, and by that color will you be judged and known for just what you are. The nature of the thoughts determines the character every time, and you cannot make a practice of entertaining low, degraded thoughts without your nature becoming correspondingly low and degraded.

In just the same proportion that evil thoughts produce harm, so will good pure thoughts go out on missions of love and mercy, strengthening the weak, uplifting the fallen, and acting as a tonic for all humanity.

It has been proved that thought will create as well as destroy disease. Bad thoughts vitiate the blood and the entire system, and a person cannot be well that continually fills the mind with low, vicious thoughts. Sooner or later he must pay the penalty.

The subject of thought opens up before us a broad field in which we can wander at will. There is no limitation to be placed upon it. You can imprison the body but you cannot confine a thought; it will go out on its errand of good or evil. And the nature of it will determine whether it will return a blessing or a curse to the one that sent it out. When people come to understand the importance of right thinking, we will have a healthier and better class in every respect. "As a man thinketh, so is he." MRS. IRENE GAY.

Flint, Mich.

A GRAND SUCCESS.

SPIRITUALISTS' MASS-MEETING AND CONVENTION AT MINNEAPOLIS, MINN.

The Mass-Meeting and Convention called by President Aspinwall and the directors of the Northwestern Camp Association was a decided success from beginning to end. All meetings and societies united in one grand, harmonious gathering, except Mrs. Pruden, and the president and board of directors desire to sincerely thank all those noble, disinterested workers who could for the sake of harmony and the general good, lay aside personal interests and minister to the hungry souls seeking for a knowledge of the life immortal.

Professor H. D. Barrett—that noble, generous soul—was with us during the entire three days, taking part in all meetings and dispensing the bread of life, which was received by the multitudes with great joy. In thanking him we also desire to thank his uncle, J. O. Barrett, for his assistance in giving out words of wisdom and knowledge from his storehouse of accumulated thought through many years of experience as teacher, thinker and philosopher.

Those veteran workers Mrs. Lepper and Mrs. Lowell, were active and always ready to aid and assist wherever and whenever called upon. If it is not trespassing too much upon your space, I wish to add to those mentioned the names of the gallant band of speakers and mediums who took part in the exercises, and who are competent to conduct services and give test of the immortality of life, in any section or locality where they may be called as public workers—Mrs. E. Brauer, Mrs. Bessie Aspinwall, Mrs. Barton, Mrs. Tryon, Mrs. Taylor, Mrs. Vaughn, Mrs. Shaft, Misses Victoria and Minnie Sunberg, Mrs. Knudson, Mrs. Miner, Mrs. Knight and Mrs. Gould, all taking part in the grand test seance of Sunday afternoon.

The Washington Hall was crowded, and I do not exaggerate when I say that hundreds were turned away unable to find standing room. In the evening an overflow meeting was organized in another hall in the same building capable of seating about 150, but both halls failed to accommodate the anxious ones desiring to gain admission, and we were forced to turn many away; and we have decided to either build or engage some hall that will hereafter accommodate those seeking to gain a knowledge of the continuity of life, which Spiritualists only are able to give.

I do not want to forget to mention the soul-inspiring words from Professor Caton which electrified the audience, from which the applause was loud and long continued. We feel that much good has been done, and that it will advance our cause to hold these united mass-meetings as often as once in three months. We shall soon open the campaign for our summer camp, and we are assured of a half-fare rate. Would like to hear from all phenomenal mediums who desire or are expecting to be with us. S. N. ASPINWALL.

NEXT WORLD INTERVIEWED.

To the Editor:—Many thanks for your promptness in sending me the "Next World Interviewed." In less than forty-eight hours after I sent in my renewal for The Progressive Thinker, I received the book, and to say that we are pleased with it would be expressing it very mildly. It is a work that should be in every family; not only should it be read by Spiritualists, but by all who aspire to a higher and better life. I am glad that it is so easily within the power of all, rich or poor, who are anxious to become acquainted with the grand philosophy of Spiritualism. There is no work that has come within my knowledge, that contains a higher conception of our philosophy than the Next World Interviewed, and for so small amount of money. It would be very cheap at $1.

Our little society is still holding its own. We meet the 1st and 3rd Sundays of each month. Our Young Folks progressive Lyceum is the most interesting feature of our work. We are yet encumbered with a small amount of debt on our hall; soon as that is free, we will then apply our energies towards getting good speakers to help out the cause. Dr. D. D. Clark and wife, are now laboring with the friends in Metropolis, Ill. We expect them here within a few days to assist us. The doctor is an eloquent speaker and is very earnest in the work, and Mrs. Clark is a very highly and finely developed psychometrist. Both have done noble work in this end of this State, for our cause. Their field of labor is largely in the Southern States. Long may they both live to continue the good work.

Villa Ridge, Ill. W. H. LEIDIGH.

INSTRUCTIVE.

EXPERIENCES OF A CLAIRVOYANT—LESSONS DEDUCED THEREFROM—ANIMAL AND MIDGET PRESENTATIONS — THEIR SIGNIFICANCE.

For the last two years, through the kindness of my spirit friends, I have been going through a course of development as clairvoyant and some other mental phases.

Wonderful things have been presented to my spirit eye. I have seen many forms of animals—elephants, lions, tigers, bears, dogs, cats, etc., also those midgets—miniature human and animal forms—talked about by Alcinous, E. J. Bowtell and others.

It strikes me that great minds may sometimes get erroneous ideas and silly notions in their heads.

From my own experience, mostly, I think that the fact of clairvoyants' seeing forms of animals is no proof that the lower animals are immortal, and those midget forms appearing to clairvoyants are no proof that such beings exist. The idea that they may be souls waiting for fleshly embodiment seems preposterous.

It is not probable that the power of seeing with the spirit eye, of any two persons, has been unfolded exactly in the same way. At a certain stage of my unfoldment, representations of animals, fully formed, apparently, as natural as life, were presented. That stage having passed, I have not seen them since.

I have seen those forms created gradually, but quickly, made up from cloud-like appearances, and sometimes the heads only were shown. Heads and faces of animals were pictured upon every object my eyes rested upon—not exactly pictured, either, because they were not surface representations.

Those forms would change position, eyes would move naturally, and show prominently and brilliantly, and to all appearance were real living animals.

Heads of animals would often change to human, and heads and faces of persons would change to animals, and all appear as real and natural as life itself.

Sometimes a large eye, only, would be sent up to my face, and the eye would expand, and appear like a large mirror; by looking into or through this transparency I would see an indescribably wonderful panorama. In this manner I have been shown representations of the spirit-world, and the condition of different races and nationalities of people. That I might know what nationality of people was to be represented, the animals of the country would first be shown.

Faces of persons often changed to represent other persons, and sometimes there would be many faces having the same likeness. At first faces were seen only in the dark, or by closing the eyes; afterward, in the light, pictured on walls, windows and other objects.

Sometimes a lone eye would be visible, which would creep along the wall; after awhile that lone eye, enveloped partially in a cloud, would leave the wall and traverse space, all the time gazing fixedly into my eyes and would approach nearly to my face.

As sight progressed a large, brilliant face would be fixed upon the wall or other object, and a mirror-like appearance spread before my eyes, and a miniature likeness of the face on the wall, partially enveloped in clouds which varied in color and brilliancy, like gold dust, diamond dust or smoke more or less dense. These forms would float around, approach and recede, and perform many gyrations.

Sometimes many faces would be stationed on the wall as a background or base, and their miniature counterparts form a sea of faces, all with bright eyes gazing into mine.

Looking off at a distance, across the street, or at the clouds, faces would correspond in size to the distance. Looking into space away off, I would see hundreds of faces with bright eyes sailing towards me. I have been taught many lessons by seeing the panorama produced, and often I am not able to interpret, the scenes produced being entirely beyond my comprehension.

I do not pose as a medium. I am not yet prepared, and may never be. I sometimes see real faces and recognize them. It is clear to me that clairvoyants may see many things that are produced by their controls simply for the purpose of unfolding sight, or to teach them valuable lessons.

I seldom attempt to tell what I see. It cannot be told. I can say only, it is wonderful. I am never unconscious. I can carry on conversation and at the same time be viewing scenes produced by spirits, far too grand to describe.

While I claim that the fact of clairvoyants' seeing animals is no proof that animals are immortal, yet I think they may be. If they are, it does not follow as a matter of course, that spirits should see them. There may be an animal plane or sphere. Those diminutive forms which clairvoyants sometimes see—the supposed souls anxiously waiting for a chance body to creep into—I think are only appearances adapted to certain stages of development, and are used as a means of unfolding the powers of seeing with the spirit eyes, that the eyes may be opened and the scales removed. J. R. CUSHMAN.

THE WAR IN CRETE.

To even make a note of the daily-changing condition of affairs in Crete would only confuse the general reader, without being instructive. The Christian element on the island wish to be united with Greece, and that little kingdom accepts the situation. She sent a strong naval force to the island, and the allied powers protest. The Sultan leaves the matter with those powers to settle. What the final outcome will be no man can tell. The probabilities at the present writing are that Greece will be the victor. It is the first step in a concerted movement to blot Turkey from the map of Europe, and divide its territory among the rival powers. To-morrow may change the outlook.

SPIRITUALISM.

IS SPIRITUALISM A RELIGION?—DISCUSSED BY A JUDICIAL MIND.

Over the doors of an ancient temple is this inscription: "There is no religion higher than truth." Many Spiritualists have adopted the motto, but I think we should go a little further and inscribe over the gates of our temples another motto: "There is no religion so high as truth."

That divine seer, foolishly termed by a wit, "the inspired lunatic of Patmos," beheld in his symbolic vision the New Jerusalem, and he "saw no temple therein." He that proceeds to develop his own psychic powers becomes an inhabitant of the New Jerusalem. By doing this he enters the subliminal sphere of existence—the kingdom of God within him. Spiritualism invites all aspiring souls to do this regardless of any former condition of servitude. There are gates on all sides, "and they shall not be shut at all."

What is the essential difference, if any, between primitive Christianity and Modern Spiritualism? It may be tersely expressed by saying we have "method in our madness." We are more rational or scientific in the manner of unfoldment. We go about in a systematic and logical way to provide the physical and mental conditions that prove favorable to the manifestation of decarnate spirits. The early Christians by accident assumed and furnished conditions that we deliberately seek to promote. It is true that they were given manifestations superior to modern ones in many aspects. It would appear that the angel world treated them as babes, while they recognize our ability to walk. The experiences of truth-seekers in the last eighteen centuries have not been useless. Certain traits of character distinctive of this generation are the result. Being able to walk, or at least to toddle, the angels treat us not as if we were babes on the breast.

In dealing with the spirit-world, what is required of mortals corresponds to what is given. I have little doubt that Paul's method of trying the spirits, by asking them to confess that Jesus Christ is come in the flesh, was effective in protecting the early Christians from imposition, but it does not follow that it would operate satisfactorily now. It is easy for a designing spirit to confess that, as any other formula, unless the superior ones interfered. And while I thus assert a superiority of the modern over the ancient believer, I would always recognize humility as the mother virtue, depending infinitely more upon the grace of God to protect me from the foes within and without than upon my own reason, but this humbleness does not require that I stultify or forfeit rational consideration of things in any case, until the utter ineffectiveness of reason be manifest or its temporary suspension as in hypnotic control be accomplished by the spirits I in a pure motive have enticed. I shall be thankful if such control be found unnecessary in my unfoldment, but I shall not presumptuously resist, for I am certain we will find it true that "whoso receiveth the kingdom as a little child, the same is greatest therein."

ANCIENT AND MODERN SPIRITUALISM.

Corresponding to the change in methods of thought, to the increased capacity of applying reason to occult mysteries, and in accordance with the requirements of modern psychics, we find the supreme distinction between ancient and Modern Spiritualism in the nature of their revelations regarding the higher life. From one point of view our mediums compared with those of other days seem as hens aside eagles. But—and this is the important idea—modern revelations are literal representations of the spirit-life, and clearly show what we may expect beyond Jordan, while scriptural visions were symbolic and illusory. They "saw as through a glass darkly—but now face to face." They "beheld truths afar off and embraced them." As the Galilean teacher said: "I have many more things to say unto you, but ye cannot bear them now." The average man of his day would despise these literal pictures. It required phantasmal visions of the great white throne, of the streets of burnished gold, of the beasts with eyes before and behind; even of the lake of fire and brimstone, to arouse his interest in that remote spiritual world.

SWEDENBORG THE CONNECTING LINK.

In Swedenborg we find the connecting link between the old and new mediumship. He was the prophet of the new dispensation. Some of his revelations are purely symbolical. Others are literal. This is true to an extent of other mediums, like A. J. Davis, but the literal aspect of communications is fast superseding the mystical. We have settled our minds to build upon the rock of plain, unvarnished truth, if the higher powers allow it. In the New Jerusalem they "had no need of a candle nor of the sun." Perhaps the candle refers to the Mosaic authorities, and the sun to the apostolic ones. Surely we can benefit by a calm consideration of their experiences and instructions, but only by that which appears reasonable to us as individuals. The authority is thus transferred from the fathers to the divinity within ourselves. We thus practically—instead of theoretically, as orthodox people—become sons of God, using boldly if humbly the freedom of a son. He that dare not apply his rational faculties to the interpretation of Scripture, approaches God as a slave and not as a son.

But to establish a religion we must have organization and authorities able to enforce obedience regarding psychic methods and forms of action on the spiritual plane. It is obvious from a glance at the conflicting revelations of sensitives and the irreconcilable opinions founded upon individual experiences that no external system can rise on such a foundation. There is no religion so high as truth. Religious systems depending on mysticism to a great degree, and expressed through forms and ceremonies, are ladders devised that the "natural man" should ascend to the realms of truth. If we mean anything it is that we are on the threshold of plain, eternal truth—we have reached the stage of individual liberty.

SPIRITUALISM THE RESULT OF ALL RELIGIONS.

Spiritualism is not a religion. It is the result of all religions. Other men labored and we have entered into their labor. Whatever misconceptions our ancestors had of the character of Jesus or the truths shadowed forth in his parables, the effect of the Biblical literature has been to produce a race of sensitives who must now in obedience to their own inner promptings and according to the requirements of natural desires become mediums. We discern that the purpose of religion was to sensitize or refine the physical man, and the particular result of trying to fathom the mind of Jesus and to follow him has been to develop a race of moderately well-balanced or rational sensitives. In many cases physical comfort, the ancient and persistent foe of spiritual aspiration, imperatively demands the exercise of psychic powers. "The spirit and the bride say come."

SPIRITUALISM A SCIENCE.

Spiritualism is rather a science, but liberal enough to embrace the devotional and emotional elements of a hopeful religion. It urges every observer to develop his Christlike powers, and in giving the physical-mental conditions requisite, he must exercise the saving qualities of the saint. While merely the faculty of conveying the thoughts of supernal beings to mortals does not imply perfection of the medium's character, yet the persistent endeavor to see, hear, feel spirits, and to estimate their advancement forms the truly natural exercise that strengthens the medium's own soul. He is watching and praying—toiling and enduring—believing, hoping, aspiring.

THE GREAT, SUPREME TEST.

Is there not a chance, by a clear understanding of the conditions required of us, to codify and dictate rules to the aspirant and thus found a system and establish authority and give the dogmatist suitable opportunity to display his self-esteem? A little observation will show that beyond the most general instructions such as "whatsoever things are lovely, think on these things," the requirements vary with the individual. "Know thyself" is the first duty of each and every one. Unto thyself be true—which is impossible if you are under bonds to another. Listening to advice is courteous and wise if you only accept what commends itself to your own mind. "I will put my laws in their minds, and in their hearts will I write them. They shall not teach every man his brother, saying, Know the Lord, for they all shall know me, from the least to the greatest."

The two great Hebrew prophets, in divining future methods of communication between the physical and spiritual planes, declared: "A way shall be built there and a way of holiness. No unclean thing shall pass over it." Will Spiritualism stand this test?

WHO MAY FEAR OBSESSION.

The careful observation of thinking men, with the experiences of physicians, demonstrate that there yet exist malicious, revengeful spirits, desiring to obsess weak souls. Such cases are perhaps rare in this day but the evidence is as clear on that point as on the elevated character of other spirits. In all cases of which I am informed, the victim was one who neglected the cultivation of his or her psychic talents. The natural sensitive who violates his nature by refusing to exercise those inherited gifts thus weakening his own soul by inertia, is the one who may fear obsession. He hides the talent in a napkin and is liable to experience the despair of outer darkness. It is that he should enjoy these powers, that his ancestors wandered in deserts and in mountains and in dens and caves of the earth. "They builded better than they knew."

Evidence is clear that vicious spirits have on some occasions taken advantage of physical conditions furnished by mediums to declare themselves—as in that case of obscene slate-writing recorded in a late issue of The Progressive Thinker. But in the very manifestation they "expose their hand" and forfeit their chance of obsession. True we must depend primarily for safety on exalted spirits, but we can always be sure of their co-operation, and in whatever depends on my own effort I am better able to defend myself when the veil is lifted from my eyes. The obscene writing referred to was in reality a confession of despair at being unable to injure his intended victim.

JUDGING THE SPIRITS.

We judge men by motives. It is the rational way of judging spirits. The explanation of that parable, "He that would be clean need only to wash his feet and is then clean every whit," is that the pure desire is the foundation of purity. Now in the guides or companions of modern mediums I have discerned ignorance and imperfections in the manner of expression, but so far I have at a glance perceived love for that medium and for humanity—a desire to encourage all men to aspire and to hope for a higher life than even such spirit had yet attained. The most favorable conditions for general manifestations are such as a malicious spirit must abhor "as the Devil hates holy water." If a spirit does not inculcate vicious principles nor implant malice in the medium's mind, it is evidence clear as daylight of that spirit's character. We meet them as friends and scholars in the school of divine wisdom like ourselves. They second our efforts to rise above the environments which render us miserable.

Much of the talk among partially developed mediums regarding the evil spirits who almost obsessed them appears irrational. They were like children excited by weird stories, who in the twilight discern dragons and monsters in every harmless stump or bush about them. Fear may distort their vision, and a cherub appear to be a demon. If an Adventist saw the spirit of his grandmother, he would conclude it was Satan in a new guise. There are severe trials to be endured in unfoldment but trust is what saves in darkness. "He that putteth his trust in God (not the ogre of irrational theology) shall not be ashamed."

This is clear, that what comes in response to mortals' request from the spirit-life is and always has been in correspondence with our aspirations and ability to naturally entertain such visitors and revelations. What you may find there in the corner of this great universe to which your aspirations carry you may be very unlike what I find. But always you will find what you are now capable of appreciating. There is no chance of founding an external religious system while this remains so. All we can do is, encourage one another to soar higher, granting each to all full liberty in every sense of the word. The cause depends on this. You sing alto and I'll sing bass, everyone according to his light.

That designing and despairing spirits yet exist and wander to and fro in the earth may be conceded, but they come by another road than that of Modern Spiritualism. The circles and seances in which they feel most at home are not the quiet, devotional, sympathetic circles favorable to the cause of Spiritualism.

In all this I "speak as a man," not as an exalted authority. Wherein I err, I desire to know. I am only consistent in a search for light. I am not bound to the defense of opinion because the "great I" once announced it. I submit this as the highest, truest view of the subject of which I am now capable.

J. T. MACDONALD.

San Francisco, Cal.

CONSUMPTION

TO THE EDITOR: I have an absolute Cure for CONSUMPTION and all Bronchial, Throat and Lung Troubles, and all conditions of Wasting Away. By its timely use thousands of apparently hopeless cases have been *permanently cured.* So proof-positive am I of its power to cure, I will send *FREE* to anyone afflicted, THREE BOTTLES of my Newly Discovered Remedies, upon receipt of Express and Postoffice address. Always sincerely yours,

T. A. SLOCUM, M.C., 183 Pearl St., New York.

When writing the Doctor, please mention this paper.

DIFFERENT POINTS OF VIEW ON THE SAME QUESTION.

ROSTRUM WORK.

DR. WILKINS HAS A FEW WELL CHOSEN REMARKS TO MAKE IN REFERENCE TO THE HIGHER SPIRITUALISM LECTURERS AND PLATFORM TESTS—THE HIGHER SPIRITUALISM, ETC.

To the Editor:—I must have overlooked the articles written by Mrs. Britten and Mrs. Lillie, but can feel, in reading the one in a recent issue by Mattie E. Hull, under the heading this bears the ideas expressed by them.

In most part Mrs. Hull hits the nail on the head. No old Spiritualist is foolish enough to contend that we do not need a higher grade of intellect on the rostrum in many instances, but if those who are upon the rostrum are to be teachers they should have some way to demonstrate this knotty problem, or they are but preachers.

The only method the orthodox people, who are but slightly removed from Catholicism, have ever possessed for advancing their doctrines, was in instructing by interpretation, giving the old, old story in their own language, of the miracles recorded of a superstitious age; indoctrinating the people by dramatical recitations of the awful promises, and shockingly brutal punishments inflicted upon unbelievers—thinkers—and by telling how a Christ was so miraculously placed upon the earth to live a spiritual life, be a great reformer and a martyr to the cause of the common, liberty-loving people. In fact, by working upon their fear and sympathy; by showing them what terrible sinners they were (according to the word of God), and the plan of salvation (according to the word of God), and in the use of all the psychological possessions of voice and physique, they were enabled to bring to repentance all who where susceptible. They imitated the voice of God in giving His mighty commands, and the voice of the "meek and lowly Jesus" (God in the flesh) when he said: "I come not to destroy but to save," or words to that effect, and they caught the ignorant, the thoughtless and sometimes the automatically instructed.

In fact, the people have been talked to and preached to until theology is talked to death and the public weary with too much talk, and are seeking other channels of investigation. I do not mean that theology is yet a corpse, but that old orthodoxy, the religion of our forefathers, is now a thing of the past, and a more modern and more spiritual religion is being advocated from almost every pulpit in the land, but it is only talk, talk, talk, without a single authentic presentation.

"We need a higher Spiritualism," say some of our most prominent lecturers. Well, let us see if we do. Moses Hull, than whom there are no harder, nor more effectual workers in the field, going from city to village and camp-meeting, often making the trip across the continent at one jump, capturing the guns of the enemy and turning them against the owners, scattering the new gospel of the three blessed little children, through a spiritual interpretation of the ancient scriptures, etc., and who has been more maligned and abused than he? and from co-workers on the rostrum—and in some instances his dear, sweet-spirited wife, has been a target for the same guns. They have gone right on in the even tenor of their way, broad-minded, sympathetic, forgiving, "preaching the gospel to every creature," drawing as good houses as any lecturers now before the public. Yes, we do "need a higher Spiritualism."

This grand and noble pair is not the only target of these guns—and when I say guns I do not single out any individual, or number of them—simply whomsoever the opprobrium fits.

We all have our faults, we preach and teach Spiritualism from our own standpoints, and our preaching and teaching may be faulty in the minds of a few others, but the world will pass on our individual peculiarities and continue to drink at our various fountains of knowledge through the phenomenal and philosophical channels, and be quenched of thirst.

We also have great need of reform in the phenomenal part of our science, but who can be the great high judge? Who can say to a medium: You shall not go on the rostrum and give tests to the hungry horde; you are a fraud; you belong to the "gang"—the "Pointer's Exchange Association"—and not to be boycotted by Spiritualists?

The rostrum means much for the cause of Spiritualism, and the fact that good platform test mediums have made it possible to get out a full house shows that the public want more than they can get from a mere explanation of the philosophy, and they must have it, and that demand makes the supply. It also makes a good field for the charlatan, who, under the present organized system, is enabled to perform more wonderful things than the genuine medium; and this not only brings a stigma upon the fair name of Spiritualism, but brings the phenomena into disrepute, and when discovered, leads the investigator into a state of uncertainty and prejudice.

Yes, we "need a higher Spiritualism" in this connection. But we can only get it by each one creating an aura for those with whom they come in contact, by right thoughts, right words and right deeds, and by burying petty jealousies, envy, selfishness and scandal; by kindly, but firmly refusing to become a party to any kind of fraud, deception or untruthfulness. Because there have been frauds exposed in our ranks does not prove that the genuine does not exist. The facts are valuable, or they would not be imitated for a ransome.

Because I can present to the public only the philosophy, and can get but a few out to hear me, is no sign that I am not telling the truth or preaching the "higher Spiritualism" nor is it any proof that the highest Spiritualism doesn't come through the genuine phenomena; and for one, I am in favor of the presentation of our science through every possible phase and avenue the world over. through the genuine phenomena; and

Is it not as "high" and as promotive of truth and morality to have a proof of eternal life, and the consequent possibilities of the spirit, as it is to advocate in the most eloquent language the good effects, on the spiritual nature of man, of right living?

The phenomena but proves the assertions of the philosophy, and when possible they should work hand in hand toward the enlightenment and betterment of a hungry, groping people.

This is an age of phenomena, of reason, of progression, and because there are charlatans, falsifiers, scandalmongers, selfish schemers, and jealous barnacles hanging on, will not greatly impede the onward march of a science, a religion, or an index to a future life. While in our moments of conceit, we must not forget that we have not reached the acme of progression, and that there is more to follow, as generation succeeds generation, and new conditions are created through the knowledge that our experiences have made possible.

I do not wish in this to discourage education, in fact it is a very proper thing to educate our lecturers and our mediums, but because the phenomena don't contribute to the upbuilding of societies is not proof that the public presentation of it does not tend to spread the truth as much as the lecturers, and when they come straight and go straight they are a lasting argument.

"Those who go to the meetings for the purpose of getting a test and nothing more have no conception of the magnitude of Spiritualism," says Mrs. Hull. That may all be true, and still that test serves its purpose in the extension of the truth of Spiritualism. Then let the broad-minded lecturer instruct, so far as possible, these people and make it more important for the two to go hand in hand.

With all due respect to all our grand and noble workers, we have only to add that, the "highest Spiritualism" is that which is untarnished by jealousy, envy and selfishness; that makes people larger-hearted, broader and more forgiving, whether taught by the eloquent inspiration from the rostrum, in the cabinet, at the home of the clairvoyant, or upon the platform; and in this direction Spiritualism needs retouching and repairing more than in any other.

The A, B, C's must be taught the new student, and how better can we teach them than by object lessons? I know these active, educated public workers see much to disgust them, much that tends to bring a blush of shame to their sensitive cheeks, but that which is mere dust to one may be pearls to another, and so it goes. There is room for all and work for all, each in his respective station and her respective phase.

DR. T. WILKINS.

A CLARION CRY!

SPIRITUALISM ON THE DOWN GRADE—MINGLING ANGELS AND FILTH—BOOMING A MEDIUM—MURDERING THE KING'S ENGLISH—ADVERTISING A LIE—OBTANING MONEY UNDER FALSE PRETENSES—TIME TO PUT ON THE BRAKES.

To the Editor:—In your issuse of February 13, I read with much satisfaction Emma Hardinge Britten's article on "The Desecration of the Sabbath." We look to the New York Herald, for the best that is to be had in modern journalism, and to The Progressive Thinker for the best that is to be had in all that pertains to the cause it represents.

I am not a pessimist, but I want to say right here and now that Spiritualists are on the down grade, and not one to cry "put on the brakes!" I want to talk right along the lines laid down by those noble workers, Emma Hardinge Britten, and Mrs. R. S. Lillie, for seek as I may, I cannot follow in better footsteps.

OUR MEETINGS! OUR METTINGS!

Our meetings! Our meetings! let The Progressive Thinker cry from its mountain top and with its strongest lung power; for our meetings need a renovating in toto. Not our meetings where we listen to some inspired teacher, but our meetings where the suppositious "test medium" reigns as do our rarer monsters in menageries for the open-mouthed wonder of the rabble, and the heart-aches of those who attend to pray and depart to scoff. I tell you, Mr. Editor, if we do not call a halt, our best people will desert us, and our cause will suffer a retrogression from which a re-advance will be slow and painful.

TEST MEDIUMS—AND TEST MEDIUMS.

I have heard "test mediums" who came after the speaker and drew us nearer heaven, and I have heard test mediums (?) who came after the speaker and made God and the angels weep.

Not long ago in our city I heard one of our most wonderful instruments at a public meeting, give test after test, every one of which, so far as I could see, was genuine and recognized by its recipient. When leaving the hall, to my utter disgust and awakened disbelief in the medium's truth, I was shocked by these exact words, omitting only the medium's name, spoken by her advance agent, press agent or manager, and in a tone borrowed from some blower of a side-show: "Here you are! last week of ——! last week of ——! Only one more week! Here's ——'s cards."

Think of it! The pity of it! The shame of it! Booming a medium as one might a brainless ape of Borneo. The diamonds worn by the medium were ample proof of the efficacy of this disgusting method of mingling angels and filth.

If this keeps on, Lyman C. Howe will soon have company, "who have worn out their time much like their master's ass, for naught but provender; and when they're old cashiered." Some time since I attended a meeting where spoke Mr. —— I won't mention his name, out of shame for the society he lectured before. He electrified me; not with rhetorical pyrotechnics, but with corruscations of divine fire. One of our oldest and most honored workers. "But," said a friend, "he won't get before our society again; he's not sensational enough!" Libera nos a malo! The pity, the shame of it!

Not long after I attended again in the same place. The speaker was sensational enough. He was followed by a "test medium" who, God save the mark, knew no more of "King's English" than a pig knows about the decalogue; and less about the giving of tests.

ADVERTISING A LIE.

Most of our societies live and advertise a lie. It's plain, but it's truth! Anything under heaven to draw a crowd. Several times I have gone to meetings where "tests and full names of spirits" was advertised, and not one full name was given. And, mind you, as I have said before, after advertising to give full names of spirits out of the form etc. The medium got up and the first thing told the anxious audience that she didn't know whether she could get anything or not; she wasn't well etc. Deliver us from evil. These people had paid their money to hear full names as advertised, and not one name did they get. Is or is this not obtaining money under false pretense? Should such mediums be protected by the N. S. A. from the just wrath of an outraged public? There is no difference between a bogus materializing medium and a bogus test medium.

De we need money so badly that we must resort to such despicable means to get it? Do we need phenomena-chasing converts so badly that we must lose the best of our adherents to secure them? Do we need sensation in our rostrum as employed in the pulpit to call in the degenerate; and must we cashier our old and faithful servants to starve, while we become merely money-grabbers? There are test mediums who are an honor to the cause, an honor to themselves and an honor to heaven; and there are others "that do strut and bellow and play such antic" (yes, and antique) "tricks before high heaven" etc.

Now again, in a later issue of The Progressive Thinker, Mattie E. Hull cries out against this growing ill that "smells to heaven."

The first excuse for platform phenomena, and plenty of it fraudulent, is "We cannot pay expenses without it"—which should have been, "We cannot make our society a paying, a lucrative one, without it." Unhappily mankind, like children, follow the band. I know a society whose meetings were select, without being in any sense exclusive. A reasonable admission was charged, and a refined audience assembled every Sunday to drink the truth. Expenses were assured, for I know, although the hall was not crowded, that there was a large surplus in the treasury. A so-called "test medium" was engaged, the admission fee was merely nominal and the hall was so packed that standing-room was at a premium. And by whom? A mass of phenomena-hunters that must eventually drive intellectuality to the wall or to the church. Man has spiritual as well as physical hunger, and that hunger must be fed. And the cravings of an earnest, hungry soul cannot be satisfied with husks.

SARDOU'S "SPIRITISME."

Sardou's "Spiritisme" has been weighed in the balance since I began this article and found sadly wanting. The opportunity was so great, the time so ripe, I thought the foremost dramatic author of his day, and a professed Spiritualist at that, would have availed himself of it to better purpose; for himself and for the cause he was supposed to be man enough to uphold. He has made "Spiritualism" simply a vehicle for the introduction of a dirty, dirty play. Why playwrights and those with the divine instinct cannot write a play of public and heart interest without its motive power being a besmirched woman I cannot conjecture. The play is a bitter disappointment to me and to every honest, earnest Spiritualist. Let us hope that here in America, the cradle of our cause, some one may rise having the courage of his convictions and from the intricate meshes of a psychologized brain evolve a drama for Spiritualism, and not use the name to drag before the public a play utterly unfit for girlhood or budding womanhood to witness. Sardou could have hit hard: he struck, not with a sledge, but with a feather.

CHARLES NEVINS.

TEST MEDIUMS ON THE ROSTRUM

To the Editor:—I earnestly protest against the plot now on foot to put off of the public rostrum, clairvoyant and clairaudient mediumship. It is the same old plot that certain speakers in our ranks tried to form several years ago, that they alone should use the public rostrum; that all mediumship which is the cornerstone and the demonstrator of the proof of immortality should be kept from the public rostrum, and they alone should give their philosophy, without demonstration.

While we need the philosophy on the public rostrum, we more especially need the demonstration on the rostrum. Mrs. Hull is right when she quotes from a gentleman, "The so-called inspirational lecturers will not draw a corporal's guard." Now this is true: At a certain camp-meeting where one of the plotters or so-called "inspirational speakers" addressed an audience, when it was known that he objected to a test medium in the same meeting with himself, and that the medium would give tests at the pavilion on the grounds, instead of at the auditorium where the lecture was to be given, an immense audience of over 2,000 people went to the pavilion to listen to the tests while this speaker had about forty-two people in the auditorium to listen to the lecture. The spirit-world is standing at the back of this honest mediumship.

Emman Hardinge Britten admits that she was converted to Spiritualism by the phenomena, tests, etc. She and others who have never made a convert with lectures that cannot demonstrate, demand that they alone shall control the spirit-world and its inhabitants and all true mediumship.

For one, I most earnestly protest against any such action on the part of these ladies and gentlemen, and demand that as much justice be given the test medium, the materializing medium, the slate-writer, etc., as is given all trance lecturers and inspirational speakers. And I know that thousands in this State do most earnestly protest against all injustice to true mediumship. All managers of spiritual camp-meetings in the United States, if they want to draw large audiences, let them see to it that they have a demonstration of mediumship on the public platform at the close of each meeting.

FRANK TALTON.

LAKE HELEN CAMP-MEETING, FLORIDA.

The third week of this camp finds an increased attendance and very interesting meetings. The speakers, Mrs. Carrie E. S. Twing, Mrs. C. Fanny Allyn, and Mr. W. P. Colby, are kept busy, while conference meetings fill up the days when no regular meetings are held.

The Concannons are busy with seances and platform tests. Mrs. Concannon is very popular as a platform test medium, and Mr. Concannon has resumed his materializing seances, having sufficiently recovered from the brutal attack made on him at Ayer's Temple, in Boston, last winter.

Mrs. Carrie E. S. Twing is in great demand as an automatic writer for spirit friends, and as a lecturer.

Mrs. C. Fanny Allyn is drawing much praise from many who admire her wit, sarcasm and quick answers to questions, as well as her ready ability to jingle rhymes.

Mrs. D. N. Sackett, of Springfield, Mass., a new medium, is finding an unexpected demand for her gift as a writing medium.

Mrs. Walcott and daughter, from New York City, are both voicing messages from spirit friends, and leading unfortunate spirits to the light.

Mr. A. Campbell, the spirit artist, is also an excellent platform test medium, and has given great satisfaction in every phase of his mediumship.

Prof. Arthur, of Galveston, Texas, is here and will show the people what he can do as a hypnotist and healer.

W. F. Peck lead in the services for the dedication of the auditorium, Sunday, the 7th of March, at which time Mrs. Allyn, Mr. Colby, Mrs. Twing and Mrs. Concannon all took part.

The meeting will continue all this month.

The hotel is nearly filled, but there is ample room in the cottages and apartment houses yet.

H. A. BUDINGTON.

VERY SIGNIFICANT.

The Progressive Thinker leads. It publishes more reading matter than any other dollar Spiritualist paper on this green earth. It was the only Spiritualist paper that had enterprise enough to publish President Barrett's address before the National Convention at Washington. It covered three pages of the paper. It now proposes to send out 1,000,000 copies of the paper containing his address.

Read the announcement on fifth page, headed "Fifteen Cents," for particulars.

THE WORLD'S FAIR.

PLEA FOR A RELIGIOUS CONGRESS AT PARIS IN 1900—ABBE VICTOR CHARBONNEL'S BOOK GIVING THE HISTORY OF HIS STRUGGLES TO REPEAT THE CHICAGO PARLIAMENT OF RELIGIONS AT THE COMING EXPOSITION — BITTER OPPOSITION FROM THE PARIS ARCHBISHOPRIC—HIGH PRAISE FOR DR. BARROWS AND FOR CHICAGO.

Is Paris to have a congress of religions, like Chicago's, in 1900? This is a question that is stirring up a fierce controversy in the Old World metropolis, says the Chicago Tribune. To us it seems a simple question, but to Catholic Paris it is nothing short of sacrilege. The dispute over the mere proposition has already echoed from Paris to the Vatican, all over Western Europe, and even to America. And now we have a book on the subject.

From the Paris publishing house of Armand Colin et Cie. comes a volume of 300 pages—in French, of course—by Abbe Victor Charbonnel, the man who has for over a year been leading the movement for a parliament of religions in connection with the coming exposition. It is entitled "Congres Universel des Religions," and relates the exciting history of this idea since M. Charbonnel first horrified the Paris clergy by proposing it.

The Abbe Charbonnel is one of the few really liberal Roman Catholics in France—a man after the style of our Cardinal Gibbons and Archbishop Ireland. He has set his heart on having a congress of religions at Paris and on having his church at the head of the movement. But it is putting it mildly to say that he has a hard row to hoe in his self-appointed task. His bitterest opposition comes from the archbishopric of Paris itself, and Cardinal Richard has threatened to silence the liberal-minded Abbe by summary means. But, as M. Charbonnel happens not to belong to the Cardinal's diocese, he is boldly continuing his efforts by means of the platform and the press. Hence his book. Speaking of the hostile archbishopric the Abbe says:

"One of my friends called there on behalf of a leading newspaper and obtained responses which were absolutely stupefying and which he even did not dare to print. Never would Cardinal Richard suffer the repetition in Paris, in his diocese, of the practical heresy and eccentricity of Chicago. The Bishops of America were ruining the church. As for the French priests who had put forth the fanciful idea of a congress of religions, and especially the author of the article in the Revue de Paris (M. Charbonnel), these were only agitators whom an interdict would soon reduce to silence."

The boldness of the Abbe may be imagined from the fact that he forthwith published an open letter to the Cardinal pointing out the narrowness of his policy, declaring that the parliament of religions would be held in any case, and that the only question was whether the Catholic church should be at the head or the tail of the procession, and pleading for an adoption of the wider views of men like Cardinal Gibbons and Archbishop Ireland. But the only result seems to have been that of getting the matter into a worse snarl than ever.

The Abbe Chardonnel speaks in the highest terms of President Bonney of Chicago and of "that bold, brave man, full of faith, the Rev. John Henry Barrows." He points with pride to the fact that the name of Archbishop Feehan of Chicago was the second on the list of Mr. Barrows' committee, and in the course of his chapter on the Chicago parliament he gives this interesting bit of history, showing how the Catholic Church came to take part in it:

At last the question was submitted to the annual assembly of the Archbishops of the United States, which was held at New York in October, 1892. Objections of principle were at first raised. "The Church," said the opponents, "cannot put itself on a footing of equality with Protestants, and, worse still, with pagans." But an old Archbishop, who until then had kept silence, cried: "Saint Paul was a great fool. What did he want to do in the midst of pagans? Why didn't he act like a good, respectable Catholic, and stay at home?" That speech carried the day. The assembly of Archbishops unanimously pronounced for the participation of the Catholic Church in the Chicago Parliament of Religions. The project was saved.

The eloquent abbe closes by declaring:

"The first congress of religions was one of those sublime acts by which nations allow oblivion to close over the dead years, with their errors, divisions, and outworn hatreds, in order to march on to the new life of the future." He also quotes an article by Prof. Bonet-Maury of the University of France, in which that writer declared of the Chicago parliament: "It is, in my opinion, the greatest event, in its moral influence upon humanity, that has appeared since the Declaration of the Rights of Man and of the Citizen, in 1789, and a fact which answers to the aspirations of the religious elite of all civilized races."

When Dr. Barrows passed through Paris on his way to India he not only met and encouraged the Abbe Charbonnel in his project for a second parliament of religions, but he made enthusiastic public addresses on the subject. Dr. Barrows believes, with M. Charbonnel, that if the project is to be successful, it must be under Catholic auspices, for the same reasons that it was under Protestant management in Chicago. The author reproduces the Chicagoan's conversations and speeches with much pride and enthusiasm.

Unfortunately, one's strongest impression, after reading through the interminable controversial contents of this volume, is that Paris can never have as successful a religious congress as Chicago's. This is just the opposite of what the author wishes to show, but he has himself furnished the data for that conclusion. He has shown that the movement must be Catholic in its origin, and he has revealed the bitter and narrow nature of the reigning French ecclesiastics. Even if Pope Leo lets things take their course, as he did in America. The few liberal priests who have ventured to group themselves about the Abbe Charbonnel are likely to be powerless against the formidable machine of the Cardinal Archbishop of Paris.

It needs but to be added that Americans of every creed will wish well to the plucky abbe in his laudable enterprise.

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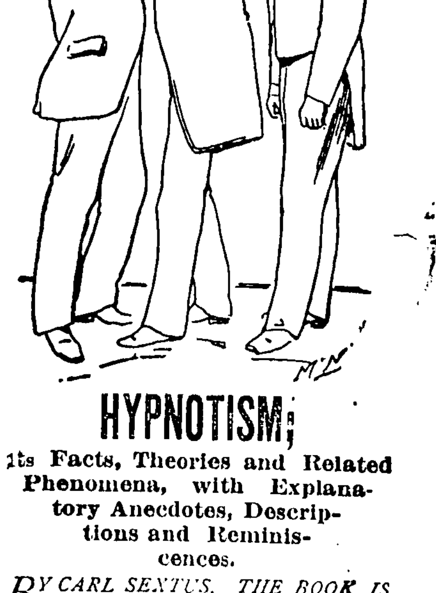
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THE LORD TOLD HIM.

INTERESTING RECOLLECTIONS—HIS SPIRIT GUIDE, HIS LORD OR GOD—WHY THE PREACHER KNEW GOD SO WELL.

To the Editor:—During thirty years' study of human character, there have been many incidents recorded upon the tablet of my memory, some in large capitals, a few of which you may deem of interest to your many readers.

I was, at it were, raised in the Methodist church—my father being a class leader, and sometimes preacher of that denomination, most thoroughly orthodox, believing firmly in the Bible doctrine of punishment, that to spare the rod would spoil the child, etc., and allowing of no deviation from his instructions without severe punishment. Father spent much time in hard study, not of other religions, or the teaching of science and philosophy; or to learn if some Brother Adam, or Sister Eve had by their power of intuition discovered that the "forbidden fruit" was of superior quality, and had opened their eyes spiritually, and the way to higher planes of thought, but to overcome what he considered to be the temptation of the Devil, who was constantly whispering things in his ear decidedly unorthodox, (father being a very strong impressional and clairaudient medium, which however he never understood,)—and to strengthen his creedal fort, and himself therein. This he succeeded in doing, spurning the kind efforts of spirit friends to liberate him; he imprisoned his mind in his creed fort, refusing to learn anything outside or beyond, with the result that he ever grew less spiritual and more material, until he actually knows less to-day than he did half a century ago. Yet he is only one of many thousands who in like manner have rejected the ever fresh bread of life, and existed on dry crumbs, thus "hiding their light under a bushel."

VISITED BY—"THE LORD."

When about fifteen years old, I was one day at work with my father in the field, when a spirit came and requested me to go to another part of the field, and work alone, as he wished to talk with me, telling me father would not object. This I did not think possible, but impelled by a force I could not resist or understand (this being my first experience as a clairaudient medium) I went, trembling with fear of, and without a word to my father. After some three hours' work, and conversation with the spirit, I rejoined my father, when he at once informed me that he was cognizant of all that had transpired—that the Lord told him He wished to talk with me alone, and consequently he had not called me back when I went away without permission or explanation; and that it was God who had been talking with me, and that he had been praying for me, and knew the moment I consented to submit to the Lord's request. Misconstruction on his part, and obedience on my part, to a promise then made, has resulted in placing us where we are to-day spiritually.

HIS SPIRIT GUIDE, HIS LORD OR GOD.

One winter's day, my father says, the Lord came to him while he was at work in the woods, and informed him that he must preach at the school-house near by, the following Sunday—this being about Tuesday or Wednesday. Father being quite familiar with God, dared to doubt the truth of God's words, and replied; "Oh, I guess not; I think the elder will be over," (referring to the regular preacher.) But God said no, there would be a thaw, Black Creek would be overflowed and impassable, so he could not get there." "Well then," said father, "give me a text." One was at once given, and from which he preached the following Sunday, all things occurring as God had said unto him.

A VAST DIFFERENCE IN THEIR CONCEPTIONS OF DEITY.

Being at the Reed City, Mich., Methodist camp-meeting in 1895, I heard one preacher say during his sermon: "Why, brethren, I am better acquainted with God than with any man." Col. Ingersoll says "Man creates his own God;" probably this preacher did, he knew him so well. Another, a Dr. Pope, from Ohio, who I was informed was the president of a Theological College, in preaching from the same platform, advocated the duality of man's nature, saying that he was a soul created in image of God, inhabiting the material body before them; that he, the real man, or soul, was invisible to their mortal eyes, and could be known only by his expression through the material instrument; that while they within the sound of his voice understood, (by the vibrations produced upon the drum of the ear, and by the sensory nerve, carried to the brain) the thought expressed, science had demonstrated the possibility of thought being sent, and understood, beyond the reach of human voice. This being true, the expression of thought was not entirely dependent upon the material form, and hence could be accomplished by the soul, after its separation from the body. This, the Doctor believed, was being done, and that, "thousands of our old preachers, Father Wesley among the rest, are inspiring our preachers in the pulpit to-day." Cut a big notch in your stick, for Dr. Pope.

Let me say in conclusion, that there are but very few individuals past the age of maturity, possessed of ordinary intelligence, who have not received more indisputable evidence from the spirit-world, to establish in their minds the grand truths of Spiritualism, than they ever have received or ever will receive to establish them in any other religious belief. Spiritualism alone possesses the means of proving its teachings. CARLOS WRIGHT.

COLORADO STATE ASSOCIATION.

We have to report from Denver the first meeting of the Colorado State Association of Occult Science since its organization November 13. A good audience of cultured people assembled at the First Spiritual Church on Sunday afternoon, February 23rd. The pastor and president of the association, Dr. G. C. Beckwith Ewell, ably presented the aims and scope of the same, and reported the formation of a new society in Leadville of over thirty members under the leadership of 2nd vice-president, Mrs. Agnes L. Moulton, which had applied for a charter from this association.

Addresses on this occasion were made by Mrs. M. A. Gridley, 1st vice-president; Mrs. Louise Teed, secretary; and Mrs. A. Brockway, recently arrived from the Pacific Coast.

Arrangements were made to hold meetings two Sunday afternoons in each month, 1st and 3rd.

Investigators in this city are highly favored at present, for beside the permanent mediums of a high order of talent, we have the Brockway family in independent slate-writing, the Campbell brothers, from Boston, and John Slater. S. L. HARD.

Secretary, First Spiritual Church.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding. 430 pages. Price $1. For sale at this office.

THE CHAURAPANCHASIKA.

An Indian Love-Lament Translated from the Sanskrit.

Sir Edwin Arnold has translated and Kegan Paul, Trench, Trubner & Co. of London have published a love poem believed to date from about the beginning of the Christian era and still greatly admired in India. The legend runs that a young and accomplished Brahman, Chauras, fell in love with the beautiful daughter of a Maharajah. His flame was returned, the affair discovered, and Chauras condemned to death. He passed his last hours in the composition of the poem, consisting of fifty stanzas, each beginning with the word "adyapi" —the word of reminiscence. The story lives that the Maharajah forgave the offence of the lover on account of the skill of the poet. We subjoin a selection of the stanzas that illustrates this ingenuity of construction and their characteristic as a melodious and ingenious monotone of fanciful passion:

I.

I am to die, yet I remember, dying,
My soul's delight—my sweet, unequaled love,
Like fresh champak's golden blossom lying,
Her smile its opening leaves; and bright above,
Over her sleepful brow those lustrous tresses
Dark winding down, tingled with love's caresses.

II.

I die, but I remember! How it thrilled me.
The first glad seeing of her glorious face
Clear-carven like the moon; and how it filled me
With tremors, drinking in the tender grace
Which, like a fine air, clothed her; and the rise
Of her twinned breast-hills, and the strange surprise.

III.

Of love's new rapture! Dying I recall
Each marvel of her beauty in its blossom;
The large deep lotus eyes, whence dew did fall
Of jewelled tears; the swelling maiden bosom
Heavy to bear—the long, smooth arms; the lips
Where, like th' bee, Desire still clings and sips.

IX.

And sometimes I remember when we dipped
Our joys in wine, how her fine blood would flush
Ruddier to mouth and limb; and how she tripped
With livelier steps, while saffron-flowers blush
And Kashmir gums, and hill-deer's bag, made sweeting
For breath too sweet, and pearl teeth—lidly eating.

XIV.

Goodly thou wert then, moving like a Swan
With henna-reddened fingers like pink sprays
On the Asoka bush. The beauty wan
Of thy deep bosom took a gleaming grace
From the stringed pearls that hung within its vale,
Down from thy crown, and temples pure and pale.

XVIII.

For, in her white pavilion, where the pall
Of purple midnight was by glow dispelled
Of countless flaming cressets—ranged on wall
Like burning rubies—she when Love impelled,
Would whisper "I am wearied—sleep is best!"
But the dropped face, and hand touch did the rest.

XXIV.

Ah, too, her gentle talk! melodious most
When love's soft tremors sank it to a tone
Of low caressing murmurs, laughters lost
In little wishful sighs, words used alone
For my most blessed ears, when secret speech
Melted to babble, understood of each.

XXVII.

And even now, when any dawn may bring
Such as shall slay me to the prison gate,
Upon those days divine still pondering
I do not forget the Gods, the King, my fate.
Oh, thou Delight! that wast the world to me,
World, Heaven and All, I find only in thee!

XXX.

Thou wast my Worship, thou my shrine, my home,
My Faith, dear lady of the magic mouth!
Never elsewhere, where'er my foot had come,
Viewed I so noble Presence—north or south—
As thine, which was all mine; and never shall
See moon-like beauty so majestical.

XLIII.

But now I die, with spirit discontented,
Since none can know as I do how to paint
That rare, surpassing finished form, invented
To be the gem of Women, in all days
Chief Pearl of Virgins, and all the lands
Queen-maid of all the queenliest maiden-band.

XLVIII.

Infinite ecstacy of nameless bliss!
Dear combat, where to lose was victory,
Hands knit with hands, like flower stems twisted! Kiss
That would find close, but could not end, till we
Hurt one another in the ache of Love!
Ah, how in dying doth such memory move.

L.

Fast lover to the last I die. My faith
Is kept as true hearts use. So Shiva's neck
The wave-blue poison's mark forever hath.
And ever doth the monstrous Tortoise-Back
Sustain the Earth; and ever the strong Sea
Quenches the Nether Fires, as Death doth me.

"The Philosophy of Spirit, and the Spirit-World." By Hudson Tuttle. A most able and interesting presentation of a most important subject. Every Spiritualist and every inquirer into the proofs and philosophy of Spiritualism should have this excellent book. Cloth, $1. For sale at this office.

"The Universe." What Force Is. The Beginning of Creation. What Matter Is. The Creation of the Earth. The Beginning of Life. Immortality. The Substance of Its Environments. Psychic Science. What the "Soul of Things" Is. Song of Psyche. A pamphlet by L. M. Rose. Contains 71 pages of interesting matter. Price 25 cents. For sale at this office.

SPIRITUALISM PURE.

CHURCH, PASTOR AND SERVICES NOT WANTED—SOCIETY, LECTURER, LECTURES, ARE GOOD ENOUGH.

To the Editor:—During the past year while I have been trying in this homelike "Sanitarium" to so far recover from my disabled condition (caused by an accident) as to be able to again, by voice and pen, herald the news of the Gospel of reform, I have anxiously watched the movements of others. Being isolated here from those of my views, I have had only The Progressive Thinker to bring me tidings of the trend of the spiritual movement, which to me looks not very promising.

In the list of Spiritualist meetings in Chicago I find six "Churches," eight "pastors" and "services" held at different places. I am glad to see there are still a few Spiritualist Societies without "pastors" or "services" but lectures by lecturers. Dr. Conger in his article just read has most ably expressed my thoughts and feelings on these matters, as has also Sister Watson. Thanks to them. Just so soon as any movement begins to cater to the old forms and preceding ceremonials, just so soon it ceases to be of use to the world and begins to relnsh the old ideas that its founders started out to overthrow by teaching right reason and common sense.

To impress an individual or society, you must take the positive position—an audacious, persistent, courageous defense of your principles. That position impresses. The negative, catering condition never commands respect, and the usefulness of those assuming it is gone the moment they make a move in that direction. The moment a person cares less for his own respect than he does for the whole world beside, that moment as a reformer he is dead—he is a negative, instead of a positive force.

In the churches the "pastor" is generally someone possessing some supposed superior qualification so far as culture is concerned at least, if not natural ability, but some of our "pastors" —"Oh, ye gods!" If they could only use the English language correctly!

On the whole I think the world moves nevertheless, and I hope that there are enough Spiritualists who are beyond the growth requiring ecclesiastical swaddling clothes, to take up the grand work of helping humanity grow to a higher condition here and now.

Every yoke, whether imposed by church or State, must be broken; every disinherited son or daughter of earth must be established in his or her rightful inheritance; peace take the place of war, and bloodshed cease in all the land. When these conditions obtain in this earth life, those passing to the next department of their existence will be far better qualified for rapid progress, and our messages from "over there" will be far more satisfactory because given by a higher developed grade of beings. Yours for an all round Spiritualism with no orthodox drugging.

JULIET H. SEVERANCE, M. D.
Galesburg, Ill.

SPIRITUALISTIC FRAUDS.

An article has been going the rounds of the papers which appears to be an interview with a retired Spiritualist medium. He frankly admits that he went into the business in chase of the elusive dollar, and that he has retired because the medium business is played out and there is no money in it. He is perfectly willing to tell how he operated; and he explains some of the peculiar effects of cabinet and materializing seances, slate-writing, private clairvoyance, and so on, with the utmost nonchalance, naivete and sang froid. Somehow cockney French comes easily to mind in dealing with this fraud—he probably used much of it himself. He is, in short, turning state's evidence just as completely as he knows how.

All this, however, does not affect the real Spiritualists. They will not be turned from their belief by any amount of confession. There is probably not a Spiritualist anywhere who has not had some personal evidences which he feels to be conclusive. When a man believes with all his heart that he has seen and talked with the spirit of his departed wife, or mother, or child, nothing short of an entire change of identity will interfere with that belief. And why, indeed, should anybody want to interfere with it? Comfort isn't so plenty in this world, and especially in the lives of some of the believers, that they should be robbed of all that they can get.

As to the truth or falsehood of the system, that was treated scientifically by one Browning some years ago, in his poem about "Sludge, the Medium." There are some natural laws that haven't yet been thoroughly investigated, and the workings of these may produce some of the spiritualistic phenomena. The mediumistic powers, if they exist, come under these laws, and the tremendous difficulty in the way of investigation, so far, has been the performances of people like this retired fraud who has been talking about himself so glibly. They have an unparalleled chance to victimize, and an almost certain immunity from punishment. The tricks of a conjuror are complicated affairs compared with most phenomena given at public seances, and Hermann could doubtless have made for himself a great name in that line if he had chosen. So could Kellar. So could almost any legerdemain artist.

If with all this fraud there is some truth mixed, it is to the interest of the Spiritualists themselves that the frauds be exposed, and the truth sifted out. Perhaps the retired spook gentleman may have done his country a great service without very much meaning to accomplish that end.

The above from the Daily Times published at Washington, D. C., is remarkably fair to the Spiritualistic belief in true phenomena; and a terrible excoriation of the fake wretches, and an invitation to investigation, and the exposure of frauds, and sifting the truth mixed with it.

WHAT WE WANT TO DO.

We desire to illuminate the minds of every Spiritualist. We will therefore send The Progressive Thinker to new subscribers for three months for fifteen cents, and hope by so doing to reach 1,000,000 of Spiritualists. For full particulars in reference to this remarkable offer read the communication headed "Fifteen Cents," on our fifth page.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents. For sale at this office.

Studies in Spiritual Thought

THE SPIRITUAL WORLD LIES CLOSE AROUND US—INSPIRATION AND ITS SPIRITUAL POTENCY — SPIRITUAL EXALTATION — THE HIGHLANDS OF HEAVEN.

One of the greatest and truest lessons we can learn is that we are living in the unseen world now—that it lies closely all around us, environing and touching us at every point. In our veritable entity of being and selfhood we are associated with the spiritual and unseen world, nor is it possible—without falling into non-existence, or a condition that, for the time, is equivalent thereto—to disassociate our life and being from this world of spiritual life and thought that surrounds us and dwells as an immanence within us.

How much our thoughts and life are fashioned by this unseen spiritual world, we shall never know; the life and thought that belong to our own proper selves are so interblended with the life and thought of the world unseen, that the twain are unified in our conscious individuality, forming one character, one life, one being.

Inspiration! How much of our thought-life—our mental and spiritual development and growth we owe thereto, it is impossible to know; but this much I think, may be safely set down as true: Without inspiration man would be and would ever remain in a state of mental and spiritual childhood, undeveloped, never attaining the full and rounded growth of manhood.

For, inspiration comprises all thought, all knowledge, that "comes to us" from without, and that does not spontaneously arise from within. Whatever thought, whatever knowledge, is imparted to us—does not have its genesis within and of ourselves—is of the nature of inspiration, whether it comes from mortal or unseen intelligences. Without inspiration, how narrow and circumscribed would be the field traversed by human thought! how limited man's area of knowledge!

How much, then, we owe to inspiration for mental and spiritual development.

The silent, unseen forces are the strongest—they possess the long, long strength of eternal persistency. The silent voices from the unseen touch more deftly the chords of the soul, and quietly mould with infinite patience the heart and will, bringing forth spiritual music and beauty.

SPIRITUALITY A CREATIVE FORCE

The supreme lesson of spirituality as a creative force to make the world better, is apprehended by instructed minds of finer perceptions, but by none has it been set forth with finer thought and force than by Lilian Whiting, who says there are certain temperaments essentially adapted to act as magnets to attract and formulate nebulous circumstances. Wherever such a one goes he becomes the center of a life into which he enters as a controlling or, at least, a determining factor. He brings a new force to bear on conditions, and they rearrange themselves, forming new combinations. The truth is that each person makes his life and is not made by it. His present is simply the product of all that he has ever been; it is the sum total of the materialization of all that he has ever thought, felt, and done. It is a result to be measured, however, by spiritual and not by worldly standards. One's true life is not to be registered, or judged, or measured, by external environment. It is to be measured by his habitual attitude of mind toward humanity and toward the ideals of social and spiritual progress. It is his character that all his mental and spiritual life has produced. Spiritual riches and outward poverty not unfrequently go closely companioned, as do the reverse. But poverty of the purse is little where there is no poverty of the spirit.

A NEW AND DEEPER TRUTH.

Still there comes, in this new era in which we are living, a new and deeper truth; that spiritual riches and energy can, by working in harmony with spiritual laws, create for itself the environment it desires, if these desires are noble and exalted, and not merely the desires of self-indulgence. It may do this by entering into magnetic union with this "encircling spirit-world," in whose invisible realm lie the causes of our most potent deeds. To enter into this magnetic union, to come into the condition of swift receptivity to its forces, and to a knowledge of its laws, is to achieve the true success of life.

Spiritual force is the supreme potency—a force as much greater than electricity in its creative power as electricity is more potent than the dullest clod; and out of the life of Bishop Brooks was struck the electric spark that lighted a thousand watchfires.

"When in human experience the psychic life is wholly given up to its supreme office of suggestion and radiation," says Professor John H. Denison in his recent remarkable work on "Christ's Idea of the Supernatural," "it not only feeds the spirit with visions, but exalted in turn by the spirit and surcharged with spirit force, it acts upon matter in a direct, causative way; it radiates the creative causative spirit." All the great work of humanity is an example of this truth, that spiritual energy creates its visible expressions. The entire environment of the universe is calculated in unerring correspondence with moral perfection. To the degree in which this truth is realized, life is successful and happy; and he who thus lives is upborne by invincible powers. The stars in their courses fight for him. The winds are his messengers, and the clouds his chariot. To the degree in which he falls below the moral standard, he encounters friction and trial. We talk of this life and the next, but there is only one life; and, as Bishop Brooks once said, "Death is not the end of life, but an event in life." There is every reason that the name of Philips Brooks should be invested with moral magic, as it stands pre-eminently for the practical power of ideal purposes.

For spirituality is a condition, not a creed; a service, and not a spectacle; a life, and not a litany. The great problem of life is to us all: How shall one grow in sympathy, and tenderness, and generosity, and consideration? How shall he feed on high thought and noble aims? How shall he be swift to discern and to avail himself of those opportunities for usefulness to others which are the best channels of his own growth? How shall he hold clear and close relation with the divine energy?

"Be one of the conquerors!" said Balzac. "The universe belongs to him who wills and loves and prays; but he must will, he must love, he must pray—in a word he must possess wisdom, force, and faith!"

The great factor in the cultivation and development of spirituality is inspiration—inspiration that is fragrant with the essence of spiritual thought; and the sweetest and most potent inspiration is that which comes to us within the silent depths of our own being, from the blessed spirits of the world beyond and above us in spirituality, yet within which we truly ever "live and have our being."

Let our minds be keyed aright, in harmonious accord with the symphonies of the angel spheres, and the music of heaven will thrill our souls with spiritual exaltation as with innersense we listen to the divine voice of silent inspiration, and feel our souls uplifted to the highlands of heaven.

The Highlands of Heaven! here fain would I stay,
Nor earthly allurements can win me away;
For I see the pure spirits, their voices I hear,
And the music of angels enraptures my ear,
O, sweet the communion with loved ones so dear,
But sweeter the moments when angels are near!
Their love and their goodness uplift and control,
And the Highlands of Heaven I find in my soul.

JAS. C. UNDERHILL.
Hammond, Ind.

SPIRITUAL LEAVEN.

BARRETT AND PERKINS AT FORT WAYNE, IND.

To the Editor:—The cause of Spiritualism in Fort Wayne is still evoluting. It is by no means on the wane. At least you would not have thought it was, had you observed the crowds that came to hear Brother H. D. Barrett deliver three splendid lectures on the 13th and 14th ult. On the evening of the 14th, standing room in our large hall was at a premium and many were obliged to turn away. Nor were the audiences such as we could be ashamed of. They were composed of the most intelligent people in the city—many of the members of the different churches being present. Mr. Barrett's lectures were of the very highest order, and we feel that he has done the cause much good here. No small part of his success in our midst, particularly the financial part of it, was due to that prince of workers in the field, who was filling an engagement with us for the month of February, Brother G. F. Perkins of the Beacon Light Spiritual Church of Chicago.

Brother Perkins is a host within himself. He reminds me very much, in appearance, address and demeanor, of Chaplain (now Bishop) McCabe of the M. E. Church, and is equally as good a singer and "beggar" for the cause. He gets the audience in a good humor, and then goes for their pocketbooks in great shape. I think the N. S. A. would do well to engage him to accompany Brother Barrett on his missionary tours. His tests also are splendid, and are given with a simplicity and honesty of purpose which carry conviction of their genuineness to those even who do not get them. His lectures are solid, substantial, good, honest talks, without any effort at oratory or eloquence, and yet they are characterized by both.

Aside from his spiritual ministrations, he is an elocutionist of no mean order, and an all-round entertainer at socials, parties, lyceums, seances, etc., of the highest character. He endeared himself to our society to such an extent that at his last meeting a vote of thanks was tendered him, which was unanimous, for his work among us.

Brother Perkins' methods are somewhat similar to those of Brother J. Frank Baxter whom our society has engaged for three months—those of October, November, December, 1897, I believe. We hope to have Brother Perkins with us again and repeatedly. The harvest is ripe for just such workers, but unfortunately the right kind of laborers are yet too few.

What we need in all our societies, as much as anything else, is music, music, music, and the very best, vocal and instrumental. Spiritualism means flowers, poetry and music, or rather music, poetry and flowers. It is difficult for me to determine which of the three is the most important; they are all equally so. Any one of the trio or trinity is wonderfully helpful in establishing a communication with the world of spirits.

That the rise of Spiritualism in this city has been of marked benefit to the churches here is proven by the fact that they have taken on more life and vigor, built new and remodeled several old edifices, and raised the salaries of their preachers. All this enterprise is due to the fact that Spiritualism has demonstrated to them that death does not end all—that there is verily a future state of existence, and that their 'faith' and 'hope' may now be lost in knowledge of immortality.

I tell you, Brother Francis, the churches are feeling the influence of Spiritualism, whether or not they give Spiritualism the credit thereof. But no matter. Spiritualism is magnanimous, and is willing to forego the credit of stimulating the churches.

One of our Spiritualists this very morning, March 2d, got into a conversation with a minister of the Christian church (President Garfield's church), in the course of which the said minister indirectly acknowledged the influence of Spiritualism in this city, by the statement that most of the members of the First Presbyterian Church of this city were Spiritualists. And thus the good work goes on. When the churches become enabled to demonstrate the truth of a future existence—when knowledge and fact shall displace their "hope" and "faith," we can then be certain of a more rapid advance of our beautiful science, philosophy and religion.

H. V. SWERINGEN.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL.D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75c. For sale at this office.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price $1. For sale at this office.

"Voltaire's Romances." translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, and invincible enemy of the Catholic Church, are worthy of wide reading. Wit, philosophy and romance are combined, with the skill of a master mind. Price $1.50. For sale at this office.

"The Watseka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watseka, Ill., and Mary Reynolds of Venango County, Pa. For sale at this office. Price 15c.

CHURCH ACTIVITY.

A LESSON FOR SPIRITUALISTS—IT IS COMMENDED TO THEIR SPECIAL ATTENTION.

To the Editor:—Some time ago I happened to pick up a newspaper containing an account of the Baptist State Association for Oregon, for the year 1896, and from it I take the following figures showing the activity of a single orthodox denomination in this State:

"Nineteen missionaries have been under appointment during the year and have served twenty-five churches and seventeen out stations; they gave 954 weeks of labor, preached 2,747 sermons, conducted 1,204 prayer-meetings and made 5,352 religious visits. They received over 400 members into the churches, organized seven churches and four Sunday-schools, distributed forty-eight bibles and 22,149 pages of tracts. All this at a total cost of $8,389.30. The missionaries were paid $6,149.43. Within the territory covered by the convention there are 97 churches with an approximate membership of 6,321."

The field of operation covers a large area, our total population is comparatively small and scattered, and yet this one denomination has secured in this field from its members and sympathizers more money than the reputed millions of Spiritualists contributed to sustain the work of the National Spiritualists' Association during the same time. It seems to me every report of this character contains lessons for us Spiritualists. Evidently the orthodox people are more zealous in spreading their doctrines than are we. Why do the people accept these teachings? Because they know nothing better. The majority of them are entirely ignorant of the spiritual philosophy.

How can the work be hastened? I see but one way, and that is by doing as the churches do—utilize organization. Scattered forces are powerless; united, all-powerful. We are convinced we have something that is better for the individual and the world than the churches possess. Every incentive that should appeal to a philanthropic soul importunes us to spread the truth which has brightened our lives. Selfishness alone would indicate another course.

We already have a representative organization that has done good work as far as it has been able, and the National Spiritualists' Association can be made to represent the strength of Spiritualism in this great nation, if every individual will stand by and lend what assistance he may. It will bring out latent forces, dormant energies, the united strength of which will astonish the world.

We have an organization, and what shall we do? Shall we stand back, and, because our individual ideas have not been adopted in every instance, criticise and condemn all that is done? Or shall we lay hold with a hearty good will, cast prejudice, selfishness, personal likes and dislikes aside and labor for the good of all? If we do our best to help the work along, we at once step into a position where criticism is our individual right and duty if it be honestly made with right motives: to correct an evil, or to point out better methods in order that the work may be made more effective.

If every Spiritualist who reads this article will constitute himself or herself a committee on ways and means and proceed at once to interest a few friends in the noble work of the Association, and induce them to join together in making a contribution toward its encouragement, and send the result to the secretary at Washington, Mr. F. B. Woodbury, you will be surprised and delighted at the activity which will ensue in association work. The mere thought that the Association may be crippled for want of funds is unpleasant, and need never be entertained if those claiming to be Spiritualists only have a mind that it shall not be so.

I have not read, or heard a single argument as yet against a national association, or against the organization of Spiritualists, and the support of such organization, that did not appeal, either directly or by implication, to selfish motives.

Having at one time been an orthodox preacher myself, and accustomed to the exercise, I expect to "take a collection" for the N. S. A. next Sunday.

WALTER P. WILLIAMS.

SOUND — VIBRATION — THE EAR.

To the Editor:—Weekly when I receive the Thinker my first impulse is to turn to the questions, and the replies thereto by our worthy Brother Hudson Tuttle. Many of his answers are discreet, noble and grand. I have often wished I could be placed in a position where I could do a tithe of the good done by those noble workers Hudson and Emma Rood Tuttle.

In answer to a question by A. O. Brown in the Thinker of January 2nd, I think our good brother must in haste have overlooked the exact measure of the question. The statement by Mr. Savage, which Mr. B. impugns, is almost axiomatic; his misunderstanding must surely arise from malremembrance of the definition of sound. After stating that Mr. S. said there would be no such thing as sound if there were no ears, Mr. B. paralyzes us by saying "This is equivalent to saying if there were no ears there would be no vibrations; and if no vibrations no life!" No such inference can possibly be legitimate. By mutual consent sound is defined to be that impression which is made on the tympanum by vibrations; not the vibrations per se. Surely one ought not to say that because the object moved by these vibrations is absent, the virbrations could not exist. Must be borne in mind that the vibrations which produce sound are vastly different from the sound itself. The sound is that which produces a certain effect on the auditory nerve, while the vibrations above would produce sensations entirely different. To illustrate; suppose as you are standing at the side of a mighty cataract the tympanum were utterly paralyzed; surely to you there would be no sound; yet the vibrations would produce a certain effect on the nervous system. Here, then we easily discriminate between the sound and the vibrations, and if there is no ear in the vicinity there could not possibly be any sound by reason of the definition.

I hardly think the subject in demand of further elucidation, yet pardon me for introducing just a single illustration. When small particles are set free from the petals and stamens of the fragrant rose, no one would think of calling them —smell or odor; for odor is the name applied to the effect produced on the refined mesh of the olfactory nerve.

Furthermore our inquiring brother in some way inclines to the opinion (seemingly) that the statement of Mr. Savage would lead to the conclusion that is there were no ear there would be no life! Surely it is only a limited number of vibrations producing life that affect the ear. B. R. ANDERSON.

"Mediumship and Its Development, and How to Mesmerize to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents.

HERESY,
... OR ...
LED TO THE LIGHT.

A Thrilling, Psychological Story of Evangelization and Free Thought. It is to Protestantism what the "Secrets of the Convent" is to Catholicism.

BY HUDSON TUTTLE.

The distinguished author, Hudson Tuttle, requires no introduction to the readers of The Progressive Thinker, but the following headings of chapters will show them what they may expect from the book:

CONTENTS:—An Idyl — Fordham — Building the Church—The Evangelist—Blood—The Saloon—The Lost Daughter—Law—The Harvest of Souls—Jane Grey—The Mother of Cain—Evolution—Stella—The Cell—Death—A Step Forward—The Home Circle—The Double Role—Heresy—Annette—The Bank Robbery—All Is Well That Ends Well—The New Church—The New Way; Led to the Light.

Every chapter is devoted to one idea, and the whole presents so many tableaux moving onward to the climax. The lavish career of the revivalist is contrasted with the character of the honest minister and the thinking agnostic. The steps by which a preacher emerges from the church, and the difficulties he meets are graphically presented. The new church and progressive lyceum evolved out of the old, form an interesting study to those seeking new methods.

It is a beautiful volume of 223 pages, and the price in accordance with our new departure, is 80 cents, postpaid, or five copies for $1.25. For sale at the office of The Progressive Thinker.

THE MEDIUMISTIC
Experiences of John Brown,
The Medium of the Rockies, with an Introduction by
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SATURDAY, MARCH 13, 1897.

WARNING FROM MRS. RICHMOND.

Spiritualists and mediums, arouse! Now is the time to defeat this measure of oppression, and to show that the "gifts of the spirit" are not to be classed with fortune-telling and conjuring. See your alderman at once.

CORA L. V. RICHMOND.

AN UNFORTUNATE CONCESSION.

An Agnostic suicided in New York the other day, and the news was flashed over the country that "a student of the writings of Robert G. Ingersoll has put into practice the Colonel's oft-repeated theory that a man is justified in taking his own life under certain circumstances." Though many thousands of deaths occur annually in this country by self-inflicted causes, embracing multitudes of persons holding every form of religious belief, including large numbers of preachers in high standing in the churches, yet because an old recluse, wholly alone, decrepit and subsisting on the charity of those who knew his moral worth sees proper to "shuffle off this mortal coil," Col. Ingersoll must be held up to public derision as responsible for the sacrifice of a human life. The Progressive Thinker has no desire to say one word in defense of Col. Ingersoll, or his position, that those afflicted with incurable diseases, or whose sufferings are greater than the pleasures of life, have a right to do as they please with the brief term left them, yet it may be permitted to say that it has no sympathy with those who single out the Agnostic for censure, and pass by silently the legions of deaths by churchmen who take their own lives because ashamed to face the world for the crimes they have committed, or the friends they have deceived.

It is to be regretted the Colonel saw fit to make the concessions he did, as it was apparent from the first his motive would be impugned. It would have been better if Christians were not able to cite Agnostic authority in justification of suicide when they wished to rush unbidden into the spiritual world.

HANDS OFF.

Forty-eight German societies held a sort of convention in this city recently, and discussed the pending proposition for the State to furnish free school books for the children. They favored the measure, but put on record the following, which, if carried into practical operation, will rob the measure of its real object, which was to advance the interests of sectarianism, by instilling into the minds of youth while yet in its plastic state, the narrow creeds of bigots:

"Resolved, That in the books to be given to the school children for free use the principle of separating church and State, acknowledged by our Constitution, must remain intact, and that said books must also abstain from any allusions to religion and teachings of the church, and that the infamous law of 1889, which allows school teachers to agitate for the cause of the Prohibitionists by lectures about the influence of alcoholic drinks upon the health and to ridicule and attack the reasonable German style of living, shall have no echo in those school books."

The position is a correct one. The State, representing every form of religion and no-religion, must keep its hands off from religious matters, else the country is soon involved in interminable strife.

WAS HE INSANE?

A great reformer who has spent the best years of his life in doing good, must feel extremely mortified to have his motives misrepresented, and his friends alienated from him without cause. Of course we can't know all the facts, but it seems contemptibly mean to have "the friends" of our Lord, while he was on earth, and actively engaged in forwarding his mission, charge him with insanity. It seems the severest blow of all. Death at the hands of enemies would not be so crushing as such a terrible charge—the wreck of the mind. Very few, perhaps none of our readers, will recall this humiliating charge made against the dear Savior by his disciples, but turn to Mark iii:21, and read:

"And when his friends heard of it, they went out to lay hold of him, for they said, he is beside himself."

What had the friends of the dear Jesus "heard of" that produced such action and expression on their part? Simply, the multitudes had followed and pressed so sorely on his friends that they could not eat bread. This is the way Mark told it; but we strongly suspicion that there was more to it than the romancer recorded. We wish Matthew, Luke or John had made some mention of the event; they, probably, would have been more explicit had the incident come under their observation.

AHEAD OF US.

The Russians are colonizing the whole of their vast Asian possessions and carrying with them everywhere the "mir" or self-governing village, wherein women who are heads of households are permitted to vote.

A BRAZEN INSULT

TO THE FORTY THOUSAND SPIRITUALISTS IN THE CITY OF CHICAGO.

An Alderman Wants to Impose a Heavy License on the Mediums of this City, and thus Close the Many Meetings and Churches Controlled by the Spiritualists.

The Alderman Does Not Know, Probably, that Many of the Mediums of Chicago Are Regularly Ordained Ministers of the Gospel, and the Peers, in the Eyes of the Law, of any Catholic, Presbyterian or Christian Minister, Pastor or Bishop.

The Chicago Record of March 2, contained the following:

"Ald. Gazzolo believes that persons who gain a livelihood by dealing in things mysterious should divide their professional fees with the city. In accordance with this belief he introduced an ordinance obliging any person engaged in the business of fortune teller, by card or otherwise, clairvoyant, astrologer, palmist, Spiritualistic mediums, trance mediums, occultist, phrenologist, or hypnotist, shall pay a quarterly license of $50, or an annual license of $200. The measure was referred to the license committee."

WORDS ADDRESSED TO THE ALDERMEN OF CHICAGO, WHO WILL BE CALLED UPON TO CONSIDER THE MEASURE INTRODUCED BY MR. GAZZOLO, WHICH PROPOSES THAT ALL MEDIUMS SHALL PAY AN EXORBITANT LICENSE—A MEASURE THAT RESTRICTS RELIGIOUS FREEDOM, AND IS AN OPEN INSULT TO THE 10,000,000 OF SPIRITUALISTS IN THE UNITED STATES.

Without launching out into an exhaustive and tiresome definition of the word "religion" as per Webster, suffice it to mean, practically, "a system of divine worship." Some authorities use the expression: "faith and worship."

FORMS OF WORSHIP.

We have little regard, in this enlightened age, for the set definition, or skeleton meaning of ancient words or terms, and as regards the worship of a God, every man and woman in this and every other age has some form of worship or something they admire; something they adore; something their soul reaches out to with a love that is true and divine, whether they recognize the existence of soul or not; those aspirations are a birthright and it only needs the proper conditions, the proper elements to uplift the ever-yearning soul or internal divine center of man.

'Tis said religion means "a system of divine faith and worship;" not a "certain system," but any system, and as it is not our purpose here to criticise any of the former or the present systems, pardon this one general allusion.

BLIND FAITH—EVOLUTION.

The religions of the past nineteen hundred years have based their entire various systems on mere faith, without one iota of living tangible proof of even the authenticity of the record of supposed occurrences. Faith must have something essentially substantial preceding it nowadays—blind faith is fast losing its hold upon the mind of man; mere assertions seem to have fed the hungry hordes for hundreds upon hundreds of years ere the spiritual began to be allowed to manifest, before love of power, that great ambition to rule, would or could give way to reason and equality; but in this nineteenth century, in this age of reason, in this period of progress and evolution, this thinking, this experimenting, this busy, hustling era, there must be something to show that is reliable; something we can see; something we can feel with our fingers, something we can hear with our ears; something provable to some of the senses of man, or there can be but little faith.

MODERN SPIRITUALISM AND ITS GRANDEUR.

Never, until the advent of modern Spiritualism, has there been anything but the outcroppings of the imagination of some one, some mind that had reached a little higher unfoldment of the spirit, to base any system of religion upon. There are few people who pause to reflect upon their final day upon the earth plane, who do not either believe in or hope for an existence beyond the grave To such Spiritualism stands ever ready, with her multifarious avenues for investigation, her great variety of manifestations to demonstrate the immortality of the soul of man, the retention of an identity after what is called death, and the possibility of communication with the loved ones still in the mortal form; ready with proof too palpable to be ignored by the greatest minds in the world; ready with a truth that is plausible and within easy reach of every thinking, reasoning, inquiring man and woman; to the children who can only see and hear; to the unlearned in philosophy, to the student and the learned. In its upreaching arms there lies the babe of the sorrowing mother who mourned because no evidence could be adduced elsewhere that her darling still lived; the infant speaks and tells her when it was born and where; and when, where and how it passed out, and tells her, as it wipes away her scalding tears, to weep no more; that life is real over there as well as here, and it has been to school and is unfolding into maturity the same as it would here with every advantage fitted to its desire and receptivity, and the mother is pacified. In its down-reaching hand it grasps the dirty palm of a gutter victim, and bids him shake off his coat of slime and filth, and see that there is a spark divine within that is as pure as others less enslaved and encumbered with earth conditions, and he finds consolation and encouragement to stimulate the little aspiration left from the wreck, and starts onward and upward; if only to stumble and fall, he is again and again hoisted and given strength in words of hope and cheer and all that is for him upon this plane and in the great beyond.

Then is there anything in Spiritualism that is high and grand: buoyant, succoring, sublime or divine?

THE SOUL ANSWERS YES,

no odds how low and heedless of the fact has been its life; no matter how selfish and encrusted has been its only motive. There can be no need of system nor of creed in true religion, and when one is formulated it is ever found too small and narrow for so voluminous and expansive an article.

Nature and natural phenomena are the divine and the effects of divinity, and Spiritualism recognizes therein as great and mighty, as good and true a God as has ever been imagined in the past and there held, or carved in stone, or wood, or made of brass, or shining gold, and her devotees are sincere in their worship.

THIS PHILOSOPHY.

If there is not in this philosophy of life something above and beyond anything else in the world to appease that craving in man to know the future, to see what is beyond the mystic veil for him, a hope that is full of fruition, why all this investigation and tenacity to what he finds? Had we nothing tangible to cling to and absorb; nothing to supply the demands of natural aspirations; nothing to arouse the admiration or adoration of man; nothing but a stone to cast when the cry is for bread; nothing but belief without evidence, we might need a creed to unite us; but as a whole we are united through the evidence already obtained upon the one plank or corner stone: "The eternity of life."

IMPORTANT DEDUCTIONS.

There are many other points quite universally held beneath the broad canopy of Spiritualism, viz.:

That death is the separation of the spirit—the ego and its spiritual form—from the physical body, and does not in the least affect the attainments, feelings, emotions or faculties; that man is a spirit, flesh-clad, and as such walks the courts of heaven and stands in the presence of the universal spirit, God, in earth-life as much as he will after death. Hence, the knowledge, attainments and experience of that earth-life form the character of his future existence, bring his just award. That the departed or disembodied spirit can, under favorable conditions communicate with remaining friends.

FORGIVENESS—REFORMATION.

We believe there is no arbitrary decree, final judgment-day or atonement for wrong, or forgiveness except through the reformation of the wrong-doer, by suffering the just penalty and gaining a spiritual culture and growth; that the individualized spirit is the reality and highest type of creative energy; it is divine and endowed with infinite possibilities and capabilities, and thereby all mankind are united in brotherhood, with a common destiny.

OUR OBJECT AND PHENOMENA.

Our object is the highest cultivation of the physical, intellectual, moral and spiritual possibilities in man by the presentation to his reason of the most exalted motives, thereby encouraging the loftiest aspirations, prompting the highest endeavor and inculcating self-reliance, and where the environments of the flesh do not predominate too strongly, so much as to smother and subdue all aspiration, we find the results are purity, nobility and magnanimity of life; constant striving to actualize an ideal to perfect life in this world preparatory for that in the next; living to live instead of to die; living to aid some one in need that they may rise; working for some one else's pleasure; envying no one a great gain nor rivaling in an attainment for vain-glory. In our phenomena we are not only proving what we preach, but we are presenting to the world the only proof of the possibility of the many wonders and so-called miracles recorded in the Bible. For instance, our independent slate-writing is proof that such a man as Moses might have received

THE TEN COMMANDMENTS

and much more valuable information on tablets of stone. We have, at any first-class seance for that purpose, ample proof, under strict test conditions, of the transfiguration phenomena, also the materialization phase recorded in ancient history. The clairvoyance of past ages is one of the most common phases of modern mediumship. The fire-test mediumship of to-day is very good substantiation of the possibility that Moses saw a flame of fire around a burning bush that remained unscorched," or that Abraham might have seen a smoking furnace and "lamp of fire," or that a "pillar of fire" might have guided the Israelites out of Egypt, and that "cloven tongues of fire" might have sat upon the Apostles. In fact, there is but little recorded in the Bible as miraculous that has not been performed since the advent of modern Spiritualism, by or through the mediums, and although some of the means by which many of these phenomena are performed are unsolvable by man, either from lack of perception or sentiency, or that the means, though governed by natural law, are too high and spiritual for the present growth, there is but one conclusion that as yet has been arrived at, and that is: "If the phenomena actually occurred in the past as recorded, where is there any more tangible proof of it than is presented through the various mediums of to-day? And can their evidence not be taken as prima facie when they, with their living, positive proof, can be consulted and their reliability placed beyond question, as mediums, along with the mere history that has no proof aside from these phenomena?

SPIRITUALISM IS A RELIGION,

if ever there was a religion founded. Many think there must be a creed or there can be no religion, but our standard authors claim there is no real, fixed definition to the word, and that matter is regulated, as it were, by the drift of the tide. The last, from the late Century Dictionary, reads thus: "The healthful development and right life of the spiritual nature as contrasted with that of the more intellectual and social powers." Also: "A conscientious scruple," and if there are no worshipful qualities, no divine inspiration, no touch of heaven's sweetest sacredness, no healthful development and right life taught, no conscientious scruples to be garnered and possessed in the philosophy and phenomena of true Spiritualism, there is nothing to be gained from any religion, and the inroads it is making into the pulpits and literature of all other religions to-day give evidence of its rapid acceptance by a hungry people.

SPIRITUALISM HAS COME QUIETLY

and unorganized into the home, into the pulpit, into the scientific world, unostentatiously, unawed by hoots and jeers, undaunted by the deep-dyed prejudice of superstition, unangered and undisturbed by bitterest opposition. The fact that we have now a membership up in the millions within forty-nine years, is an evidence of substantiality worthy of note, and Spiritualism now ranks among other religions in the land as a power for good, and in twenty years, judging of the future by the past, our present numbers will be doubled.

The immortal Thomas Paine just about spoke our creed in the words: "The world is my country and to do good my religion."

A WIDELY KNOWN MEDIUM.

The above constitutes only a brief exposition of Spiritualism and its grand philosophy. There are about twenty societies in Chicago, the pastor of one being vice-president of the National Association of Spiritualists, with headquarters at Washington, D. C. She is a regularly ordained Minister of the Gospel, and pastor of the Church of the Soul which has had large congregations during the past two years at the Schiller Theatre. She is a medium and if the above odious measure introduced by Alderman Gazzolo becomes a law, she will have to take out a license in order to officiate as minister of the gospel. She has a reputation that is world wide, and her lectures and sermons have attracted the attention of some of the ablest minds of London, Eng., as well as those of this country. She is the author of several volumes which have circulated widely in this country and Europe. Think of a Chicago Alderman desiring to impose a license on her! What consummate folly!

PRESIDENT McKINLEY.

Only a few years ago he was Governor of Ohio, and he did one act for which he will always receive the thanks and careful consideration of Spiritualists. Take note of it, Aldermen of Chicago: A bill was pending in the Legislature of Ohio, during the spring of 1893, which, like the plan of Alderman Gazzolo was calculated to abridge the rights of clairvoyants and seers (who are also mediums), and make their lives intolerable in Ohio. At the time we received the following letter:

To the Editor:—The enclosed letter from the Governor of Ohio, Major McKinley, explains itself. You are at liberty to make such use of it as the situation may suggest, and then return to me, with the other letter sent a few days since. It seems to indicate that my letter to the Governor, and the clipping from The Progressive Thinker, have done their work.

C. H. MATHEWS.

New Philadelphia, Ohio.

STATE OF OHIO.

Executive Department.

OFFICE OF THE GOVERNOR.

Columbus, April 6, 1893.

C. H. Mathews, Esq., New Philadelphia, Ohio.

My Dear Sir:—Referring to your letter of the 31st of March, complaining of a certain section in what is known as the Bruck law, I am directed by the Governor to say that he has given consideration to the matter complained of, and begs to inform you that to-day an amendment was passed in the Senate expunging from the Bruck law the words "clairvoyants" and "seers." This amendment was offered by Senator Lampson.

Very respectfully,
JAMES BOYLE,
Private Secretary.

JUST THINK OF IT,

Aldermen of Chicago, Governor McKinley would not allow the rights of the humblest citizen of Ohio to be trampled on, and when the efforts were made to practically banish mediums from Ohio by an odious discriminating law, he promptly gave the legislature to understand that he would not be a party to any such infamous measure. It has been left for an Alderman of Chicago to try to abridge religious freedom, for many of the mediums of Chicago are regularly ordained ministers of the gospel, in good standing, and are doing a grand work for humanity. Through the heroic instrumentality of the then Governor McKinley, Ohio now stands forth redeemed and every medium should extend to him their heart-felt thanks. It now remains for Chicago Aldermen to defeat the measure introduced by Mr. Gazzolo.

SPIRITUALISM IS A RELIGION—THE VIEWS OF AN EMINENT LAWYER.

The following from Francis J. Lippitt, eminent as a jurist, and residing in Washington, D. C., speaks for itself. We call the attention of the friends of the Gazzolo measure to it.

BOARD OF COMMISSIONERS, WASHINGTON, DISTRICT OF COLUMBIA:

Gentlemen:—The evening News of March 9, 1893 announced that you are called upon to impose a license tax on "spirit seances," as being entertainments or exhibitions at which an admission fee is charged at the door. I respectfully ask your attention to the following suggestion:

1. Those who want these meetings suppressed believe (honestly, no doubt) that the manifestations occurring at them are fraudulent. But if this be true (even had you legal authority to decide them to be so), you cannot impose a tax upon them at all. Swindling, like any other crime, cannot be licensed, but must be left to be punished by the law of the land.

2. In this District no license tax can be imposed on an entertainment or meeting for a religious or a charitable purpose; and the sole question is whether the meetings or seances you are called upon to tax are either for a religious or a charitable purpose.

The character of a public entertainment depends, of course, on its object or subject-matter. Now, the sole object of these seances is well known to be the demonstration of the great and solemn truth of a life after death; a truth which is the most important of all religious tenets, because it constitutes the very foundation of all religious teachings; a truth that until lately had no stronger evidence to support it than argument and reasonings more or less probable.

Now, will it be pretended that meetings for the sole purpose of unanswerably proving to all the truth of a future state of existence through the actual return of those who have passed through the change called death, are not meetings or entertainments for a religious purpose?

3. The fact of a charge being usually made for admission is wholly immaterial. No religious meetings can be kept up without money contributions, either by a charge for admission or in the form of pew rents. Indeed, it is for this reason that throughout our land the great masses of the poor are excluded from attendance at any religious services whatever. And if spirit mediums devote their whole lives to "bringing life and immortality to light," they are as much entitled to eat and to be clothed as church rectors with salaries of thousands of dollars. Respectfully,

FRANCIS J. LIPPITT.

Washington, March 13.

It is needless to say that the proposition to license or tax mediums in the District of Columbia was defeated. The movement to accomplish this nefarious purpose was a relic of barbarism, and the law-makers there so regarded it.

HORRIBLE RECORDS

The honorable members of the City Council of Chicago are requested to consider the above. Don't, for God's sake, have your honorable names connected in any way with restricting religious freedom in any manner whatever. In the early days of this republic you remember how supposed witches were treated at Salem, Mass. You remember how Mary Dyer was tortured to death for entertaining views opposed to existing religions. Roger Williams was banished because he was considered a heretic. Look back in the past, as detailed by Dr. Arter:

"In the expatriation of the Moorish nation from Spain, about one million human beings were hunted down like wild beasts and murdered. The loss of human life by the crusades was not less than five millions, when the earth was reddened with blood, and strewn with human skulls. How many thousand Jews were murdered by religious sects opposed to them can never be told or known. They have been robbed, plundered, hanged head downwards, and torn to pieces by dogs. They have been impaled and burned by thousands; hundreds of thousands were expelled by Queen Isabella; tens of thousands perished from hunger, while tens of thousands were murdered. Many made their escape into Portugal, having their children under fourteen years of age taken from them, to be educated in the Christian faith. The schism of Huss cost one hundred and fifty thousand lives. Queen Mary, of England, burned two hundred and eighty persons at the stake, because of their religious views.

"In the Netherlands, in the time of King Charles V., it is estimated that one hundred thousand were put to death for their faith, and thousands more during the reign of his heartless son. The ferocity may be inferred from the fact that a sentence of holy office was passed, dated February 16, 1568, condemning all the inhabitants of the Netherlands to death, as heretics. A proclamation of the king confirmed the decree, and ordered their execution, under which 300,000 people were sentenced to the scaffold.

"In Spain alone 31,000 were burned, and 290,000 condemned to other kinds of punishment.

"How many have been destroyed for the supposed crime of witchcraft, can never be computed; 7,000 were burned in Treves by one bishop alone. Nine thousand were burned in Wartsburgh, one thousand in the province of Como, in Italy. One bishop alone condemned 8,000 to be executed as witches. In New England, our own country, thirteen women and six men were hanged as witches, and they were as innocent of any wrong, as is now admitted, as the angels of heaven; whilst others perished by different methods. An old man of eighty years was crushed to death under a board loaded with stone. Multitudes were thrown into prison, and puritanical teachings encouraged superstition. In condemning two women, as witches, to be hanged, Sir Matthew Hale said there was no doubt as to the reality of witchcraft, for the Scriptures affirmed it. John Wesley was very sorry that there was so little belief in witchcraft; giving up witchcraft was like giving up the Bible.

"'The history of witchcraft in Scotland is terrible. The clergy had almost absolute control, which they used to convict men and women for imaginary crimes, because their Bible commanded: "Thou shalt not suffer a witch to live."

We ask you, honorable members of the Chicago City Council, to consider the above facts, and not to enact any law that shall in any manner restrict religious freedom. To do so would establish a sort of kinship with the religious persecutions of the past. Expurge from Alderman Gazzolo's measure anything and every thing that relates to mediums.

POINTS IN SPIRITUALISM.

Spiritualists generally entertain in common the following:

1. One overruling power, termed God, or Law.
2. A knowledge that the spirit or soul survives the death of the body.
3. That spirits can and do return and communicate with mortals.
4. Spirits return to earth and communicate through clairvoyants, through those who are clairaudient, through materializations, independent slate-writing, trance mediumship, and many other processes.
5. Trance mediumship is common in Spiritualism. There are at least 250 trance mediums in this State alone.
6. Spiritualism is a religion and philosophy. The forecasting of future events by a medium is merely the expression of an opinion, the same as is uttered from the pulpits everywhere. When a trance medium forecasts the future, it is only the humble opinion of the controlling spirit, who judges from appearances, surroundings and circumstances, that in a certain undertaking, Mr. A or B will have a pleasant and profitable time, etc., etc. When Dr. Thomas or any other minister of the gospel forecasts the trend of public opinion, and says that our city will, at the next election, elect the Republican ticket, or the Citizen ticket, or the Democratic ticket, they are forecasting the future, and should they be licensed as fortune tellers, in common with mediums?

There are 40,000 Spiritualists in Chicago alone, and perhaps 50,000 in other parts of the State. There are none in our asylums for the insane; none of them keep grog-shops; none of them are in the Joliet penitentiary, Madame Ava, who was sent to Joliet, being a member of the Catholic church.

Spiritualists as a class are the most orderly and moral people on this earth, as is shown by well-authenticated statistics.

BLACK SHEEP — THEY ARE FOUND IN THE CHURCH—THEY ARE FOUND IN SPIRITUALISM.

It is the great misfortune of every religious sect to have some notorious barnacles associated with it. There seems to be a Judas connected with every important reformatory movement. That Spiritualism has its share of disreputable members no one will for a moment doubt. The fact, however, that there are, comparatively speaking, no Spiritualists in our penitentiaries, no Spiritualists in the asylums for the insane, and no Spiritualists engaged in retailing intoxicants, should have great weight with the honorable Aldermen of Chicago. We believe it will. We compiled in a few days from the Chicago daily papers about thirty cases of disreputable conduct of ministers of the gospel and church members. The following are the heads of some of them: "Many Serious Charges against the Rev. Mr. Bayliss!" "A Colored Preacher Fired!" "A Rev. Horse-thief!" "A Clergyman Charged with Abduction!" "Arresting a Preacher!" "A Preacher Deposed!" "A Preacher Found Guilty of Immorality!" "A Pugilistic Pastor!" Death of Rev. Robt. T. Peson from Remorse!" "Charges Against a Preacher Result in the Disbanding of his Congregation!" "A Nebraska Minister on Trial for Improper Conduct in the Pulpit!" "A Pastor's Disgrace!" "A Pastor Punished!"

Now, we could go on culling the heads from daily papers throughout the country showing that every religion has its many black sheep, far more than Spiritualism. But we do not wish to throw mud; it is ungentlemanly; but if one asserts that Spiritualism should be suppressed, and its ministers of the gospel be compelled to pay a license, what else can we do but show facts? There has been among the 10,000,000 Spiritualists but one murder during its existence of forty-nine years. They are the most moral people as a class on this earth today.

No one has a greater admiration for pure and undefiled religion than we have, No one has a greater appreciation of the magnificent results flowing from charity in the church than we have. Through the instrumentality of its benevolent institutions what a grand and beneficent work is accomplished for humanity; but while such is the case there are hundreds of disreputable persons who attach themselves to the churches and to Spiritualism, without having in their hearts the essence of religion. They, however, can be punished by laws now in existence, and no special legislation is required.

SPIRITUALISM AS REPRESENTED IN THE UNITED STATES—IT HAS 50 CAMP-MEETINGS.

The growth of modern Spiritualism has been phenomenal; it is nothing short of amazing when we consider the nature of the opposition it has had to contend with and overcome. Scientists flouted it; learned doctors, Ph. Ds. and M. Ds. combined to deride and expose it; D. D's condemned it; not many of the learned and wise of this world believed in it; but like the gospel of the Nazarene it found its way into the hearts and homes of the lowly, and won the credence and love of those who were not too proud to own and accept truth even when clad in the garb of an outcast. The little rap at Hydesville reverberated around the world; it found an interpreter; it proved its origin in an individual, intelligent spirit entity; and so proved its claim to recognition and to the homage of human hearts pining for satisfactory knowledge of a future life where the loved and lost should be found and loved again.

And so it has spread, far and wide over the world, until it has ramified all classes of society. From peasant cots to kingly thrones, from beggars to millionaires, and from lowly artisans to kings, queens and emperors, extends an unbroken chain of believers in this philosophy, this faith, this religion of Spiritualism. And yet there are those who sneer at it—and would legislate it out of existence.

Abraham Lincoln, our martyr President, believed in Spiritualism, and consulted mediums; is it possible that there are Aldermen who would persecute him if alive and fine, imprison or license the mediums whose services he sought?

From the three little Fox girls—mere children—the ever-widening wave has spread until now the open adherents of Spiritualism number millions upon millions,

Learned judges on the bench; men renowned in literature and in science; cultured professors and artists; strong professional and business men, have investigated and been confounded and convinced—even against their will, many of them,

It is possible that some of the enemies of Spiritualism, besides being in the dark as to what Spiritualism really is, are also not well informed concerning its standing and strength. There are probably in the United States not less than ten millions of people who believe in the present reality and genuineness of spirit return and manifestation. Many of these quietly hold membership in the various churches, orthodox and unorthodox; but they are believers in Spiritualism all the same. Some of these are mediums, too; in a quiet way making converts among their own friends and in their own churches, and should they be licensed?.

Even one million, or a much smaller number of votes, is a factor not to be sneered at—as any political party, or would-be politician—may find to his or its cost. Spiritualists will not vote for their persecutors.

The Spiritualists of the United States maintain some fifty camp-grounds where camp-meetings are held at some time during the year; and the attendance in many cases runs up into the thousands.

Haslett Park Camp, Mich., has eighteen acres of land, and scores of cottages.

Vicksburg Camp, Mich., occupies a beautiful grove of forty acres. The association has a fine auditorium, a hotel, cottages, lodging-house.

Onset Bay Camp, Mass., has a temple that will seat 1,500 people. There are 500 cottages on the camp proper.

In California, Summerland Camp is regularly organized; and many others are held in different places in the State.

Parkland Camp, Pa., contains 150 acres, with a number of fine cottages, hotel, restaurant, pavilion, etc.

At Lake Pleasant Camp, Mass., there are about 500 cottages built, and more contemplated.

Clinton Camp, Iowa, own nineteen acres of land, and has a pavilion seating about 1,800 people. It is a village in itself.

Delphos Camp, Kansas, besides its present location, owns the most beautiful natural oak grove in the State.

Lily Dale Camp, at Cassadaga, N. Y., has forty acres of finely-wooded land, splendidly located. It is a city in itself, and is widely known and visited.

Anderson Camp, Ind., has 34 acres of land, many cottages, dining-hall lodging-house, and an auditorium seating 1,500 persons.

Lake Brady Camp, Ohio, has nearly 300 acres of land, including a sheet of water occupying about 100 acres.

At Maple Dell and at Ashley, Ohio, are incorporated camps under the auspices of the National Spiritual and Religious Camp Association.

Devil's Lake Camp, Mich., takes its name from the beautiful lake on whose shore it is located.

There are many other camps, not included in this list. These camp-meetings are attended by large numbers; some receive from 5,000 to 7000 visitors, and some even have 20,000 enter their gates on Sunday.

Is it to be supposed that Spiritualism, with its millions of adherents, can be put down and snuffed out by legislation and laws framed for the purpose of persecution, or to impose a license on its mediums, its ministers of the gospel.

It cannot be; it is folly to think it. Not even though the persecutors were armed with the powers and implements of the Inquisition, could it be done.

A few poor mediums may be made to suffer, by oppressing them with a large license fee, but the great cause will move on without halt or momentary rest until the odious measure is repealed.

Consider the above facts, Aldermen of Chicago, and when the measure proposed by Gazzolo comes up, table it, or so modify it that it will in no way be inimical to Spiritualism, or its ministers of the gospel—mediums.

Spiritualist Meetings in Chicago.

We would call the attention of the aldermen of Chicago, to the following list of meetings held in this city. These meetings are conducted by mediums who are regularly ordained ministers of the gospel, and you might as well impose a license on every pastor of the other churches in the city, whether Catholic, Presbyterian, Methodist or any other so-called Christian denomination, as to inflict the burden on mediums, and thus restrict religious freedom.

The Church of the Soul, at Room 412, Masonic Temple, at 8 o'clock in the evening. Mrs. Cora L. V. Richmond, pastor.

The First Spiritual Society of the South Side, New Masonic Temple, 3120 Forest avenue. Services at 2:30 and 7:30. Mrs. Ada Foye lectures and gives tests.

Beacon Light Church, 617 North Clark street, near Burton Place. Services at 2:30 and 7:45 p. m., conducted by Mr. and Mrs. Geo. F. Perkins.

German Spiritualist Society, Gartelman's Hall, 13th street and Ashland avenue. Services at 3 and 8 p. m.

The Spiritual Endeavor Society meets at 1 South Hoyne avenue, 7:45 p. m. Mrs. Sarah E. Bromwell, pastor.

Spiritual Gospel Temple, Hygeia Hall, Washington boulevard and Paulina street. Services at 2.30 and 7:30 p. m.

Home Spiritualist Society, 11 Ada street, at 3 and 8 p. m.

People's Home Association, Bricklayer's Hall 93 South Peoria street. Services at 7.30 p. m.

Brown's Hall, Forty-seventh and State streets. Services at 8 p. m. Lecture and tests by Dr. Harry Abbott, of California.

Society of Spiritual Truth, 887 West Monroe street. Services at 8 p. m.

The First Society of Spiritual Unity will meet Sundays at 11 a. m., 3 and 7:30 p. m., in Washington Hall, 490 Washington boulevard, corner of Ogden avenue. Mrs. Mary C. Lyman, speaker.

The Progressive Spiritual Church, Lakeside Hall, southeast corner Indiana avenue and Thirty-first street, G. V. Cordingley, pastor. Services at 3 and 7.30 p. m. Harry W. Miller, soloist. Children's lyceum at 1:30; Bible class at 2:30.

German Spiritual Society, Hanshman's Hall, 384 W. Division street. Services at 2:30 p. m. Mrs. Caroline Drews, medium.

The Church of the Star of Truth meets every Sunday evening, at Wicker Park Building, in the large lodge hall, on North avenue, near corner Milwaukee avenue, North avenue and Robey street. Services at 7:30 p. m. Easily reached from all parts of the city. Max Hoffman, pastor.

Spiritual Church of Love, Faskin's Hall, 3012 Archer avenue. Mrs. E. J. Hanson. Children's lyceum, 2 p. m., followed by developing circle. Spiritual science at 7:30 p. m. Tests at all meetings.

Spiritual meeting every Sunday evening at 7:30, at 2970 Indiana avenue. Conducted by Mrs. Edith E. R. Nickless.

The First Spiritual Society of Kensington holds meetings every Monday evening at 8 o'clock. Mrs. Lee Norie Claman, pastor.

The Society of Spirit meets every Sunday at Kenwood Hall, 4308 Cottage Grove avenue. Mrs. Lee Norie Claman, pastor. Sunday-school, 2 p. m., conference, 3 p. m. Lecture, 8 p. m., each meeting followed by messages from loved ones. Good music. All welcome.

The Spiritualist Society, Students of Nature, meet every Sunday afternoon, at 2:30 o'clock, at the first door from Hooley's Theatre, 151 Randolph street. Mrs. Summers, pastor.

WHAT THE PROGRESSIVE THINKER HAS DONE.

It has been mainly instrumental in defeating two bills introduced into the legislature at Springfield—bills, which, if they had become laws, would have suppressed nearly every form of mediumship in this State. It has also done efficient work in other States—especially Ohio—where like measures were pending. When Gazzolo's plan to license mediums first became known, it at once secured the valuable services of Mr. Jenifer, who visited various parts of the city, sounding the alarm! The Spiritualists and mediums of Chicago owe a debt of gratitude to Mr. Jenifer for his efficient services in the past as well as the present. And Spiritualists of Chicago and elsewhere had better commence asking: "What could we do without The Progressive Thinker?" It is always at the front in its efforts to defeat any measure tending to oppress the honest medium. No other dollar Spiritualist paper published in the United States has done one-tenth as much in that direction.

PROMINENT SPIRITUALISTS.

Dr. Thomas, of the People's Church; Rev. M. J. Savage; Geo. H. Hepworth, editor of the New York Herald, and hundreds of others, of equal prominence, are believers in the fundamental principles of Spiritualism. The wife of one of the leading ministers in this city is a medium. Queen Victoria, like President Lincoln, is a Spiritualist. Judge Edmunds, the great jurist, was a Spiritualist. Col. Van Horn, in Congress for the fourth time, and editor of the leading daily paper in Kansas City, Mo., is a pronounced Spiritualist, and takes great pleasure in stating the fact when questioned. Flammarion, the French astronomer, of world-wide reputation, and Prof. Crookes, the great English scientist, are Spiritualists. Did space permit we could give a list of thousands. Yet in face of these facts, an alderman of Chicago would like to suppress Spiritualism, by imposing a heavy license upon its mediums, its ministers of the gospel.

"Arcana of Nature; or the History and Laws of Creation." By Hudson Tuttle. A well-known and most profound treatise. Cloth, $1. For sale at this office.

SOLON AND MARY.

A SEQUEL TO "Mary Anne Carew," Wife, Mother, Spirit, Angel.

BY CARLYLE PETERSILEA,

AUTHOR OF "THE DISCOVERED COUNTRY," "MARY ANNE CAREW," "PHILIP CARLISLIE," "OCEANIDES," ETC.

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CHAPTER VIII.—Continued.

A VISIT TO THE SO-CALLED ST. PETER.

SOLON AND MARY PAY A VISIT TO ST. PETER WITHIN THE HEAVENLY SPHERES.

"Tell us about it," I said.

"I was a young man at the time of which I speak, and deeply in love with one far above me in station; but whether she returned my love, or not I never knew, for she was soon married to one in her own rank. This event changed the whole course of my life. The intensity of my love nearly maddened me, and I sought refuge from my grief within the cell of a monk; thus my earthly life passed on and you know the rest; but the sight of this lovely lady by your side seemed to touch some hidden spring, the waters of feeling and memory gushed forth and overwhelmed me. I felt like a drowning wretch and gasped for breath. This it is which has caused me to come forth, and even the love of God cannot keep me longer in that cell."

"But you have seen other ladies since you have been here?"

"Yes, very many," he replied, "yet the secret spring was not touched. I cannot tell why."

"I can," said Peter, turning toward us. "Most of those, who have visited here, have looked at you more in horror than in grief; have said within their souls, if these spirits will remain here and refuse the light of truth, why, let them remain; we do not perceive how it can be helped; they will not believe what we tell them—and so have left you. Not so with this lady; for she said within herself, if I can release but one of these souls from the prison of this death, I would even bear all these tortures myself; and, thus, with her soul melted in grief and sympathy for your dreadful state—for it was upon you her eyes happened to rest at the time—the secret spring of your better nature was touched, and from this time forth you are a free man. Natural law has given to man woman, to be loved and adored, not an unseen male God, sitting as a stern judge, within a golden heaven. Thy prison doors are open. Go thou hence. Become like a little child in spirit, and as natural and teachable. You have no more right to scourge another. You have no more right to shut yourself up in this cell of ignorance and filth, than you have to compell another man to remain here. All the wrong which you have done to yourself, you have done to another, and that other the better part of yourself; for desolation, misery and despair, has been the outgrowth of all this folly, and this enormous burden you have heaped upon the shoulders of one whom you call the weaker vessel: Behold her."

And he pointed toward a woman who was slowly approaching: A sorrowful, wild-eyed, despairing creature, gaunt and famished like a wolf, bearing upon her shoulders a huge burden which bowed her nearly to the ground.

"Throw down your burden!" commanded Peter, "and come near, for hope may now lighten you of your despair."

The woman, with one gleam of brightness, threw down her load, sank on the ground at our feet, and there she crouched with her face hidden by her hands.

"Tell us, if you please," said Peter, "why you are in this horrible city of prisons; what has kept you here so long?"

"Ah!" sighed the woman, "I was a hardened sinner. When on earth, I would not accept God, the Savior, nor the holy mother church, neither communion with the saints. I went down—down—down! into the lowest depths of vice and crime. I steeped my despairing soul and body in liquors of all kinds which I was able to get. I murdered my own offspring as soon as they saw the light. But soon I became too foul even to bear children, and lastly too foul and loathsome to retain my body, and so found my self free of it; but my desires had not changed in the least; my wretchedness I cannot describe. I still felt a burning thirst for the intoxicating cup, and all my vicious instincts were as clamorous as ever. It has not been ignorance which has kept me down. I dimly comprehended, when on earth, when I allowed myself to think at all on such subjects, that I, and not God, was making my own hell, and that there was no worse devil than a degraded human being, and yet I wantonly went down into my own perdition. I knew that I might rise from it by struggling hard with my evil tendencies and habits; but I would not!" she wailed, "and after I left my body I became one of the most fearful of fearful harpies: I attached myself to many a besotted drunkard, delighting to imbibe from his foul breath, whirling madly with his besotted, mad soul, oftentimes inciting him to commit the most awful brutalities and crimes; then, when he was imprisoned, or hanged, leave him for another, and in this way live over and over again my horrible life."

She pointed to the huge burden which she had cast upon the ground.

"Behold the horrible burden of my sins!" she cried. "It has at last become too heavy for even an immortal soul to bear, and that burden is composed of the memories of my awful sins and crimes. I can bear it no longer: its weight has at last crushed, even the soul and spirit asunder. Look at its horrible shape!" she muttered, rising and standing upright. "Ah!" she breathed, "this is the first time I have stood upright since I was a little child within my human body."

We all looked at the horrible, writhing burden, for it was filled with life. O! dreadful sight! It was the spirit of that vile woman sundered at last from her soul, but still a fearful living creature, past all human form; a great, bloated, hideous monster, crawling and writhing on the ground before us, with bloodshot, leering eyes—the eyes of a devil—its breath a fiery flame. Oh, most awful sight!

Peter rose to his feet: Mary and I were benumbed with horror: the soul of the woman stood upright with dishevelled hair and streaming eyes, hands and arms upraised.

"I call upon you all to help me!" she cried. "It is the first time my soul has ever asked for aid to sever itself from that vile monster which you see before you—the body of my sins!"

The horrible, crawling monster was striving with all its might to reach the soul of the woman once more, and if allowed to do so would immediately attach itself to her, although it had become so ponderous that she could no longer have moved about with it. But was useless. The burden of her sins had become too heavy, and the time for separation had come. Peter gave the horrible creature a kick, when it immediately parted into a thousand objects, each more horrible than the other. The woman trembled and screamed.

"Take this key," said Peter, "and go forth from this prison of your bondage in dreadful deeds of sin and crime, else, some of these creatures will again fasten themselves to your soul: And thou," he said to the man, "take her by the hand, and go forth with her, for I know of a surety that she belongs to thee. Whilst thou hast been scourging thy back, doing penance, and shutting thyself from the face of day, mumbling useless prayers, neglecting every natural duty, thy soul's counterpart has been breeding sins; not having her natural rights, she has bred and fostered the most unnatural sins. Thou sayest thou hast been a very determined man. Lo! thy counterpart has been a very determined woman. She does not yet understand why she has been such a hardened and determined sinner. You cannot transgress natural laws, else, they rebound to your own disgrace and ruin. What natural right hadst thou, to shut thyself within a cell? Thou art not one, but two in one. Thou canst not separate thyself from the half of thyself, for whatever thou doest to one half rebounds upon the other half. Thou hast been robbing Peter and paying Paul. And now let thy soul drink in wisdom. Thou didst put aside the natural law of marriage, therefore thou didst rob the female half of thyself, which was her natural right. Thy natural, manly strength thou didst waste on the desert air, while she, not receiving what was hers by natural right, through weakness for want of it, fell into iniquity; the magnetic love within thy soul, which by natural law belonged to her, thou didst turn into prisons to an imaginary male personality thou didst call God; therefore her soul, although she understood it not, didst hate this imaginary male personality, whom she also called God. Thou shouldst have conjoined thyself to woman, in natural and holy marriage, and given thy natural and manly strength to her, and she in return wouldst have given thee natural and beautiful children which thou shouldst have provided for. But, look thou at thine increase!" and he pointed at the horrible crawling things before us that had composed the burden which the woman had borne.

"Thou didst rob her of all natural love, whereupon she craved strong drink, not knowing wherefore; and then, when thou didst leave thy body, thou wouldst not see the light, being a very determined man, so she, thine other self, not having thee, her natural right, kept on in her vile and sinful course—thou in the bondage of error, she in the bondage of sin. Truly error and sin are twin souls; for, if one half is in error, the other half is in sin, and, vice versa: whilst there is error there will be sin, and be sure where you find one you will find the other. I have given you the keys wherewith to unlock the doors of heaven, and now, hand in hand, like this beautiful pair before you, whom I have brought hither that thou mightest look upon, go forth from this prison of your bondage into the light of truth, and when thou art united in the bonds of wisdom and love instead of error and sin, then, and not until then, wilt thou be fitted to do good and not evil."

Mary and I arose hand in hand; the guilty pair also joined their hands as they looked at us, both ashamed of the nakedness of their souls, which meaneth, the want of true knowledge that would have led them within the portals of heaven or happiness, long before this time, if they had diligently sought for it.

Man's error causes woman's sin, and vice versa. One cannot sink and the other rise; they are twin souls, or, rather, one soul in two halves instead of master and slave or superior and inferior.

"Solon, wilt thou and Mary go forth with these blind ones, whilst I remain, that I may gather a few more into the fold of the redeemer? All are redeemers who work for the good of other souls."

We gladly assented, and went forth from this dreadful place; the man and woman following us ashamedly. Once outside the walls, the man sank down on a rock, for all was sterile here, unable to bear the light of truth; covering his face with his hands, he moaned forth:

"Can it be possible, after all these years of sorrow, self-denial, prayer, and penance, that it has not taken me one step nearer to God and heaven?"

"You are not a step nearer to them than I am with all my sins," said the woman a little roughly.

"You are both equally sinful in the sight of heaven," said a voice near by, and looking up we beheld a beautiful being, another angel, and we knew at once that we were looking at the soul of St. Paul. Thereupon he stretched forth his hands and blessed us.

"Come with me," he said, "and I will show you the New Jerusalem."

The man started up with alacrity, a bright light shining in his eyes.

"The New Jerusalem!" he exclaimed: "yes, yes; that is just what I most desire to see. The New Jerusalem," he again murmured. "Shall I see it at last?"

"Thou mightest have seen it many—many years ago, hadst thou so willed it. But come; better late than not at all."

Mary and I followed closely by the side of the radiant Paul, but to the man and woman it was more difficult. They often stumbled and fell, when we would turn and assist them.

"Solon," asked Paul, turning to me, "hast thou seen the New Jerusalem, yet?"

"No;" I replied, "not yet."

"Didst thou, when on earth, clothe the naked, feed the hungry, give blessings for curses, look upon every man as thy brother and love thy neighbor as thyself? didst heal the sick and cast out evil spirits? Didst visit those who were in prison? Didst make thy soul as receptive as that of a little child and as humble? Didst thou deal justly with all men? Didst visit the fatherless and the widow, and give to them all thou wert able? And if they needed not money, give to them from the storehouse of wisdom and love?"

"Paul," I replied, "I did all those things to the best of my knowledge and ability, at that time; but I see now that I left many things undone that I ought to have done, and did many things which it would have been better not to have done."

"Therefore thou hast not yet seen the New Jerusalem," he replied. "And thou," he said, addressing the man and woman, "hast thou done all these things? A monk, and his sinful counterpart! Didst thou follow in the footsteps of him whom thou didst call master? Did that master bid thee shut thyself within a cell and scourge thy back with thongs? Did that master bid thee kneel, until thy knees were callous, and mumble prayers to him? Go to, thou wicked one! When didst thou feed the hungry and clothe the naked, visit the sick and in prison, and cast out evil spirits?"

The man again sank down and covered his face with his hands.

"Thou wilt never see the New Jerusalem in that position," said Paul, "Arise, thou, and when thou hast done all these things then shalt thou enter into the joys of thy Lord, and in what, dost thou suppose, those joys consist? Is it to walk golden streets and forever bow gefore a great white throne? Yes; in one sense it is. The great white throne is within thine own soul, and the God seated thereon, is the God within thee, and thy lower self is the son of this God. Male and female art thou, and when thy lower self hast become purged from all iniquity and uncleanness, then shalt thou walk with God in holiness; and now behold the New Jerusalem afar off."

And he pointed toward a glorious and shining city which, just then, burst upon our sight like a blazing sun in all its splendor. Oh! glorious, enrapturing vision! Its magnificence and blazing beauty was more than our eyes could well bear, but there lay between us and it a great lake. We paused on an eminence overlooking this lake. Mary's hand tightened its clasp on mine. The glorious light of her eyes fairly bewildered me.

"Ah!" she sighed, "we thought the City of the Angels beautiful and glorious beyond all things, but the New Jerusalem, is a thousand times more entrancingly lovely and to be desired. O! my Solon! I wish to enter yonder glorious city as much, and more, than you desired to enter the Angelic City."

"Your wish is mine, sweet Mary," I said, "and now, Paul," turning to him, "how shall we reach that glorious New Jerusalem?"

"Look again," he replied, "and the way shall be made plain to thee."

We obeyed. The large expanse of water was dotted here and there with islands, somewhat as the lake between the Spiritual and the Angelic cities had been; on one, of which I had spent so many years of my spiritual life, or, rather, my life as a medium between the two states,

"Solon," said Paul, "art thou willing to take up thine abode on one of these Islands, for a space of time, and work with all the might of thy love and wisdom combined for the welfare of humanity? Wilt thou be a teacher or medium to the vast multitudes on this side of the lake which lies between us and yonder city? Until thou wert an angel, thou couldst not do this especial work, for nothing short of love and wisdom combined and equally balanced could accomplish anything here."

He now turned to the man and woman following us, saying:

"Go, thou, and do all that I have said. Thou shalt see us again after many days. If thou fallest by the wayside there shall be some who will also assist thee. And now, Solon and Mary, follow me."

And we followed, our souls filled with joy and gladness. We went down to the shore, and here a great multitude were gathered, gazing at the glorious city—the New Jerusalem—all eager to reach it. Many were on their knees with hands stretched toward it imploringly, others were seated despairingly, their faces buried within their hands; men and women were pressing forward with little children clinging to their skirts; but the vast expanse of water lay between them and their desire, and none were able to cross over. Paul pointed to a lovely island midway between the shore and the glorious city, saying:

"I have offered that beautiful home to many, but as yet none have accepted my gift; they prefer, as they say, to go directly into the New Jerusalem, as they feel certain their Savior, the Christ or Jesus of Nazareth, will shortly hear their supplications and come to ferry them directly over to the shining city. If thou art willing to save a multitude of souls before entering that glorious rest, thou canst, with me, walk on those waters until we reach yon Isle of the blessed: for it is more blessed to give than to receive; but the more thou givest to others, the more shalt thou receive. Thou mayest not yet enter the New Jerusalem, but its inhabitants shall visit thee; from them shalt thou receive the everlasting bread of life wherewithal thou shalt feed this vast multitude gathered here Solon. Thou and thy Mary shall be of those who dwell on the blessed Isles which lie between the shores of folly and the glorious City of Wisdom, Love and Truth. That island is exceedingly large, and when thou hast restored, and brought into thine own estate, as many as it will hold comfortably, thou shalt be removed to another and larger one nearer the city; and when the archangels within that city find thee worthy to enter it with them, then shalt thou go and take up thine abode within its shining temples; then shalt thou have reached the holy of holies within the New Jerusalem."

"And do you live there, Paul?" I asked.

"Yea, verily;" he answered. Whereupon he walked forth upon the surface of the shining water and Mary and I followed.

"All who are worthy may walk on these waters," said Paul; "but all who are not worthy soon sink and are carried back to the shore from whence they started." At this I looked back and saw many who were starting after us, thinking that they should gain the city, and I saw them one after another sink, and then reappear at the place from whence they started.

"If they were willing to take on the yoke and labor with all their might for the good of the multitude, and dwell for an indefinite period on one of these isles, they would easily follow us," said Paul.

And thus conversing we reached the island and glided onward toward a shining edifice, which we entered. The place actually reminded me of the one in which I had passed so long a time before meeting my Mary, yet it was very many degrees more beautiful, nearer perfection, nearer heaven, and within sight of the New Jerusalem; and he, who on earth had been called St. Paul, was bearing us company.

We entered an exceedingly spacious and lofty apartment, and one with shining raiment rose up to met us.

"Allow me," said Paul, "to introduce you and Mary to a mystic; one who on earth was called St. John, the revelator."

Greetings were exchanged.

"I have tarried here to meet you," said John with a smile, "for nothing is hidden from the sight of one who earnestly desires that all mysteries may be revealed. This place may be to you, my Solon, a Spiritual Isle of Patmos. I understand that you desire to give to those dwelling within the rudimentary sphere a correct idea of me as I am, also, that I may explain somewhat of my meaning about the visions which I saw when on earth:"

" 'And I, John, saw a new heaven and a new earth. And the heavens opened, and I saw the New Jerusalem. I also saw a woman clothed with the sun.' "

"Many of the visions which I saw, when on the earth, appertained to the earth, or that part of it with which I was familiar, and to those whom I called my people, and to the seven Christian Churches. As I was then a mystic, and a prophet, so I remain to this day; but old things have passed away, and lo! all things have become new. I now clearly comprehend that which when on earth was to me most mysterious."

(Concluded next week.)

HONEST THOUGHTS.

THEY ARE PROPOUNDED FOR EARNEST MEN TO CONSIDER—TRUTH IS TRUTH, WHEREVER FOUND.

When all time shall have served its full purpose, when material life shall have ceased, then, from the standpoint of life as the spirit knows it, shall be measured the results, the fruits of life upon this sphere. Man has vaguely tried to solve the problem of destiny, and has only, thus far, sagely concluded that he does not know, that he does not understand, what we are, or whither we are tending. His trying has mostly been in vain; his finite mind cannot comprehend, except very faintly, the reason that lies behind all the varied phenomena we call life.

If he could see as clearly as he will, some sweet day, he would know that certain causes are infinite, certain effects are without end, and when we begin to inquire, we enter an ocean of speculation, without even a compass to guide these finite minds of ours to even a reasonable conclusion, and we might as well not attempt to comprehend infinity. But there are things that may be learned by even the humblest souls, be learned by even the humblest soul, satisfy himself as to what we are, and he may learn to know what we may be.

It really seems as if every system of religious teaching only added more mystery to this subject, and not only did not satisfactorily answer one honest inquiry, but satisfied itself by adding myth, legend, varied imaginings, and anything but a literal explanation. You may receive almost any account you may please to hear. Our future home may be gorgeously pictured as a city whose streets are paved with pure gold, or it may be called a place of nonentity where we in some way continue to live only to endure the most intense suffering. But whether this future state be named heaven or nirvana, whether only the good, or rather the recipients of certain teachings, are blessed with the smile of the particular deity who is supposed to preside over his own system, to the utter exclusion of all else. There is one and the same condition. You must believe our system and be assured of reward and a paradise, or if you reject, you shall be punished eternally. We only need ask, to be assured by some devotee, who has learned well his catechism, and is in a position to mete out reward or punishment in advance to all those who doubt or reject. We have already learned that only those who live in accordance with certain teaching have any certainty of what is ahead.

Now, we just feel like asking each system a few plain questions, and if we are clearly answered and not called heretics, it will be a mark of the civilization of this present time; for "the divine command is not to be questioned,' say they all.

In the first place, may we ask: Why do all men live here upon earth only to be destroyed? What is the reason that men live at all? Why is birth an accident, as it is in the majority of cases? Why are men given such varied portions of time, and what will be done with those who cannot honestly believe all the teaching of any given system?

Now, all these are not really leading questions.

How came this earth to be the abode of man? How was it created? when? and what may be expected to happen, in course of time, to the earth and those living upon it?

We are only wanting to know what these various systems have to say about the formation of this planet and their reason for its existence, as well as their manner of accounting for the presence of man upon it.

The Christian system has the most graphic explanation, by whom it was spoken, no man knows—that "in six days God created the earth and every living thing, and upon the seventh rested." We should think he would need to rest for an indefinite period, after such a week of work. Then, "He made man out of the dust of the ground and breathed into his nostrils the breath of life, and then borrowed a spare rib of Adam and made out of it a companion for him"—a remarkably good creation, considering the material at hand.

The Buddhist system is a little older in its chronology but not nearly so explicit, still the manner of creating a world is about as well told; also the subsequent life of this first couple is not so intensely interesting, for the man tempted the woman to be disobedient, she parleyed but finally yielded, and thus, because they ate an apple that they were ordered not to eat, came the curse upon us all, of banishment from the smile and presence of the Divinity who created every thing that was made.

These two accounts are quite similar in general plan, and execution, and prescribe a life of conciliation for us, that we may, by being real good, find favor after a time with our heavenly Father, who was mortally angry with Adam and Eve, and so caused us all to share in their punishment "because He was infinitely just and righteous."

For several hundreds or thousands of years, the time is not exactly stated, men multiplied and traveled and lived, as best they could, we presume; then there must be a way to redeem the race from Adam's fall, so this wondrous, just and pure powerisent His son down here to live and die and bear the sins of the whole race. "He died that we might live" is the account, but certainly about the same kind of a man continued to live and has ever since, with only the additional fortune "of his sins being forgiven him," and someone else to suffer the penalty. How did the people fare who lived between the time of the creation and the year of our Lord 1? How will it be with them in the hereafter?

Oh, stupendous farce! Is it possible for one man to live for another. Can one man, however good and great, bear the result of his brother's crime? Can a pure woman life and suffer the penalty for the reckless conduct of her husband or her son, or can she stand between her daughter and the consequences of her evil life?

Oh, my gentle reader, where is the justice, the reason, in all this? If the ten commandments for the guidance of the Israelites, given amid fire and smoke, were divine, they, at least, bear the stamp of right because it is right, and the commands were just and true and prescribed a life of straight, upright living. Whether they originated in the divine mind or were an emanation from that theological enigma called Moses, they are good and true, and we will accept them as such, and considering those ancient, ignorant people and the legends surrounding their reception, they teach no error and are right altogether as a guide and a law.

We must learn to know truth wherever seen, for the stamp of right upon its luminous face, and we say that whether that man Moses, or whoever else, (whatever way), saw the tables, the teaching was all right and as such we receive it, with the additional fact that several far older systems taught substantially the same thing.

We say older, for in point of age the Christian system is a few hunderd years younger than any other. These older systems, then, had what corresponded to a Christ, in the Christian system, and the Jews had learned to expect such an one; so in obedience to the general expectations came a humble reformer, making large pretensions, performing miracles to prove his divine character to teach an improvement upon the old system, to be a sort of second edition and instead of the "thou shalt, or thou shalt not" he proposed to take upon his individual shoulders, the sins of the race and take a penitent thief home to paradise the same day, with only the condition of repentance and belief in His personality to pay for the very kind act of the intercessor.

We have seen how in the nearly two thousand years that have followed, these teachings of Christ have become encased in almost anything in the shape of a story that was then current, and we have seen how Christ was crucified, dead and buried and rose again the third day and ascended into heaven, where he will become the judge of the quick and the dead.

We have seen the teaching of this reformer incorporated after lapses of time, with the old teaching of Moses, or rather added thereto, and we have seen that for about fourteen hundred years there was only one church, that grew wealthy and powerful, and then its abuses caused a revolution in its midst and the ecclesiastical schism widened and finally a revolt, a breaking way—men were just beginning to think.

Thus has it continued to this day and now we can climb a little eminence and get a bird's-eye-view of the whole religious life of this world, and we are willing to leave it to you, each individual reader, how much of the imprint of divine authority does the very best of these systems show? How much inspiration is there in each system, how much? We will not attempt to trace it at this time, but in the future we will look earnestly for the finger of Divine Providence, and search carefully for any light He has given to his earnest, honest son, who is patiently trying to find what he may to enlighten him, while he gropes along among the mazes of superstition and error that have been so many centuries gathering to themselves the strength of warp and woof that make up the fabric of this particular structure religious, whose foundations we would so much like to find, to see if the rocky walls are built upon anything resembling a command from Him who formed the heavens, the earth, or the waters under the earth, that we may learn whether the only intelligent emanations from Deity are stored in monasteries, or are the property of any church or ecclesiastical school only, and not eligible to those of a different faith.

We would like to learn for our own satisfaction whether the "Word of God" is only to be read and known from the canonized teaching of the Orient, or if it may not as well be read in the face of the lily whose beauty of form would almost cause a polluted soul to stand away as unfit to touch so fair a creation, unfit to handle spotless purity.

We would only ask: Where is wisdom to be learned, and what is the way of understanding? We would earnestly strive to be worthy to find and preserve one gem of priceless, beautiful truth.

A PROGRESSIVE THINKER.

MISSOURI CAMP ASSOCIATION.

Permanent organization of the Missouri Camp Association was effected at the meeting of the shareholders held at Springfield, Mo., February 17. The attendance was good, with members present in person and by proxy from Texas, Arkansas, Kansas and Mississippi, as well as from the various sections of Missouri. It is intended to make this a permanent camp, for the accommodation of the Spiritualists of Missouri and neighboring States at and near this geographical center of the Union.

The permanent camp will be located as near the center of Missouri as natural advantages, railroad facilities and circumstances may permit. Temporary headquarters are at Springfield.

Following is the list of official agents, comprising the Executive Board: J. Madison Allen, Springfield, Mo., president; M. Theresa Allen, corresponding secretary; E. R. Huxley, recording secretary; Isaac D. Sperry, St. Louis, treasurer; Cora M. Carpenter, Hannibal, Mo., 1st vice-president; Allen F. Brown, San Atonio, Tex., 2nd vice-president; E. P. Helms, Lockwood, Mo., 3rd vice-president.

The constitution and by-laws adopted at the meeting will soon be in print, ready for distribution. The organization will be chartered or incorporated as a religious, educational and benevolent association.

All persons having knowledge of locations deemed suitable for the camp home are requested to write at once to the chairman of the locating committee, Mr. Isaac D. Sperry, 310 Odd Fellows Building, St. Louis, Mo., with full particulars of information; and let each and every Spiritualist within the circle embraced in the plan of the association step forward promptly and identify himself or herself with this much-needed work by becoming a shareholder and proprietor, and in the spirit of unity, peace, purity and progress, all join hands in a common cause: the discovery and promulgation of truth and the upbuilding of our common humanity. Remember that the shares in this association have been placed at one dollar only, and that each member has one vote regardless of number of shares taken. This is your camp—the people's camp. J. Madison Allen, President. M. Theresa Allen, Secretary. Address 1004 W. Chase St. Springfield, Mo.

MASS MEETINGS.

Grand mass-meetings under auspices of the N. S. A., will be held in Buffalo, New York, March 19th and 20th. President, H. D. Barrett, Mrs. C. L. V. Richmond, Hon. L. V. Moulton, Mr. Homer Altemus and other eminent talent will be in attendance.

FRANCIS B. WOODBURY,
Secretary.

"Bible and Church Degrade Woman." By Elizabeth Cady Stanton. Comprises three brief essays, on The Effect of Woman Suffrage on Questions of Morals and Religion; The Degraded Status of Woman in the Bible; The Christian Church and Woman; written in Mrs. Stanton's usual trenchant style. For sale at this office. Price 10 cents.

"Origin and Antiquity of Man." By Hudson Tuttle. A masterly philosophical work. English edition, nicely bound in cloth, $1. For sale at this office.

"Ancient India: Its Language and Religions." By Prof. H. Oldenberg. The subject is of unusual interest at the present time, and it is here treated in a way to interest and instruct all readers. For sale at this office. Paper, price 25c.

OCCULT WISDOM.

MRS. A. H. LUTHER SENDS GREETING—SPIRITUAL PHILOSOPHY AND OCCULTISM—WISDOM OF THE AGES.

To the Editor:—With my recent accumulation of mental and physical strength, I find myself reaching toward my many friends. Knowing much of their silent, as well as expressed anxiety regarding my most unfortunate condition, and wishing to express my gratitude to them, and in part reply to the many unanswered letters, as well as to say something of the now and the to-morrow, is my only apology for asking space in your most valuable columns.

For nearly forty years (as the public know) I have been upon the political and spiritual rostrum, in the front ranks of radicalism, never faltering, no matter what obstacles to be overcome, begging the citizens of our nation to keep its liberties from "the valley and shadows of death," and the Spiritualists to become a power through organization, able to defend truth and justice against any encroachments. How well the originators of, and friends to this grand republic (with me as their instrument) have acquitted themselves, must be answered by those who know them best. To my mind it is a failure, and only an infinite God can resurrect and protect our nation's liberties under its present system of wholesale slaughter of every clause of its Constitution, which alone freed us from imperial and priestly bondage, and in spirit for all times made us a secular nation. But Spiritualism has become so degenerate through its materialistic mediumship, instead of a true and reliable spiritual mediumship, that scarcely a society in the entire country can retain a position of influence, because of the contentions and turmoil manifested among its members.

Three years ago I was told by my spirit friends that my work would change to another line of thought, and fifteen months ago, when I was stricken with nervous prostration, which for more than a year was a continuous torture, I concluded my line of work was across the threshold into a realm of demands superior to this. But, instead, I find myself regaining a better condition of life. My physicians would each take me up-grade, more or less, then I would drop back.

Last December, Dr. C. E. McCollester and wife, of Chicago, who had previously known me, came to our city. The Doctor is an able occult teacher and healer of wonderful power. He soon commenced his class work, at which time I was in a very feeble and critical condition, but by the assistance of friends I became a patient of the Doctor. From the first treatment, there was a marvelous change, doubtless because he recognized my condition of mind, as well as body, which had become much exhausted. The Doctor unlocked the chamber of his soul, and silently asked my weary, distressed and unhappy life to come and rest and talk with God, for a little while, and God would give me strength and restore me. Not the non-understandable, non-come-at-able God of Theology, but the God of Being, the God of the Universe, the God of my soul, through whose spirit I am that I am. Such tenderness cannot be purchased with money, neither lost. The same artistic power that colors the rainbow and clouds, and tints the vegetable kingdom, and beautifies the rocky world, has photographed this, and now it is a picture within the gallery of memory, throwing off a sunlight whose vibrations come in touch with my consciousness, and determine me to recognize the God within me, and be again myself, and when I go beyond earth's broken time, I will take it with me. Whatever Dr. McCollester may be in coming time, his tender sympathy and strong faith will hold a sacred place in my life, for through it there has been wrought a wonderful change in both my life and person.

At the commencement of his second class, I was able to attend nightly, walking the distance of nine blocks. I have attended twelve meetings of the class, double that number of private lessons, which opened to me a new line of thought, and after much deliberation, must say occultism is spiritual philosophy put into everyday practical life, which means a harmonious blending of our lives with such as study and accept the truth along these lines, leaving out the eternal bickering and discontent which has characterized and so destroyed our entire organization. Occultism is rapidly coming to the front and must attract the attention of the wisdom of this and future ages. And, should I again go upon the public rostrum, it must be along the lines of the most advanced thought, always in keeping with the everpresent.

Spiritualism, with its wonderful power of demonstration, has failed to reach the goal we hoped, hence the wisdom of the ages (before civilization came under the control of priesthood, which from then till now has denounced and cursed every underlying principle of the vastness of life, making God a tyrant, and man a cowardly slave) must now come to us leading us into the fields of a spirituality, in which lies the inexhaustible fountain of human unfoldment to meet the demands of the thinkers of this age, and the scientific investigations of the ages to be. If the study of occultism is necessary to open the storehouse of wisdom, that we may better understand the unknown of the past, and the now, let us welcome its general introduction into our lives and environments. We may be Spiritualists and occupy positions of influence, as such, with the mere knowledge of continued life. But, to be an occultist one must possess some knowledge of the wisdom of the ancient sage and thinker, and be able to apply the same to everyday, practical life. You, who know me best, will not think strange of this position. My motto ever having been: "More light, with a greater knowledge of all things." And now, before my unfolding vision lies the magic sea of unexplored knowledge, its shores made brilliant with the gems of thought dropped from the mental world of the ancient thinker and philosopher. A little further in the distance is the mountain of Wisdom towering toward the Heaven. Don't stand still, fearing motion may crush an idol, but come with me—let us learn something of these fields of untrodden worlds, for in them new revelations are ever to be gleaned. Let us climb the mountain—the route will lead us to the temple of Reason; there we will tarry and rest with America's grandest patriot, and one of humanity's noblest friends—he whose country was the world, and to do good his religion.

Dr. McCollester and wife are temporarily located with us, holding a third course of lectures, hence I anticipate greater strength, and hope to be able to answer letters from my friends.

As ever, in the defense of a higher, spiritual life and human liberty in its completeness. I am truly, etc.,

MRS. A. H. LUTHER.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price $1.00. For sale at this office.

FIFTEEN CENTS!

PROF. BARRETT'S ADDRESS.

Other Subjects Treated of Especial Interest.

The Progressive Thinker is to be sent three months for 15 cents to all New subscribers.

Spiritualists, keep posted in current Spiritual events.

Why remain in ignorance? Why don't you keep posted in regard to the great Spiritualistic movement? Prof. Barrett delivered an address before the National Association of Spiritualists. It was an important one, and should be read by every Spiritualist in this broad land. We have had his address (which covers three pages of The Progressive Thinker) and five other important lectures and articles embodied in one paper, which we propose to send forth to illuminate the minds of those who have not had an opportunity to read them.

The first page of this paper contains a lecture by Col. Ingersoll, given in a Chicago pulpit. It scintillates throughout.

The second page contains a highly interesting lecture by Mrs. Cora L. V. Richmond, on the "Dwellings of the Dead."

The third page has a splendid article on "Science versus Theology," in review of Andrew D. White's two superb volumes.

The fourth page has another excellent lecture by Mrs. Cora L. V. Richmond, on "Spiritual Unfoldment."

The fifth page is very suggestive throughout, and is devoted to the "Hindoo Teachers—They Will Try to Capture the United States."

On the sixth page commences Prof. Barrett's admirable address, occupying three pages.

We will also, in connection with this paper, send out another equally as valuable. The first page contains an excellent lecture by Virchand R. Gandhi, a learned Hindoo. The remaining seven pages contain the wonderfully thrilling narrative (founded on facts) entitled, "The Night the Light Went Out," exhibiting many of the inside workings of the Catholic Church. Besides the address by Mr. Ghandi and the remarkable narrative, "The Night the Light Went Out," the first page has an excellent communication obtained through Ouija. The second page has a startling statement in reference to the "Romish Octopus—It Is Winding Its Poisonous Coils Around Washington." The poem on the same page, "The Sad Picture of a Wrecked Human Life," is wonderfully suggestive. The third page has a striking illustration showing how the Romish Church treats heretics. This page and the fourth also have a continuation of the "Romish Octopus." The fifth page has that remarkable poem, "St. Peter At the Gate." Every freethinker should read it. It is full of excellent "points." It also contains interesting facts in reference to the Romish Church and offices. The sixth, seventh and eighth pages have the following: "Monasteries and Convents—Where Those Alive Are Entombed." "Rider Haggard and the Immuring of Nuns." This paper alone is well worth the price of a year's subscription.

Every Spiritualist in this broad land should have these two papers. Our regular subscribers have already read their contents. For Fifteen cents we will send the Progressive Thinker for three months to all New trial subscribers and also send these two valuable papers.

Bear in mind that by New subscriber we mean one who has not been on our list for at least three months. Those of our present subscribers who wish to buy, these two papers can have them both now for five cents. All of our regular subscribers have read their contents.

Send The Progressive Thinker three months to some friend, and thus get him interested in the cause. Stamps taken on small orders.

We sincerely hope that no Spiritualist will be dishonest enough, or so dishonorable, as to take advantage of this offer, by continuing his paper when the time expires, in the name of some member of his family (or some one else) in order to get the benefit of this 15 cent offer, on which the publisher does not make a cent.

VERILY, WHAT NEXT?

Under the head of "A New Programme," we announced a radical new departure from the general routine of work assumed by the average Spiritualist paper. We do not follow old established usages unless we are thoroughly convinced that they are the best, which is very rarely the case. We established the original dollar Spiritualist paper, and introduced a new era in the line of Spiritualistic journalism. Others have followed after us, but in all candor the only thing in which they have equalled us, is in the price of the paper—one dollar.

We now have three books which we send out at a nominal cost to our subscribers: The two volumes of the Encyclopaedia of Death, and Life in the Spirit-World, and The Next World Interviewed. The three volumes will be sent out to those who remit a year's subscription to The Progressive Thinker on the following terms:

The Encyclopaedia of Death and Life in the Spirit-World, when ordered singly, will be sold at 50 cents per copy. The Next World Interviewed at 35 cts. Those who order the three books at one time will get them as follows:

Vol. I. of the Encyclopaedia	$ .45
Vol. II. of the Encyclopaedia	.45
The Next World Interviewed	.35
Total	$1.25

NO. OF PAGES IN EACH BOOK.

Vol. I. of the Encyclopaedia	400
Vol. II. of the Encyclopaedia	400
The Next World Interviewed	250

Each of these books is neatly and substantially bound in cloth, and printed on fine paper, and as prices go, are well worth one dollar per volume.

Bear in mind that this Library is being formed for the exclusive benefit of our subscribers, and all orders for one or more of these books must be accompanied with a year's subscription to The Progressive Thinker. To all others the price will be one dollar per copy.

Just think of the great good that will be accomplished by this plan which we have outlined. Tell your neighbors about it, and get them to subscribe for The Progressive Thinker.

Remember, please, that in order to obtain these three books for $1.25, you must send along a year's subscription to The Progressive Thinker; the paper one year, and the three books costing $2.25. It is the subscription to the paper that enables us to send you these three books at cost.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

TO CONTRIBUTORS:—It is impossible to publish everything that comes to this office, however meritorious it may be, and no one should feel in the least offended because his (or her) article does not appear. Our space is limited, and we often deeply regret that certain articles are crowded out.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Communications must always be accompanied by the full name and address of the writer, or no attention will be paid to them.

Annie Lord Chamberlain writes from San Diego, Cal.: "Mrs. Mary P. Morrill is a pleasing speaker, and is now filling a two-months' engagement with the National Avenue Spiritualist Association. Mrs. Maude Freitag is astonishing the skeptics and delighting her many friends with the wonderful ballot tests this month for the First Society. Mr. Ben Barney, the well-known test medium, is doing a good work for the Advance Guards. There are many good healers in San Diego, but I have not space to mention only Mrs. R. C. Clark, with whom I am now stopping, and she is truly one of the most wonderful women of the age. Mrs. Clark has done wonders for me. I can now walk without a crutch and part of the time without help from a cane, and my head, from which I have suffered so much since the Herdic accident in Boston, has been greatly benefited and I have no doubt will be entirely cured through her powers. Is unconscious when doing her work, and has made many converts to Spiritualism."

Mrs. Willa R. Carriken writes from Nebraska City, Neb., of her interest in Spiritualism and of her experiences in connection therewith. She affirms "there is everything to substantiate the theory, that our dear departed in spirit-land are enjoying a conscious existence and are God's messengers of peace and warning to us."

Arrangements have been made for Anniversary celebration in the First Spiritual Church, Denver, Colo., March 28, 29 and 30. March 31st Dr. G. C. B. Ewell has accepted a call to Leadville to conduct Anniversary exercises, and will spend a week or more in a series of meetings, and respond to calls connected with the work.

Theodore F. Price commences a two-months' engagement at Grand Rapids, Mich., the first Sunday in March, and will be in Buffalo, N. Y., for the First Society of Spiritualists, during May.

G. H. Brooks closed his second engagement for this season with the Unity Spiritual Society, of Milwaukee, Wis., the last Sunday in February. The engagement was very successful indeed. The society was never more prosperous than now, and there is perfect harmony through it all. Mr. Brooks goes to St. Joseph, Mo., for the month of March, and his address will be 417 South 9th street, St. Joseph, Mo. He will respond to calls for funerals, or week-night meetings. Send telegrams to the above number. His three night meetings in Leon, Wis., were successful. Much interest seemed to be made manifest.

Geo. F. Perkins writes: "I have returned to Chicago, and am more than pleased with the attention and appreciation of my work at Fort Wayne, Ind."

G. W. B. writes from Hebo, Oregon: "I live almost on the shores of the old Pacific Ocean, but I do not live so far away that The Progressive Thinker does not reach me once a week, freighted with the grand thoughts of Modern Spiritualism. We have quite a number of Spiritualists here, and some home talent, and quite a number of mediums just developing. Some of our mediums and home talent expect to visit the camp at New Era, Clackamas county, Oregon, the coming summer."

Mrs. Caroline Doolittle writes from Cottage Grove, Oregon, to voice her disappointment in finding that Mrs. Myra F. Paine's "Easy Lessons in Spiritual Science" teaches the doctrine of reincarnation as proved beyond doubt; and she says: "I find all the good and proper teaching of this otherwise truly spiritual book contradicted and rendered useless by this—to me (and I believe the majority of Spiritualists)—unscientific, useless assertion, that is utterly incapable of verification."

Sarah Stone Rockhill writes from Alliance, Ohio: "We are having meetings in the Independent church here. Mr. Dell Herrick, of Akron, speaks next Sunday, and the following Sunday Mr. J. R. Beilhert, of Battle Creek, Mich., lectures on the law of vibration. His lecture last Sunday on the above subject was favorably received. His brother, Mr. W. L. Beilhert, pleased the audience immensely by his characteristic rendition of Rubenstein and other humorous selections."

Mrs. P. W. Clark writes: "I have a young daughter whose mediumistic powers commenced to develop about one year ago. She will give inspirational singing and speaking. Her controls are fourteen, male and female. No two voices sound alike. At present all her work is in foreign languages that I do not understand. She will enact plays—take the parts of seven different characters. Her gestures are grand, her action powerful. When she commits to memory any piece, she will ask her controls to teach her how to speak, and they will teach her."

E. W. Sprague, missionary of the N. S. A., is now laboring under their auspices to organize a State Association in New York. He has open dates, and can be secured to lecture and give platform tests at camp-meetings for the season of 1897. He also has open time for the lecture season of 1897 and 1898, and solicits correspondence with societies relative to engagements. Address him at 965 Grove street, Meadville, Pa.

J. O. R. writes from Woodstock, Ill.: "C. E. de Ricard, pastor of the First Spiritual Temple at Fort Wayne, Ind., has been holding a series of meetings in Woodstock and surrounding towns. He lectured here in the City Hall last evening to quite an audience, that was perfectly satisfied with the lecture and tests given. I am a stranger in this part of the county, and attended the meeting out of curiosity, and was dumbfounded to have this medium describe my mother as perfectly as I could myself, telling her full name. He wanted someone to recognize it. But I could not have spoken to save my life. I hope you will print this, so that it will meet the eye of Mr. de Ricard, and he will understand why I did not speak. I also am told of the wonderful cures he has and is effecting by his magnetic powers. But then after hearing him lecture and hearing his tests, one would cease to wonder, and accept it as a matter of course. Well, you see I am getting enthusiastic over the matter. I am fully satisfied there is something in Spiritualism after all."

F. M. H. writes from Skagit City, Washington: "I know for a fact that animals do exist in spirit-life, for I have both seen and heard them, and they are an honor and blessing to the particular sphere that they occupy. Man is considerable of an animal himself, and some men are very thoughtless and thick-headed, and never find out for certain that they are animals. Some men can't see or think of more than one thing at a time, and when their gaze or thought passes from the one thing to another they forget that they ever saw anything else beside the thing they are looking at. Shall we call such a man broad-minded? Is he capable of taking a birdseye mind view of the great ocean of life and the universe? Is he qualified to teach divine lessons, and analyze God's mysteries and explain them to the world?"

In reply to those who deny the fact of materializations, Mrs. Rebecca R. Maxey writes that some years ago, while sitting with her sister and her sister's two daughters, with the light of two lamps, all at once her right arm began to revolve—"like a whirl, but it did not hurt me, neither could I have moved it like that. It whirled awhile, and then took to waving back and forth. I was talking, looking to the girls. Sister was watching my hand. All at once she exclaimed: 'Rebecca, there are two hands.' I said, 'Nonsense.' Immediately my hand came swinging up between me and the light, and I heard a voice saying: 'I shall keep it there till you acknowledge it is a hand.' The hand seemed to grow out of my wrist; it was larger than my hand. Sister remarked: 'It is just like mother's hand,'—when it vanished and I then recovered the use of my arm and hand. We did not know anything about materializations at that time. Who made that hand?"

C. M. Hovey, president, writes: "The annual meeting of the Flint Spiritual Society, of Flint, Mich., was held at their hall last evening, February 25, at which there was a large attendance of members. By the reports of the officers a very satisfactory and prosperous condition of the society was shown, a considerable number of members have been added to the society. The society is very harmonious and progressive; continuous meetings have been held from the beginning of the season. Mrs. Abbie E. Sheets is at the present time serving the society, very acceptably. She has a wonderful power to reach the very souls of her hearers, especially the young people. It is the desire of the society to retain her services continually if possible. The election resulted in the re-election of C. M. Hovey as president; Mrs. Pluma Brotherton, first vice-president; Dr. Sarah Allen, second vice-president; Mrs. Effie Post, corresponding secretary; Mrs. Jennie Draper, recording secretary; Burt Porter, treasurer; Irene Gay, musical director; Allen Jones, J. A. Martin, and Essie Dotey, advisory committee."

The following comes from an admirer of the work of Dr. Adah Sheehan, at Lima, Ohio: "Dr. Adah Sheehan, of Cincinnati, Ohio, has served the Philosophical Society of Lima, Ohio, two months of the past season, closing the month of February by perfecting the organization here, and it is highly probable that she will serve us for the month of March as well. She will if we can get her. The Doctor's lectures are away above the average, and have made a deep and lasting impression on people of the highest culture. She is grandly eloquent, and above all, a clear, logical reasoner, presenting indubitable proofs of the soundness of her philosophy. Possessed by nature with a sympathetic voice, and fine presence, she dignifies the rostrum, and should be kept continuously busy. We hope to have the grand old veteran Moses Hull with us for April." Mrs. Sheehan is open for camp engagements, and also for the fall and winter months of 1897 and 1898.

James R. L. writes from Leonidas, Mich.: "Dr. H. C. Andrews, of Saginaw, Mich., was with us March 2nd and 3rd, and delivered two very fine lectures. He gave entire satisfaction to those that heard him. Any spiritual association that wants a first-class lecturer will be satisfied and will get value received, should it secure the services of Dr. Andrews."

"J. C. F. Grumbine will open a summer school for development in psychometry, clairvoyance, inspiration and psychopathy, in June and July. There will be three sessions a week under the personal inspiration of Mr. Grumbine. The school will convene at Auburn Park, a delightful suburb of Chicago, in the city limits, and on a beautiful inland lake. For terms, send a stamped and addressed envelope to J. C. F. Grumbine, Station P. Chicago."

Willis Edwards writes: "There will be a grand anniversary celebration on the 28th of this month, at 620 North Clark street. Services at 11 a. m., 2:30 and 7:30 p. m. The phenomena and philosophy of Spiritualism will be demonstrated by noted mediums. All phases will be presented. Local mediums and those from adjoining towns are cordially invited to participate. We also extend an invitation to presidents of societies or others specially interested in the cause. We have engaged an orchestra for the day, and intend having the finest anniversary services that have been given in this city."

M. Bitters writes from Rochester, Ind., "President Barrett's all-day meeting at this place was a grand success and he delighted the people. Temple Hall would not accommodate the Spiritualists, church members and citizens who thronged to hear him. Glory to God; we are on top in Rochester."

The Band of Harmony will meet with Mrs. Scott, 1009 West Congress street, (instead of Mrs. Cutter) Thursday, March 11th.

"Geo. F. Perkins extends platform courtesies to all speakers and mediums that may visit the services of Beacon Light Spiritual Church, 617 N. Clark street, during the month of March. Thanks to Brother Hodge, Mrs. McIntyre, Mrs. Lamon, Miss Taylor and others for assisting during February."

March 2, Lyman C. Howe lectured at Painsville, Ohio. Last Sunday he spoke at Chagrin Falls. He is free to respond to calls March 14 and 21, and for all of April and May."

S. P. Davidson writes from St. Joe, Mo.: "We had a splendid meeting last

(Continued on page 8.)

GLANCING AT SPIRITUALIST EXCHANGES.

A new Spiritualist Society has been tsarted at Levorna, Italy.

There are to-day in the various penitentiaries one criminal to every 750 inhabitants—showing a vast increase in crime. Spiritualists, see to it that all fraud is stamped out of our glorious cause.

There are 163 societies that have joined the National Association.

"Spiritualism," Mrs. Lillie claims, "may now be classed among the religions,"—"sustained," she should have added, "by science and philosophy."

The Lyceum Banner, by J. J. Morse, is a general favorite in England. It is published monthly. Write to him, each lyceum, and see what he will furnish it for by the dozen. Address as follows: J. J. Morse, 26 Osnaburgh St, Euston Road, London, N. W. Eng.

Mrs. Lillie recommends the home circle as the most satisfactory way to investigate Spiritualism.

Mr. Elworthy, the author of The Evil Eye, gives some instances of superstition still existing in the west country. A young Exeter shopkeeper of the same name has herself been an example. Emily Lee, a hawker from Plymouth, told Mrs. Elworthy she was looking ill, and was bewitched by a former sweetheart of her husband's, and would pine away and die, and her husband would marry the other girl, unless the planets were ruled—a feat she offered to perform for a consideration. To rule the planets for this purpose, and also to bring wealth from Australia, needed a lot of money, and altogether Mrs. Elworthy was weedel out of £64.

South America, it is claimed, has fourteen periodicals devoted to Spiritualism.

It is claimed that not one-half of the officers of the camp-meetings take any Spiritualist paper. Yet they seek in every possible way for gratuitous advertising.

It is claimed that wrong belief has a deleterious effect on the spirit, dwarfing it.

Mind is a fulcrum for producing thought, says the Melbourne editor.

The Freeville Camp will have a hall seating about 600.

Priestcraft is beginning to be hated in Brazil. A paper published there bears the curious title, "Twenty Second of September." It glories in the fact that the temporal power of the pope has been destroyed in Brazil.

All the churches affirm that Jesus is the only son of God, when every little "Arab" on the streets can claim a relationship with the Divine Spirit. The only begotten-son-business is played out in this the nineteenth century.

Richard Harte thinks that the attempt to command the spirits is an exaggeration in one direction which is watched in another direction by voluntary submission to them.

There are about forty Spiritualist societies in the Argentine Republic.

A little camp "Leaflet" starts out with—"We do not expect to ridicule any any of the Spiritualist papers." This lifts a great load from the Spiritualistic press, and sleep in the future will be more calm and refreshing in each sanctum. This Leaflet is published in the interest of the Freeville camp, N. Y. The camp certainly ought to prove a success after its "Leaflets" intimation that it will not ridicule the Spiritualist papres, which will enable them to survive another year at least.

The Singapore Free Press spoke out pretty plainly on the Christian missionary dodge of getting money from the Chinese for schools on the pretence that they will teach only secular education, and then using the schools as agencies to bring heathen souls to Jesus. In ascertaining our relation to the Spirit World the old ideas constantly act as an impediment to the reception of spiritual truth.

When Dr. Henry Slade was in Europe many years ago, a child was brought to him who was clairvoyant. A sitting for slate-writing was being held. The slate was suspended from a gas lamp above the table. Those in attendance obtained some writing. While the writing was going on the child looking attentively at the slate exclaimed: "Oh! papa, what beautiful white hands I see above the slate, and what a beautiful light!"

One advanced thinker entertains the idea that the whole creation is psychic and not material.

Ernest S. Green says that the late Prof. Wm. Denton, a noted geologist, obtained an aerolitic rock, and without stating its nature, sent or took it personally to 30 psychometrists, most, if not all of whom, being ignorant of geology and consequently unacquainted with the fact that they had an aerolite until apprised of it by their psychometric power; yet all gave corroborative descriptions to the effect that it was from an extinct planet.

Geo. A. Fuller says: "I am a believer in each and every phase of mediumship, but I am sorry to be obliged to stand upon a Spiritual platform and make the confession that there have been and still are many who, under the sacred name of Spiritualism, are polluting, degrading the cause." Right, Doctor, and some of the Spiritualist papers are promoting the same by trying to cover up the "pollution."

Spiritualism has proven the fact that the Scriptures were at best but an "incomplete history of a dead and gone people," yet they maintain a superstitious sway over a vast number of people.

Augusta Frances Tripp says that "we learn of the All Truth that we are divine, filled with undeveloped possibilities."

Last Sunday Moses Hull lectured at Berkley Hall, Boston. He is a favorite there.

Prof. Lockwood is with the Norwich Spiritualist Society, Ct. Mrs. Loring speaks highly of the good work he is doing.

Carrie F. Loring, of East Braintree, Vt., is doing an excellent work. Mrs. J. A. Chapman speaks of one of her lectures: "Many thought-gems were left with her conditions for better modes of living here and now."

Isabella Beecher Hooker says that Spiritualism goes far ahead of "orthodox Christianity" "as a deterrent from vice, and an encouragement of all that is good." Right, sister.

T. C. Jefferson, of 421 South Ninth street, St. Joseph, Mo., is a medium; speaks several Oriental languages, under spirit control, and is a fine soprano singer. He would like to live in New York City, and desires someone to get him a situation there.

W. J. Colville says: "The Bible teaches that prophets and apostles who have healed the sick did not perform a vicarious work on behalf of the afflicted, but they helped those who were in bondage to error to get free from its control." Elisha, who told Naaman to wash seven times in Jordan, is a sample prophet of the highest rank, for whatever interpretation be put upon the letter of the narrative, the spirit of it is unmistakably a teaching that man must so change his mode of life from wrong to right that, whereas he formerly suffered (through ignorance perchance) the effects of wrongful action, he may henceforth enjoy the fruits of wise and righteous conduct."

From Harbinger of Light, Melbourne, Australia.

GLASGOW, SCOTLAND.

Although it may not generally be known, there are a great many Spiritualists in Glasgow, and also a society known as the Glasgow Spiritualists' Society. Private seances take place in the houses of members, while on Sundays meetings are held, forenoon and evening, in a hall in Carlton-place on the south side of the City. A correspondent of the "Weekly Scotsman" attended a seance in the house of Mr. Duguid, of Devon street, South Side, on a Wednesday the other week.

PAINTING SEANCES.

It is said for Mr. Duguid that for the past twenty-five years, without fee or reward of any kind, he has devoted the first evening of each month to a painting seance, for the benefit of investigators or incredulous persons, and upwards of six thousand visitors, from all parts of the world, have witnessed the production of beautiful spirit paintings, about one thousand eight hundred of which are now widely distributed. Besides these painting seances, however, some wonderful physical manifestations also occur, and our representative was fortunate in being present when a number of well-known clairvoyants from London helped to make up the circle, and by their knowledge of the spirit world were able—so they said—to see many shadowy figures flitting about the room.

A SEANCE WITH THIS GREAT MEDIUM.

The circle was soon formed, a lady and gentleman being placed beside each other as far as the numbers allowed. Then the door was opened, and the medium, Mr. Duguid, quietly bowed to the company. There were not a few present who were well known to Mr. Duguid, while others saw him for the first time. This was my own case, and I must confess that his personality impressed me not a little. Somewhat above the medium height, his strong, determined-looking face gave one the idea that, having formed an opinion, he could not be easily turned from it. His hair is long and inclined to be curly, while his benevolent-looking and furrowed face, albeit strong and determined jaw, made one feel kindly towards him.

PREPARES FOR WORK.

He brought into the room a palette containing brushes and various colors in oil, and these he arranged to his liking. Two musical boxes were then exhibited to the company with their keys firmly sealed, and after a few minutes spent in pleasant conversation, Mr. Duguid, who had been a silent onlooker, was seen to have passed into what is termed a Spiritualistic trance. Quite unconscious of his surroundings, he rocked to and fro in his chair, his eyes rolling about in his head in a wild-like fashion. Then the pupils disappeared, nothing but the white of the eyes being seen. I should say he sat in this state for a couple of minutes, and then his hand groped its way to the palette. All this was done with the gas fully turned up. Having found a pencil, his other hand sought and grasped a large piece of prepared cardboard.

WORKS WITH EYES CLOSED.

On this he rapidly pencilled out a sketch, his eyes, however, which were close shut, never once resting on the quickly-forming sketch. After having completed a rough draft brushes were next applied. With deft fingers each individual oil was visited and duly prepared on the palette. Not once did the eyes open; not once did the medium exhibit any signs of consciousness; he sat quietly on his chair, his eyes, in which there was not light, looking everywhere but on the picture. In eighteen minutes he laid the brushes down and pushed across the table a beautiful representation in oils of Portincross Castle on the Clyde. The sea piece was especially fine; the coloring showing careful manipulation and fine discernment.

THE LIGHTS LOWERED.

Hastily two small pieces of card, the size of a carte-de-visite, were pushed forward to Mr. Duguid. Corners from each were cut off, so as to provide against any possible deception, while all present had an opportunity of inspecting them. Then for the first time the lights were lowered, and the windows being shuttered the company was enveloped in the darkness of night. Hands were linked, and everyone waited impatiently—some with considerable dread—for what was to come. All at once the table evinced signs of life, and rocked to and fro. Then from the key-locked music boxes issued forth a delightful dreamy sort of music, and a purplish colored mist seemed to rise from the table. Only four minutes elapsed before the lights were again turned up, and then, to the wonder of many present, two miniature paintings in oil had been completed. The cards, still wet, were handed round, and the corners fitted in exactly. One painting was a replica of the large one, while the other was a fine bit of landscape.

DIRECT PAINTINGS

These last two pictures were said to be performed by no earthly hand, being the work of spirits, while Mr. Duguid's picture was also completed by spirits, although he was the medium in their hands. The small pictures were, therefore, called "direct paintings." Whether the work of mortals or of those who know the mysteries of the border world, they showed considerable skill, and the spirits were really smart and lost no time. The spirits of Jan Steen and Ruysdael, two Dutch painters of the sixteenth century, are said by Mr. Duguid to guide his hand, and while he can use a brush a little when not under their spell, his work is nothing when compared to that done unconsciously by him.

A BEAUTIFUL LIGHT.

"Oh, I see such a beautiful light right above the table," said one lady. "It is standing with quite a halo round it." This, I thought, was getting quite interesting, and I was about to have a look round for some of my lost kin, when, as if resenting my low-born curiosity, the table raised itself on end, and became a barrier; a black wall shut out the light the lady spoke of, while on the other side, the fair one went into ecstacy over the beautiful form. I was enshrouded in darkness: she was basking in light.

FLOODED WITH MUSIC.

Again the room was flooded with music, while I even could make out, or at least thought I did, several lights which evolved themselves into shape akin to human. Becoming a little excited with my glimpse of the Unseen, I pushed a rather large note-book off my knee in the darkness, and in the silence which prevailed it made a startling sound. "What was that?" asked one. "Did you hear that noise?" said another; and as there was likely to be some dubiety about its origin, I mumbled out from my corner that my book had fallen. Whether this had a disturbing element in it I know not, but certainly the lights vanished for a time. But the spell was not broken. Again the clairvoyants began to tell what they saw, and this time a tall spirit was said to be standing at my shoulder, with her hand resting lovingly on mine. The London clairvoyant began to describe her appearance, and I was startled to find her giving a most minute personal description of an aunt of mine who had died in the north country more than eighteen years ago. Her hair, eyes, features, and height were all given, and that quite accurately. I slyly put up my hand in the dark, and touched the shoulder her spirit hand was said to be resting on, but I felt only my rough Harris tweed, and nothing else. In reply to a question of mine as to whether her visit boded good or evil to me, I was told that it was a goodsign. I was not the only person singled out. One lady was told of a sister who had gone out of her sight for many years, and was comforted by the thought that she might see her again soon; while another lady—a married one—was advised never to enter a circle again, as it did not suit her. The medium who delivered this judgment said she could feel a current of pain coming from her, and the lady admitted that she was terribly troubled with headaches. Several other persons had knowledge from the spirit world imparted to them, and one young fellow got so enraptured that it was found that he had gone off on a visit to spirit-land himself, having fallen into a trance. All this time, Mr. Duguid, the real medium, was breathing heavily, and still in a trance, and to prevent further exhaustion the lights were raised, and in five minutes or so he was back again to the matter-of-fact world, where spirits are at a discount.

From Two Worlds, London, England.

STRINGENT TEST CONDITIONS.

At the present time the subject of materialization phenomena has again cropped up, and the old and vexed question of "test conditions" is being thrashed out as vigorously as ever. Let us look backwards a little; possibly we may find some facts to guide us. Elsewhere in this issue Mr. Smedley deals with phenomena under strict test conditions, through the mediumship of Miss Wood, and we invite those who plead for "faith" and protest against the "indignity" that is put upon the medium to consider the very important question: What is it that gives to the experiments conducted and reported by Mr. Crookes the permanency and value they possess, but the fact that he instituted careful test conditions and employed rigid methods of observation, so as to exclude the medium as a possible factor in the results which were produced? We point with confidence to the unassailable testimony of Mr. Crookes, because he bears testimony to the fact that mediums cheerfully assented to the test conditions he desired to impose, and because those conditions were thorough.

MANY LIVING FORMS.

Mr. Barkas, of Newcastle-on-Tyne, bears equally emphatic testimony to the really wonderful manifestations which were produced through the mediumship of Miss Wood. He says: "I have seen, through the mediumship of Miss Wood, in a private house, living forms walk from the curtain recess, which it was utterly impossible for her to simulate. I have seen children, women and men of various ages, walk forth under her mediumship. I have seen a materialized form and the medium at the same time. I have had through her mediumship a child-like form standing beside me for about half an hour together; the child has placed its arms around my neck, and permitted me at the same time to place my arm around her neck, and has laid its cheek against mine, breathed upon my face, and, in fact, caressed me precisely as a child would do its parent or guardian. This was not in darkness, but in light, and in the presence of professors and fellows of one of the leading universities in the kingdom. I have, under these conditions, and after having handled the psychic form, seen it gradually vanish or dematerialize, and become invisible in the middle of the room."

A WIRE CAGE.

Miss Wood held six seances, during which she was secured in a strongly-made wirework cage. Miss Wood was firmly and securely fastened to her chair with tapes, and tapes put around her wrists and stitched, and then put inside the cage and the door closed and screwed up, and yet "Benny" and "Poka" both materialized, the former going out into the circle and kissing a lady and shaking hands with Mr. Adshead and Mr. A. Smedley; and at subsequent seances, while the medium was secured, taped, and stitched, and screwed up in the cage, the spirits materialized and dipped their feet into warm paraffin wax, and then dematerialized, leaving the wax moulds behind them, one mould evidently being that of a male and the other a female.

TRICKY SPIRITS.

Now, however remarkable and genuine the phenomena might have been, the testimony to them would have been valueless as evidence but for the strict test conditions under which they occurred. The phenomena reported to have transpired in Mr. Craddock's seances, however satisfactory to those who witnessed them, are valueless for scientific and evidential purposes. The sitters may be morally certain that Mr. Craddock would not, and did not practice any fraud or produce the results, but since no tests were employed to put it beyond his power to trick, they laid him open to temptation and suspicion and, worse than all, to the possibility of being impelled unconsciously (by tricky spirits) to play the part of ghost.

A PLEA FOR BETTER LIGHT.

On all counts, and for the medium's own sake, we plead for better light, and test conditions which will banish mistrust, give scientific and evidential value to the results and, by inspiring confidence in the sitters, as well as protecting the medium, improve conditions, and thus lead to more successful results. That these manifestations can occur under fraud proof conditions is proved by the fact that they have occurred with Home, Eglington, Misses Cook, Wood, and Fairland (now Mrs. Mellon), and it were better that fewer manifestations were given under satisfactory and convincing surroundings than that a host of inconclusive phenomena should occur under conditions that leave the sitters in doubt, and a prey to suspicion and fear lest they have been deceived.

From Light, London, Eng.

EUSAPIA PALADINO.

In previous investigations it had been noticed that a change of personality accompanied Eusapia's entranced or secondary state. At L'Agnelas, this phenomenon had for purposes of simplification been systematically ignored. The former restrictions no longer applying, "John King" was now questioned. In his replies he was found to be unreliable: He showed himself to be a Reincarnationist, claiming that Eusapia had been an over-proud daughter of his when he lived as a man in ancient Egypt.

NOT CORNERED.

He was not "cornered," unfortunately, as to why his daughter should have to re-incarnate here, while, under the same laws, he remained in the astral plane working as operating manager of seances for the manifestation of physical phenomena, for the instruction of embodied men; which fate has not even yet terminated apparently, as he speaks of his intention to use one of Eusapia's children as his medium, after his death. He also claimed to be the brother of the "Kate King" who appeared to Mr. W. Crookes, but did not show himself to be acquainted with the other "John Kings" who have acted as the familiars of Madame Blavatsky, of the medium Husk, and others.

THE SPIRIT KING OPEN TO CRITICISM.

Other statements which he made are equally open to criticism. He referred to his control of Eusapia as being incarnated in her, though he was seen by a clairvoyant to be standing behind her and to be acting upon her through her vital radiation (as will be shown further on). He affirmed that in that condition he understood all languages, but could only speak Italian through her because of her limited intelligence. Yet when Mr. Maxwell tried him in several different languages consecutively, "John" did not show that he understood, and could only answer "Si," as again occurred when General Thomassin subsequently spoke to him in Arabic.

FLUIDIC EMANATION.

Questioned as to how he produced the phenomena, "John" stated that he condensed the fluidic emanation thrown off by the assistants and medium in the objects he intended to move, thereby constituting a connecting link through which he could act. This fluid can be condensed behind a protecting curtain into a nebulous body, by means of which the curtain can be pushed out and the sensation conveyed to the investigators of being touched by a solid but elastic body. This emanation can be further condensed, and hands, with distinct fingers, formed therewith, by means of which he can seize the objects he wished to act upon and impart the desired movements thereto.

CONFIRMATORY OF THE ABOVE.

An interesting description of "John," confirmatory of the above, was given by a clairvoyant who was invited to one of the seances and carried on a mental (i.e., spiritual) conversation with him.

ASTRAL HANDS.

The official report, in referring to these astral hands, states that their formation begins by an elastic but resisting ball being formed behind the curtain, pushing it out and thereby touching the sitters. This is followed by the making of an invisible hand, of which the fingers are felt by pinches, touches, etc., through the curtain. This hand begins in a small feminine shape, but grows into the form of a large masculine hand. This is then sufficiently materialized to be projected forward, appended to an arm, from behind the curtain to touch the sitters, move objects, or strike the table, etc. (while both the medium's hands were securely held). "Such hands were seen between ourselves and the cabinet by all the committee, and felt by us repeatedly, thus enabling us to affirm their existence." "We, therefore, declare in the most definite manner" (says the official report), "that this phenomenon, together with that of the movement of objects without contact, must be considered as definitively added to positive science." "General Thomassin, Baron Brincart, and Mr. Bechade, who assisted at the later seances, unreservedly add their testimony to ours."

From The Spiritual Review, London, Eng.

SPIRITUAL LAWS.

Right internal conditions are primal to all heavenly delights. Spiritual laws are omnipresent—operative everywhere; and as we are actually now living in the spiritual world, we are amenable to its laws. Magnificent surroundings will not produce happiness unless there is perfect harmony within the soul. Beauty must first exist in the mind before its outward presence can be enjoyed. The sentences quoted above by Swedenborg and Davis bear upon them the insigna of reason. They are their own authority. We do not accept their truth merely because these seers uttered them, but because our intuition discerns their validity.

PARALYSIS OF THE SOUL.

True Spiritualism teaches to rely implicity on principles, and principles only. It is by acting on principles—on the laws of spirit—that the soul is elevated and unfolded. The outward doings of men are but their inward thoughts made visible, real, tangible. All history is thus essentially spiritual. According to the light which men have, so will be the manifestations of their life in the world. If they earnestly struggle to realize the Divine life, then we shall see these aims exemplified; if, on the other hand, men have no perception of these things, have no God, and no heaven to love—no aim, in short, but the base aim of gold, and no life but that of an animal, we shall discover their woeful paralysis of soul by corresponding outward and unmistakable signs.

MECHANICAL RELIGION.

In our days we see the central thought of the nation in our mills, factories and enginery. That culture is not religious but mechanical. Mechanism is the moving idea, the life of English society. All our aims have an outward and material, not an inward and spiritual tendency. Even religion has become merely mechanical; consisting of forms and ceremonies, of creeds, beliefs and observances.

THE TRIUMPH SPIRITUALLY.

It is natural that men should triumph physically and intellectually before they triumph spiritually. For how else can we interpret the utter absorption of individuals in those mighty natural creations, which they have conjured up from the empire of matter? The life they live is not life, but drudgery and emptiness. They have no root in the eternal, but only in temporal verities.

THE COMPENSATION.

It is an old law that man's compensations for living shall come alone out of the sphere of his being. If he lives for the intellect, he shall have the pay of the intellect; if for the spirit, he shall have spiritual satisfaction; but if he be a true man and fill all his spheres with divine life, he shall realize the gains and blessedness of that life. The building up of fortunes in order to obtain material comforts is not the true aim of man's life. No earthly consummation, however beautiful, can satisfy the longings and infinite yearnings of the soul.

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—OF—
CORA L. V. RICHMOND.

COMPILED AND EDITED BY
HARRISON D. BARRETT.

With portraits representing Mrs. Richmond in 1857, in 1876, and in 1894.

OUTLINE OF CONTENTS:

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CHAPTER I. Parentage—Place of Birth—Childhood—School Experiences—First Mediumistic Work, etc.
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CHAPTER III. Ouina—Her Earthly Life and Tragic Death—Her Mission in Spirit-Life.
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QUESTIONS AND ANSWERS.

This department is under the management of the distinguished author, speaker and medium,

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

H. W. Ricker: As disease was considered by savage man to be inflicted by the wrath of God, or by evil spirits, there was little use of attempting a cure, except by appeasing the vengeful deities. Hence medicine in the earliest times fell into the hands of the priests—the most artful and cunning of their tribe or clan, and consisted almost entirely of exorcism, beseeching prayers and sacrifices. The first noted physician was Esculapius, whose birth is so remote that its date is lost in myths. He, however, lived before Homer, who alludes to him, and Herodotus places Homer 850 B. C. He was the son of Apollo, God of Light, according to mythology, and was so successful in treating the diseased that it is said he derived his knowledge from Chiron, the fabled Centaur, and so displeased Pluto that Jove struck him with a thunderbolt. He became the god of medicine. Temples were erected where he was worshiped. His sons were immortalized in the verse of Homer. The temples were located in healthy places and were purified by burning incense and remedies. The sick were brought for treatment, as to sanitariums at present. Baths were used, mineral waters, unctions and rubbing. Prescriptions were made by the oracle and by the priests.

Hippocrates was born 460 years before Christ, and is known as the "father of medicine." He founded the first medical school, and taught the beginnings of medical knowledge by observation and dissection of animals. He relied on diet and vegetable remedies.

The priests serving in the Temple of Esculapius, introduced medicine into Rome about 200 years before Christ.

In the year A. C. 130 Galen was born at Pergamus, and when of age came to Rome and practiced medicine, and such was the fame and authority he acquired that for twelve centuries he was regarded as infallible. He studied at the famous Alexandrian school, by observation and dissection of animals, yet the ignorance of the best informed "doctors" of that day, after so many centuries of study and pretension, is shown by his fanciful division of the causes of disease into blood, phlegm, and black bile. There was a better knowledge of the virtues of plants than of the causes of disease, and the followers of Galen performed wonderful cures.

This is reversed at the present time, for the diagnosis of disease is more perfect than the knowledge of the means of cure. The benefit of this accrues to the doctors, for the masses strangely conclude that if a doctor can tell what ails a patient, he can cure him.

The practice of medicine, during the Dark Ages was taken out of the hands of the doctors by the priests, who claimed that it was defying God's designs to help the suffering. Even so late as the introduction of anesthetics, the preachers denounced their use, especially in the palliation of woman's sufferings, as the instigation of the Devil, to prevent her from receiving the just reward for yielding to the temptation in the Garden of Eden.

Prayer was the panacea for all ills. This belief has descended to our own day, and appears in its strength in the "faith cure," "prayer cure," etc. Some susceptible cases of nervous suffering may be assisted or cured, but for broken bone, or any case of organic change, or surgery, such cure is a fraud and pretense.

Prof. James Monroe: Q. The Monroe Interpreter, in its application to the mysteries of the Books of Daniel or Revelations, predicts that all governments will become republican, and universal peace be established by an international tribunal.

Also that creeds and dogmas will be destroyed and religion established on a scientific basis by the investigation of psychic phenomena, and that the present system of labor and capital will be supplanted by a system of nationalism, in which individuality will be surrendered for the good of all, and the least labor provide the essentials of comfort and happiness. Is this interpretation true?

A. The Monroe Interpreter of the nightmare-like dreams of Daniel the prophet, and Revelations, is among the most marvelous works of Bible interpretation. Aside from any belief in these prophecies as being genuine or valuable, the method pursued by Mr. Monroe is as interesting as a novel, and ingenious as the cryptogramic dissections of Shakspearean writings. That all that is prophesied will come true there can be no doubt, for the current is setting swiftly in that direction. A long step has been taken to maintain the peace of the world by arbitration. Dogmatism and creeds are vanishing in the light of knowledge. The troublous problem of capital and labor must be settled in favor of right and justice, and equal distribution of the products of labor will yield universal plenty and happiness. This will all come, and Mr. Monroe most ingeniously makes the Prophet Daniel and the Revelator tell the story. The Bible is a peculiar book; the tune it will play depends on the skill of the player. Other expounders, starting with other data of interpretation, reach conclusions utterly at variance, yet equally plausible.

Asteria: Q. Is the prediction of the failure of the light and heat of the sun true?

A. We presume this question refers to the prediction of Prof. Blake, of the Kansas University, by which he has gained momentary notoriety. This professor has startled people who fancy that a college professor knows what he is talking about, by informing them that from accurate computations the sun has existed twenty millions of years, and will last only five millions longer. It is daily giving off into space from every square foot of its surface 12,000 horse-power, and when it is gone the earth will be in darkness and the temperature will be so far below zero that the mercury will have shrunk out of sight. As all the coal will have been used, and all the oil and gas, there will be no alternative but death to the belated inhabitants. The amount of light and heat caught by the surfaces of the planets, as these forces escape from the sun, is as a drop in the ocean. There is infinite waste of energy into space. The only salvation for the future beyond the allotted five million years, is for a syndicate to bottle up this heat and light, now that it is plentiful, and when the sun goes out, they will have a corner on the market. Well the age and duration of the sun is not an open book to this Kansas professor. There is no means of determining the age of the sun, and the wisest astronomers can only guess, and his opinion is of little more weight than that of a clown.

From the time accurate observations began to be made, until the present, there has been not the least measurable change, and only by changes can such problems be solved. It is well the finale is put off five millions of years. The prophet and his predictions will have been forgotten.

J. D. Y., Bartlett, O.: Q. In our intercourse with mortals our unspoken thoughts are private property. Thoughts will at times unwittingly come to the front, which may be as void of any immoral taint, and yet prudence dictates we had better keep them to ourselves; but according to some of our teachers, when we get on the other side, our thoughts are public property; we can be read as easily as an open book. If this is so, is not all privacy ruled out of our future homes?

A. It is a mistake that the minds of spirits are as an open book to each other. In fact only those who are in unison of thought, who are attuned in harmony, are able to read each other's thoughts "as in an open book," and in such there is no desire for concealment. In all other cases, the will of the spirit determines whether its thoughts be known or not, and to whom.

W. J. B.: Q. Some time ago I purchased a psychograph; some influence talked through it with me, one acquainted with my family history, and said it was my control and a good one. After awhile it began to tell falsehoods, and now I discover this influence to be nothing but evil. In sincerity, is there any good back of it? Now I get the same results when I visit other mediums.

A. An earnest, inquiring soul has met with bitter disappointment, and although at fault, cannot be held blamable. His experience has been that of a great many, and all comes from misunderstanding and erroneous methods. Usually when communications are easily received, the spirits are consulted on any and all occasions. The controlling or friendly spirits cannot always be in attendance, and some stranger takes their place. He would not be listened to if he did not claim that he was the favorite control. Having done this he is forced to give such answers as he is able to gather from the minds of those present. Having once gained control, it may be difficult for the spirit to be persuaded to relinquish it.

The doubts which come from having falsehoods told, the distrust, increases the difficulty, for while it repels the friends, it delightfully attracts those who communicate as a pastime, and amuse themselves with the disappointment and dissatisfaction they cause.

With such a strong feeling of outraged confidence as this correspondent now has, he would necessarily receive more and more unsatisfactory messages. He must go back and begin again, first fully understanding that spiritual beings are not infallible, and of all degrees of intelligence and morality. He must accept messages for their intrinsic worth, not because of the high source they claim. He must not make the seance a pastime, or consult the spirits on affairs of which he is the better judge. If he confines his demands to spiritual knowledge, those able to give such knowledge only will come.

There are a few rules which must be observed, and these this correspondent has broken, and reaps the reward. That he receives the same results through other mediums, shows that he carries his distrust with him and is followed by the same spirit or spirits. The circles should be held under the best conditions and then if these spirits continue to converse, receive their messages for just what they are; impartially criticise all they reveal, and for a time at least be interested in instruction in spiritual things, and not wish for material tests, which should be allowed to come spontaneously.

The medium stands in front of a door on the other side of which are good and bad, truthful and false, intellectual and ignorant spirits, all wishing to communicate. The means of communication may be compared with an electric wire, only one can control it at the same time, and few fully understand the method. The medium may be defective as a receiving instrument. Often a spirit who best succeeds holds the place of operator, sending the messages of others. At times a mischievous or false spirit takes control and retains it.

What is then to be done? Unless there be something in harmony between the spirit and the medium, messages cannot be received. It is because distrust and skepticism make the mind antagonistic and unspiritual that these adverse influences are fostered and continue to control.

EXCELLENT ADVICE.

BALL MUST BE KEPT ROLLING.

To the Editor:—The ball must be kept rolling, or the wheels of bigotry, superstition and priestcraft will rob us of our God-given right to worship at any shrine except the cross. None but those who are keeping an eye upon the creed worshipers, and the huge tiger better known under the name of the Roman Church, have any idea of the pressure that is now being exerted in our legislative halls to unite church and State. It is idle folly to say this cannot be done. The Roman Church is only sleeping with one eye closed. This monster once in power, and we will again suffer a more terrible inquisition than did the heretics of the twelfth and fifteenth centuries when the Roman Catholic princes and the priests subjects were ordered to extirpate all the heretics. Woe be unto the intelligent thinkers and the men or women who attempt to worship God according to the dictates of their own conscience, when Rome howls once again.

My brother Spiritualists, you who love liberty, free thought, and progression, bestir yourselves and help Brother Francis to place The Progressive Thinker into the 1,000,000 families, and thereby scatter the glad tidings of great joy broadcast over our land.

We are being legislated against everywhere; the first hard blow is being struck at our noble mediums, especially our "healers," and if these bills pass, our magnetic healers will be crushed out by the jealous and bigoted M. D.s. Then, in the name of justice and love of truth, take The Progressive Thinker yourselves and induce all your friends to subscribe; if you can not prevail on them to suscribe for one year, you can get them to try a three months subscription, under the offer of 15 cents, with other exceeding valuable numbers. No true, progressive brother in the cause and battle for truth and liberty can afford to be without The Progressive Thinker. It sparkles with living gems of thought. It carries its readers away from the earth plane and places them in communion with seers of ages. I tell my friends that it is the cream of literature. I have been a lover of its truth for years, and long may this bright jeweled teacher of higher life, live.

W. H. H. TUCKER.

"The Relation of the Spiritual to the Material Universe. The Law of Spirit Control." By Michael Faraday. Price 15 cents. For sale at this office.

LYCEUM LESSONS

As Presented by Hudson Tuttle.

GOLDEN THOUGHT.

The Thinker is the world's savior.

SUBJECT FOR DISCUSSION.

The right to reason on all subjects.

For the older groups; The possession of lungs proves the right to breathe the air; thirst the right to water; wings have the right of use; hunger to food; the brain to think, that is, to reason.

In morals and religion this has been denied from remotest times. The priests invested themselves with the right to think for mankind, and proved their right by revelations which they claimed were from the gods or God. Catholicism denies this right absolutely in morals and religion. The priest stands between the laity and reason.

The reformation of Luther was a revolt against this assumption. Protestantism grants the right to think and reason; but the conclusions must be in accordance with its dogmas.

The most horrible tortures and fiendish cruelty have been invented to repress thinking.

Luther was mercilessly pursued, and had he not had protection by a sheltering protectorate, would have been burned.

Galileo was imprisoned in a loathsome dungeon because he taught that the earth revolved around the sun, contrary to the Bible, and would have been burned had he not recanted.

Calvin burned the most learned Servetus, because the latter saw clearly the errors of the founder of Presbyterianism.

The church has fought every new thought to the death. It has opposed of necessity, because it claimed infallibility, and infallibility is unchangeable. Leaders by referring to cyclopedias, may gather the particulars from the lives of noted reformers, for instruction. The lyceum ought to become well informed as to the character and teachings of these "saints" and sages of Liberal thought. Example: Servetus—born in 1509, in Spain—proficient in law and medicine, a scholar of renown. Became attracted to the doctrines of the Reformers. Unfortunately engaged in a theological dispute with Calvin, who was so bitter at his defeat that he furnished evidence against him to the Inquisition, and he was burned alive on a hill near Geneva, Switzerland, 1553.

Thomas Paine—Born in England in 1737, of Quaker parentage—acquired his education by self-instruction—preached as a dissenting minister—was a grocer and excise man, falsely accused of smuggling he was disgusted and came to America, 1774; published "Common Sense," which advocated independence and republican form of government. Published "Rights of Man" in 1792; and the "Age of Reason" in 1795. Was active in the formation of the Constitution, the government owing its form more to him perhaps than any other man. Lived the last years of his life at New Rochelle, N. Y. Died in New York in 1809.

For the younger groups: Leader—If I should tell you that I had seen a herd of cattle with large bushes growing out of their backs, would you believe me? (No.)

Leader—You could not believe, for it is impossible for bushes to so grow. You might say I thought I saw them, but was mistaken. You cannot believe what you know to be impossible. You have the right to reason and to stand by your conclusions.

Leader—If I should tell you that you were utterly bad, and that there was no good in you, would you believe me? (No.)

Leader—You would not because you know that you are constantly prompted to do good and be good. (Illustrate by stories from the children of what they have done—care for their pets, assisting suffering animals, or poor, helpless people.)

Leader—Yes, you must be good to do these kind deeds. To say that you are otherwise is false, and like all falsehoods, harmful.

MEMORY GEMS.

To be happy we must be good. To be beautiful we must be happy.

We have the right to reason. We have the right to stand by our conclusions.

The thinkers of the world are all nailed to the cross of public opinion. The thinkers of the world are always a forlorn hope and minority.

In freedom of thought there is salvation.

Liberty must not be confounded with license, which is its selfish exercise at the expense of others.

The correctness of thinking depends on the education, as well as the inherent capabilities of the mind.

The ignorant man is a slave of his ignorance.

There can be granted the right to perfect freedom of thought, because thinking does not interfere with the rights of others.

The thinker may be crucified, tortured or burned, but his thoughts are the immortal heritage of mankind.

When a thinker comes into the world old forms are in danger.

SILVER CHAIN READING—GIORDANO BRUNO.

Giordano Bruno was burned alive by order of the Holy Inquisition for obstinate heresy, on the 17th of February, 1,600, in the Campo de Flori (Field of Flowers), at Rome. On the 9th of June, 1889, the Liberals of the civilized world united in erecting his statue, in noble form, over the place of his execution, amid the unbounded enthusiasm of some 30,000 spectators, the joy of every lover of liberty on the planet, and the dismay of its enemies.

Con—Posthumous Justice! We have lived to see
How unforgetting thou canst sometimes be;
How strangely patient thou canst
Wrong confront
Lyc—And bring thy worthy heroes to the front,
Wrenching their names from time-beclouding fate
To share the glory of the truly great.

Rome had a dark transaction years ago
(Almost three hundred—less ten years, or so),
When in her Field of Flowers, by orders dire,
Great Giordano Bruno died by fire;
The "Holy Inquisition" did decree,
For heresy, he burned alive should be.

What heresies? The infinity of space;
More worlds than this, which is our dwelling-place;
The earth's rotation, to its orbit true.
These were his heresies—old truths to you!
His rankest heresy was nothing worse
Than this: "Our earth is not the universe!"

Christians! in cool, premeditating mood
You murdered one who longed to do you good!
Creed-mad tormentors! Though you tore his tongue
With pincers, still to spotless Truth he clung.
Clad in her valor he went to die,
He met his fate without a moan or cry.
You dreamed at last fire and death had ended all;
That Bruno slept beneath oblivion's pall,
You even dared his cruel fate deny,
And crown your hatred with a coward lie
As dark years veiled it. But, alack, in vain!
The ages have writ out the record plain!

Shout! Rome held festival this year, in June,
When flowers were bountiful and birds in tune.
The nineteenth century awoke at last
To honor Bruno, martyr of the past.
In Campo de Flori, where he burned,
Lo! a grand monument his greatness earned!

Builded by men of thought of many lands,
A fine rebuke to bigotry it stands;
His noble likeness towering grand and high,
With eyes uplifted toward the infinite sky,
A silent preacher, standing there to say
How surely wrong and darkness flee away.

And Rome was full of souls athrob with light,
Full thirty thousand, rapturous with delight;
One hundred bands of music centered there,
And nineteen hundred banners kissed the air;
Italy's king among the throng appeared,
Saw Bruno's monument, admired and cheered.

O, grand and righteous triumph! come at last!
The age and wisdom Bruno's mind forecast
Are with us! But the Pope—ah! where was he?
Locked in his palace's grim security!
And not a priest was seen that day in Rome;
Shame-hidden they bemoaned such day had come!

—EMMA ROOD TUTTLE.

THE FRENCH.

IN FRANCE SPIRITUALISM IS MAKING GREAT PROGRESS—M. BOUVERY COMES FORTH WITH A REMARKABLE BOOK.

As set forth by the New York World's correspondence from Paris, France, that country fully appreciates the grand truths of Spiritualism. Says the writer:

These are the days of superstitious credulity in Paris—days when every sound has a supernatural significance and every unusual coincident is regarded with holy awe, when Victorien Sardou contributes to the craze by writing "Spiritisme" for Sarah Bernhardt at the Gymnaise, and that clever artist Caran d'Ache caricatures the whole outfit in the Figaro. Spirits seem to be everywhere, and the risque gossip of the cafes and boulevards has given way to whispered debates on the plurality of existence. Of course the newspapers are full of the theme, and many pamphlets have emanated from charlatans which are eagerly devoured by the over-credulous, and even staid and grave professors of the University have been drawn into the vortex of whirling belief and have contributed in published interviews some unexplained phenomenon of their youth or have ventured their opinions in scientifically worded monographs.

But perhaps the most remarkable book lately published on the subject, which appeals to the scientist as well as the dreamer, is one called "Le Spiritisme et l'Anarchie Devant la Science et la Philosophie" (Spiritualism and Anarchy Facing Science and Philosophy). The author is M. J. Bouvery, the publisher, Chamuel.

The author's scheme is to show us the solution of social problems by an exact knowledge of psychic phenomena. Whether one admits or eschews his theories, one cannot read with indifference the apparently well-authenticated revelations with which his book is filled. For him, Spiritualism, science of the soul, touches the two worlds, terrestrial and extra-terrestrial, of which it is the bond.

After a long argument, in which he may possibly prove by concrete examples that "rien n'est plus naturel que ce que nous croyons surnaturel" (nothing is more natural than that which we believe to be supernatural), he comes to these two striking paragraphs concerning the trinity in human existence, thus accounting in an original and most extraordinary way for the so-called spiritual phenomenon of materialization:

"Man is not a unity; man is a trinity. He is made up of a soul, an evanescent envelope of the soul called the 'perisprit,' and a body. Although the body may dissolve itself into dust and fluids, the two other elements do not change; they remain in existence ready to manifest themselves to the living under certain given conditions.

"Thus the perisprit, owing to its evanescent quality, becomes visible at certain times and under certain influences clothing the spirit in the form, feature and raiment of life. There can be no doubt that these visitations have not been mere optical delusions, for a permanent record of their appearance has been preserved by the photograph."

Near the end of the book M. Bouvery gives the following vouched-for evidence as a proof of the plurality of existence. The testimony comes from an American named Isaac G. Foster, and reads as follows:

"Twelve years ago I was living in Effingham County, Ill. There I lost a daughter named Mary at the age of thirteen years. The following year I moved to Dakota, from which I have not since removed.

"Four years after my arrival there my wife gave birth to another daughter, whom we called Nellie, but who, as soon as she was able to talk, persisted that her name was Mary, saying that it was her 'real' name; and to humor her we called her by it sometimes. A year ago I returned to Effingham County in order to settle some business affairs, and took Nellie with me. She recognized our former home and many persons that she had never seen, but whom our first daughter Mary had known very well. In a part of the town which we had not yet visited was situated the school-house that Mary had attended. Nellie told me its exact location, and gave me a very correct description of the building, and expressed to me the desire to see the place. I took here there. She entered one of the rooms, and, approaching a pupil's desk, laid her hand upon it and said, 'This is my desk.' It was the very desk that had once been occupied by her dead sister.

"One would say that the dead had returned from the tomb, but her mother will not admit it to be thus. She says that God gave her two children and that one he took away again. As to me I dare not offer any explanation."

Who does not recall in reading these lines the marvelous poetry of Victor Hugo's "Le Revenant?" Tout est possible!

"Thomas Paine: Was He Junius?" An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this office.

WHAT NEXT?

STRAWS SHOW WHICH WAY THE WIND BLOWS—WHAT IS THE MATTER WITH THE PULPIT ON THE QUESTION OF THE INFALLIBILITY OF THE BIBLE?—WHAT ARE WE COMING TO?

New York, Feb. 18.—The question of the infallibility of the Bible was the general topic of conversation in religious circles yesterday. Since Rev. Dr. James M. Buckley, editor of the Christian Advocate, at a meeting of the Methodist ministers in the building of the Methodist book concern Monday, advanced the belief that the English version of the Bible was not infallible, he has been the most widely discussed clergyman in the country. Strange to say, he is unanimously supported in this belief by the ministers who so far have talked on the subject. Some of the opinions expressed were as follows:

Bishop John F. Hurst—Dr. Buckley is unquestionably in accord with the advanced thought of the Christian church to-day. No advanced theologian admits to-day that the Bible, as translated into English, is infallible.

Rev. Robert Collyer, Unitarian.—It is true that there are not now as many thinking people as formerly who hold to the old dogma of the church that the Bible is infallible. It has never been claimed that the Bible is infallible, except as a dogma of the church.

Dr. J. H. Rylance, St. Mark's Episcopal Church.—It is absurd to talk of infallibility of an imperfectly translated Bible.

Dr. Lyman Abbott, of Plymouth Church, Brooklyn.—The action of the Methodist ministers in disavowing belief in the infallibility of the Bible as it stands in the English version does not surprise me. It would surprise me to find a single one believing it.

Brother Francis, the philosophy, science, religion and general teachings of Spiritualism are beginning to bear fruit, as is evidenced by the stand so prominent a preacher has taken as Dr. Buckley. Had he given expression to such a conviction but a few years ago he would have been ousted from the church and his editorial position, as a heretic. Verily, the world moves, and the law of evolution is doing its work.

The following from the Indianapolis Journal will also be of interest to your readers. The minister referred to, Rev. G. N. Eldridge, is a personal acquaintance of mine, having been called to his family professionally while he was pastor of the Wayne St. M. E. Church, in Fort Wayne, Ind. Is now located in Anderson, Ind.

SPECIAL TO THE INDIANAPOLIS JOURNAL.

Anderson, Ind., Jan. 29, 1897.—Rev. Chas. Morton, the evangelist, who has been blind for two weeks past as the result of a fall, was divinely healed this evening. Rev. G. N. Eldridge, pastor of the M. E. Church, and his wife, Mrs. Eldridge, and Mr. Morton spent the entire day in fasting and prayer. Late in the evening they were joined by Sister Andrew Finnegan and Sister T. N. Stilwell, and all united in prayer after reading the following passages of the Bible:

Epistle of James, v:14,15,16. Is there any sick among you; let him call for the elders of the church and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sin, they shall be forgiven him. Confess your faults one to another, and pray for one another that ye may be healed. The effectual fervent prayer of the righteous man availeth much. I. John, v:14,15. And this is the confidence that we have in Him, that if we ask anything according to His will He heareth us. And if we know that He hear us, whatsoever we ask, we know that we have the petition that we desired of Him.

Mark, xi:24. Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive them and ye shall have them.

Dr. Eldridge anointed Mr. Morton with oil, and then, after silent prayer, the healing was claimed and the miracle wrought. Mr. Morton appeared in the M. E. Church to-night and told the story of his healing. The event created intense emotion; and crowds lingered in the church till a late hour.

Rev. Morton's blindness was a peculiar affliction. He had a fall and struck his head, but did not perceive any immediate injury, going on with his work winning souls to Christ. About four days later he complained of pains in the head and suddenly became totally blind, remaining in that condition until tonight.

I do not propose to enter into the discussion of the question of the cause of the restoration of Rev. Morton's sight. Suffice it to say that medical literature abounds with cases of similar restoration without the aid of prayer, and that such cures can be explained upon purely scientific grounds, in obedience to the law of vis medicatrix nature or the inherent power of nature (God) to cure disease. But I simply desire to remark that if these reverend gentlemen can place so much confidence in the "prayer cure," "faith cure," "Christian Science" etc., why do they reject the phenomena of modern Spiritualism, which are unexplainable upon any other hypothesis than that of Spirit return?

H. V. SWERINGEN.

Fort Wayne, Ind.

WHY REMAIN IN IGNORANCE.

You should read Col. Ingersoll's masterly address. You should read Mrs. Cora L. V. Richmond's two lectures on "Spiritual Unfoldment" and "The Dwellings of the Dead." You should read about the Roman Octopus and "The Night the Light Went Out," and above all you should read President Barrett's Address before the National Convention of Spiritualists.

For full particulars read the announcement on the 5th page headed "Fifteen Cents."

"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of infomation on the subject. Price $1. For sale at this office.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here garnered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, $5. It is a wonderful work and you will be delighted with it.

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Assisted by ROSA C. CONGER, M. D.

The title page is suggestive of important changes in the methods of curing the sick and maintaining health.

THE NATURE CURE is divided into twelve chapters, as follows:

First—Introductory.
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Third—Food and Drink.
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Fifth—Fevers; Cause and Treatment.
Sixth—Disease Inflammatory.
Seventh—Epidemic and Chronic Disease.
Eighth—Baths.
Ninth—Women and Children. (By Rosa C. Conger, M. D.)
Tenth—Useful Recipes.
Eleventh—Object Lessons and Tables.
Twelfth—Miscellaneous Health Suggestions.

Read their definition of medicine: "Any method or remedy that will remove or modify pain without injury, and restore the sick to a normal condition is practical medicine."

The new and better methods of curing the sick and preventing disease, have never been so clearly stated in plain English, for the plain people, as in NATURE CURE.

It is claimed for this book that it is the most complete doctor book ever published, and sold at the lowest price. It is claimed that disease is not a technical, mysterious, theoretical condition or subject, but only a fact that all may understand. More experience, study and time have been expended to evade and pervert the truth, and deceive the people for obtaining money, than to teach the truth and save life and health. THE NATURE CURE reaches the case of this important subject.

The book has 370 pages, is strongly and handsomely bound in cloth for $2.00, and will be mailed upon receipt of price.

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Mental Healers, Meta-physicians, and all who practice the Healing Art Divine should give "Celestial Dynamics" a thorough and impartial study, and thus learn the real cause of their frequent failures.

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HISTORY OF ATHAREL.

LIFE IN THE STONE AGE. THE history of Atharel, Chief Priest of a Band of Aryans. This pamphlet, containing 91 pages, was written through the mediumship of U. G. Pigley, and is intensely interesting. Price 50 cents. For sale at this office.

Why She Became a Spiritualist.

Twelve lectures. By Abby A. Judson. This book should be read by every Spiritualist. Price $1.00; postage 10 cents.

Ingersoll's Great Address

On Thomas Paine, at the late Paine celebration in New York City. Price, 5 cents; ten copies for 50 cents.

COMMON SENSE.

By Thomas Paine. A Revolutionary pamphlet, addressed to the inhabitants of America in 1776, with explanatory notice by an English author. Paper 15 cents.

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Or the Twenty Years Battle Against a Worker Ended. By MOSES HULL. Price 10 cents. For sale at this office.

PULPIT, PEW AND CRADLE.

By Helen H. Gardener. One of her brightest, wittiest and strongest lectures against the Bible. Every woman should read it and know her friends and enemies. Price 10 cents.

NEW BOOKS.

Ancient Civilizations. By George Shelly Hughs, DesMoines, Iowa. Published by the author. M,DCCC,XCVI.

This is an original book, written and printed by an original man, and in an original style. This volume can hardly be called a book, it is a library. There are few if any books out of which one can gather so much profound knowledge, especially on the development, rise and fall of nations and of civilizations.

While Mr. Hughs and his book do not assert or insinuate that a collegiate or university education does not properly educate one who passes through its curriculum, he proves beyond a question that our colleges are not necessary to an integral education. As a boy, the author of this volume spent less than two years in an Alabama country school, and then went into that school which has in the last three centuries graduated more great men than any other, that is, the printing office.

After nearly forty years' work as a typesetter, during which time he devoured all the books he could get his hands on, he gives us this book, which is, if not the best, at least among the best books of the century. Every page gives evidence of extensive research and of deep thought.

If this book was written for the million, the author has made a mistake. The multitude will never read it. Thinkers will study its pages. Mr. Hughs marks out his own independent course, and writes history as it is, or, at least, as he understands it. He hews to the line and permits the chips to fly where they will. Mr. Hughs seeks the backing of no great ecclesiastical organization, nor of any other societies or persons. The result will be that those who ask: "Have any of the rulers, or of the Pharisees believed on him?" will let this volume severely alone.

In this book Mr. Hughs has been his own type-setter, proof-reader and form-maker; the result is a book as unique in its make-up as it is interesting in its contents. The pages are not numbered, but there are about four hundred and fifty of them, and they are as large as the pages of the Arena, or the Popular Science Monthly.

The book is paragraphed, and every paragraph is numbered. Besides that, there are marginal references from each paragraph to every other which will throw additional light on the matter under review.

The book opens with a chapter on "The Infancy of Civilization," in which he shows some of the processes of the development of society and government; and the necessity of the surrender of some of our individual rights to those of society and government. In the next chapter, which he entitles, "Theory and Tradition," the author takes up some of the theories of astronomers and geologists, and also discusses the theory of the beginnings, as found in the Book of Genesis. These things have all been studied in their relation to each other and to their own philosophy.

The first civilization, Mr. Hughs argues, was in this country. From here civilization has always traveled westward. Next Mr. Hughs considers Eastern Asia, including Java, China, and the Aryans. In this he goes as far back as the Stone Age. Then follow historical and philosophical dissertations on Western Asia, Egypt, Phenecia, the Israelites, the Jews, Greece, Carthage and Rome.

This is all followed by a laboriously-prepared and invaluable alphabetical index. Mr. Hughs believes more in governments built on reciprocity and on trade, than in those founded by conquest. The last two paragraphs of his book explains this as follows:

"The admirers of strong government may cite Phenecia and Carthage as examples of the weakness of a people who seek trade instead of conquest and tribute. But they are confronted with the historical fact that governments built upon conquest have no peace or prosperity. They invite retaliation from all the world. When their enemies are subjugated or silenced there is certain to be oppression and rebellion among their subjects.

"Trading Tyre lasted 4,000 years. Carthage maintained an existence of 540 years. The earliest date for Rome is 752 B. C., and Constantine deserted Rome in A. D. 330, so that the extreme length of the longest military power in ancient time is 1,082 years. If we further extend the time to the fall of Constantinople in 1453 the length is only 2,205 years. But the time should be counted from about 400 before Christ, to the fall of the Western Empire, or about 876 years. That is longer than the Assyrian or the Medo-Persian empire lasted. Surely the gods did not favor military government."

I hope The Progressive Thinker will get this book from Mr. Hughs, and keep it on sale. The retail price is, I believe, $2, and the reader of this is hereby assured that he will hardly find an opportunity to make a better investment of that amount of money in literature than to spend it for a copy of Hughs' Ancient Civilization.

MOSES HULL.

A POET'S PROSE.

FRAGRANCE FROM THE LAND OF FRUITS AND FLOWERS.

To the Editor:—I salute you this spring morning with the warm rosy light of sunshine flooding the landscape sparkling in radiant splendor from the rain drops of the past few days' rain storm that gives new freshness to vegetation and a greenness to mountain and vale beyond the power of description. The vines near my study window throw out their jeweled fingers of greeting, and the hummingbirds hover over each clustered flower, sipping the nectar nature has so bountifully prepared for their feast. The roses from a thousand stems lift their sweet faces in adoration, and the calla lilies, fair as vestal virgins, line the pathway, ministrants of holy incense. The altars of day, fresh born, call the world from the toils of the week into the sanctuary of nature to commune with her spirit and to draw from her the inspiration of life and immortality.

Our societies here are not active in a spiritual sense, but with the Children's Lyceum at one of the societies each Sunday morning, and Sunday evening conferences, with an occasional lecture from some itinerant speaker who may chance to be here, we are making slow headway towards the light and spiritual enlightenment, trusting for the good yet in store for those of us who may serve the Lord.

Your Thinker breaks the bread of life to us served up by the stored minds of your correspondents, and is the light that lightens the world. Long may it radiate with its beams of truth.

BISHOP A. BEALS.

Summerland, Cal.

"Mahomet, the Illustrious." By Godfrey Higgins, Esq. (Library of Liberal Classics.) No author was better qualified to write an impartial and honest life of Mahomet than Godfrey Higgins, and this volume is intensely interesting. It should be read in conjunction with Gibbons' work. For sale at this office. Price 25 cents.

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The day of shot-gun prescription is past; drastic drugs in large doses will not be given ten years from now. We believe in the certainty of medicine and in specific medication, but specific medication requires specific diagnosis. He who understands the action of drugs, and who is gifted with the power of correctly diagnosing, is the successful physician to-day.

SPECIFIC MEDICINE! NO DRASTIC DRUGS!

A Book on "Chronic Disease" Sent for 2-cent Stamp.

G. E. WATKINS, M. D.,

AYER, MASS.

GENERAL SURVEY.

(Continued from page 6.)

Sunday. All went well. Mrs. Alias Parry gave some of the best psychometric reading that has ever been given here. Mrs. Parry has lately developed here."

Secretary writes from Winona, Minn.: "We have organized a society here in Winona, under the name of Light of Truth. Mr. Nicklin, speaker, also Mrs. F. C. Rouse. G. Fructel, president; J. King, vice-president; Mrs. H. L. Fruetel, secretary."

"J. C. F. Grumbine's ministrations in Brooklyn continue to crowd the hall while Mr. Foreman's tests are growing in popular favor. He has excellent clairvoyant vision, and though not physically strong, is doing a needed and praiseworthy work. Mr. Grumbine continues here through March and then goes to New Bedford, Mass."

G. W. Kates writes from Rochester, N. Y.: "The 49th Anniversary of Modern Spiritualism will be celebrated with great eclat in Fitzhugh Hall, Rochester, N. Y., by "The First Spiritual Church" of Rochester, and the Spiritualists of New York State. Excellent talent will be engaged. Special exercises will be held Sunday, March 28th, and 10:30 a. m., 2:30 and 7:30 p. m. Monday and Tuesday, March 29th and 30th, at 10:30 a. m., and 2:30 p. m. All Spiritualists of the State of New York are cordially invited to attend. Excursion to Hydesville, March 31st, will also be taken to promote the Great Jubilee in 1898, when will be celebrated the Semi-Centennial of Modern Spiritualism. The friends of the cause in Rochester will furnish the hall and entertain all the visitors possible. Special hotel rates at the New Osburn House. The program of events and lists of speakers and mediums will be supplied soon as fully arranged. We hope to see present all Spiritualists in New York. For further particulars address, G. W. Kates, chairman Committee, 97 Edinburgh St., Rochester, N. Y."

Mary E. Van Horn writes from Milwaukee, Wis.: "February 28th ult. the Unity Spiritual Society closed a very successful engagement of four months, the month of December intervening with George H. Brooks, of Wheaton, Ill. Through his untiring energy and unselfish efforts. The society stands on a firm financial, as well as spiritual basis. As a lecturer and psychometrist, he is unexcelled. As a man, socially and morally, he is above reproach. By his genial nature, he has won a host of true friends, and the society individually and as a body, at the close of his services united in expressions of love and esteem for himself and his estimable wife. Resolutions were read by our worthy President, Mrs. Flora S. Jackson, expressing the high regard in which he is held by the society, and it was unanimously resolved that Mr. Brooks be re-engaged to serve us during the months of September and October, 1897, if he is at liberty so to do. A vote of thanks was given him at the close of the services for the very efficient work rendered and the kindly spirit manifested during his stay with us. The Unity Society commends him to all lovers of truth and spirituality. Julia Steelman Mitchell will be with us during March and April.

Clyde Goodrich writes: "Mr. Frank T. Ripley closed his engagement with The Marcellus Progressive Society on Sunday February 28th. Our meetings were very successful, and the attendance was good. The audiences were composed of the very best people in the village, people who dare to think for themselves. Mr. Ripley's lectures were good and his tests and descriptions were simply wonderful. He goes from here to Port Huron, Mich., for this month, where he can be addressed in care of general delivery, for future engagements. Mr. Ripley can be engaged for the last three Sundays in March, also for all the Sundays of April and May."

G. W. Kates writes from Rochester, N. Y.: "The Spiritualists of Rochester

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Special attention to all Diseases peculiar to either sex. Advanced methods; best results.

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INDIANAPOLIS, IND.

P. O. Box 177.

have arranged for a series of meetings to be held in the elegant Fitzhugh Hall, March 28, 29, and 30. The cause in this city is making some advance, but has been allowed to slumber too long. Here is where special effort should be made, as here the first investigation of the "raps" occurred. The anniversary this year is desired to be a prelude to the Semi-Centennial Celebration, to be held in Rochester in 1898. Talent for the meetings this year are as follows: Mrs. Zaida Brown Kates, Mrs. Dr. S. Augusta Armstrong, Lyman C. Howe, Rabbi S. Weil, G. W. Kates, and R. D. Jones, a pioneer investigator of the raps. Dr. W. B. Mills, Mrs. A. Atcheson and Mrs. Kates will give tests. Mrs. M. E. Williams, the noted materializing medium of N. Y. City has promised to attend. The call for a Mass-Meeting is signed by leading Spiritualists of the State, and a large meeting is assured. All are invited.

F. A. Wiggins is illuminating Pittsburgh with his tests and addresses. His audiences have been overflowing.

The Spirit Messenger is the name of a new paper published by J. R. Combs and C. M. Folsom, of Springfield, Mo. We hope it will meet with abundant success.

Don't send any communications to this office for publication written with a pencil.

Dr. I. S. Lee would like to have a good slate-writing medium visit Little Rock, Ark. The Doctor has organized a society there.

J. C. F. Grumbine has May, 1897, open, also June for any Western society. Also the first two Sundays in April, owing to change in the East. Address him at 300 Greene avenue, Brooklyn, N. Y., or Station P, Chicago.

Ed Humphrey writes from Minnesota: "Your paper comes regularly, and is ever welcome. We could not get along without it. There are very few Spiritualists in this part of the country, but what there are stand by the cause. If we could have some good speaker come this way, for the good of the cause, our circle would enlarge. Would it not be a good plan to have the N. S. A. call on Spiritualists throughout the country to subscribe a certain sum to be used for the purpose of sending missionaries through the country, especially into parts where there are no mediums?"

G. W. Kates writes: "The Forty-ninth Anniversary of Modern Spiritualism will be celebrated in Rochester, as never has been the historical date observed; and a prelude to the Semi-Centennial Jubilee will be sounded, with hopefulness to create public interest in that great event. No place has a right to forsake the home celebration and none should deny a gala time next year; but Rochester has special claims for public interest, as here is the birthplace of Modern Spiritualism. There has too long been a lethargy in this city. A few good friends of the cause here have awakened to the necessity for action, and are working heroically to build the local cause. They trust the soon-to-be-organized State Association and the National Association may both regard this as the objective point of their jubilee efforts. The local association has only the one hope, viz: To enlist a wide-spread co-operation, for they are weak to do these great honors and develop this splendid testimonial to the raps and the evoluted cause, now so potent. For the anniversary exercises, March 28, 29 and 30, this year, the large and elegant Fitzhugh Hall, seating two thousand persons, has been engaged, and the following talent employed: Mrs. Zaida Brown Kates, Mrs. Dr. S. Augusta Armstrong, Mrs. M. E. Williams, Lyman C. Howe, Rabbi S. Weil, G. W. Kates and R. D. Jones, a pioneer investigator of the raps. Dr. W. B. Mills, Mrs. Atcheson and Mrs. Kates will be the test mediums. Others will doubtless be present. A large attendance from the State is expected, and all are invited. The new Osborn House will make special rates. An excursion to Hydesville will be made on March 31, if the weather permits."

J. M. White writes from Moberly, Mo.: "At present I am at Moberly, Mo., and expect to remain a week here and then go to Kirksville, Mo. From there I expect to go north to Sioux City, Iowa, and would like engagements for lectures or seances between Kirksville and Sioux City. I will accept engagements either in Missouri or Iowa. My address will be Kirksville the week beginning March 8."

M. H. Wefel writes from Ft. Wayne, Ind.: "Spiritualism in our beautiful city has made very rapid strides during the last six months, and the First Spiritual Society has shaken the foundations of the orthodox churches so effectually that our ministers are beginning to realize the gravity of the situation. They have begun to earn their salaries. Members of their flocks are talking too much Spiritualism, and are investigating a little too much, and it is all the pastors can do to keep their inquisitive and doubting members from leaving them. The fact is, we have got the preachers on the fence, and they hardly know where they are at. The light of Spiritualism is too bright for them, because of the narrowness and bigotry which has darkened their spiritual natures. Brother G. F. Perkins closed his February engagement with us last Sunday, and I wish to say in behalf of Brother Perkins, that his work was appreciated very much, and he has done one society a lasting good. He is a worker all the time, every day in the week, and the society here will surely call on him again some time in the future. Mrs. C. D. Greenamyer, of Cincinnati, O., is with us during March. She comes well recommended."

E. B. Helm writes from the National

Mrs. Dr. Dobson-Barker,

AS A SPIRITUAL HEALER HAS NO EQUAL! . . . . .

Rejoice and Be Glad! Herald Forth the Tidings of Good Health!

DR. A. B. DOBSON'S

Healing powers are being repeated over and over again through the mediumship of MRS. DR. DOBSON-BARKER, who, for the past year and a half has

SUCCESSFULLY TREATED OVER ONE THOUSAND PATIENTS

of all diseases that flesh is heir to, and will give you proof of her powers, by sending requirements as per small advertisement for diagnosis of your case. Here is one of her many cures:

St. Louis, June 21, 1896.

MY DEAR MRS. DOBSON:—I herewith enclose $1.15 for another month's remedies for my sister Emma. I can't tell you how much good these medicines do her and how thankful and grateful we are for having applied for them. When she began taking this last medicine, she had considerable distress in the bowels and stomach, but after a week she was relieved and we are convinced if she had not the medicine she would have had a serious sick spell as liver, stomach and bowels were in a bad condition. Now everything seems in good order; still we feel as if more medicine will eventually cure all her ailments. We thank you sincerely for prompt reply, and wish you all the success you so well merit.

With affectionate regards, very truly,

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Military Home, Ohio: "We are daily growing in strength and numbers, and hope to soon stand firmly upon our feet. Our room, although very comfortable, is now altogether inadequate for the numbers who gather each Sunday, to get light upon our philosophy, and we hope to have better accommodations in the near future. Our lecture for Sunday last was delivered by W. V. Neclum, of Dayton, and was received with much enthusiasm. Never in the history of our unprecedented development has the cause stood in need of more bold and fearless workers than at the present time, and I look anxiously about me to see those noble men and women go forth to battle with error and superstition, strong in the knowledge of final victory. The forces upon the spirit side of life have been turning and pruning, and bringing to the front those positive conditions needed now, and we shall see them developed in our speakers and our mediums, and success crown our efforts as never before."

PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

Mrs. M. L. Kendall passed to the spirit world February 20, 1897, in the 73d year of her age. She was an active worker in the cause of Spiritualism. She leaves three sisters and a brother to mourn her loss. She made her home with her youngest sister, in Davenport, Iowa.

G. W. F.

W. R. Pettengill passed to spirit-life, February 25, 1897, aged 76 years and two months. He lived a Spiritualist, and was not afraid to die a Spiritualist. Being unable to obtain a Spiritualist speaker, we made selections from the Harp and had a poem read which we thought the most appropriate under the circumstances. The funeral was held in the Spiritual Hall, and was conducted by the Odd Fellows.

E. E. P.

Sheboygan, Wis.

Miss Calista Doty, well-known among New York Spiritualists as an enthusiastic and earnest worker in their ranks for many years, passed to her spirit home from her late residence, No. 52 E. 54th street, New York, on Wednesday, February 17, aged 69 years and one month. The funeral services were held at her home, and were conducted by Rev. Charles Henry Eaton, pastor of the Church of the Divine Fraternity (Universalist), of which she and her sisters have been members for nearly thirty years. In her daily life she exercised all the womanly virtues, and was universally respected and highly esteemed. On July 26 of last year, she was preceded to the higher life by her eldest sister, Mary, and now Miss Harriet, also advanced in years, is the only remaining one of the three sisters.

The remains of the two sisters were interred in Mount Hope Cemetery, Rochester, N. Y.

I. R. SANFORD.

Pres. N. Y. Spiritual Temple.

Passed to spirit life, February 15th, 1897, at her home in La Fayette, Ind., Mrs. A. J. Davis, of cancer. Aged 53 years. Mrs. Davis for many years past was an ardent Spiritualist, giving a great deal of her time soliciting subscriptions for The Progressive Thinker, a paper she valued highly. During the past fifteen months her suffering was most painful, enduring two operations which only left her weaker than before. Notwithstanding all her suffering she made all of the arrangements for her departure of this life. She knew the great change was near at hand and anxiously awaited the end, choosing as her text "All the days of my appointed time will I wait, till my change comes." The remains were taken to Hartford, Mich., for funeral and interment, this being a former home, and amid a bower of flowers, the mortal was laid to rest beside a loved daughter who preceded her into spirit life nine years ago.

Passed to the higher life, on the 19th of February, D. L. Johnson, of Yorkville, Mich. He was one of the early pioneers for the cause of Spiritualism, and a close adherent until the end. He leaves two brothers, Dr. P. T. Johnson, of Battle Creek, and Seymour Johnson, of Berkley, California, and wife and three daughters. He was a noble man, respected citizen and kind parent, living with the knowledge of the higher life. He was interred by the Masonic Fraternity, and a most beautiful tribute it was.

John R. Rutherford was born January 6, 1863. His spirit took its departure from the physical body January 12, 1897.

He was one of the prominent younger physicians of Detroit, Mich. He was a graduate of the Ontario Veterinary College, and also of the Rush Medical College of Chicago. Soon after graduating he located at Rock Island, Ill., where he soon gained the confidence and esteem of both the profession and patrons. Three years ago he was called to the chair of Dean of the Veterinary Department of the Detroit Medical College, where he soon attained great popularity and formed hosts of friends among those engaged in the medical profession. Well-informed in all the advanced thought of the day, he labored to put the best and highest thoughts into all of his undertakings. His college associates say of him "that he was an amiable gentleman, cultured, kind, courteous and thoughtful. He endeared himself to all whom he met, and his sudden death is mourned by many."

At a regular meeting of the Michigan State Temple, No. 1, of the Order of the Magi, held at Lansing, February 1, 1897, resolutions of condolence and sympathy were passed, and an order made that the charter of the Temple be draped for thirty days.

Lansing, Mich. A. J. CHAMPION.

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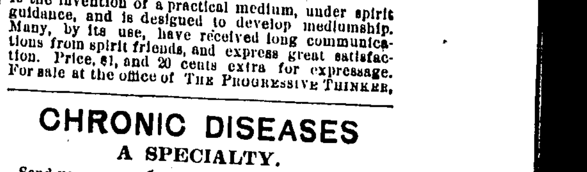
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VOL. 15. CHICAGO, ILL., SATURDAY, MARCH 20, 1897, NO. 382.

EMINENT MEN AND SPIRITUALISM.

BIG MEN BELIEVE IN GHOSTLY THINGS—PROF. CROOKES'S REMARKABLE THEORIES OF THOUGHT TRANSFERENCE, AND THE INTERESTING CONFESSION OF VICTORIEN SARDOU, THE GREAT PLAYWRIGHT, THAT HE IS A SPIRITUALISTIC MEDIUM AND A BELIEVER IN THE MYSTERIES OF OCCULTISM—AUTOMATIC DRAWINGS MADE BY VICTORIEN SARDOU WHILE UNDER THE GUIDANCE OF SPIRITS—A CHAPTER FROM THE NEW YORK JOURNAL OF FEBRUARY 28.

LETTER FROM GEN. W. H. PARSONS.

To the Editor:—I have read the theory of Rev. Dr. Frank Crane of your city, who elaborates from his subconsciousness the grand and daring conception that as 50,000 souls per hour are born into immortal life, this earth is the breeding ground of the Universe; and that spirits thus numerously departed into the hitherto unknown, at the rate of over one million each day, find their appointed place in the garden spots of suns, planets and worlds of this and other spheres, where are the "many mansions," prepared in the "Heaven of Heavens," by the Infinite Father of all for his immortal children.

I do not know that I would have commended this bold and rare conception of an orthodox clergyman, except to accentuate an opinion, I have heretofore expressed to you, that it is one of the auspicious evidences of the new departure of the less trammeled of the younger clergy, into fields of grander spiritual truths; inspired, beyond doubt, by the overwhelming proofs which modern spirit phenomena have kindled in the hearts of this favored generation; not only in our ranks, but the pews and pulpits of the churches, which we of all men should welcome as the fruits of the sublime philosophy and yet grander facts of modern Spiritualism, demonstrating as no religion has heretofore attempted, except in one solitary case of an imputed bodily Resurrection, which did not prove the soul's immortality—that, indeed, "There is no Death, what seems so, is transition."

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That Dr. Crane answers, when he declares: "It is reasonable to suppose that on most of the celestial bodies there are garden spots fit for the habitation of souls. It is the home idea; and it is infinitely consoling and tender to think even now that on some bright star that winks at you to-night a little colony of those you love, and are congenial with, is waiting for you, to think that even now you behold the bright home where shall be restored to you,

The touch of a vanished hand,
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Who can but admire the bold declaration of this unconventional thinker, when he throws off the trammels of ecclesiastic mildewed authority of past ages and says: "I see no reason why the conventional notions of yesterday, utterly unfounded in scripture, except in an absurd literalism, borrowed mostly from monkish speculations from Dante and from Milton, should bind us down, and prevent us from reading our Father's word with all the intelligence we can command."

Mr. Francis—no bolder, nor more independent sentiment against the authority of "an absurd literalism, borrowed from monkish speculation, and utterly unfounded in scripture," was ever uttered in your, at times, extremely radical editorials which I have deprecated in view of our rapid triumphs among the laity and clergy, through our phenomena; and yet I would not present this theory of peopled planets by the souls of this earth, but for the remarkable coincidence of a confirmatory spirit communication of a celestial visitor from the planet Jupiter with remarkable sketches or drawings, of the "Mansions," not prepared by hands, eternal in the Heavens," now occupied by Mozart, Zoroaster and others, given through the automatic writing of a no less medium, than Victorien Sardou, the great French dramatist, who boldly declares his knowledge and belief in spirit phenomena, through other psychics and his own personality.

Thus does modern Spiritualism prove the verity of ancient phenomena, and the boldest flights of such modern expounders of its traditions as Dr. Crane; who among other gems of thought, that could have found no more truthful inspiration, on a spiritual rostrum, asks: "Can it be absurdity to suppose that above and around us abide the spirits of just men made perfect, and that the sympathy and yearning of celestial humanities form no insignificant part of the force that makes the sky the magnificent, yet mute herald of Almighty God? Was this a foreshadowing hint when the men of old peopled the sky with constellations, of forms of departed heroes, that the exaltation we feel when we stand beneath the starry dome, is not only a natural sentiment of wonder at something great, but also, the yearning of our hearts in response to the pulse of all being?"

Victorien Sardou's automatic message through his own hand, from the most refulgent of the planets of our system or family of worlds, which is 900 times larger, and as many degrees in excess of our own in magnificence, is a timely illustration of the possibility of Dr. Crane's theory of the sources of the population of Heaven and the Heaven of Heavens.

The pre-existence of the soul in some other world or sphere, was taught by Plato; inculcated by Origen, the most learned of the Alexandrian Fathers, A. D. 240; is a tenet of Brahminical and Buddhistic theorizing, and largely prevails among intelligent Spiritualists.

Its truth presupposes, not reincarnation here again and again, but a prior existence in other worlds; Dr. Crane's reasonable theory is entirely consistent with Plato's conception of pre-existence—that the souls of men on this planet will people the stars.

W. H. PARSONS.

A CHAPTER FROM THE NEW YORK DAILY JOURNAL.

Professor William Crookes, of Crookes tube fame, the most prominent chemist in England, has just announced to the world that he believes in the possibility of thought transference. He not only believes in it, but claims that it is established by scientific evidence.

He made this announcement in an address to the Society for Psychical Research, of which he was recently elected president. He declared that the truth of thought transference, or telepathy, was proved by the evidence in the published proceedings of the society and in the work "Phantasms of the Living."

The London correspondent of the Journal called on Professor Crookes and had an interview with him.

"Do you consider that the possibility of thought transference has been scientifically proved?" asked the correspondent.

"Undoubtedly," he replied. "It is as real as the electric telegraph."

"But is there any other evidence than that which is published in the proceedings of the Psychical Research Society, such for instance as blackboard drawings, which were imitated with more or less accuracy by a third party to whom the idea was transferred by mental effort?"

"Yes," the professor replied, "those, of course, we regard as valuable evidences, but we have hundreds of instances of messages being conveyed by thought tranference. For instance, a young lady came to London from Scotland and left her dancing shoes behind. After her arrival at the metropolis she by thought transference impressed her sister in Scotland with her wish, and the latter sent on the shoes by the next train."

"That might have been coincidence," suggested the correspondent. "It would be natural if the sister had seen the shoes and, knowing them to have been left behind, sent them on."

"Yes," admitted the professor, "that one case alone would prove nothing, but it is only one out of hundreds. These sisters had been impressing each other in this manner for years, and I could quote dozens of cases in which they conveyed messages from one to the other by mental effort, when they were long distances apart."

"It was evident," says the correspondent, "that while the professor was a sincere enthusiast, he was slightly afraid to be reckoned over credulous. Still, his very name carries weight in this country, and I fancy his opinions and those of his fellow believers are rapidly spreading."

Professor Crookes and those who agree with him maintain that mind can communicate with mind otherwise than through the known channels of the senses.

Distances and all other material considerations are in certain cases no obstacle to such communications. One mind may without physical action of any kind communicate to another not only its thoughts but induce in it sensations of hearing, taste, smell, sight and touch. One person may by purely mental operation bring before another's eyes a sensory hallucination of the first, which will be real to all the senses of the second, even it is said, to his touch.

Such a theory admits the possibility of ghosts. It is, according to Professor Crookes, proved beyond reasonable doubt that a living person can induce in another an hallucination or ghost of himself. If one believes in the immortality of the soul, why should not a disembodied spirit produce a like hallucination? In any case, the probability of the story of the Corsican brothers is maintained by the evidence of the Psychical Research Society.

The mediaeval stories of witchcraft and supernatural apparitions are now believed to be based on the same phenomena as those observed by the Psychical Research Society. Thus modern science finds an element of truthfulness in what the world has long regarded as childish superstition.

No man of science could give greater weight to a statement of his convictions than Professor Crookes. He is now sixty-five years of age, and since the age of seventeen, when he gained the Ashburton scholarship in the Royal College of Chemistry, his career has been one long success. In 1854 he was appointed superintendent of the Radcliffe Observatory, at Oxford. In 1861 he discovered the metal thallium by means of spectrum observations. In 1865 he discovered the sodium amalgamation process for separating gold and silver from their ores.

He designed the radiometer and the otheoscope, for which he was honored by the French Academie des Sciences.

His method of producing extreme vacua made possible the Crookes tube, the Roentgen rays and the incandescent electric lamp. He is president of the Chemical Society and a Fellow of the Royal Society.

Professor Crookes has outlined a theory according to which thought transference is affected by inconceivably minute and rapid ether waves.

After pointing out that vibrations of ether of a certain rapidity produce light, he says that there are higher rates of vibrations which are utterly imperceptible to our senses.

"Is it inconceivable," he asks, "that intense thought, concentrated toward a sensitive being with whom the thinker is in close sympathy, may induce a telepathic chain along which brain waves can go straight to their goal without loss of energy due to distance?"

The British Psychical Research Society has affiliations in this country. The vice-president and head of the New York branch is Professor J. H. Hyslop, who occupies the chair of logic and ethics in Columbia College. Professor Hyslop, discussing the subject, said:

"In my opinion there is no doubt that the possibility of thought transference or telepathy is proved. I have made a few experiments myself. Some years ago I visited a Spiritualist whose claims I wished to investigate. I expressed the opinion that I could repeat some of his experiments and asked a young man present whom I had never seen before to assist me.

"He turned his back and I took a pad of paper and drew on it a triangle with a circle in it. Several persons saw this. I then asked him what he saw, and after a few minutes he said: 'A triangle with a circle in it.' Afterward he explained that he had an hallucination of triangles and circles and that the circles were more persistent.

"Next I drew two sides of a triangle with a plus sign. He had an impression of the two sides of the triangle, but not the plus sign.

"I also drew a pig, and he said: 'I see a pig or a goat.'

"In its present stage telepathy leaves many problems which seem only explainable by Spiritualism. For instance, a medium tells you four facts about yourself, each one of which is known only to one of four friends living in widely separated places, but all were known to a friend now dead. Such a case you will find in the experiments on Mrs. Piper. Is it more reasonable to suppose that she gained her knowledge by thought transference from the four living persons or the one dead person?

"When the fact of telepathic communication between living persons is proved it becomes difficult to argue that a disembodied soul cannot communicate with a living person."

Professor Hyslop stated that an excellent summary of the great body of evidence gathered by the Psychical Research Society would be found in "Thought Transference and Apparitions," by Frederick Podmore. From it the cases quoted hereafter are taken.

Experiments in thought transference have been carried on with proper scientific precautions for a number of years. The work began systematically in England in 1882, when the Psychical Research Society was founded under the presidency of Professor Henry Sidgwick, of Cambridge.

The essence of an experiment is that one mind shall endeavor to communicate with another mind without using any of the known channels of the senses. The person whose mind is to initiate this process is known as the agent and the other as the percipient. Thus the agent draws a geometrical figure on a card and the percipient, who can neither see, hear, taste, touch nor smell what is being done, reproduces the figure. This is a common form of experiment.

Mr. Malcom Guthrie, of Liverpool, carried out 457 experiments, 237 of which were completely successful, 70 gave no result, 82 were partially successful and 68 resulted in misdescriptions.

A very instructive series of experiments was carried on by Herr Schmoll and M. Mabrie in Paris. At first the percipient sat blindfolded in the room with his or her back turned to the agents and eight or ten feet away from them. Afterward the percipient went into another room while the agents were selecting an object.

M. Mabrie put his eyeglasses noiselessly on the table in sight of two other persons. Mlle. Louise, who was blindfolded and whose back was turned, said after five minutes: "I see two curves open above that do not touch each other."

One of the party drew a cat. Six witnesses saw it. Mlle. Jane, who had been out of the room, returned and, without seeing the drawing, after five minutes said: "I see a cat's head." She drew it. Many similar successes were obtained.

When a percipient is put into a hypnotic state he becomes far more sensitive to thought waves. Among many other cases, Dr. A. A. Liebault, of Paris, states that he put a young woman into a hypnotic sleep. Then he wrote on a piece of paper: "On awakening mademoiselle will see her black hat transformed into a red one." This he showed to six persons, but the subject could not see it. She was awakened, and immediately exclaimed that her hat had been exchanged for a red one.

Dr. A. Gibotteau records the following experiment:

"Mme. P. complained of headache. I placed my hand upon her forehead, and in a few minutes she was in a light, hypnotic sleep. Without deepening the trance, I endeavored to give her a sensation of calm and well-being, and to procure this sensation for myself, in the first place, I called up a picture of the sea, in which air and water were full of sunlight. 'I feel a little better,' she said; 'how fresh the air is!' I then proceeded to imagine myself walking along the Boulevard St. Michel in a slight rain. I saw the hurrying people and the umbrellas. 'How strange it is!' said Mme. P., 'I seem to be at the corner of the Boulevard St. Michel and the Rue des Ecoles, in front of the Cafe Vachette (the exact spot I pictured); it is raining; there are a great many people, a hurrying crowd. They are all going up the street, and I with them. The air is very fresh. It gives me a pleasant, restful feeling.' With these words she opened her eyes and gave me a further confirmation of her impressions.

"I should add that this scene took place in the provinces. I had not been in Paris for some months, nor Mme. P. for several years.

"There had been no mention of the subject in the course of our conversation that day."

Dr. Blair Thaw, of New York, has made some remarkably successful experiments in thought transference.

In one experiment, which occurred on April 28, 1892, Dr. Thaw and a Mr. Wyatt called up in their minds a picture of the first flying machine going over the Madison Square tower and the crowd of people witnessing it. Mrs. Thaw was to endeavor to see the picture which they were creating in their minds. She was in a passive state, a condition not easy to distinguish from the lighter stages of sleep walking.

Mrs. Thaw began to speak:

"I see lots of people. Crowds are going to war. They are so excited. Are they throwing water? Or sailors pulling at ropes?"

Dr. Thaw here asked: "What are they doing?"

"They are all looking up," the percipient answered.

"I thought of a possible scene in the future," said Dr. Thaw.

Oh," exclaimed Mrs. Thaw. "It's the first man flying. That's what he's doing up there."

One person may silently will another to perform a certain action without contact between the two. This has been demonstrated by many reliable experiments. In one series Dr. Blair Thaw and Mr. M. H. Wyatt were agents and Mrs. Thaw percipient. The agents went into a room alone and selected a wooden cupid from a cornerpiece in the room having eight other objects on it. The percipient was sent for. She first brought a photograph from the lower shelf of the cornerpiece and then said: "It's the wooden cupid." Many other successful experiments of the same character were made.

It has been pointed out that there is a connection between thought transference and Spiritualism, for the evidence that supports the former is also to some extent valuable to the latter.

Public notice is now directed to an eminent believer in Spiritualism. The recent production of "Spiritisme" in Paris and New York has called attention to the fact Victorien Sardou, the greatest of French dramatists, is a Spiritualist.

A journal correspondent visited M. Sardou, and questioned him concerning his beliefs.

One result of this visit was that M. Sardou gave very remarkable drawings which he had been enabled to make by Bernard Palissy and other dead artists.

"I am certainly a Spiritualist," M Sardou said. "I have been a medium, and if the opinion of authorized persons goes for anything, a very powerful medium, since I had at my house a little table which used to go up and down in obedience to all my orders, and since I used to have in mid-winter presents of flowers, for I often found, on waking up in the morning, my bed covered with roses, lilies, pinks, and even exotic blooms."

"How did this come about?"

"It was about 1851. I was then a student, inquisitive and given to investigation; consumed with the desire of knowing everything, and resolved to read everything. I was on very friendly terms with M. Goujon, the astronomer and the secretary of M. Arago, director of the Observatory of Paris. One evening when we were talking together along the avenue of the Observatory, he said to me, 'I should very much like to confide something in you, but I am sure you will make fun of me. One of the Misses Fox is at the present moment in Paris, and gave a seance the day before yesterday at the house of the Consul of the United States. The latter had asked Arago to go, but he was unwell and couldn't, so he asked his nephew, Mathieu, and myself to go in his place. We went. There we heard a table laid for twelve make a cracking noise. The same table then stood up on its two legs on the right side. We tried with all our strength to prevent it rising any more, but were all lifted off the ground. This story indeed amused me immensely, and I said to myself that my friend would be all the better if he ducked his head in cold water a few times.

"We did not at first dare to tell Arago, but as he asked us about the experiment we related to him the facts exactly as they were. 'Did you really see that?' he said to us. 'My children, a fact is a fact. It is no good striving against a fact. One ought to be satisfied to simply record it; and if the cause of it escapes us, who knows that perhaps the future may not reveal it?'

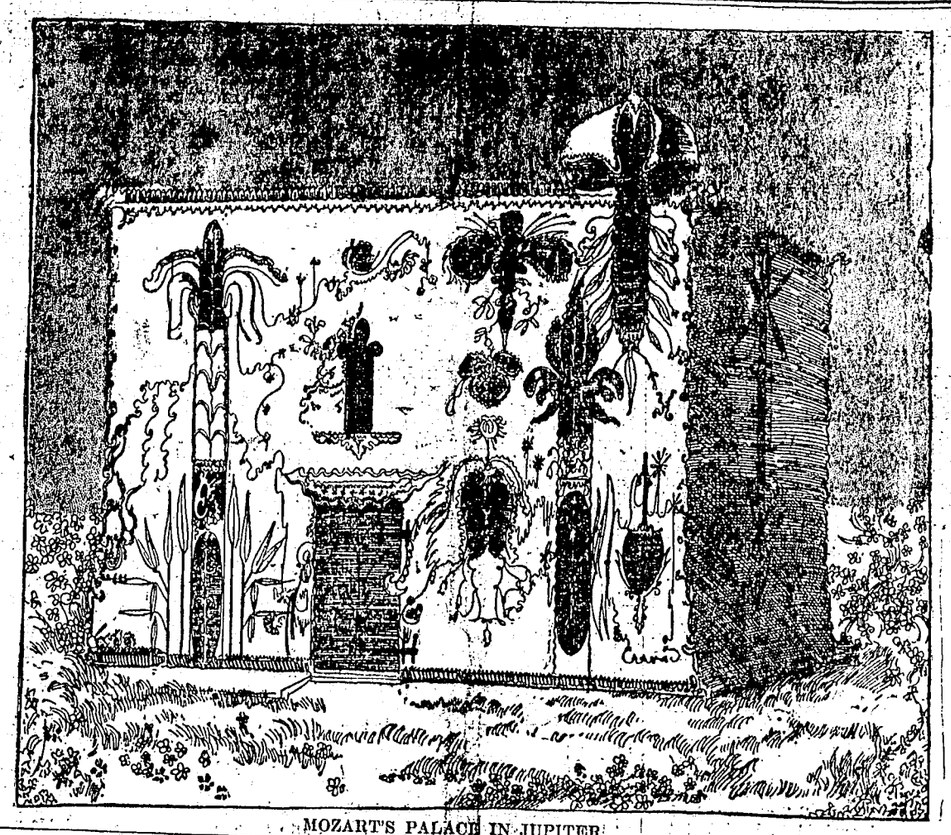
"Some time after that, having to prepare for the Larousse Dictionary important geographical investigations, I made a serious and profound study of the reformers, whom I then compared with the Fathers of the Church. The balance of my opinion was in favor of the latter. Notwithstanding that I quickly perceived that Christian doctrine was nothing else than Platonic morality, but more noble, more lofty and yet more accessible to simple minds. It was superimposed material of the first order, but none the less superimposed material, and of all those beliefs I made short work. I dismissed them all.

"On the other hand, I perceived in all the sacred books of the world that two great doctrines were included and set forth with more or less clearness—the pre-existence of the soul as regards the body which it animates, and the gradual progression of the soul toward perfection. Since then, influenced perhaps by the reply of Arago to his pupils, I did my best to attend spiritualistic seances. I made several vain attempts, but at last I happened to be at the house of a lady named Japhet, where I made the acquaintance of Rivaille, who had just been baptized Allen-Kardec, and of De Leymarie, who is at the present moment director of the Revue Spirite, founded by the former. Thanks to them, I was at length able to perceive interesting phenomena, until at length I met with Home, whom I have seen with my own eyes float in the air about a yard above the flooring of the room, thus contradicting all the laws of weight.

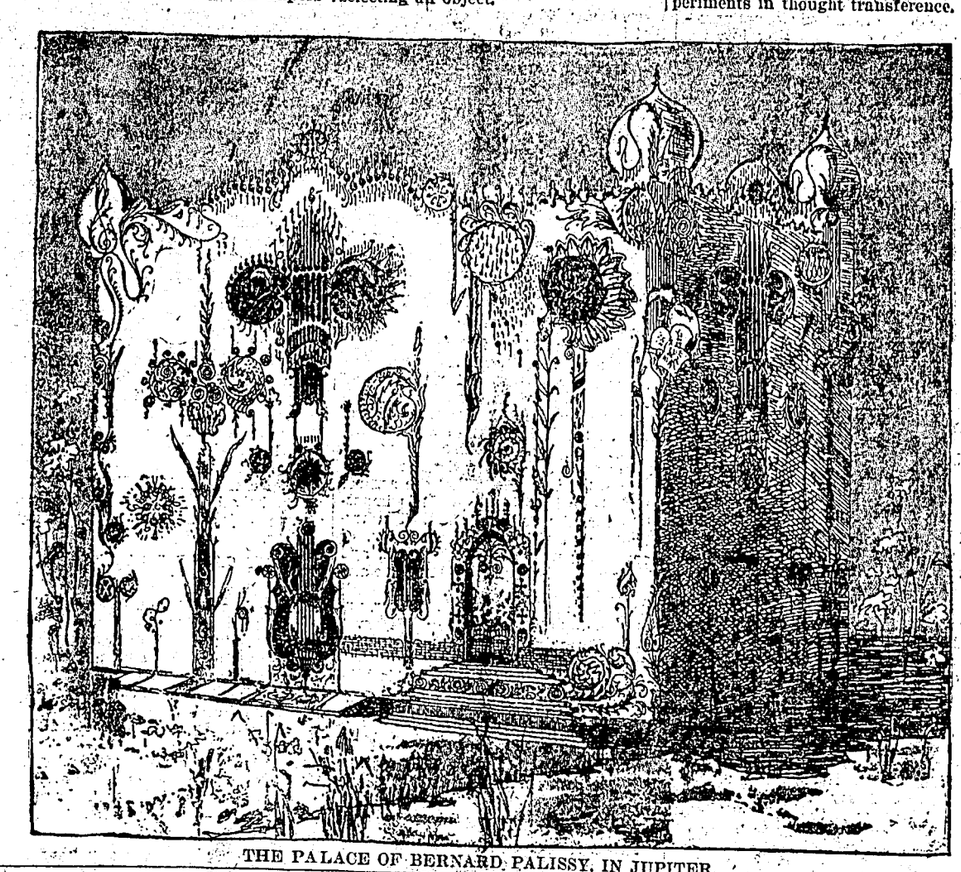
"I had already seen glimmerings moving about in the air, heard music in the corners of the rooms and perceived other analogous things, so I wished in my turn to become a medium. I tried to write without making any voluntary movement, but the pencil remained immovable. The Baron du Potel, whom I knew, advised me, however, to continue my efforts of will.

"Some days afterward my hands traced these words: 'I am Bernard Palissy.' 'Very good,' I answered, 'I am delighted to make your acquaintance, but tell me all about your kind of existence, the place where you dwell and what you do generally.' 'I live in Jupiter,' he answered. 'Since that is so, will you describe for me the buildings on that planet, about which I just happen to have to write an article,' Bernard Palissy made me at first a sketch of his house, then one of Mozart's, and then one of Zoroaster's. I have still the originals of these drawings. There they are, and I intrust them to you so that you can reproduce them, as you wish to do so. The drawings of the house of Mozart has this peculiarity, that instead of having been made by the pen like the others, it was traced with burin before a number of persons who denied the possibility of the fact, seeing that I had never known how to draw, much less engrave. My ability as a medium lasted for about eighteen months more, after which it suddenly ceased.

"In 1858 I published in the Revue Spirite one of these designs accompanying it with notes and an article containing all that Bernard Palissy had revealed to me on the subject of Jupiter."



MOZART'S PALACE IN JUPITER.



THE PALACE OF BERNARD PALISSY, IN JUPITER.

PERSONS AND EVENTS.

MEDIUMS AND WORKERS, OLD AND NEW.

I finished my month in Cleveland with a lecture in Akron! After a skip to Chagrin Falls, where we met the angels half way in Army and Navy Hall, and sweetened on new maple syrup, I wrestled with lagrippe, in the pleasant home, and spiritual atmosphere, at 59 Vienna street, Cleveland, and then, by electric motor to Akron Sunday afternoon. There I met old friends and new, and enjoyed the honor of ministering to Brother Schemerhorn's splendid society. He has been with them now six consecutive months, and still the interest increases. We had a packed hall Sunday evening and often a score or two are turned away for want of standing room; and the hall is large.

Mr. Fred. E. Moore is a promising young medium and quite enthusiastic, developed within the past year.

Dr. Schemerhorn is evidently a builder, and that is the need of the hour. Destroyers may still be needful, but builders vastly more so. Thirty years ago last October, I gave a course of twelve lectures in Akron; and have never been there since, until last Sunday. It must have been a pretty good meal to last thirty years! In a few years more, electric cars will, doubtless, unite all important places, so that approach to the interior will be easy, and cheap, all over the State, and through other States as well. At Akron I enjoyed the hospitality of Brother and Sister Keck, and there visited with my old friend, C. S. Curtis, whose vigorous mind is always pushing for new truth, and the utilization of old truths, for the healing of nations. I found him increased by a half since I had before met him, and the new half is a fine medium, and he seems happy in his resurrection. He is entitled to it, for he has suffered as few men have; but a brave honest appreciation of the eternal meanings of life, sustained him through every ordeal. Only those who have suffered, and arisen from the wrecks of the valley, can understand such lives, or appreciate the conditions and trials of sympathetic souls, wrenched by adverse fortune, and pierced by the arrows of death, until every mortal tie, is severed, and love weeps in silence and alone. Pain purifies. Our mortal affluities master the spiritual attractions, until weaned by the chastenings of sorrow. Here, too, I met my old friend Horace W. Tiballs, the world-famed artist, whose Garfield picture too the first premium, and was the admiration of artists. He has had many telling tests of spirit presence, and identity, of which I may be permitted to speak later.

Back to my spiritual center, the home of S. H. Powell 59 Vienna street, I find my hostess—Mrs. Henderson—slowly improving, after a two weeks illness; and Johnnie saking Grip into the snow and off for his Medical College. I am glad to see progressive young men and women, qualifying for the profession; and when well equipped with college lore, they can add the spiritual to their practice, and thus slowly eliminate the medical despotism that has become one of the most dangerous of trusts. Mediums stand a poor chance in attempting to fight the combines, whose money and diplomacy rule legislation. But when we have a majority of liberals equipped with orthodox diplomas, the power of the quack's ring can be broken. I say "quack's ring" because I hold that only quack's, conscious of their ignorance and incapacity, seek the aid of legislation to compel the sick public to patronize them, and pay fabulous prices, for a display of their ignorance.

I have been especially fortunate in being allowed, to share the hospitality of this sweet home, and its elevating spiritual atmosphere, so tangible to my spiritual nerves. Thirty-seven years ago I spoke in Cleveland, when Dr. C. D. Griswold was publishing the "Sunbeam" here. Then "platform tests" were unknown; but we had large, enthusiastic, audiences, and new accessions to our ranks daily. Here that wonderfully gifted woman, Mrs. F. O. Hyzer has done much good work, and her peculiarly gifted sister—Mrs. Hazen—is still here, slowly recovering from a long illness. She is in her 79th year, and her spiritual gifts active as ever. During a short call she gave me some tokens from Maudie, significant, and convincing.

Last evening, March 1, as I sat talking with Mrs. Henderson, I suddenly felt a pressure on the top of my head. I felt no form of a hand, but the pressure seemed like a strong hand laid on my head and pressing down with great force. Nothing could be more tangible, and it was like the weight of twenty or thirty pound's pressure! In my astonishment, I asked Mrs. Henderson if she could see anything on my head. She looked, and said: "Why, yes! I see a bluish white vapor, in a changing activity and it rises to quite a distance above your head." Was it coincidence? Or was it a spiritual reality?

LYMAN C. HOWE.

IN TWILIGHT HOUR.

In twilight hour my long-lost love comes back,
I catch again the perfume of her hair,
And see her moving swift across the track
Of years that were so free of cark and care.

I see her shining eyes, so full of love,
The soft, round cheek that wore the roses' kiss—
Dear eyes that caught their light from skies above,
And dainty cheeks that held the dimples' bliss!

In twilight hour that voice so sweet to me
In happy whispers thrills my weary heart;
Sometimes it ripples o'er with mirth and glee,
Sometimes, emotions deeper ply their art.

I see her bosom's glory rise and fall,
Her hand is lightly laid upon my head,
And, as the nightbirds to each other call,
I see my darling—risen from the dead!

HAMILTON JAY.

Not because I raise myself above something, but because I raise myself to something, do I approve myself.—Jacobi.

Sudden resolutions, like the sudden rise of the mercury in the barometer, indicate little else than the changeableness of the weather.—Hara.

There is no thought in any mind, but it quickly tends to convert itself into a power and organizes a huge instrumentality of means.—Emerson.

COLONEL R. G. INGERSOLL.

HE DELIVERS A CHARACTERISTIC LECTURE ON "TRUTH."

There Was an Immense Audience, Demonstrating His Great Popularity.

IN THE LIGHT OF GRAND TRUTH —COLONEL ROBERT G. INGERSOLL LECTURES AT THE COLUMBIA—A LARGE AUDIENCE PRESENT — EPIGRAMMATIC GEMS, CHARACTERISTICS OF A MASTERLY DISCOURSE—GREAT AGNOSTIC DWELLS AT LENGTH ON THE SEEN AS DISTINGUISHED FROM THE UNSEEN.

Truth was the subject of a lecture March 6th, by Colonel Robert G. Ingersoll at the Columbia Theater, Chicago. Not a seat was vacant when Colonel Ingersoll made his bow to the audience, which was as friendly as large. His sentences were of epigrammatic force and his brilliancy of illustration captured his hearers as always. Following is the discourse in full, as set forth in the Inter Ocean:

Primeval man changed two of his feet into hands, and in the darkness of his brain there came a few glimmerings of reason. He was injured by ignorance, by fear, by mistakes, and he advanced only as he found the truth, only as he got into harmony with facts. Through countless years he has groped, and crawled, and struggled, and stumbled toward the whole truth. He has been deceived by altars and prophets, by popes and priests. He has been haunted by saints, and deluded by apostles. He has been frightened by devils and by gods. He has been robbed by chiefs and plundered by kings, and in the name of adoration his mind has been filled with mistakes, with the impossible, with the absurd, and infamous, and in the name of religion he has been taught humility and arrogance, love and hatred, forgiveness and revenge.

But at last the world has changed. We are tired of the bibles of barbarians and the creeds of savagery. We want knowledge, and when I say that, I mean sane and sensible people of this planet. (Applause.)

Nothing is greater—nothing is of more importance than to find, amid the errors and darkness of this life, a shining truth.

Truth is the intellectual wealth of the world.

The noblest of occupations is to search for truth.

Truth is the foundation, the superstructure, and the glittering dome of progress.

Truth is the mother of joy. Truth civilizes, ennobles, and purifies. The grandest ambition that can enter the soul is to know the truth.

Truth gives man the greatest power for good. Truth is sword and shield. It is the sacred light of the soul.

The man who finds a truth lights a torch.

How is truth to be found?

By investigation, experiment, and reason.

Every human being should be allowed to investigate to the extent of his desire—his ability. The literature of the world should be open to him—nothing prohibited, sealed, or hidden. No subject can be too sacred to be understood. Each person should be allowed to reach his own conclusions and to speak his honest thought.

He who threatens the investigator with punishment here, or hereafter, is an enemy of the human race. And he who tries to bribe the investigator with the promise of eternal joy is a traitor to his fellowmen.

There is no real investigation without freedom—freedom from the fear of gods and men.

So, all investigation—all experiment—should be pursued in the light of reason.

Every man should be true to himself—true to the inward light. Each man, in the laboratory of his own mind, and for himself alone, should test the so-called facts—the theories of all the world. Truth, in accordance with his reason, should be his guide and master. To love the truth, thus perceived, is mental virtue—intellectual purity. This is true manhood. This is freedom.

To throw away your reason at the command of churches, popes, parties, kings, or gods, is to be a serf, a slave.

MAN SHOULD BE MENTALLY HONEST.

It is not simply the right, but it is the duty of every man to think—to investigate for himself—and every man who tries to prevent this by force or fear is doing all he can to degrade and enslave his fellowmen.

He should preserve as his most precious jewel the perfect veracity of his soul.

He should examine all questions presented to his mind, without prejudice—unbiased by hatred or love—by desire or fear. His object and his only object should be to find the truth. He knows, if he listens to reason, that truth is not dangerous and that error is. He should weigh the evidence, the arguments, in honest scales—scales that passion or interest cannot change. He should care nothing for authority—nothing for names, customs or creeds—nothing for anything that his reason does not say is true.

Of this world he should be the sovereign, and his soul should wear the purple. From his dominions should be banished the hosts of force and fear. He should be intellectually hospitable. Prejudice, egotism, hatred, contempt, disdain, are the enemies of truth and progress.

The real searcher after truth will not receive the old because it is old, or reject the new because it is new. He will not believe men because they are dead, or contradict them because they are alive. With him an utterance is worth the truth, the reason it contains, without the slightest regard to the author. He may have been a king or serf—a philosopher or servant—but the utterance neither gains nor loses in truth or reason. Its value is absolutely independent of the fame or station of the man who gave it to the world.

TRUTH CAN STAND ALONE.

Nothing but falsehood needs the assistance of fame and place, of robes and miters, of tiaras and crowns.

The wise, the really honest and intelligent, are not swayed or governed by numbers—by majorities.

They accept what they really believe to be true. They care nothing for the opinions of ancestors, nothing for creeds, assertions, and theories, unless they satisfy the reason.

In all directions they seek for truth, and when found, accept it with joy—accept it in spite of preconceived opinions—in spite of prejudice and hatred.

This is the course pursued by wise and honest men, and no other course is possible for them.

In every department of human endeavor men are seeking for the truth—for the facts. The statesman reads the history of the world, gathers the statistics of all nations to the end that his country may avoid the mistakes of the past. The geologist penetrates the rocks in search of facts—climbs mountains, visits the extinct craters, traverses islands and continents that he may know something of the history of the world. He wants the truth.

The chemist, with crucible and retort, with countless experiments, is trying to find the qualities of substances—to ravel what nature has woven.

The great mechanics dwell in the realm of the real. They seek by natural means to conquer and use the forces of nature. They want the truth—the actual facts.

The physicians, the surgeons, rely on observation, experiment, and reason. They become acquainted with the human body—with muscle, blood, and nerve—with the wonders of the brain. They want nothing but the truth.

SUPPRESS NOT THE TRUTH.

And so it is with the students of every science. On every hand they look for facts, and it is of the utmost importance that they give to the world the facts they find.

Their courage should equal their intelligence. No matter what the dead have said or the living believe, they should possess intellectual courage.

If it be good for man to find the truth— good for him to be intellectually honest and hospitable, then it is good for others to know the truths thus found.

Every man should have the courage to give his honest thought. This makes the finder and publisher of truth a public benefactor.

Those who prevent, or try to prevent, the expression of honest thought, are the foes of civilization—the enemies of truth. Nothing can exceed the egotism and impudence of the man who claims the right to express his thought and denies the same right to others.

It will not do to say that certain ideas are sacred, and that man has not the right to investigate and test these ideas for himself.

Who knows that they are sacred? Can anything be sacred to us that we do not know to be true?

For many centuries free speech has been an insult to God. Nothing has been more blasphemous than the expression of honest thought. For many ages the lips of the wise were sealed. The torches that truth had lighted, that courage carried and held aloft, were extinguished with blood.

Truth has always been in favor of free speech—has always asked to be investigated—has always longed to be known and understood. Freedom, discussion, honesty, investigation, and courage are the friends and allies of truth. Truth loves the light and the open field. It appeals to the senses—to the judgment, the reason, to all the higher and nobler faculties and powers of the mind. It seeks to calm the passions, to destroy prejudice, and to increase the volume and intensity of reason's flame.

It does not ask man to cringe or crawl. It does not desire the worship of the ignorant or the praises of the frightened.

It says to every human being: "Think for yourself. Enjoy the freedom of a god, and have the goodness and the courage to express your honest thought."

WHY TRUTH SHOULD BE KNOWN.

Why should we pursue the truth? and why should we investigate and reason? and why should we be mentally honest and hospitable? and why should we express our honest thoughts?

To this there is but one answer: For the benefit of mankind.

The brain must be developed. The world must think. Speech must be free. The world must learn that credulity is not a virtue and that no question is settled until reason is fully satisfied.

By these means man will overcome many of the obstructions of nature. He will cure or avoid diseases. He will lessen pain. He will lengthen, ennoble, and enrich life. In every direction he will increase his power. He will satisfy his wants, gratify his tastes. He will put a roof and raiment, food and fuel, home and happiness within the reach of all.

He will drive want and crime from the world. He will destroy the serpents of fear, the monsters of superstition. He will become intelligent and free, honest and serene.

The monarch of the skies will be dethroned—the flames of hell will be extinguished. Pious beggars will become honest and useful men. Hypocrisy will collect no tolls from fear, lies will not be sacrificed for another, human beings will love each other instead of gods, men will do right, not for the sake of reward in some other world, but for the sake of happiness here. Man will find that nature is the only revelation, and that he, by his own efforts, must learn to read the stories told by star and cloud, by rock and soil, by sea and stream, by rain and fire, by plant and flower, by life in all its curious forms, and all the things and forces of the world.

When he reads these stories, these records, he will know that man must rely on himself—that the supernatural does not exist, and that man must be the providence of man.

WHO WOULD HIDE THE TRUTH?

All that I have said seems to be true—almost self-evident—and you may ask, who it is that says slavery is better than liberty. Let me tell you.

All the Popes and priests, all the orthodox churches and clergymen, say that they have a revelation from God.

The Protestant say that it is the duty of every person to read, to understand, and to believe this revelation—that a man should use his reason; but if he honestly concludes that the Bible is not a revelation from God, and dies with that conclusion in his mind, he will be tormented forever. They say: "Read," and then add: "Believe or be damned."

"No matter how unreasonable the Bible may appear to you, you must believe. No matter how impossible the miracles may seem, you must believe. No matter how cruel the laws, your heart must approve them all!"

This is what the church calls the liberty of thought.

We read the Bible under the scowl and threat of God. We read by the glare of hell. On one side is the Devil, with the instruments of torture in his hands. On the other, God, ready to launch the infinite curse. And the church says to the readers: "You are free to decide. God is good, and he gives you the liberty to choose."

The Popes and the priests say to the poor people: "You need not read the Bible. You cannot understand it. That is the reason it is called a revelation. We will read it for you, and you must believe what we say. We carry the key to hell. Contradict us and you become eternal convicts in the prison of God."

This is the freedom of the Catholic Church.

And all these priests and clergymen insist that the Bible is superior to human reason—that it is the duty of man to accept it— to believe it, whether he really thinks it is true or not, and without the slightest regard to evidence or reason.

It is his duty to cast out from the temple of his soul the goddess Reason, and bow before the coiled serpent of Fear.

This is what the church calls virtue.

Under these conditions what can thought be worth? The brain, swept by the sirocco of God's curse, becomes a desert.

But this is not all.

THE CHURCH AND TRUTH.

To compel man to desert the standard of Reason, the church does not entirely rely on the threat of eternal pain to be endured in another world, but holds out the reward of everlasting joy. To those who believe, it promises the endless ecstacies of heaven. If it cannot frighten, it will bribe. It relies on fear and hope.

A religion, to command the respect of intelligent men, should rest on a foundation of established facts. It should appeal, not to passion, not to hope and fear, but to the judgment. It should ask that all the faculties of the mind, all the senses, should assemble and take counsel together, and that its claims be passed upon and tested without prejudice, without fear, in the calm of perfect candor.

But the church cries: "Believe on the Lord Jesus Christ and thou shalt be saved." Without this belief there is no salvation. Salvation is the reward for belief.

Belief is, and forever must be, the result of evidence. A promised reward is not evidence. It sheds no intellectual light. It establishes no fact, answers no objection, and dissipates no doubt.

Is it honest to offer a reward for belief?

The man who gives money to a judge or juror for a decision or verdict is guilty of a crime. Why? Because he induces the Judge, the juror, to decide, not according to the law, to the facts, the right, but according to the bribe.

The bribe is not evidence.

So the promise of Christ to reward those who will believe is a bribe. It is an attempt to make a promise take the place of evidence. He who says that he believes and does this for the sake of reward corrupts his soul.

Suppose I should say that at the center of the earth there is a diamond 100 miles in diameter, and that I would give $10,000 to any man who would believe my statement. Could such a promise be regarded as evidence?

Intelligent people would ask not for rewards, but reasons. Only hypocrites would ask for the money.

Yet, according to the New Testament, Christ offers a reward to those who would believe, and this promised reward was to take the place of evidence. When Christ made this promise he forgot, ignored or held in contempt the rectitude of a brave, free and natural soul.

The declaration that salvation is the reward for belief is inconsistent with mental freedom, and could have been made by no man who thought that evidence sustained the slightest relation to belief.

Every sermon in which men have been told that they could save their souls by believing has been an injury. Such sermons dull the moral sense and subvert the true conception of virtue and duty.

The true man, when asked to believe, asks for evidence. The true man who asks another to believe offers evidence.

But this is not all.

In spite of the threat of eternal pain—of the promise of everlasting joy, unbelievers increased, and the churches took another step.

The churches said to the unbelievers, the heretics: "Although our God will punish you forever in another world—in his prison—the doors of which open only to receive, we unless you believe, will torment you now."

And then the members of these churches, led by priests, popes and clergymen, sought out their unbelieving neighbors—chained them in dungeons, stretched them on racks, crushed their bones, cut out their tongues, extinguished their eyes, flayed them alive, and consumed their poor bodies in flames.

All this was done because these Christian savages believed in the dogma of eternal pain. Because they believed that heaven was the reward for belief. So believing, they were the enemies of free thought and speech—they cared nothing for conscience, nothing for the veracity of a soul—nothing for the manhood of a man.

THE SCIENCE OF THEOLOGY.

All the sciences—except theology—are eager for facts—hungry for the truth. On the brow of a finder of a fact the laurel is placed.

In a theological seminary, if a professor finds a fact inconsistent with the creed, he must keep it a secret or deny it, or lose his place. Mental veracity is a crime, cowardice and hypocrisy are virtues.

A fact inconsistent with the creed is denounced as a lie, and the man who declares or announces the fact is a blasphemer. Every professor breathes the air of insincerity. Every one is mentally dishonest. Every one is a pious fraud. Theology is the only dishonest science—the only one that is based on belief—on credulity—the only one that abhors investigation, that despises thought and denounces reason.

All the great theologians in the Catholic Church have denounced reason as the light furnished by the enemy of mankind—as the road that leads to perdition. All the great Protestant theologians, from Luther to the orthodox clergy of our time, have been the enemies of reason. All orthodox churches of all ages have been the enemies of science. They attacked the astronomers as though they were criminals—the geologists as though they were assassins. They regarded physicians as the enemies of God—as men who were trying to defeat the decrees of Providence. The biologists, the anthropologists, the archeologists, the readers of ancient inscriptions, the delvers in buried cities, were all hated by the theologians. They were afraid that these men might find something inconsistent with the Bible.

The theologian attacked those who studied other religions. They insisted that Christianity was not a growth—not an evolution—but a revelation. They denied that it was in any way connected with any natural religion.

SOURCE OF ALL RELIGIONS.

The facts now show beyond all doubt that all religions came from substantially the same source—but there is not an orthodox Christian theologian who will admit the facts. He must defend his creed—his revelation. He cannot afford to be honest. He was not educated in an honest school. He was not taught to be honest. He was taught to believe and to defend his belief, not only against argument, but against facts.

There is not a theologian in the whole world who can produce the slightest, the least particle of evidence tending to show that the Bible is the inspired word of God.

Where is the evidence that the book of Ruth was written by an inspired man? Where is the evidence that God is the author of the "Song of Solomon?" Where is the evidence that any human being has been inspired? Where is the evidence that Christ was and is God? Where is the evidence that the places called heaven and hell exist—where is the evidence that a miracle was ever wrought?

There is none.

Theology is entirely independent of existence?

Where is the evidence that angels and ghosts—that devils and gods exist? Have these beings been seen or touched? Does one of our senses certify to their existence?

The theologians depend on assertions. They have no evidence. They claim that their inspired book is superior to reason and independent of evidence.

They talk about probability—analogy—inferences, but they present no evidence. They say that they know that Christ lived, in the same way that they know that Caesar lived. They might add that they know Moses talked with Jehovah on Sinai the same way they know Brigham Young talked with God in Utah. The evidence in both cases is the same—none in either.

How do they prove that Christ rose from the dead? They find the account in a book. Who wrote the book? They do not know. What evidence is this? None, unless all things found in books are true.

MIRACLES NOT TO BE BELIEVED.

It is impossible to establish one miracle except by another—and that would have to be established by another still, and so on without end. Human testimony is not sufficient to establish a miracle. Each human being, to be really convinced, must witness the miracle for himself.

They say that Christianity was established—proven to be true by miracles wrought nearly two thousand years ago. Not one of these miracles can be established except by impudent and ignorant assertion—except by poisoning and deforming the minds of the ignorant and the young. To succeed, the theologians invade the cradle, the nursery. In the brain of innocence they plant the seeds of superstition. They pollute the minds and imaginations of children. They frighten the happy with threats of pain—they soothe the wretched with gilded lies.

This perpetual insincerity stamps itself on the face—affects every feature. We all know the theological countenance—cold, unsympathetic, cruel, lighted with a pious smirk—no line of laughter—no dimpled mirth—no touch of humor—nothing human.

This face is a rebuke, a reprimand to natural joy. It says to the happy: "Beware of the dog"—"Prepare for death." This face, like the fabled Gorgon, turns cheerfulness to stone. It is a protest against pleasure—a warning and a threat.

You see every soul is a sculptor that fashions the features, and in this way reveals itself.

Every thought leaves its impress.

The student of this science of theology must be taught in youth—in his mother's arms. These lies must be sown and planted in his brain the first of all. He must be taught to believe, to accept without question. He must be told that it is wicked to doubt, that it is sinful to inquire—that faith is a virtue and unbelief a crime.

HOW MAN IS MISLED.

In this way his mind is poisoned, paralyzed. On all other subjects he has liberty—and in all other directions he is urged to study and think. From his mother's arms he goes to the Sunday school. His poor little mind is filled with miracles and wonders. He is told about a God who made the world and who rewards and punishes. He is told that this God is the author of the Bible—that Christ is his son. He is told about original sin and the atonement, and he believes what he hears. No reasons are given—no facts—no evidence is presented—nothing but assertion. If he asks questions, he is silenced by more solemn assertions and warned against the devices of the evil one. Every Sunday school is a kind of inquisition where they torture and deform the minds of children—where they force their souls into Catholic or Protestant molds—and do all they can to destroy the originality, the individuality, and the veracity of the soul. In the theological seminary the destruction is complete.

When the minister leaves the seminary he is not seeking the truth. He has it. He has a revelation from God, and he has a creed in exact accordance with that revelation. His business is to stand by that revelation and to defend that creed. Arguments against the revelation and the creed he will not read, he will not hear. All facts that are against his religion he will deny. It is impossible for him to be candid. The tremendous "verities" of eternal joy, of everlasting pain are in his creed, and they result from believing the false and denying the true.

Investigation is an infinite danger, unbelief is an infinite offense and deserves and will receive infinite punishment. In the shadow of this tremendous "fact" his courage dies, his manhood is lost, and in his fear he cries out that he believes, whether he does or not.

He says and teaches that credulity is safe and thought dangerous. Yet he pretends to be a teacher—a leader, one selected by God to educate his fellowmen.

CHURCH SCOFFS AT SCIENCE.

These orthodox ministers have been the slanderers of the really great men of our century. They denounced Lyell, the great geologist, for giving facts to the world. They hated and belittled Humboldt, one of the greatest and most intellectual of the race. They ridiculed and derided Darwin, the greatest naturalist, the keenest observer, the best judge of the value of a fact, the most wonderful discoverer of truth that the world has produced.

In every orthodox pulpit stood a traducer of the greatest of scientists—of one who filled the world with intellectual light.

The church has been the enemy of every science, of every real thinker, and for many centuries has used her power to prevent intellectual progress.

Ministers ought to be free. They should be the heralds of the ever-coming day, but they are the bats, the owls, that inhabit ruins, that hate the light. They denounce honest men who express their thoughts, as blasphemers, and do what they can to close their mouths. For their Bible they ask the protection of law. They wish, to be shielded from laughter by the Legislature. They ask that the arguments of their opponents be answered by the courts. This is the result of a due admixture of cowardice, hypocrisy, and malice.

What valuable fact has been proclaimed from an orthodox pulpit? What ecclesiastical council has added to the intellectual wealth of the world?

Many centuries ago the church gave to Christendom a code of laws, stupid, unphilosophic, and brutal to the last degree.

The church insists that it has made man merciful and just. Did it do this by torturing heretics—by extinguishing their eyes—by flaying them alive? Did it accomplish this result through the inquisition—by the use of the thumbscrew, the rack and the fagot? Of what sciences has the church been the friend and champion? What orthodox church has opened its doors to a persecuted truth? Of what use has Christianity been to mankind?

CHURCH OPPOSES EDUCATION.

They tell us that the church has been and is the friend of education. I deny it. The church founded colleges not to educate men, but to make proselytes, converts, defenders. This was in accordance with the instinct of self-preservation. No orthodox church ever was, or ever will be, in favor of real education. A Catholic is in favor of enough education to make a Catholic out of a savage, and the Protestant is in favor of enough education to make a Protestant out of a Catholic, but both are opposed to the education that makes free and manly men.

So, ministers say that they teach charity. This is natural. They live on alms. All beggars teach that others should give.

So, they tell us that the church has built hospitals. This is not true. Men have not built hospitals because they were Christians, but because they were men. They have not built them for charity—but in self-defense.

If a man comes to your door with the small-pox, you cannot let him in, you cannot kill him. As a necessity, you provide a place for him. And you do this to protect yourself. With this Christianity has had nothing to do.

The church cannot give, because it does not produce. It is claimed that the church has made men and women forgiving. I admit that the church has preached forgiveness, but it has never forgiven an enemy—never. Against the great and brave thinkers it has coined and circulated countless lies. Never has the church told, or tried to tell, the truth about an honest foe.

CHURCH ENCOURAGES SUPERSTITION.

The church teaches the existence of the supernatural. It believes in the divine sleight-of-hand—in the "presto" and "open sesame" of the infinite; in some invisible being who produces effects without causes and causes without effects; whose caprice governs the world, and who can be persuaded by prayer, softened by ceremony, and who will, as a reward for faith, save men from the natural consequences of their actions.

The church denies the eternal, inexorable sequence of events.

What good has the church accomplished?

It claims to have preached peace because its founder said: "I came not to bring peace but a sword."

It claims to have preserved the family because its founder offered a hundred-fold here and life everlasting to those who would desert wife and children.

So, it claims to have taught the brotherhood of man and that the gospel is for all the world, because Christ said to the woman of Samaria that he came only to the lost sheep of the house of Israel, and declared that it was not meet to take the bread of the children and cast it unto dogs.

In the name of Christ, who threatened eternal revenge, it has preached forgiveness.

POOR OPINION OF PREACHERS.

Of what use are the orthodox ministers?

They are enemies of pleasure. They denounce dancing as one of the deadly sins. They are shocked at the wickedness of the waltz—the pollution of the polka. They are the enemies of the theater. They slander actors and actresses. They hate them because they are rivals. They are trying to preserve the sacredness of the Sabbath. It fills them with malice to see the people happy on that day. They preach against excursions and picnics—against those who seek the woods and the sea, the shadows and the waves. They insist that for the glory of God husbands and wives who loathe each other should be compelled to live together. They abhor all works of fiction, and love the Bible. They declare that the literary masterpieces of the world are unfit to be read. They think that people should be satisfied with sermons and poems about death and hell. They hate art—abhor the marbles of the Greeks, and all representations of human form. They want nothing painted or sculptured but hands, faces, and clothes. Most of the priests are prudes, and publicly denounce what they secretly admire and enjoy. They pretend to believe in moral suasion, and want everything regulated by law. If they had the power, they would prohibit everything that men and women really enjoy. They want libraries, museums, and art galleries closed on the Sabbath. They would abolish the Sunday paper—stop the running of cars and all public conveyances on the holy day, and compel all the people to enjoy sermons, prayers, and psalms.

CLERGY CATER TO THE CONGREGATION.

These dear ministers, when they have poor congregations, thunder against trusts, syndicates, and corporations—against wealth, fashion, and luxury. They tell about Dives and Lazarus, paint rich men in hell, and beggars in heaven. If their congregations are rich they turn their guns in the other direction.

They have no confidence in education—in the development of the brain. They appeal to hopes and fears. They ask no one to think—to investigate. They insist that all shall believe. Credulity is the greatest of virtues, and doubt the deadliest of sins.

These men are the enemies of science—of intellectual progress. They ridicule and calumniate the great thinkers. They deny everything that conflicts with the "sacred scriptures." They still believe in the astronomy of Joshua and the geology of Moses. They believe in the miracles of the past, and deny the demonstrations of the present. They are the foes of facts—the enemies of knowledge. A desire to be happy here, they regard as wicked and worldly, but a desire to be happy in another world as virtuous and spiritual.

Every orthodox church is founded on mistake and falsehood. Every good orthodox minister asserts what he does not know, and denies what he does know.

What are the orthodox clergy doing for the good of mankind?

Absolutely nothing.

What harm are they doing?

On every hand they sow the seeds of superstition. They paralyze the minds, and pollute the imagination of children. They fill their hearts with fear. By their teachings, thousands become insane. With them, hypocrisy is respectable and candor infamous. They enslave the minds of men. Under their teachings men waste and misdirect their energies, abandon the ends that can be accomplished, dedicate their lives to the impossible, worship the unknown, pray to the inconceivable, and become the trembling slaves of a monstrous myth born of ignorance and fashioned by the trembling hands of fear.

Superstition is the serpent that crawls and hisses in every Eden and fastens its poisonous fangs in the hearts of men.

It is the deadliest foe of the human race.

A PLEA FOR HONESTY.

Let us be honest. Let us preserve the veracity of our souls. Let education commence in the cradle—in the lap of the loving mother. This is the first school. The teacher, the mother, should be absolutely honest.

The nursery should not be an asylum for lies.

Parents should be modest enough to be truthful—honest enough to admit their ignorance. Nothing can be taught as true that cannot be demonstrated.

Every child should be taught to doubt, to inquire, to demand reasons. Every soul should defend itself—should be on its guard against falsehood, deceit, and mistake, and should beware of all kinds of confidence men, including those in the pulpit.

Children should be taught to express their doubts, to demand reasons. The object of education should be to develop the brain, to quicken the senses. Every school should be a mental gymnasium. The child should be equipped for the battle of life. Credulity, implicit obedience, are the virtues of slaves and the enslavers of the free. All should be taught that there is nothing too sacred to be investigated, too holy to be understood.

Each mind has the right to lift all curtains, withdraw all veils, scale all walls, explore all recesses, all heights, all depths for itself, in spite of church or priest, or creed or book.

The great volume of Nature should be open to all. None but the intelligent and honest can really read this book. Prejudice clouds and darkens every page. Hypocrisy reads and misquotes, and credulity accepts the quotation. Superstition cannot read a line or spell the shortest word. And yet this volume holds all knowledge, all truth, and is the only source of thought. Mental liberty means the right of all to read this book. Here the Pope and peasant are equal. Each must read for himself, and each ought to honestly and fearlessly give to his fellowmen what he learns.

NATURE THE TRUE TEACHER.

There is no authority in churches or priests, no authority in numbers or majorities. The only authority is Nature, the facts we know. Facts are the masters, the enemies of the ignorant, the servants and friends of the intelligent.

Ignorance is the mother of mystery and misery, of superstition and sorrow, of waste and want.

Intelligence is the only light. It enables us to keep the highway, to avoid the obstructions, and to take advantage of the forces of nature. It is the only lever capable of raising mankind. To develop the brain is to civilize the world. Intelligence reaves the heavens of winged and frightful monsters—drives ghosts and leering fiends from the darkness, and floods with light the dungeons of fear.

All should be taught that there is no evidence of the existence of the supernatural; that the man who bows before an idol of wood or stone is just as foolish as the one who prays to an imagined God; that all worship has for its foundation the same mistake, the same ignorance, the same fear; that it is just as foolish to believe in a personal god as in a personal Devil, just as foolish to believe in great ghosts as little ones.

So all should be taught that the forces, the facts in nature, cannot be controlled or changed by prayer or praise, by supplication, ceremony, or sacrifice; that there is no magic, no miracle; that force can be overcome only by force, and that the whole world is natural.

All should be taught that man must protect himself—that there is no power superior to nature that cares for man—that nature has neither pity nor hatred—that her forces act without the slightest regard for man—that she produces without intention and destroys without regret.

USEFULNESS IS REAL RELIGION.

All should be taught that usefulness is the bud and flower and fruit of real religion. The Popes and Cardinals, the Bishops, priests, and parsons are all useless. They produce nothing. They live on the labor of others. They are parasites that feed on the frightened. They are vampires that suck the blood of honest toil. Every church is an organized beggar. Every one lives on alms—on alms collected by force and fear. Every orthodox church promises heaven and threatens hell, and these promises and threats are made for the sake of alms, for revenue. Every church cries, "Believe and give." A new era is dawning on the world. We are beginning to believe in the religion of usefulness.

The men who felled the forests, cultivated the earth, spanned the rivers with bridges of steel, built railways and canals, the great ships—invented the locomotives and engines, supplying the countless wants of man. The men who invented the telegraphs and cables, and freighted the electric spark with thought and love. The men who invented the looms and spindles that clothe the world, the inventors of printing and the great presses that fill the earth with poetry, fiction, and fact, that save and keep all knowledge for the children yet to be. The inventors of all the wonderful machines whose wheels and levers seem to think and deftly mold from wood and steel the things we use. The men who have explored the heavens and traced the orbits of the stars—who have read the story of the world in mountain range and billowed sea. The men who have lengthened life and conquered pain. The great philosophers and naturalists, who have filled the world with light. The great poets, whose thoughts have charmed the souls, the great painters and sculptors, who have made the canvas speak, the marble live. The great orators, who have swayed the world, the composers, who have given their souls to sound, the captains of industry, the producers, the soldiers who have battled for the right, the vast host of useful men.

TRUE TEACHERS OF MANKIND.

These are our Christs, our apostles, and our saints. The triumphs of science are our miracles. The books filled with the facts of nature are our sacred scriptures, and the force that is in every atom and in every star—in everything that lives and grows and thinks, that hopes and suffers, is the only possible God.

It is impossible to conceive of force without matter.

WHY REMAIN IN IGNORANCE.

You should read Col. Ingersoll's masterly address. You should read Mrs. Cora L. V. Richmond's two lectures on "Spiritual Unfoldment" and "The Dwellings of the Dead." You should read about the Roman Octopus and "The Night the Light Went Out," and above all you should read President Barrett's Address before the National Convention of Spiritualists.

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CHAPTER XXIV. I am named a Vicar of St. Roch, Quebec City—The Rev. Mr. Tetu—Tertullian—General Cargo—The Seal Skins.
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CHAPTER XXVI. Continuation of the trade in Masses.
CHAPTER XXVII. Quebec Marine Hospital—The first time I carried the "Bon Dieu" (the wafer god) in my vest pocket—The Grand Oyster Soiree at Mr. Buteau's—The Rev. L. Parent and the "Bon Dieu" at the Oyster Soiree.

We have not space in this notice of Father Chiniquy's work to give the heads of all the Chapters. Those omitted are of especial value. The following, however, are of thrilling interest:

CHAPTER LIII. The Immaculate Conception of the Virgin Mary.
CHAPTER LIV. The Abomination of Auricular Confession.
CHAPTER LV. The Ecclesiastical Retreat—Conduct of the Priests—The Bishop Forbids Me to Distribute the Bible.
CHAPTER LVI. Public Acts of Simony—Thefts and Brigandage of Bishop O'Regan—General Cry of Indignation—I determine to resist him to his face—He employs Mr. Spink again to send me to Gaol, and he fails—Drags me as a Prisoner to Urbana in the Spring of 1856 and fails again—Abraham Lincoln defends me—My dear Bible becomes more than ever my Light and my Counselor.
CHAPTER LVII. Bishop O'Regan sells the Parsonage of the French Canadians of Chicago, pockets the money, and turns them out when they come to complain—He determines to turn me out of my Colony and send me to Kahokia—He forgets it next day and publishes that he has Interdicted me—My People send a Deputation to the Bishop—His Answers—The Sham Excommunication by three drunken Priests.
CHAPTER LVIII. Address from my People, asking me to remain—I am again dragged as a prisoner by the Sheriff to Urbana—Abraham Lincoln's anxiety about the issue of the Prosecution—My Distress—The Rescue—Miss Philomena Moffat sent by God to save me—Lebelle's Confession and Distress—My Innocence acknowledged—Noble Words and Conduct of Abraham Lincoln—The Oath of Miss Philomena Moffat.
CHAPTER LIX. A moment of Interruption in the Thread of my "Fifty Years in the Church of Rome," to see how my sad Previsions about my defender, Abraham Lincoln, were to be realized—Rome the Implacable Enemy of the United States.
CHAPTER LX. The Fundamental Principles of the Constitution of the United States drawn from the Gospel of Christ—My first visit to Abraham Lincoln to warn him of the Plots I knew against his Life—The Priests circulate the news that Lincoln was born in the Church of Rome—Letter of the Pope to Jeff Davis—My last visit to the President—His admirable reference to Moses—His willingness to die for his Nation's Sake.
CHAPTER LXI. Abraham Lincoln a true man of God, and a true Disciple of the Gospel—The Assassination by Booth—The tool of the Priests—John Surratt's house—The Rendezvous and Dwelling Place of the Priests—John Surratt Secreted by the Priests after the murder of Lincoln—The Assassination of Lincoln known and published in the town three hours before its occurrence.
CHAPTER LXII. Deputation of two Priests sent by the People and the Bishops of Canada to persuade us to submit to the will of the Bishop—The Deputies acknowledge publicly that the Bishop is wrong and that we are right—For peace sake, I consent to withdraw from the contest on certain conditions accepted by the Deputies—One of the Deputies turns false to his promise, and betrays us, to be put at the head of my Colony—My last Interview with him and Mr. Brassard.
CHAPTER LXIII. Mr. Desaulnier is named Vicar General of Chicago to crush us—Our People more united than ever to defend their rights—Letters of the Bishops of Montreal against me, and my answer—Mr. Brassard forced, against his conscience, to condemn us—My answer to Mr. Brassard—He writes to beg my pardon.
CHAPTER LXIV. I write to the Pope Pius IX, and to Napoleon, Emperor of France, and send them the Legal and Public Documents proving the bad conduct of Bishop O'Regan—Grand Vicar Dunn sent to tell me of my victory at Rome, and the end of our trouble—I go to Dubuque to offer my submission to the Bishop—The peace sealed and publicly proclaimed by Grand Vicar Dunn the 28th of March, 1858.
CHAPTER LXV. Excellent testimonial from my Bishop—My Retreat—Grand Vicar Saurin and his assistant, Rev. M Granger—Grand Vicar Dunn writes me about the new storm prepared by the Jesuits—Vision—Christ offers Himself as a Gift—I am forgiven, rich, happy and saved—Back to my people.
CHAPTER LXVI. The Solemn Responsibilities of my New Position—We give up the name of Roman Catholic to call ourselves Christian Catholics—Dismay of the Roman Catholic Bishops—My Lord Duggan, Coadjutor of St. Louis, hurried to Chicago—He comes to St. Anne to persuade the People to submit to his Authority—He is ignominiously turned out, and runs away in the midst of the Cries of the People.
CHAPTER LXVII. Bird's-eye View of the Principal Events from my Conversion to this day—My Narrow Escapes—The end of the Voyage through the Desert to the Promised Land.

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Professions in general subserve an augmentation of life. The doctor and surgeon with their surgical instruments, by the removal of pain, the curing of diseases and the setting of broken bones, increase the amount of material life.

Musicians, composers, and performers, as well as professors of music and dancing, are instrumentalities and mediums through and by means of which the emotions and the pleasurable feelings of life are exalted, excited, stimulated and strengthened, and by such exaltation, excitation, stimulation and strengthening life is increased more abundantly. The dancer or the dansense, the poet, the actor and the dramatic composer strengthen and increase life through the arousal of interest in the emotional and sentimental side of life. The sentimental side of human existence needs stimulus as well as the more material and scientific side. Hence the expression: "Man does not live by bread alone." He lives, however, by every word proceeding from the mouth of God. "My words are spirit and they are life."

But what is the Word? And what is meant by proceeding from the mouth of God?

In all natural activities both of intelligent plant and vegetative life and the dynamic energies resultant from specific animal action the Word, or Logos, is made manifest. In the creative thought the Word of Life manifests itself in what I should call the trinity of utility. There is the spoken word, the written word and the word of character or character word. Every man and every woman is writing his or her Book of Life by every thought and action. Every intonation of his voice, every expression of his face, every thought of his mind, every action of his earthly existence, aye, every intention and desire of his heart forms itself into the volume of his character, the Book of his Life, which is divided into chapters, sentences and paragraphs.

To allow illustration: The word of a preacher or spiritual philosopher is kindliness and the acting out in so far as he is able the peculiar doctrines of which he is an oral exponent; the word of a true and upright physician is cure; the word of a conscientious lawyer is equity; the word of an artist, beauty; the word of a woman of fashion is vanity and subserviency to dress; the word of a thief is robbery; the word of a murderer or assassin is death; the word of an upright judge is justice.

Again the historian, the literateur, the scientist and the public instructor, each in his own way augments the value of life and by the increase of such value life itself becomes more full of meaning and more worth the living. So, too, the painter, the sculptor and the architect excite by their products pleasurable perceptions and emotions of the esthetic class; and thus increase life.

But what is the mouth of God? We often find in tracing a word to its primitive or generic meaning that two or more words have outflown from one original root. It is said that the words whisky and water arise from a common origin and the substances often reach a common destination in the human body. So it is with the term God. Trace the word back to its first conception and we will see that God and good were one and the same thing, hence we would say that the mouth of God is nothing more nor less than the source of good and in saying that man lives by every word proceeding from the mouth of God we are only poetically or symbolically speaking of every substantial element in Nature that shall minister to man's animal, intellectual, esthetic, moral and spiritual nature, which in its utility subserving a constructive purpose is through such utility good beyond all question and comes from the source of all good or the mouth of God.

Every man and every woman and every child in the State of California, in the United States of America, nay, in the whole wide world, nay, in every civilization beneath the sun of heaven, nay, more, upon every planet in the whole constellation of worlds, be such people barbaric or savage, semi-savage, semi-civilized or civilized (though civilization has not yet been reached) is in embryo, in germ, a medium of the Word.

It was stated as a fact, a truth authoritative as Divine Law itself, that "the kingdom of heaven is within you." What is heaven? Heaven may be defined as a status or condition toward which each individual entity is moving, toward which all social and sociological ideals are tending. Heaven is a condition where ideas are crystallized into ideals and the practical outworkings of the ideal brings forward the highest state of happiness conceivable to society. Hence our sociological ideals working through the organism of society mean the uplifting and impelling force of constructive social character.

Every individual entity is in form and essence an angel or medium of heaven in his constructive utility, or a devil or medium of hell in his destructive capacity. So by the individualization of his own character he produces heaven or hell wherever he goes.

But the impelling power of man is the rule of the idea, and every man and every woman in so far as they are ruled by that idea are influenced by others, both in this world and the other, toward the propagation of that idea.

Hence man is a medium of propaganda, an embodiment of thought, and in his active career and energetic restlessness he becomes the physical embodiment of thought in motion. It is said that heat is a mode of motion; and I have often thought if hate was not a mode of destructive emotion. For hate is but infernal heat arising from self-love and influenced, strengthened and intensified by the devils in the hells.

Every individual is a medium and in his earthly career stands in equilibrium between the heavens and the hells to become a media of correspondence for the devils of Inferno or the angels of Paradise; to become a criminal interested in the destruction of society, or a higher exponent of civilization desirous of helping the world to a greater appreciation of the true, the good and the beautiful.

So genius to my mind is the highest embodiment of mediumship—spiritual mediumship if his genius be to make the world better; infernal mediumship if it tend to make the world worse.

What is genius? Genius may be divided into two classes; the scientific genius and the artistic genius. Genius is individuality clothed with great creative power and possessed of great imagination. A genius is a man of concentration, a being of consecration—consecration to thought-construction and hence to the growth of thought and the cultivation of the ideas in others.

Philosophy, however, differentiates between the ideal of art and that of science, the former being an ideal of form, having for its end and aim the pleasurable sense of enjoyment, while the ideal of science and philosophy is an ideal of matter and content, having for its end and aim the sense of utility.

To my mind William Shakespeare, the Bard of Avon, is of all beings the greatest artistic medium the world has ever known; and Thomas A. Edison, the American inventor, is the greatest scientific medium of this or any other age so far as our knowledge of mediumship extends. It is said that Edison gets a clue to many of his inventions during the sleep hour.

That genius is the highest phase of mediumship may be seen by citations from history. It is said that Socrates, the Greek philosopher, was always accompanied by his demon; and Luther flung his inkpot at what he considered to be the Devil, but which was in reality a spirit.

If one will look back upon the pages of the world's history he will notice that the imposition of some one idea (of which a great genius or medium has become the embodiment) has been forced upon the people through the genius of his character and the power of his greatness.

Every individual is an embodiment of thought; but a genius is the embodiment of some one thought or series of thoughts, to the exclusion of every other thought, idea or aspiration.

Of some of our great musicians it has been said that they thought of naught but music, they had no idea unless it was expressed in musical sounds, even becoming slovens in dress, unmannerly in temper, often forgetting the needs of the physical body in the way of meat and drink because of the absorption of their idea.

A genius is more or less of a discoverer. In the inventive and business genius of to-day we see mediumship most highly developed along a material plane; and in so far as it tends to the destruction of the higher moral forces, as it too often does, we lose the higher conception of genius in its utility of construction. As a race we are intelligent; but intelligence and intellectuality does not necessarily imply morality. In fact, the greatest criminals in all this world are very often the most intellectual people in the world. Paradoxical as it may seem, a man may be highly developed intellectually and at the same time a moral idiot. On the other hand some of the worst ignoramuses we have seen have been very highly developed morally. But when an individual becomes highly developed physically, intellectually and morally then he becomes an angel of light to others, a radiating center of influence for good, a genius, a medium, a leader and a savior in the highest and best sense of the word.

Again, in the mediumship of such a genius we see the moral and spiritual aristocracy come to the front, instead of, as now, the financial and intellectual aristocrats of the world assuming dictatorial powers.

Man has in him latent and undeveloped possibilities which, aroused into action, may be potential for good or ill—may wake him into life as a criminal monstrosity whose deeds shock human society and thrill the mind of sensitive people with fear and loathing—monstrosities such as Durant, H. H. Holmes, and Zuka, the New York pyromaniac; or he may awake into the activity of a giant, the genius of a god. Of such elements are all reformers made.

The genius is simply the individual medium standing alone and isolated upon a solitary mountain peak of the spiritual Himalayas and showing to eyes not blinded by prejudice nor prevented by the selfishness of lustful greed, what the race might rise to if it would.

The test medium is the earth upon which is built the various manifestations of phenomena from which comes into active life the philosophic arcana. But the genius is the medium of power, the medium of aggressive usefulness, the medium that addresses a world "dead in trespasses and sins" and by the force of his character, the power of his soul, the gigantic attainments of his life, compels the world to listen, admire, hear, and at last, obey him. For the true genius is the highest type of mediumship. He is the medium of mediums. He is the heaven above the earth toward which all lesser thoughts are climbing. He is an angel of light showing unto others the way to tread. He is a messenger of joy to others. "Beautiful upon the mountains are the feet of him that bringeth tidings of great joy." With the Christ of Nazareth associated with him in the Brotherhood of Truth he can most truly say: "I am the Way, the Truth and the Life."

JOHN A. MORRIS.

STRIVING TO SUPPRESS LIBERTY IN NEBRASKA.

To the Editor:—The present Legislature of this State has introduced a medical bill that, if passed, will be the most stringent and barbarous law in any State in the Union. This bill provides for an Examining Board, which provides that the Board shall consist of M. D.s of the following schools:

One Allopath, one Homeopath and one Eclectic, who has practiced medicine in the State not less than seven years. Any liberal minded person can readily see the object of this bill; only these three schools are to be recognized. The doctors claim the bill is for higher education, and to prevent the quacks and skum of other States settling in Nebraska.

This bill was drafted by the Allopath Medical Society of Lincoln, and introduced by Senator Lee, and after its second reading was referred to the Committee on Medical Societies. It reported favorably and recommended that the bill pass. This Senate Committee consists of the following individuals: Senator Grothan, M. D.; Senator Watson, M. D., Senator Dearing, M. D., Senator Conaway, M. D., and Senator Haller, drugist.

One week ago yesterday the bill came up on special order, and at least one hundred M. D.s were in attendance on this occasion, and were given the privilege of the senate chamber during the discussion of the bill. I stood alone in the fight, showing the intent of this law, and finally succeeded in getting the bill referred back to the committee; but this committee is again urging that this bill become a law. It seems that I am destined to fight this battle alone. There is now a Sunday bill pending in the house, that is about as unjust as the medical bill in the senate. I expect to attack this bill to-day and defeat it, if possible. It provides for fine and imprisonment for violation of the day commonly known as the Lord's day. Patrick Henry has well said, "Eternal vigilance is the price of liberty." I appeal to the liberal minded readers to assist me a little financially to continue this fight for justice and liberty. Address all letters to 340 So. 20th St., Lincoln, Nebraska.

DR. P. S. GEORGE, Sec. S. S. Assn.

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Prof. W. H. PEEKE, F. D., 4 Cedar St., New York

AN INTERESTING STUDY OF OBSESSION.

ANESTHESIA FRACTURES CONSCIOUSNESS—SEEMINGLY SPLITTING IT INTO MANY CURIOUS SECTIONS—THE MANIA FOR PECULATION IN AN HONEST MAN—PROOF THAT IT WAS INDUCED BY AN UNFRIENDLY SPIRIT—PHENOMENA THROUGH HYPNOTISM DIRECTED BY FRENCH SCIENTISTS OF EMINENCE.

"Many years ago our family was acquainted with a gentleman, Josiah Lamb, who, although striving to live a strictly moral life fell into criminal practices in spite of himself, says the Cincinnati Enquirer. My father felt sure that this was the case with Lamb, but the law at that time, took no heed of psychologic influence, and medicine was just beginning to awaken to its existence, not by any means to its importance; consequently the man was rigorously dealt with by Courts and people. He protested that he was a transgressor without intent or motive to do a wrongful act, but was without the power to resist an inner suggestion—the promptings by that agency called the hidden self. He owned a small farm, was industrious and frugal, lived within his means and gave his children a good practical education; but it was impossible for him to keep his hands off portable property. He stole everything he could get away with, mostly tools, implements and gear for which he had no use and dared not sell, even had he a disposition to so dispose of it. It became evident that he did not steal for gain. Many articles he returned within a day or two of the theft and made humble

APOLOGY TO THE OWNERS.

"One cold Sunday a maiden lady, familiarly known in the neighborhood as Aunt Hepzeba Speer, was greatly annoyed at the close of church services by the mysterious absence of her cloak. She had worn it to church as a needful guard against the chilly atmosphere, hung it over the back of her pew as usual, and now she needed it no less to wrap her spare body on the way home. How could its disappearance be accounted for?

"The name of the general utility man in the church was Anson Downs. He was sexton, janitor, pew opener and engineer of the fiery furnace in the basement, and he had noticed, on the particular Sunday when this incident occurred, that Josiah Lamb had occupied the pew immediately behind that in which Miss Speer nodded through the sermon. The reflection following this thought in Anson's mind would have been natural to almost anyone who was intimate with Lamb, and the faithful man addressed the bereaved lady in soothing tones.

"'I'll look for your cloak' said he, 'Like's not it's bin took by mistake, but if I find it you're not to do anythin' to anybody for ear'in' it off.'

"'Indeed, I will if it's been took by a thief,' said Miss Hepzeba, with a toss of the head. 'Toughter be hanging, at least, to steal a good cloak out'n a church.'

"'If you want me to manage the thing,' responded Anson; 'you have to come down from that idee. There's no thief in the business, an' if I git yer cloak here in half a hour you're to ask no questions. On jest these terms I'll go out on a scoot, but on any other I won't go a step.'

"'Well, go along.'

"'You agree to what I ask?'

"'Yes, if you get the cloak.'

"Anson started, but at the door he met Lamb, with Miss Speer's cloak on his arm. He had come back to restore the property to its owner. When she

CALLED HIM A THIEF,

he answered that appearances were against him, and positively he did not intend to steal, but something forced him to take that cloak, and he had had a hard fight with something before he could retrace his steps to restore it to its owner. He begged forgiveness.

"'That's easily asked for,' said the lady, 'but not so easy to give. D'you come to church to steal?'

"'Certainly not.'

"'It'll have to be looked into by the Magistrate.'

"'No it will not,' interposed Downs, 'onless you want to be arrested for falsehood. I'll hold you to your word, Miss Speer.'

"'An' let the thief go?'

"'I'll hold you to your word, I say.'

"The matter had to be dropped, for Miss Hepzeba Speer could not think of appearing in court under the accusation threatened by Anson, although she was more than willing to prosecute Lamb, if permitted. I give this incident to show how the man's mania developed these remarkable features, and the large charity exercised toward him by those who knew him best. But he practiced his besetting inclination upon strangers sometimes, and then he had more than trouble enough. For instance, a pack peddler remained at his house over night on one occasion, and Joseph robbed the man of a large lot of valuable goods. In the morning the pack was examined by its owner and the goods were missed just as the temporary appropriator was entering the room to restore them. The peddler was one of those rigid, flint-lock, brass-mounted Yankees who had but one name for a spade, and he was prompt in causing Lamb's arrest on the charge of robbery.

THE CULPRIT CONFESSED

his crime and he was duly sentenced to serve two years in the penitentiary—the minimum penalty.

"A real thief is invariably a liar. The crimes of thievery and mendacity are twins, and promenade up and down the world in close communion; but Lamb told the truth under all circumstances, no matter how seriously he might be involved by the result. Sometimes, when certain effects of people in his neighborhood were missing, and he gave a negative reply when asked if he knew anything of their whereabouts, his statement was always taken for truth, especially after many events had tested his veracity. Unfortunately for him, however, his responses were usually in the affirmative, and then he lost no time in restoring the missing property. If the person despoiled was an old acquaintance who understood the man's weakness, rarely was legal action taken. But there was a small public house half a mile from Lamb's, at which travelers were entertained when they had business in the vicinity. This was a popular place of resort for everybody in the community, and especially a favorite harbor for our friend with

PECULATING IMPULSES.

It was there that most of his unfortunate adventures befell, for here he 'converted' saddles, bridles, whips, overcoats, blankets, even hats, and bore them away to his home. True, most of these things were returned before need arose for their use, but the ordinary wayfarer has supreme hatred of a thief, and most of these people despoiled carried the prosecution of the culprit to the utmost limit of the law. The man was incarcerated more than half the time.

"Six or seven years ago Dr. Minshall was a guest at this roadside inn. He was fresh from the great medical schools of Europe and especially interested in hypnotism, in the investigation and study of which he had consulted Charcot and Janet in France and Stumpfel in Austria. Lamb appropriated a small pocket-case of Minshall's instruments and returned them with apologies before they were missed. The doctor asked why they were taken and so promptly returned, Lamb could only say that the act was performed under an irresistible impulse which he could not explain; that he had no possible use for the instruments and did not want to take them, but was compelled to do so and more to the same effect. He did not hope to be believed, but Minshall saw truth in the man's eye and in his manner. He took stock of Josiah Lamb and gave him confidence, telling him that he was not a criminal but the victim of

A BALEFUL INFLUENCE

which probably could be removed. This view of the matter was novel to those who heard it and remarkably gratifying to its subject. He was willing to submit to anything necessary for the eviction of a something which invariably strove to defeat his better motives.

"Instead of two days, which was the limit of Minshall's intention for remaining in the neighborhood, he stayed five weeks—part of the time as the guest of my father, from whom I derive these particulars—and in this period he found Lamb one of the most ready hypnotic subjects he had ever seen. His case was easily diagnosed in the third trance, when the controlling influence of the man took charge of his organism. It proved to be the spirit of one of Lamb's boyish schoolmates, an inveterate pilferer, upon whom the victim had informed when a serious theft was committed. This thief died young, and from motives of revenge his spirit overcame Lamb's easy nature and induced him to steal everything he could lay his hands on. Taking full possession of the man in this trance, he detailed with much glee the many annoying embarrassments he had brought upon him.

"'And they would have been much worse,' added the baleful spirit, 'if the poor fool had not been soft hearted, making him repent, take the plunder back and own up to the steal. This nonsense always happened after I had to go away.'

"'Why did you have to go away?'

"'Lamb's disposition would change so quickly, without notice, that it expelled me.'

"'That is, his better nature would triumph over your foul suggestion.'

"'Anyway you please. You may have the right idea.'

"'Yes; and now you are to be kept away altogether.'

"'How?'

"'All your approaches will be resisted by Lamb and myself.'

"'By you too? Why do you interfere in a matter outside of your own business?'

"'It is my business in many senses as a physician and humanitarian, and I command you to vacate that organism on pain of utter destruction. Out!'

"Lamb awoke immediately and spoke of a feeling of relief. He was considerably depressed

PREVIOUS TO THE TRANCE.

Minshall informed him of what had taken place, and he recalled his old schoolmate and related many incidents of his sad delinquency. He also said that never before could he account for the fact that always, when in the act of pilfering, the name of this mischievous lad had entered his mind. Now it would no longer perplex him.

"The unfriendly spirit made five attacks upon Lamb after this declared opposition of Dr. Minshall to his presence, but the obsession was never complete. By suggestion the doctor induced Lamb to make a vigorous fight against the unhallowed power, and the conflicts were so fierce that the victim of long obsession was wholly exhausted on two occasions before the doctor could awaken him. Finally, the obsessing influence succumbed, acknowledged defeat and has never returned; and Lamb, now the affliction under which he labored is understood, has the hearty sympathy and deep respect of all his neighbors, many of whom have contributed liberally to his prosperity. He has become financially independent and his old age is cheered by peace and plenty.

"This is another illustration of the fact that the secret springs of crime are frequently quite foreign from the agent employed in their commission. We say that a criminal who is apparently demented must have been driven out of his mind.

Where does so apt an expression arise? Thucydides used its equivalent in 443 B. C., apparently as a quotation, but the ancient Greeks expressed no general ideas upon the

SUBJECT OF OBSESSION.

Still it is older than the Greeks, for men and women were driven out of their minds by trespassing spirits anterior to historical record, and then these spirits worked their own will through the organism of those they had dispossessed. Why shut out so large a theme from popular psychology?

"MM. Bernheim and Pitres report through M. Janet a series of interesting experiments. They induced the banker, Gilott, when entranced to write a check to his own order for 100,000 francs, and then the suggestion was made that upon awakening he should order it payable, by indorsement, to M. Pitres, without indentification. When he awoke he asked for pen and ink, both of which had been carefully secreted. For what purpose? He studied a moment and then announced that he must endorse a check without delay. For how much? One hundred thousand francs. To whom was he paying so large a sum? Why, to M. Pitres. Did he owe him so much? He thought so. Yes, it must be true that he did. Pen and ink were supplied and the banker made the indorsement exactly as suggested to his subconsciousness. Then the matter was explained and the check destroyed, thus obliterating the hypnotic effect, but from this instance it is easy to see the wrong which might be perpetrated upon innocent men by designing hypnotists. A capitalist whose name is withheld was induced by a similar process to forge the name of another rich man to a note for a large sum, and the impression was so fixed upon his mind by suggestion that the document was made for value received that it required all the art of the hypnotists to induce him to destroy it upon awakening. They were even compelled to resort to threats of arrest.

"These gentlemen have been indefatigable in scientific observation and among other things have made

THE VALUABLE DISCOVERY

that hysterical blindness is no blindness at all. The eye of an hysteric which is totally blind when the other, the good eye, is shut, will do its share of vision perfectly well when both eyes are open together. Even when both eyes are semi-blind from hysterical disease, the method of automatic writing proves that their perceptions exist, only cut off from communication with the upper consciousness.

M. Binet has found the hand of his patients unconsciously writing down words which their eyes were vainly endeavoring to see—that is, to bring to the upper consciousness. Of course, their submerged consciousness was seeing them, else the hand could not have written as it did. Similarly the subconscious self perceives colors which the hysterically color blind eyes cannot bring to the normal consciousness. Pricks, burns, and pinches upon the anesthetic skin, all unnoticed by the upper self, are recollected to have been suffered and complained of as soon as the under self gets a chance to express itself by the passage of the subject into hypnotic trance.

"Therefore it follows that at least in certain persons the total possible consciousness may be split into parts which co-exist but mutually ignore each other and share the objects of knowledge between them. Give an object to one of the consciousnesses and by this act you remove it from the others. Except a certain common fund of information like the command of language, what the upper self knows the under self is ignorant of, and vice versa. M. Janet proved this conclusively in Lucie. In her trance he covered her lap with numbered cards, then told her that upon waking she should not see any card whose number was a multiple of three. This is the ordinary so-called

POST-HYPNOTIC SUGGESTION,

for which Lucie was a well adapted subject. When she was awakened and asked about the papers on her lap, she counted and picked up only those whose number was not a multiple of three. To 9, 12, 18, 24 she was blind. But her hand, when the subconscious self was interrogated by the usual method of engrossing the upper self in another conversation, wrote that the only cards in her lap were those numbered 9, 12, 18, 24, etc.; and upon being asked to pick up all the cards, picked up these and gave the others no notice.

"When the sight of certain things was suggested to the subconscious Lucie, the normal Lucie suddenly became partially or totally blind. 'What is the matter? I cannot see!' the normal personage suddenly cried out in the midst of her conversation, when M. Janet whispered to the secondary personage to make use of her eyes. The anesthesias, paralysis, contractions and other irregularities from which hysterics suffer seem then to be due to the fact that their secondary personage has enriched itself by robbing the primary state of a function which the latter ought to have retained. The curative indication is evident, to wit: Get at the secondary personage by hypnotization, or in whatever other way is found possible, and make the patient surrender the eye, the skin, the arm, or whatever the affected part may be. The normal self thereupon regains possession, sees, feels, and is

ABLE TO MOVE AGAIN.

"In this way M. Jules Janet cured the well-known subject, Witt, of all sorts of afflictions which, until he discovered the secret of her deeper trance, it had been difficult to subdue. 'Stop your mischievous jokes,' he said to the secondary self, and the latter obeyed and surrendered to the normal person those things which of right were hers. The manner in which the various personages share the stock of possible sensations between them is amusingly illustrated in the case of this woman. When awake her skin is everywhere insensible except on a zone about the arm where she habitually wears a gold bracelet. This zone has feeling, but in the deeper trance when all the rest of the body feels, this particular zone becomes absolutely anesthetic. Often the mutual ignorance of the selves leads to incidents which are strange enough. The acts and movements performed by the subconscious self are withdrawn from the conscious condition and the subject will do all sorts of incongruous things quite unaware of their absurdity. M. Janet orders Lucie by the method of 'distraction,' as he calls it, to make a pied de nez, and her hands go forthwith to the end of her nose. When asked what she is doing she replies that she is doing nothing, and continues for a long time talking with no apparent suspicion that her fingers are constantly moving in front of her nose. She is made to walk about the room, when she continues to talk, believing that she is

STILL SITTING DOWN.

"In a man with delirium tremens M. Janet observed similar acts. While the physician was questioning him by whispered suggestion M. Janet made him walk, sit, kneel and even lie with his face downward upon the floor, he all the while believing himself to be standing beside his bed. An account like this seems incredible till one sees it. Long ago, without understanding it, I witnessed a small example of the way in which a person's knowledge may be shared by the two selves. A young lady who had been writing automatically was sitting with a pencil in her hand trying to recall, at my request, the name of a gentleman she had once seen. She could recollect only the first syllable. Her hand meanwhile, without her knowledge, wrote down the last two syllables.

"In a perfectly healthy young man who writes with the planchette I lately found the hand to be entirely anesthetic during the writing act. It could be pricked severely without the subject knowing the fact. However, the planchette accused me in strong terms of hurting the hand. Pricks on the non-writing hand, meanwhile, which awakened strong protest from the young gentleman's vocal organs, were denied to exist by the self which operated the planchette.

"You ask how I am going to connect these various phenomena with obsession, and what relation they have to the general subject of Spiritualism. When we have another talk these and cognate matters will be explained to the best of my understanding."

T. P.

OLD HYMN TRANSPOSED.

To the Editor:—While Mrs. Levi Wood was engaged about the housework, she was induced by some progressive mind to transpose the good old hymn that used to be sung with vim in the good old days of early Methodism:

When I can read my title clear
To truth's celestial skies,
I'll bid farewell to every fear,
And wipe my joyful eyes.

No earth against this soul engage,
No fiery darts be hurled,
Then we'll smile in progression's age
And face a loving world.

No cares like a wild deluge come,
No storms of sorrow fall,
For love and peace dwell in ev'ry home,
And God is all in all.

Then I will bathe this joyful soul
In seas of Progression's rest,
And not a wave of sorrow roll,
Over this gladdened breast.

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TRUE BLUE.

ALLIE LINDSAY LYNCH EXPRESSES HER OPINION ON VARIOUS SUBJECTS.

To the Editor:—Evidently there are some Spiritualists who intend to remain true blue, and who have sound backbones. If "worst comes to worst," as the saying goes, these radical brave souls can withdraw as heretics, and organize a new crusade, and hold aloft the banner of truth with its grand name—Spiritualism—which some of us care not to associate with either the old (Christianity) or the latest fad (Theosophy), nor to class as a religion of any kind.

I wish that every one of your readers, who yet have a little courage in their make up, would carefully read "Solon and Mary," the inspirational story now running in your paper. How correctly depicted is re-incarnation as a hydra-headed monster, and how plain is shown the true God—the soul will power. A good many other truths are made plain in this excellent story, and I can easily believe Solon and Mary are reliable reporters, using an unfolded brain of mortal as their amanuensis. I trust this story may come out in book form and its lessons be preserved for future ages.

Let more of our radical workers sound the bugle call that it may be seen that we are not as scarce as hen's teeth. Perhaps the bill to license mediums so heavily here in Chicago will tend to stir some who have leaned toward untaxed Christianity. What errors truth has ever had to combat, and how few are worthy followers of its light. And right here I desire to say that Spiritualists who refute the savior theory, do a wrong to humor spirits in their request for favorite songs that teach a savior in their wording. How little is given to these points, and how prone are mortals still to think a spirit is bound to be a wise angel! and this is the way they are led backward, to the church fold; for orthodox spirits are as plentiful and in error, as those who yet are mortals. I think there is more obsession for this cause than to commit crimes—unless we may consider it a crime to be followers of olden traditions that reason scorns! Reason sees no need of a blood atonement. Neither will those who think much upon this error, permit their guides to remain so beclouded in intellect. We can teach the spirits, even as the more advanced of spirit life may be instructors for us. Let mediums do their duty to those who come as guides, nor humor whims in them. I should refuse a guide's request for orthodox songs, and ask a priest or nun to withdraw or remove their robes that thus mark them devoted still to error. Those who do not may expect to fall victims and drift away from Spiritualism back to the church. I am sure I never will.

ALLIE LINDSAY LYNCH.

LIGHT—SOUND—SMELL.

To the Editor:—I notice in your paper an article criticising an article in a previous paper. The Critic claims there is no sound unless heard, no sight unless seen, no scent unless smelled. Is there no sound in mid-ocean when a thunder storm is raging there? Is there no light in the Mammoth Cave if a burning lamp has been left there and all eyes have left? Or if a person takes a quantity of musk into a room and scatters it about and then leaves, is there no scent in the room because there is no one to smell it? These he claims are sensations, which I admit as far as impression on the mind exists, but there are actions also between them and the object seen or heard. According to his idea there is no seeing or hearing, no properties to produce that action, and as that is what they do, there are no eyes, no ears. Light is the consequent of chemical change, now if light is not, the change is not; and the chemicals that produce it are gone also. Now the seeing must come out in the dark, without cause, to create the light so it can see it; then the light comes forth like a bashful maiden to be seen by the sight. This theory brings the cause the consequent of the effect, when we know that the effect has no influence over the cause. This way of theorizing is the outcome of Plato's special hobby, his "Idealism;" this theory is to collect ideas by imagination, compound them and form a theory and bend all parts to it; such a theory with so great a man in knowledge, and in kindness a well-wisher to all (read his "Republic") and his greatness in all things would do but little harm. This was shown incorrect by his own teachings otherwise, but he never confessed it. It was also shown by Aristotle—whose great base was realism—staying nearly twenty years with him, until Plato's death, and of whom Plato said he was the intellect of the school.

This theory was the favorite one of the religious class of that day, and no doubt saved Plato from sharing the fate of Socrates, for he pleaded long and hard to save Socrates' life, and also for the preservation of his writings, while those of Democrates Aristotle, Epicurus and those like them were destroyed.

This theory is the favorite among the religious class of to-day, also the professional and that class that think themselves so learned that they are fit associates of the high class. I should not have thought that Underwood would have adopted idealism—he has been so strong a materialist—but it is said evil communications corrupt good morals. This class think themselves wise because they can explain these theories so the people will think them learned and great, and believe what they say without any proof, though they understand nothing.

DR. E. B. SOUTHWICK.

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SATURDAY, MARCH 20, 1897.

DRIVE WHERE THEY SHOULD LEAD.

A correspondent of the Free Press, published at Singapore, after visiting the Hawaiian islands, communicated to that journal his impressions of missionary rule. He made no mention of the shrinking of the native population from 150,000, as the missionaries found them in 1820, when they commenced their Christianizing process, to 31,000, as shown in a recent census; but he does discourse on the present rule of the sons of those gospel venders rather discouragingly. We quote:

"They make too much of their success, and endeavor to drive where they should lead. That is the complaint of the lay element in Honolulu against the present missionaries, who still have predominating influence in the affairs of the Republic. They are drawing the strings too tight; they are emulating the Puritanical tyranny of the Commonwealth in England, and of Calvin in Geneva. The result is bound to be disastrous, and disastrous most of all to the cause they are anxious to serve. As an illustration, let me repeat part of a conversation with a Honolulu citizen. He asked me for information on some local point. I confessed myself a stranger. 'And how do you like being in heaven?' he asked. 'We call this place heaven, because it's chockful of missionaries—yes, sir, it's a happy place. The man with the longest face gets on best. It's church in the morning, church at noon, and church at night,' he continued. 'Always church, and no amusements. Only church and the saloon. But if you go to the saloon they won't have you in the church, and if you go to the church, they won't have you—well, I guess they'll take you in the saloon, wherever you come from. The saloon is freer than the church in this place, for all we have so much of it. The holy terror prevails in this land.'

"Hearing so much about the missionaries, I went to service on Sunday. The preacher gave his hearers a bright, if somewhat old-fashioned sermon. But his prayers struck me as closely resembling the language of an office-seeker addressing a president with prize positions in his gifts."

PLAGIARISMS.

When President Polk sent in his message to Congress in 1846, declaring "war exists against the United States by act of Mexico," Hon. Thomas Corwin, then a member of that body from Ohio, denounced the condition of things in unmeasured terms. Said he:

"If I were a Mexican, as I am an American, I would welcome your armies to the soil of Mexico with bloody hands and to hospitable graves."

We had annexed the "Lone Star State," Texas, to the American Union while yet claimed as an integral province of the Mexican republic. The Whig party, with Henry Clay at its head, had opposed that measure, claiming that until Mexico should relinquish its right to that domain, no other government had a right to intervene, much more claim it as its own. But a history of that event, and of those times are not the motives of this article, but to show that Corwin borrowed, substantially, his expression so universally condemned by the opposition, from a speech made by Wm. Pitt, afterwards Earl of Chatham, in the British Parliament, on November 18, 1777, on American affairs. Said the British orator:

"If I were an American, as I am an Englishman, while a foreign troop remains in my country, I never would lay down my arms. Never, never, NEVER!"

This speech was published in the Columbian Orator, the school book in use in this country when Corwin was at school, and it was there we found it the other day and learned the source of the orator's inspiration.

Trace to their source the many good things constantly floating through the press, or falling from the lips of public speakers, and we are shocked with the evidences of their plagiarisms. An examination of the school books to which they had access would reveal the origin of many of the orator's most witty and brilliant expressions.

A GOOD THING.

At the instance of Rev. A. C. Dixon, New York, the ministers of that famed city have determined to boycott the Academy of Music, and every other hall where Col. Ingersoll shall be permitted to address the public. Now that is a good thing. It shows who is hurt by the Colonel's facts; but a great public speaker on whom thousands wait to listen to his eloquence and logic, was never silenced by such methods. Ingersoll is reported to have said that "Dixon's refusal to make his accustomed noise" in places where he has lectured is simply laughable. God & Co. in the Constitution, followed by a revival of the Inquisition, may silence adverse criticism on the doings of that ancient firm and their friends, but nothing short of that can stay the tide of knowledge which is rolling inland, and is sure to engulf the errors of the earlier ages.

A BURNING SHAME.

"It is a burning shame that to be a downright Christian debars from the favor of the people." So said Rev. Wm. B. Leach, in his semi-patriotic discourse on Washington, at St. Paul's Methodist Episcopal church, Chicago, on the evening of the 21st ult., as reported in the Chronicle the next day.

An inquirer has no occasion to go far, or prolong his search, to find why the facts are as the reverend gentleman stated. To be a "downright Christian," such as his creed makes him, is to believe and make practical by example, sustained by his habits and conversation, that he alone is an heir of heaven; that all who do not indorse his creed are doomed to banishment from the presence of the Lord and the glory of his power through the wasteless ages of eternity. He thinks himself right and all others wrong. In short, he is a first-class bigot, narrow in his conceptions, selfish in his purposes, with a pharisaical "I am holier than thou," if not expressed in words, always shown in his manner; and of course the people don't like him. And should they be blamed for it?

Rev. Leach said further along: "Inject the Christ into our politics and how soon the wilderness would blossom as the rose."

All through the Middle Ages, from the time Constantine embraced Christianity, about A. D. 322, and made it the religion of the Roman empire, down to the Reformation, a period of a thousand years, Christ was dominant in politics. Then came wars of the most gigantic character. Then flourished the Crusades; then Jews and Mohammedans were mercilessly massacred by millions; then priestcraft was triumphant; then the Inquisition was in its glory; then witches and heresy were punished with death; then indulgences to commit all manner of crimes were sold in the open market. And these great crimes against humanity made the church what it is to-day, whether represented by Catholics or Protestants. Oh, those were God-fearing, Christ-worshiping and church-adoring times; but racks, and tortures, and fires of green wood to burn recalcitrants and protract their sufferings, somehow did not meet with the "favor of the people," and we suspicion it will be a long time before these weapons of "downright Christianity" will come again into popular favor.

A DESTRUCTIVE ADMISSION.

Chas. W. Hutson, professor of modern languages and acting professor of history in the University of Mississippi, published a few years ago a book entitled "The Beginning of Civilization." In his introduction he informed his readers that the work was the substance of lectures to his classes, and that he drew upon the geologists, the archaeologists, and the students of myths and folk-lore for his facts. On page 21 he makes the following interesting admission:

"I have referred to the Hebrew Scriptures as historical evidence. It is well that we should come to some clear understanding about their authority. Let me remind you that, when the statements of the Bible are produced in evidence on any point in the study of history, they are not weighted with any theological authority, but are to be considered just as is any other documentary evidence; and we are to test them by the same rules of criticism."

The proposition is a correct one. What, then, becomes of the whole collection in the hands of an honest inquirer? The Pentateuch first disappears, with the story of creation, a universal deluge, the confusion of language, all the adventures of Abraham and his posterity; the whole historical past must give way to criticisms; the romances and miracles all are worthless, and the prophecies carry on their face the evidence that they were written long after the events transpired.

Prof. Hutson is unquestionably a churchman. He would not occupy the place he does in a Southern university were he not orthodox, but he has furnished a powerful weapon against the integrity of the book on which all Christians build their faith.

UNDER NEW NAMES.

The Encyclopedia Britannica, article Crusader, incidentally stated a valuable truth when mentioning the rise of Christianity. It said:

"The Christian converts in Rome, in Corinth, in Athens and Alexandria, had been worshipers of the Capitoline Jupiter, or the Olympian Zeus, of Isis and Osiris, of Phoebus, Artemis, or Mithras."

Yes, we find those converts to Christianity continuing, practically, the worship of the same gods, with scarcely a variation, save in name. Jupiter of the Romans, and Zeus of the Greeks appear as the Supreme God, while Isis and her son Horus do duty in the new religion as Mary and Jesus. The characteristics of Phoebus, otherwise Apollo, and Mithras are blended with the Christ. And so Artemis, better known under the Roman name Diana, is molded into Mary, the mother of God. These gods and goddesses, as many others, such as Aesculapius, the healer, and Bacchus, the god of wine, are merged into the Christian system, carrying along with them the ancient holy days and festivals, with substantially the same modes of worship, changed a little, save in name and in the intolerance of all other forms of faith which became a distinguishing feature in the new religion, as it was not in the original.

A ROBUST LIE.

A strong, vigorous, healthful lie, such as does regular service when a good orthodox brother wishes to crush an opponent, is always entitled to consideration, because it is no ordinary lie, and its purpose is apparent on its face. The Christian Herald had one of these in its service some time ago, which is entitled to the first prize, if robust lies take premiums. It had a wood cut representing Paine, whose religion was "to do good," screaming in bed, his nurse fleeing from the room in terror, while under the pictured lie was the lying legend: "Thomas Paine, the infidel, in his last moments howled with so much terror that his nurse fled from the room."

Thomas Paine, were he living to-day, and inculcating the same religious views he did a hundred years ago, would be classed as a conservative Unitarian, possibly a Spiritualist, if some of his statements were taken in account. His great offense against the church: He did not believe that a virgin had ever given birth to a God, and he absolutely ridiculed the idea. This made him a very naughty man, even if "his pen did more for the freedom of America than did the sword of Washington."

Never think that God's delays are God's denials. Hold on; hold fast; hold out. Patience is genius.—Buffon.

A TREMENDOUS REVOLUTION.

Thoughts that are Worthy of Careful Consideration, as Expressed by a Leading Daily, The New York Sun.

We have received many more letters discussing and defending the attitude of Dr. Lyman Abbott toward supernatural religion, but it is not necessary that we should publish them, since they merely repeat arguments to which we have already given a place in the "Sun."

They all miss the point, which is that if there is not supernatural authority for Christianity it becomes simply a system of moral philosophy, regarding whose soundness disagreement is justifiable and inevitable. If it is not believed in as coming from God by supernatural revelation, but is treated as simply human in its origin, it will be criticised on its merits alone, as the Jews, for instance, criticise it, and as it was criticised by the Romans. The Romans opposed the Christian system and tried to destroy it as essentially inimical to the state and the established social order. They viewed the Christians and dealt with them as we now regard and treat Anarchists. If, then, the supernatural origin and character of Jesus are denied, his teachings will be examined in light radically different from that in which their discussion has proceeded hitherto. They will cease to be the foundation of a religion imposing an obligation of belief as essential to obedience to God, and become debatable propositions made by a human teacher of philosophy, and therefore properly and necessarily examinable to determine their intrinsic value.

This would make a complete revolution in the spirit of Christendom. Christianity as a religious system would be wholly subverted. Instead of a religion deriving its authority from a supernatural source, whe should have only a religious philosophy limited by the inability of the human intellect to go beyond this world of sense and fact. Jesus would be relegated to the plane of Buddha and Mohammed, and the Biblical stories of supernatural occurrences would take their place along with the tales of Greek and Roman, Assyrian and Egyptian mythology. Nothing would be left for man except the guidance of human reason alone. The foundation upon which the church and Christian theology are built, would be swept away absolutely.

It is this destruction in which Dr. Abbott and his defenders are now engaged. If the Biblical story of Jonah and the whale is to be regarded as purely a parable, an allegory, whose actual occurrence was impossible and therefore unbelievable, Christianity must descend from its exaltation as a religion of divine authority, and drop to the level of a system of religious philosophy or speculation, of human authorship. If the story of Jonah is merely allegorical, a fable, every other Biblical tale, from the creation of Adam and Eve up to the supernatural birth and resurrection of Jesus, is likewise allegorical, for they conflict equally with the possibilities under merely natural law. In other words, the arguments of Dr. Abbott and his defenders shatter the whole fabric of religion built by faith, and put the scriptural reports of supernatural occurrences in the same category with the tales of mythology.

This is a conclusion which the theologians of the school of Dr. Abbott try to avoid, with a timidity which may be natural in view of their ecclesiastical relations, for it takes away the reason for their existence, but they cannot escape from it without intellectual stultification. They know that they have given up the whole authority of their theological system by making it a fabric of human speculation purely; but they dare not take the laity into their full confidence. Infidels though they be themselves, they tremble, and not unreasonably, at the consequences which would be involved in the destruction of the popular belief in the supernaturalism of the Bible.

Meantime, archeology is joining with philosophy in subjecting the scriptures to scientific criticism, and the results of the investigations and examinations are accepted as indisputable even in theological seminaries of orthodoxy, not merely by such men as Dr. Briggs, but also by professors whose heresy has not been brought under ecclesiastical condemnation.

Our correspondents who discuss the case of Dr. Abbott have no conception of the tremendous revolution in sentiment of which it is a symptom. All the Infidelity of past periods has been of no consequence as compared with the present Infidelity, of which, for the moment, he has made himself an example. It is an Infidelity which strickes at the supernatural basis upon which Christianity rests, and therefore relegates the religion of Christendom to the position of mere mythology and infallible human philosophy.

A HARD PROBLEM.

All authorities agree that Peru, South America, at the time of the Spanish conquest, had a population of thirty millions. With its immense territory, genial climate, and varied productions, it ought to have a population at this time, some 400 years after the Spanish invasion, of more than 150,000,000; instead it has only about 5,000,000.

That government and that system of religion which best protects the people in the enjoyment of their natural rights, advances their happiness and makes them prosperous, must be for them the best government and the best religion. Under the Incas they were worshipers of the sun. The empire was divided into four provinces, with a viceroy in each. Those provinces were subdivided into departments of 10,000, each with a governor. And these divisions went on until the smallest embraced but ten persons, ruled by a head man who was responsible for the conduct of his subordinates, and was required to see that each enjoyed his fullest rights without molestation.

How much were these people the gainers by the introduction of what is labeled "Christian civilization" among them?

WHAT WILL BE LEFT?

Now comes the painful intelligence that Rev. Wm. Lloyd, pastor of the Central Congregational church, New York, in a discourse on the evening of the 21st ult., compared the story of Baalam and his ass, which spoke with the voice of man, to the vision of the dagger which warned Macbeth against the crime he contemplated. He claimed the whole affair was an allegory and said: "It is incredible only when the demand is made that the whole story be accepted as literally true."

Thus good orthodox preachers are demolishing one by one the sacred stories of the holy Scriptures. How long, Great God, how long is thy inspired record to be trifled with by puny man, in his feeble attempts to render untrustworthy thy infallible word? What will be left when they close their criticisms?

Whatsoever situation in life you ever wish or propose for yourself, acquire a clear and lucid idea of the inconveniences attending it.—Shenstone.

IMPORTANT LETTER.

AN OPEN LETTER TO THE HONORABLE G. B. SWIFT, MAYOR OF CHICAGO, AND THE CITY ALDERMEN.

Dear Sirs:—The Chicago Record of March 2nd contains the following:

"Alderman Gazzolo believes that persons who gain a livelihood by dealing in things mysterious should divide their professional fees with the city. In accordance with this belief he introduced an ordinance obliging any person engaged in the business of fortune-teller by cards or otherwise, clairvoyant, astrologer, palmist, spiritualistic mediums, trance mediums, occultists, phrenologist or hypnotist, shall pay a quarterly license of $50 or an annual license of $200."

Now, then, Mr. Mayor, and Aldermen of Chicago, Spiritualists are, in ninety-nine cases out of a hundred, law-abiding citizens; this fact can be ascertained by investigating the criminal records in every State in the Union. They like to be well governed, but not too much. They are an investigating and inquisitive class of people; from such people springs the inventor and reformer.

Naturally they have a desire to inquire into the object of any proposed law and to ascertain the motives of the man who introduces any new ordinance.

Laws are enacted, we suppose, to protect the general public from imposition, persecution and danger to life and property.

The public would be pleased to know whether it desires to be protected from the class of people mentioned in the proposed bill.

The Spiritualists and attendants of spiritual meetings probably would foot up to nearly 40,000 people in this city. These people would object to having these places of interest and worship closed as the bill suggests.

Allow us to ask, what is the grievance? Has the honorable gentleman got into any embarrasing conditions, such as purchasing love-powders that did not work?

Is the offense that needs to be lawed out of existence, that of "gaining a livelihood"?

Had we better go into the more lucrative business of holding up cashiers and be respectable?

Is it for "dealing with things mysterious?" Then let the bill include all chemists, physicians, anatomists, physiologists, electricians and college professors; they should be taxed also.

Is it for "forecasting the future"? Then let every Protestant clergyman in the pulpit who receives more money in a month than most mediums do in a year, be fined also.

The minister attempts to tell about, locate and describe Heaven and Hell, and makes a ridiculous farce of it, too, as you well know.

Better include every newspaper editor who forecast the election of each favorite candidate for public office, and also get after the man in the Auditorium tower who has been furnishing us with such abominable weather lately; he gets salary enough; he can afford it.

Better visit each Catholic priest who, besides his enormous salary, accepts money for absolutions, confessions and masses, all of which he knows to be a humbug.

Why should we, who are fulfilling the prophecies of the Bible and following the advice of the Nazarene and all the Apostles to cultivate our spiritual gifts, be taxed for obeying that which the Christian does not, though he pretends to be a follower of Christ?

Phrenology, astrology and psychometry have been proven to be sciences and arts necessary to the development of the mentality in man.

Let the gentleman read the scientific literature upon these points and his narrow prejudiced mind will expand sufficiently to think on these things.

Every preacher, lawyer, orator, editor, musician, poet and inventor receives from this same invisible spiritual reservoir his thoughts, plans and new ideas.

Who shall define the limits of the mind of man?

Who shall say in this enlightened age that death ends all?

Who can deny that all these gifts and arts mentioned are God-given for our benefit?

Are not the "gifts of the spirit" to be respected and applied to our everyday life?

Should the inspirational musician and poet be curtailed in his aspirations?

Have we been suddenly jerked back to the days of religious persecution and inquisition, a time when man seemed to forget the difference between himself and the lion and hyena?

Who is the gentleman that in this day of intellectual liberty, undertakes to lay down "You shall and you sha'n't" to more than ten million of sympathizers with mediumship in this glorious free America?

There are more than 160 Spiritualist societies under the jurisdiction of the National Spiritualists' Association, and as many more not yet in line but are "falling in" fast.

Think you or any other fair-minded man that such attempts to encroach upon the religious liberties of this mass of people will not react upon the man who seeks their votes?

There are fakirs, we are sorry to know, but would it not be well to attack them individually instead of such a sweeping strike as is proposed?

Curtail the abominable methods employed by those "Seventh sons of the seventh son;" and born with a veil, etc., all of which has humbug on its face, and which thousands of respectable Spiritualists do not endorse.

We have no sympathy for these jewel-bedecked and painted charlatans; but to give them their due we have yet to know of any of them using undue influence to entice people to call upon them.

If some people get fooled by a fraud, shall all be responsible? What a lively time would there be if this principle was carried out in politics, banking and all kinds of business?

The newspapers record nearly every day scandals and crimes committed by clergymen of the Christian churches, thus forcing thousands of sensible people into skepticism.

Where there is a demand, there is a supply.

If there were no fraudulent and deceptive people, there would be no fakirs or criminals or immoral preachers.

If the public did not receive something that was interesting at the twenty or more spiritual meetings every Sunday, in this city, the halls would not be so crowded.

If mediumship under the different heads mentioned was all fraudulent there would not be so many millions of brainy men and women who believe in it.

We know of but very few among the many mediums that could possibly pay such a tax even if it was collectable. It surely is not in accordance with the Constitution of the United States.

We that have worked for many years as conscientiously as any preacher could to better the community with our gifts, respectfully ask you to consider this question well before allowing it to pass.

There are many of us who hold ordination papers from Illinois and other States that allow us all the privileges accorded to all other ministers that try to teach immortality.

The courts will protect the possessors of these credentials, and no doubt should this ordinance pass your Honorable Council, there will be some lively tilts between the representatives of both sides.

We have faith, that the good sense of our Mayor and Aldermen will prevail against this unjust bill. Respectfully yours, G. F. PERKINS,
President, Beacon Light Spiritual Church.

SPIRIT PORTRAITS.

THE BANGS SISTERS ARE THE MEDIUMS.

Among the many phases of genuine phenomena presented through the agency of psychics, there is nothing more beautiful and convincing than the portraits produced through the mediumship of May and Lizzie Bangs, at No. 3 Elizabeth street, Chicago.

Life-sized portraits are produced without touch by human hands—no brushes, paints or coloring matter of any kind being furnished, the only preparation being the mounted canvas on which the portraits appear with every tint of life-like expression and bearing the mark of an artist's hand.

Many portraits of the kind were produced at Clinton Camp during the season of 1896, and under such conditions as to preclude all idea of fraud or collusion in any manner whatever.

It has been my good fortune to receive a group of three faces on a canvas 25x30 inches, including a portrait of my wife who passed to spirit-life eight years ago last December, and of whom I had no likeness whatever.

Scores of people who knew her, readily recognized the face as hers, and all concur in the opinion that viewed simply as a work of art it is a beautiful and wonderful expression of the power of the invisibles to portray the faces of our so-called dead upon canvas.

Among others who have received portraits of their loved ones, is W. S. Sharpneck, an inventor residing at No. 4 Elizabeth street, who received a portrait of his daughter Blanche, who passed away three years ago at the age of twelve years. So delighted was he with this beautiful token of the continued life and affection of his daughter that he conceived the idea of having the second portrait painted, full length, and under the most absolute test conditions.

He procured a canvas six by four feet, which was enclosed in a wooden box made for the purpose, having iron hinges and secured by four padlocks purchased and applied by himself, he retaining the keys until the portrait was completed.

The work was executed in his own room and at no time was the canvas in the hands of the mediums, nor did they have anything whatever to do with the details of the work in hand, not even offering a suggestion, but simply sat quietly in the room during the progress of the work.

Six separate sittings were given to the production, the whole time occupying less than five hours.

Through the courtesy of Mr. and Mrs. Sharpneck, I was invited to be present at the last sitting, Monday evening, March 1st, and which occupied thirty minutes. At the expiration of that time we were informed by the guides that the work was completed and the box might be opened. This was done, and a most beautiful picture greeted our astonished vision.

In the foreground was the full length portrait of Blanche, four feet, ten inches in height, the figure draped in white with a delicate tinge of blue.

Her left hand, dropped at her side, holds one end of a chain of roses, with the right hand in the attitude of placing the other end over her right shoulder, while a number of the roses are detached and have fallen at her feet. On her neck is a reproduction of a chain and locket, and on the little finger of the left hand a ring with red settings, both of which she was accustomed to wear.

The portrait appears to be that of a beautiful girl of fifteen, and this would be her age at the present time.

On her right is a flower-stand with a vase or bowl containing roses, while around the base of the stand are tulips, growing and in blossom. On the left are palms and ferns, and in the background trees, and the dim outlines of buildings showing through the foliage, and a shaft or column running the entire length of the picture.

There are delicate tracings of blue throughout the whole work, giving it a soft and pleasing finish, while the portrait unmistakably resembles a photo of Blanche in her earthly life.

In accordance with the wishes of the guides, flowers, consisting of roses, tulips, carnations and forgetmenots were placed in the box with the canvas, every vestige of which had disappeared on the opening of the box.

With limited powers of description it is not possible to convey an adequate conception of the beauty of the work, and it must be seen to be appreciated.

In these times when so much is doubtful in the presentation of phenomena, it is cheering to know that there are instruments of the higher powers, through whose agency such beautiful expressions can be given to mortals.

Long may they live to give to a skeptical and creed-bound humanity these glorious demonstrations of the power of the spirits and the continuity of life.

The picture is on exhibition at the rooms of Mr. and Mrs. Sharpneck, who will take pleasure in showing it to all parties who may be interested.

WILL C. HODGE.

We hereby certify that the above description of the portrait of Blanche Sharpneck, and the manner of its production is absolutely true. Signed

W. S. SHARPNECK.
MRS. W. S. SHARPNECK.

"The Prophets of Israel." By Prof. C. H. Cornill, of the University of Koenigsberg. A scholarly and appreciative historical review of the prophets of Israel and their works. For sale at this office. Paper covers, 25c.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily printed and bound. Price $1.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents.

"Mediumship and Its Development, and How to Mesmerize to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents.

SOLON AND MARY.

A SEQUEL TO

"Mary Anne Carew," Wife, Mother, Spirit, Angel.

BY CARLYLE PETERSILEA,

AUTHOR OF "THE DISCOVERED COUNTRY," "MARY ANNE CAREW," "PHILIP CARLISLIE," "OCEANIDES," ETC.

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CHAPTER IX.

THE SPIRITUAL ISLE OF PATMOS.

SOLON AND MARY VISIT A SPIRITUAL ISLE OF PATMOS WITHIN THE HEAVENLY SPHERES.

"This Isle," said Paul, when we had become seated, "corresponds to the Isle of Patmos; an intermediate state between two distinct conditions; and all who dwell on such isles are mediators between heaven and hell. Hell, meaning a darker, more ignorant and unhappy condition; heaven, a wiser, happier state. A mediator simply means, what at the present day on earth among men is called a medium; and John, the revelator, was simply an excellent medium or seer; and he remains such unto the present time, except that he is farther along the chain of being, higher up the scale."

"Jesus was a mediator or medium. John was the same. As for me I cannot claim such a distinction, although I realized when on earth, that man had an immortal soul, and that there was a natural body and a spiritual body, which now has been demonstrated to all who are on this side of life. I also realized that I then could but see through a glass darkly, whereas now we all see each other as we are; yet, as you are well aware, many, very many spirits and even angels, still are looking through glasses darkly."

"You say," I observed, "that John still continues to be a seer or medium. I would that he might give to us now, a manifestation of his power."

Whereupon John bowed and spread forth his hands, when, shortly, there appeared before us a large and powerful horse, together with his rider, and soon we were in the midst of a vision, and this is what we saw: A thousand horsemen or couriers drawn up before us, and each carried in his right hand a flaming torch, and we heard a trumpeter's call, and the horses all reared high in the air, and at the word of command each started at full speed until they seemed to fly into every land on the earthly globe; and each horseman waved his torch high above his head, as he cried:

"Behold! The fire from heaven! Come forth all who are hidden in darkness, whose torches have long been extinguished. Come forth, and relight your fires!"

Whereupon many came forth bearing extinguished torches in their hands. Then each heavenly horseman bent down with his flaming torch, and relighted thousands of souls whose heavenly torches had long been extinguished, and still the cry resounded:

"Come forth, all who are in darkness, and relight your torches!" And still they filed past, the heavenly horsemen, and so many torches were at length relighted that no more darkness remained on earth. Then we saw the heavenly horsemen returning, and as they rode one by one past John and Paul, a new commandment was given them. Their torches became large vials; not filled with wrath, but oil; and the trumpet sounded, and again they sped forth to all the lands of the earth, and they shouted:

"Come forth, all who desire of us oil from heaven wherewith to replenish the land!"

And many came forth, and received oil into their bottles; and when they had received it, each as much as was needed, behold peace and plenty reigned throughout all the earth, and there were no more wars, nor famine, nor pestilence, and all men became brothers of one accord; and again the horsemen returned, and presently vanished from our sight.

"Wouldst thou behold more?" asked Paul.

We assented. Again John stretched forth his hands, and, lo! a beautiful white horse stood before us, and seated upon it a woman of exceeding beauty. A loud voice said: "Behold the Princess of the world! The Lamb's wife!"

And I, Solon, marveled much at this, and I said to Paul: "I do not understand the meaning of this. What is meant by the Lamb?"

Whereupon there appeared before us a flock of white sheep, and the beautiful woman held within her hand a wand, and she stretched it forth over the sheep, and immediately they were changed, and each appeared as a beautiful white palfrey, and on each was seated a lovely virgin, all holding wands in their right hands, and above each forehead shone a star of exceeding brightness. A star also blazed forth above the head of the Lamb's wife. And we heard the sound of a bugle, and the Lamb's wife rode forth, with her maids, to the four quarters of the earth, and they stretched forth their wands, crying: "Come forth, all ye who are weary and heavy laden!"

And, behold, a great multitude came forth to meet them, but these were all women, and those upon the horses stretched forth their wands and touched the foreheads of these sorrowful ones, and forthwith a blazing star appeared on each, and all who were thus touched were sealed to the Lamb's wife, and each received a wand, and whosoever they touched were also sealed; and the Lamb's wife, with her maids, returned, and the picture vanished from our sight, and I said:

"Tell me the meaning of all this?"

And I heard a voice, saying:

"When all men shall bear the torch of heavenly truth within their hands, relighted by heaven's messengers, the angels, and the oil of peace and love to his brother man, when every woman shall be sealed to the Lamb's wife, which meaneth, when her mind shall comprehend the meaning of true marriage in all its holiness, when her soul shall be so white and clean that nothing can tempt her feet to stray, and no man can call her wife until he is as pure and peaceful as a lamb, not even until she fully understands the true meaning of the star in her forehead, for by the light of that star she shall know to whom she belongs by natural rights. And the star meaneth heavenly intuitive knowledge."

"Now, my dear Solon," said Paul, "I will give you a few maxims—maxims that are as old as the universe itself, and then we will go our way and leave you to your work."

"'Except ye become as little children ye can in no wise enter the kingdom of heaven;' in other words, the kindom of happiness.'

"A little child is naturally simple, innocent, free from error and guile; its sould ready and eager to receive knowledge; and when the spirits of men and women become thus, and are willing to receive truths from the higher angels or messengers, then will heaven or happiness be theirs."

"'Except ye be born again, ye can in nowise inherit the kingdom of God.'"

"To many this is a dark saying, but I shall ask you, my dear Solon and Mary, to tell me, what it is to be born again? As you have already passed through three births, you are certainly able to tell mankind something about it."

And I made answer, thus: "First, I was born from the darkness of my mother's womb, into a world of light, or rather, it appeared as a world of light to my former dark state. Secondly, I was born from the dark womb of my material body into a world of light, or at least it appeared as a world of light to my former imprisoned condition. Thirdly, I was born from my spiritual state, into a brighter and happier condition, the angel state; and now, I very well know that I shall be born again into the brighter, more beautiful state still, that of the archangel; and from thence to that of the God-angel; and so on, and at each new birth greater heights of happiness or heaven are attained."

"It is easier for a camel to go through the needle's eye, than for a rich man to enter heaven, in other words, be happy."

"To be extremely rich, is to be accursed or unhappy; for he who has much wealth is like one buried alive. His soul is weighted down or imprisoned beneath a great load of care from which it is impossible to escape, and so he is bound and pinioned beneath His riches, and consequently cannot rise into heaven or happiness."

Thereupon, Paul rose up, and taking a large and wide mantle from his shoulders, he cast it about our two forms, and immediately disappeared from our view. Thereupon John also rose up and placed upon our heads crowns of gold, and vanished from our sight; and Mary and I were left alone, in our new abode, well knowing the signification of the mantle, and the shining golden crown. The mantle signified love, the crown wisdom; and now we actually appeared somewhat as the angels of heaven are described within the Christians' Bible.

The mantle parted and became two long and shining robes of light, which surrounded us; each crown appeared like the shining golden sun, and we were within the Temple of the Most High, our souls singing praises to God forevermore.

But, oh! how such words as these are misunderstood. The Temple was simply the surroundings of our own souls. The Most High, the highest that our souls were at this time capable of and our souls were singing with joy and gladness, and heaven or happiness was within us, and we were angels of God, for we were messengers sent by the Most High, or the highest within us, forth on missions of love to mankind, and those who were yet in darkness or unhappiness and error, to give to them, as many as would, receive, light, wisdom, truth, love, and tell them of our high and happy condition; to open the eyes of the blind—the eyes of their understanding—that they might see the light and beauty of holiness, and old error of darkness drop away from them; and this was to be our home for a time, until we should attain to a still higher and better one, which would be that of the archangel, over in yonder glorious city of the New Jerusalem.

But to gain that city, and condition, we must work long and faithfully, and our work must be that of saving others from hell, which simply means error, ignorance, unhappiness, intemperance, and evil doing of all kinds.

And now methinks I hear you ask:

"How are Angels, or God's Messengers, to accomplish this?"

I will tell you, my friends. There is but one way of doing this. One, and one only; and that way is—whosoever has ears to hear let him hear—to enter the earthly, or the spiritual spheres, influence or control the brain of a medium or sensitive, and work with and through such an one; and as many as will hear, and follow the truth, let them hear.

All men desire that the spirit of the Most High shall rest upon them, and I have already explained the meaning of the Most High, which is the highest within our own souls to which we can possibly attain, and then we return and shed this love, wisdom, and truth, upon mankind through their babes, sucklings, and innocent ones; very seldom through the rich, those high in authority, and grossly opinionated; for it would be harder for us to reach such than for a camel to go through the needle's eye.

And thus ends the first book of Solon and Mary. When on earth I was a medium between the spirits and man. After becoming a spirit I was still a medium between the angelic and spiritual and man. I am at the time of this writing, a medium between the archangel, the angel, the spirit and man.

Receive our teachings, we beseech you, for they are true. We will write again as soon as we become an Archangel!

SOLON, MARY.

THE END.

VERY SIGNIFICANT.

The Progressive Thinker leads. It publishes more reading matter than any other dollar Spiritualist paper on this green earth. It was the only Spiritualist paper that had enterprise enough to publish President Barrett's address before the National Convention at Washington. It covered three pages of the paper. It now proposes to send out 1,000,000 copies of the paper containing his address.

Read the announcement on fifth page, headed "Fifteen Cents," for particulars.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here garnered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, $5. It is a wonderful work and you will be delighted with it.

"Thomas Paine: Was He Junius?" An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this office.

"The Relation of the Spiritual to the Material Universe. The Law of Spirit Control." By Michael Faraday. Price 15 cents. For sale at this office.

SPIRITUALISM SCIENTIFICALLY DEMONSTRATED.

BY PROF. ROBERT HARE.

His Remarkable Researches Made in the Early Years of Spiritualism.

Directly Edited and Revised by Him, Now in Spirit-Life.

THE MANIFESTATIONS AT STRATFORD, CONN.

The manifestations at Stratford in the house of Rev. Eliakim Phelps, as reported by Capon were every way more astounding than those beginning two years previously at Hydesville, N. Y. The character of the Phelps family, belonging as it did to the most intellectual and religious in New England, and the carefulness with which the phenomena were observed for more than a year, places them beyond the pale of trickery. The house was a fine country mansion and Dr. Phelps had resided in it for nearly two years before anything unusual took place. On the tenth of March, 1850, it being the Sabbath, Dr. Phelps and family, consisting of Mrs. Phelps, two daughters, and two sons, the eldest a daughter aged sixteen, a son of twelve years, and a second daughter of six years, children of Mrs. Phelps by a former marriage, and another son of Dr. Phelps by the present marriage, not then three years old, all attended church, and an Irish servant girl, who had been employed in the family some six months, and had shown herself to be honest and trustworthy, had gone on that day to Bridgeport, to attend the Catholic church. On leaving the house in the morning, it appears that the doctor had secured the chamber doors, and put the keys in his pocket; those which could be were locked inside and the keys left in them. The only door by which the chambers could be entered was locked, and the key taken by Dr. Phelps. He also locked the front door inside, left the key in the lock, and, passing out at the back door, locked that, and placed the key in his pocket. On returning from church at noon, the front door was found standing open; the chamber doors, which were left fastened, were now open; and in the nursery the furniture was thrown about in disorder; chairs on the bed, and thrown down upon the floor; the shovel, tongs, and poker, with other things, were in unusual positions and places, every thing showing unmistakable signs of the work of some rude hand making mischief in their absence. Upon their discovering the disorder here, Dr. Phelps passed into other rooms on the same floor, but could see no further evidence of intrusion. The first supposition was, very naturally, that some person or persons had entered and robbed the house. Search was immediately made in the closets where silver plate, spoons, forks, etc., were kept. All were found safe and undisturbed. A gold watch, left in an exposed place, remained there as left. The impression still remained that burglars had been in; and, on examination of the windows, one was found that could be raised from the outside, and though there was no evidence of entrance having been made there, no doubt existed that this was the place of access. Thinking they might return during the afternoon, Dr. Phelps remained at home, the other members of the family going again to church. Being left alone, the doctor armed himself, and, selecting a secluded position, awaited the return of the burglars. There was no disturbance during the afternoon; no sound of footfall; all remained quiet. On the return of the family, after the service, usually closing at three o'clock, several other articles were found out of place, but not in a way to make it certain that they were not moved in the morning. Articles of kitchen furniture were changed about. A teakettle, which had been used at dinner-time, was found hidden behind some boxes in the cellar. The bread, sugar-bowl, eggs, and numerous other things kept in the kitchen, were found where they did not belong, and where they had evidently been placed in some way which the family could not account for. Upon entering the middle chamber, occupied as a sleeping-room, a sheet was found spread over the bed outside the counterpane, and beneath which was a nightgown and chemise laid out with the arms folded across the breast, with stockings placed in a position to represent, as it seemed, a corpse disposed as is usual before placing it in the coffin. On the wall were written characters resembling those said by certain clairvoyants to belong to a spiritual language, but which none of the family were able to decipher. Whether they had any significance, or how they came there was alike an unanswerable question by the family; they had not observed them before. Occurrences ceased for that day and night, yet, no one thinking of any mystery in the matter, they imputed it to roguish boys, or others, who had effected entrance with false keys, for mischief rather than for robbery, and that the culprits would soon be detected. The next morning, March 11th, when the family went up stairs, after breakfast, the middle chamber had again been visited, exhibiting much the same scene of disorder presented the previous day. A sheet was spread out upon the floor, the washstand laid upon its back upon the sheet, a candlestick set upon the stand, the washbowl placed upon one side, and the pitcher on the other. The nightgown and chemise, used on the previous occasion to represent a dead body, were found one in the bowl, the other in the pitcher. It appears that these articles of clothing were not then in use; they had been placed in a trunk which stood in a closet adjoining that room. They were replaced in the trunk when removed from the bed the day before. As they were conversing in relation to the disposition of the things as above stated, Mrs. Phelps looked under the bed, and discovered articles there, partially concealed by the bed, resembling those in question. They were taken out and pronounced to be the same. Dr. Phelps had not before examined them, but then took them, noted the name and number on each, as they were marked, folded and placed them again in the trunk, remarking that he would put them where they would stay; did not lock the trunk, not having a key, but locked the closet and placed the key about his own person; then requesting the family to all leave the room first, which they did, the doctor, following, locked the door of the room, and kept the key. Having observed that Mrs. Phelps seemed a little troubled as to the mystery, he thought to convince her that there was no mystery in the matter, and, having secured the closet and room, he descended to the rooms below, following them all. After the lapse of some fifteen minutes, some person spoke to the doctor, upon which he went up to the chambers. At the head of the stairs, out in the hall, he found the same articles which he had left as before stated. He examined them, and was positive they were the same. He went to the door, found it locked, entered by applying the key from his pocket, went to the closet, found it locked, took the key from his pocket, opened the door, looked in the trunk, and the articles were gone! Dr. Phelps states that he was confident there was no deception in the case, and that he then, for the first, felt that there was a mystery about the affair. He had never believed in the appearing of ghosts or departed spirits, warnings, or anything of that nature, and, at the age of three-score, had never seen or heard any thing connected with that class of phenomena. The evidence upon which such superstitions, as he termed them, rest, he had never examined, and, while he had no proof positive that they were impossible, and never did occur, he had no evidence to found a belief upon that they ever had. His idea of spiritual manifestations seems to have been that most, if not all, followed by a strict scrutiny, might be accounted for on natural or known principles, or some physical means, which would disrobe them of the mysterious altogether. But it was not to rest here. On the same day (March 11th) the moving and throwing of furniture commenced. An umbrella, standing at the end of the hall, leaped, without visible assistance, a distance of at least twenty-five feet. Dr. Phelps saw the movement, and knows there was no perceptible agency by which the motion was produced. A bucket standing at the head of the stairs, was thrown into the entry below. Smaller articles, such as nails, forks, knives, spoons, bits of tin, iron, and keys, were thrown from different directions about the house. He says, "There were times when they came from such directions that they might have been thrown by some person in the house"—at least, that may be admitted, but in very many cases the motion and point of starting were such as to preclude all possibility of deception on the part of persons in the rooms. During the afternoon, Dr. and Mrs. Phelps had occasion to go to Bridgeport, a distance of some three miles. During their absence the shovel and tongs, standing in the dining-room, were thrown violently down the basement stairs; a piece of mourning-crape fastened to the knocker of the back door, and the mirrors in the front chambers covered with sheets and tablecloths, as is the custom in some parts of the country while a person lies dead in the house. The crape on the door Dr. Phelps did not see, but the covering on the mirrors he removed with his own hands. The position of the mirrors in one room was such that the coverings could not, without great difficulty have been placed there by any person about the house. Various articles were said to have been thrown about the room—the phenomena continuing in his absence about the same as when he was present in the fore part of the day. Soon after sundown all was again quiet, and so continued through the night.

"The next morning, (March 12th,) soon after the family were up, the same phenomena began; knives, forks, spoons, blocks of wood, nails, etc., etc. were thrown from different directions, and with increased frequency, attended by still stranger circumstances, and those of a still more mysterious character. Mrs. Phelps expressed some alarm, and a wish that some of the neighbors might be called in. Dr. Phelps called on a retired clergyman of Stratford, a man of extensive information, much experience, and sound judgment, who was universily admitted to be capable of rendering correct judgment and good advice in such a case. He requested him to call and spend an hour at the house, to which he cheerfully consented. Dr. P. told him that his family had been a little excited by some occurrences in the house, but did not state any of the details of the matter, but desired that he would sit with them for a short time and witness for himself. He remained all day, but was at first, firmly of the opinion that the occurrences were produced, in some way, through the agency of the girl, or some other person about the house, and his main attention was directed to the girl in the kitchen, or the children, in the expectation that he should detect them in doing it.

"The door leading from the parlors to the kitchen was, by his request, locked, and all communication between it and the other parts of the house cut off; still, the throwing of articles went on as before. The children were sent out of the room, and the doors locked; but this made no difference. He stayed through most of the day on Thursday, and returned soon after breakfast next morning, and remained most of the time for nearly three weeks. He became satisfied, before the close of the second day, that neither the girl in the kitchen nor the children had any agency in producing the strange movements. During the day (March 12th) some of the neighbors were in the house, and small blocks of wood were seen to fall in different places in their presence; but only one person noticed them in a way to excite inquiry, and that person was requested not to mention what she had seen.

"On Wednesday, March 13th, the manifestations commenced early in the morning, in the middle chamber, the room in which two children slept, and began while they were both asleep.

"Rev. Mr.—— came in soon after breakfast, and remained during the day. Several Bibles were opened at different passages, which seemed to be selected with a great deal of care, and indicated either by placing small pieces of paper on them or turning down a leaf. These things first occurred in the middle chamber, where the library stood. While the family were at dinner similar things were done in the parlor adjoining the dining-room. Two Bibles and an Episcopal prayer-book were opened at different passages, chairs turned forward on the floor, two solar lamps placed on the floor, a hat and man's cap put one on each; nearly every thing in the room had been moved, and in so short a time, that it seems wholly inadmissible that any person about the house could have done it; beside, the whole household were in the dining-room, all seated at the table, except the servant, and she was employed waiting on the table.

"In the afternoon the demonstrations were confined to the middle parlor; Dr. and Mrs. Phelps, and Mr.——, and, a part of the time, the eldest daughter, being present; in the absence of the daughter the doors were locked, and the three first named only were present.

"The throwing of various things occupied the afternoon. The articles thrown were picked up and placed upon the mantel, and between the hours of one and four o'clock, the number amounted to forty-six; among which were nails, bits of tin, iron keys and small blocks, all of which were gathered from different parts of the house; most of them from closets on the second floor and the chambers. At one time, while Mr.—— was standing near the center of the room, a padlock, which was known to have been in the closet of the middle chamber, fell at his feet. He took it in his hand, letting it fall from different heights, to discover the probable distance it must have fallen to produce the concussion. After various trials it was judged to have fallen not more than two or two and a half feet. As Dr. P. was sitting, perhaps ten feet from the piano-forte, he saw a small toy-mouse, which was on the piano, arise as if tossed, and, describing a parabola as it came, fall at his side, so near that he took it from the floor without leaving his chair. This he speaks of seeing as distinctly as he ever saw anything, the whole being perfectly in his view. He also saw, in the same way, among other things, a nail, cotton-spool, and key, arise from behind the sofa, which stood diagonally across the corner of the room. He arose, went to the sofa, looking behind and under it, but could discover nothing which might give impulse to the articles. While examining the carpet about the sofa to find if any other things were there, without success, as his eyes were directed to one spot, there arose from that very point a piece of cheese-rind, perhaps eight inches from the floor; when he saw it first it arose four or five feet, passed over the sofa, and fell on the floor. He is positive it was not there when he was looking at the carpet, and knows there was no visible means of its moving.

"Mr. M—— suggested, as he was about to leave on Wednesday night, that if the strange phenomena should return, he would like to have some other persons called in. Early the next morning, Thursday, the 14th, the manifestations commenced about as they had on the previous day. Soon after breakfast a sheet was found spread upon the floor, several Bibles were opened at different places, the candlesticks, in a row, the highest in the middle, and covered with a sheet; other articles changed about the room, without any seeming design, more than to attract attention. Mr. M—— proposed that notes be despatched to Rev. Mr. W——, Congregational minister, and Mr. Plant, a lawyer of high standing and respectability, which was accordingly done. It was at this time that they first began to hear rappings and heavy poundings. A loud sound, like some person striking the floor with some heavy substance, was heard, generally in the middle chamber. This was usually done when no one was in the chamber, and on any one entering all was still. In one instance a chair was seen to rise from the floor and beat down again, five or six times, with a violence which caused the house to tremble so as to be felt in all the adjoining apartments. A large plated candlestick, standing on the mantel, was moved by some unseen power to the floor, and then rose up and down, beating the floor, until the candlestick was broken. This was the first article that was damaged about the house. Several times during the day loud noises, like some one pounding with an axe or some heavy substance on the floor, were heard in different parts of the house, and several times the loud poundings terminated with a frightful scream; it was not a cry of distress, or anything that could be easily imitated, seeming like something between the cry of a cat and the bleating of a calf, but louder than either. These sounds occurred in all probably twenty times while the manifestations were going on. Sometimes the screams seemed to be in the third story, sometimes in the front-hall chamber, several times out in the yard, and occasionally in other places. There was at no time any audible expression of words. The sounds consisted of poundings, knockings, and screamings. On this day the first images were found which will be spoken of more fully hereafter.

"In the evening of this day, just after some young ladies had called, Dr. P.'s daughter returned to the parlor, it being between nine and ten o'clock. After seeing the young ladies to the door, an iron stand, in which stood the fire-shovel, tongs, and poker, leaped from the hearth, where it stood, into the middle of the floor, and arose up and beat the floor with a force that made a jar that could be felt, and the sound heard, in any part of the house. This was seen only by the daughter, but Dr. P. and wife heard the noise. The daughter ran through the dining-room to get up stairs, and, as she passed, a large table was standing, with other furniture, arranged for breakfast the next morning. The table was three feet nine inches wide, and five feet three inches long, made of solid mahogany; and when she entered the room it rose up and beat five or six times against the floor with a force which made the house jar. The noise was heard by many persons in the house. Mrs. P. was alarmed, and screamed out, 'Oh, take me from this place!' This happened between nine and ten o'clock, p. m. Previous to this time all manifestations had ceased by sundown, or a little after.

"An umbrella which he was carrying was in a mysterious manner, torn in several pieces. His pantaloons were torn from the bottom upward, as high as the knee, and sometimes higher, and were literally torn to ribbons, an inch or more wide. This occurred several times under the immediate inspection of Rev. Mr. M., which seems to fix the fact that, in those instances at least, no power visible did it. Thus it continued for several weeks, clothing to the amount of twenty dollars being destroyed. At one time, while he was riding in a carriage with Dr. P., his cap on his head was torn in a mysterious manner, and his pants torn from the waistband to the bottom, in a way that no human power could have done. Dr. P. heard them torn, but could see nothing doing it, and knows the boy could not have done it himself. It was on this day, March 15th, that images, dressed in articles of clothing, were again seen; only two or three appeared on that day. The most extraordinary occurrences of this kind took place on Saturday, the 16th. Soon after breakfast two or three images appeared in the middle chamber; soon again another, followed by others still numbering in all eleven or twelve. They were formed of articles of clothing, found about the house, stuffed to resemble the human figure. A lady's dress would be stuffed in some cases with a muff; again with a pillow, and sometimes with other dresses; a bonnet and shoes were aptly placed to complete the figure. These, on this occasion, all but one, represented females in the attitude of devotion, some having Bibles or prayer-books placed before them. One formed of Mrs. P.'s dress, so much resembled the real, that the little boy, scarce three years old, coming into the room with his sister, older, whispered, 'Be still, ma is saying prayers.'

(To be Continued.)

A STARTLING FACT.

The Progressive Thinker was the only Spiritualist paper that had the enterprise to publish Prof. Barrett's address before the National Association Convention of Spiritualists We have his address, covering three pages, and five other fine addresses and articles, one by Col, Ingersoll, grouped in one paper, and we want to send out 1,000,000 of them. It is worth ten times its weight in gold.

Read the article on 5th page headed "Fifteen Cents."

UNDER THE FLASHLIGHT.

AN IMPOSTOR EXPOSED—HOW TO DEVELOP AS AN ARTIST—HOW THE TRICK WAS PERFORMED—WHAT FOOLS THESE MORTALS BE!

To the Editor:—Evansville is in a state of excitement over a recent visit of one of the greatest impostors, we feel, we have in our spiritual ranks today. Some four weeks ago there arrived in our midst, Mr. Frank Donovan, the supposed medium, who claims mediumship is no gift, but obtainable, providing your purse is of sufficient length to receive his instructions—Capital I. Right he is, this development needs no assistance from the spirit world—as has been proven. All the requirements necessary are a gullible public—his own testimony being that Spiritualists are the most easily deceived. Yes, he found a hungry lot of us, for we were seeking a prophet from another clime—old and young, great and small, intelligent and weak-minded ones, the latter predominating—I being one of the number.

That we were unbalanced is proven by the fact that we entertained said Donovan for a month, with his coarse illiterate manifestations. Imagine individuals, many of us claiming, we have outgrown faith and have ripened into knowledge—yet sitting for three hours singing "Nearer, my God to Thee," then to give the Devil his dues—singing "Hella Hel-le Hel lo," a song sung at all German festivities, especially towards the wee small hours when drink is supposed to make one happy, forgetting the cares of life. But we endured all this, for we were waiting for pictures on wet handkerchiefs—supposed to be the work of the spirit world!

Yet he, Donovan, had spent all day outlining the cuts from newspapers and almanacs, with an indelible pencil—as is vouched for by the lady with whom he boarded, as her son was kept busy collecting old papers from hotels, and cigar stores. These papers he would take in the back yard and burn—though asked for them. Enclosed, Brother Francis, I send you a sample of my recent development—which came to me through impression, after I heard the above testimony from the lady. This is a fac simile of what Donovan gave us; the imagination of each sitter was stretched with that earnestness only known to those who open their mouths and accept all that comes under the name of Spiritualism. Many of us felt there was the resemblance of father, brother, mother or sister, and preserved these treasures with the utmost care and tenderness! Verily what fools we mortals be.

Let all try this experiment of transferring pictures, which will awaken us to the fact that two-thirds of what is given us to-day that causes such wonderment is produced by the spirit yet in the body. Outline your picture carefully with an ordinary indelible pencil, wet your cloth, or handerchief, place face downward, then with a little pressure of the hand; then raise the picture, when lo! you will find yourself a full-fledged medium, with an artist control! Then, if you can bury conscience (or have none), as seems to be the case with these charlatans, you are ready for work, and a green field awaits you—with an emphasis on the green.

Now, wherever this said Donovan may pitch his tent, we Spiritualists of Evansville will give the readers this bit of advice: Assist him in making the pictures, if you must have them, for you will find it a tedious undertaking for one to perform alone.

Then, his test producer—his telegraphy—just you place yourself where you get a full view of his hands as they drop on his knees, while you are asked to write the message—which are of such depth as "I am glad you are here—will do what I can for you, Bro. W."

Follow these directions, and conditions are no-good—won't-work—something's the matter.

Then, in the dark seance, the first and most important step: See that he has no confederate, and hold on, not only to the left hand (for all hands are joined) but with a death grip to his right—when it will be proven that he possesses no gift, according to his own testimony.

The last seance given in our house brought this latter fact to the surface. An elderly lady—a good honest Spiritualist—testified, as she would under oath, that under a pretense of scratching or rubbing his face, another hand, supposed to be that of the lady to his left, was placed in hers. She felt his every movement, as the supposed manifestations were going on. Which, of course, when accused, he denied, promising us a test circle, which he took the pains to put off for nearly two weeks, when, if honest, it should have been done immediately. Yes, he gave two tests seances before he left, making his own conditions! the manifestations being carried out through the confederate. This can be proven.

In behalf of truth, I send this statement on its mission, with a hope that Spiritualists at large may profit by our experience. How will we ever get rid of the ridicule and censure placed upon us, if we entertain such exhibitions as these? Think of such conundrums as these propounded to a dencon of the First Baptist church, who ventured out for the first time: "Why is Jesus like a chicken? Because both were hatched in a manger." "Why is the Bible like the Police Gazette?" It is needless to say the Deacon retired in disgust, saying "What blasphemy."

How camp associations could harbor such sharks within their grounds, and expect the angel world to manifest through the media of honesty that might be there, when as Sister Eva A. Cassell, in her report of the Ayers Temple exposure says two-thirds of the so-called materialization is false or untrue—and we find that trumpet, slate-writing, and spirit-drawings are all so easily duplicated.

It behooves us as Spiritualists, to ply the brakes, before the engine of Spiritualism—or truth—runs to destruction through the breaking into our ranks of these wolves in sheep's clothing. It is worse than highway robbery; and the penalty ought to be so severe that an example made of a few of them would soon rid us of these serpents in disguise.

Let us bring out the hatchet of determination, and hew away until they will no longer find fields of labor. The longer we conceal what we know to be a truth, the less will be the opinions of all honest investigators. Spiritualism has never been injured by airing these exposures, but by concealing them. We invite all honest mediums to visit us, but we have through our past experience ripened from natural greenness into that state where we know right from wrong, and truth from deception.

MRS. J. W. KRATZ.
Evansville, Ind.

"Bible and Church Degrade Woman." By Elizabeth Cady Stanton. Comprises three brief essays, on The Effect of Woman Suffrage on Questions of Morals and Religion; The Degraded Status of Woman in the Bible; The Christian Church and Woman; written in Mrs. Stanton's usual trenchant style. For sale at this office. Price 10 cents.

MEDICAL MONOPOLY.

THE FREEDOM-LOVING PEOPLE OF MASSACHUSETTS STRUGGLING FOR LIBERTY—AN ADDRESS TO THE PEOPLE OF THAT STATE FROM THE AMERICAN HEALTH CLUB, ILLUSTRATING THE FACT THAT THE TYRANT'S HANDS HAVE HAD THEM BY THE THROAT.

For almost sixty years prior to 1894 the practice of medicine was substantially free in this State, and during the last half of that period it was altogether free, while many of the States had oppressive medical laws.

Statistics show that the death rate in Massachusetts was lower after the old medical laws were repealed, and lower than in any State in which such laws existed.

An eminent physician and writer of the regular school, Dr. Lockhart, in an article on "Medical Legislation," in the Medical Brief, an old school journal of large circulation and great influence, says: "When, about 1830, the common people became aware of the iniquitous character of the medical laws on the statute books of the several States, the demand for repeal was so emphatic that in a few years not a vestige of such laws was left unrepealed." Dr. L. further says: "If, as it is claimed by the advocates of such laws, their object is to protect the people from incompetent practitioners, the death rate of the States in which such laws have been most rigidly enforced compared with the death rate where they have not existed, proves them to be an utter and egregious failure. Massachusetts is a notable example. For more than thirty years previous to 1894 the practice of medicine was absolutely free, yet the death rate was smaller than in other States having stringent medical regulations. The unlicensed quackery of Massachusetts was less pernicious than the licensed quakery of other States.

The people of Massachusetts were content to be free in the choice of physicians and all physicians who had confidence in their own ability to compete with others in curing the sick were satisfied with that condition, especially if they believed in the doctrine of equal rights to all, special privileges to none. But those doctors who do not sympathize with the American doctrine of equal rights, and those who dare not rely upon their own merits as physicians to secure them a living, want laws passed to give them a legal advantage over others.

Prof. J. J. Lawrence, A. M., M. D., editor of the Medical Brief, said in that journal for November, 1895: "Every time a restrictive law is proposed it is intended to benefit some one or more at the expense of others similarly situated. The man who wants laws passed to make things easy for him is a member of that large class who live by their wits. There is nothing solid about him. He resembles the borrowing friend, or the man who speculates in futures. He goes about skimming the cream from everybody's milk and pays no toll. The law which he has engineered to the statute books aids and abets in the process."

Now to the point: In 1894, an act, entitled "An act to provide for the registration of physicians and surgeons," passed the Legislature of Massachusetts. Te bill was prepared and lobbied through to its passage by a small self-constituted medical ring, and all, or nearly all of the members of that ring, now hold good paying positions, under that act. Those doctors had tried for many years to get their pet measure adopted, but they were successfully opposed by distinguished physicians, eminent clergymen, literary men and women of note, and prominent business men, until 1894. Their success then was due, in large measure, to the influence of Governor Greenhalge, and this powerful ally was secured by assurances from the ring that their bill had the endorsement of all the medical societies of the State, whereas we are informed that a very small number of the allopathic physicians endorsed it, still fewer homeopaths, and, so far as we have been able to learn, only one eclectic, and he is now President of the Board of Registration, created by the act.

As a matter of course these lobbyists pretended that the purpose of their bill was to suppress quackery, and save the people from its evils, in spite of themselves. The absurdity of this pretence is clearly shown by the that every quack who had been in practice in the State for three years prior to the passage of the act, was by that act raised to the legal level of the most scientific physician, by the payment of a fee of one dollar to this—now—official ring of doctors, while all scientific physicians, as well as quacks, who had not been in practice in this State three years before the act passed, have to pay ten dollars to the State medical ring for the privilege of advertising themselves as doctors of medicine.

This act is a menace to liberty, a foe to medical progress, a disgrace to the statutes of the State, and an arrant humbug. We have good old school authority for calling it a humbug. Dr. Lawrence says in his journal: "The cry for legislation to protect the medical profession and the people from quackery is arrant humbug. Nothing but the good sense of the profession itself, and the enlightenment of the people at large can do this."

In January, 1896, the American Health Club appointed a committee to prepare a bill to restore medical freedom to the people of this State, get it introduced into the Legislature, and press it to a passage. Their bill was introduced by Representative Douglass of Boston, on the petition of the Chairman of the Legislative Committee of the American Health Club. The bill reads as follows:

"Section 1. All citizens of Massachusetts, of sound mind, who are not under conviction for crime, shall be, and they are, entitled to the right and privilege to select their own physicians, to employ the same, and compensate them for their services.

"Section 2. That all acts and parts of acts inconsistent with this act are hereby repealed.

"Section 3. That this act shall take effect from its passage."

It was referred to the Joint Public Health Committee of the House and Senate, where it came up for a hearing January 17. Through the courtesy of the Chairman of the Committee, Senator Hutchinson of Boston, the hearing was continued for three days, during which time speeches were made in the interest of the bill, and in opposition to the registration act it was intended to repeal, by Dr. T. A. Bland and Lawyer A. W. Crossley of the American Health Club Committee, Lawyer Jas. Morton, Dr. Moses W. Kidder, Ex-Health Officer of Lowell, Prof. Clark, Dean of the College of Physicians and Surgeons, Dr. J. T. Simpson, and quite a number of others.

No person spoke against the bill, or in defense of the registration act, although the President, Dr. Miles, and the Secretary, Dr. Harvey, of the Board of Registration, were present, and were given full opportunity to be heard. At the very close, Senator Hutchinson said to Dr. Harvey: "If you desire to be heard on this bill, now is the time for you to speak, as this will be the last opportunity." To this invitation Dr. Harvey made the following short but very significant reply:

"As there have been no arguments presented, I have nothing to reply to. I think the committee understand us, and we understand the committee."

The committee reported against the bill, which fact gives good ground for the opinion that there did exist a previous understanding between a majority of the members of the committee and the officers of the Board of Registration that, despite all argument, the bill should be rejected and the registration act sustained.

At the request of the A. H. C., Mr. Douglass introduced the same bill into the Legislature again on the 25th of January, 1897, and again it was referred to the Joint Public Health Committee. It came up for a hearing on the 12th of February, and the Chairman of the Legislative Committee of the A. H. C., Dr. Bland, Lawyer James Morton, Mrs. Dr. A. E. Pratt and other friends of the bill were there prepared to advocate its passage. To their astonishment the Chairman of the Committee, Senator C. E. Folsom, refused to hear a word in favor of the bill, but after listening to a speech from Dr. Jeff. Cushing Gallison, a member of the committee, against the bill, and against hearing any arguments in its favor, and after asking Dr. Harvey a question which brought out a speech from him in line with Dr. Gallison's views, he announced his purpose to rule against hearing arguments for the bill.

That this program had been formed in advance by the parties who played their part so well, there is small room to doubt. Again Dr. Harvey could have said: "The committee understand us, and we understand the committee."

That the Boston medical trust, which monopolizes the offices created by the registration act, controls the committee through some silent influence, is clear. What the nature of that influence is, all are at liberty to have an opinion. In a criticism in the "Medical Brief" upon a circular letter sent to the doctors of Massachusetts in 1893, by that trust, the following significant sentences appear:

"The inventors of such contemptible schemes to deceive the people and their representatives are none too good to buy legislation where less expensive means fail. They are a blight on any business in which they may engage, and doubly disgrace the profession of medicine."

The American Health Club was organized in Boston in 1895, for the promotion of health, through the enlightenment of the people on all subjects related to the prevention and cure of disease. It has a large membership in this city and State, and more or less members in every State, comprising the most progressive physicians of all schools, clergymen of various denominations, literary men and women, public men—including Congressmen, Senators, etc.—and private citizens of intelligence, culture and progressive ideas. Its desire for the repeal of the medical registration act of 1894 is based upon the belief that that act is potent for evil and powerless for good. It presents this address to the people, with a firm conviction that if the full iniquity of that act could be brought to their attention, they would demand its repeal in terms so emphatic that their representatives would not dare to longer juggle with their interests, but would find themselves confronted with the alternative of restoring medical freedom to the people or retiring to the shades of private life.

The American Health Club is in line with the views of Dr. Benjamin Rush, famous both as a physician and patriot, who, a century ago, said: "Laws restricting the right to practice the healing art to one class of physicians, and denying to others equal privileges, constitute the Bastiles of our science. They are relics of monarchy, vestiges of despotism. They are wholly out of place in a republic."

Our forefathers rebelled successfully against king rule, and founded a government upon equal rights to all, special privileges to none. There were those who opposed the principles of democracy, and defended those of monarchy in the "times that tried men's souls." They were overpowered, but not convinced. Those Tories of the Revolutionary era have never failed of successors in this country, who if they cannot restore the rule of kings, are determined to establish a despotism of rings.

If they cannot have a monarchy they are resolved to establish an aristocracy in this land, dedicated to freedom. Their plan is to use the machinery of the republic to subvert it; and their method includes deception of the people by false pretences of devotion to their interests, control of political parties, and bribery of public officials. That there are various rings in this country persistently trying by those means to get full control of the governments of cities, states and nation, is a fact so patent that the people are seriously alarmed.

The facts here given show that medical rings are among the most active, persistent and dangerous to liberty and progress of any institutions of the ring genus with which we are called upon to deal. The A. H. C. has grappled with this evil with a determined purpose to extirpate it from American soil. To this end we have already had our bill introduced into Congress and various State Legislatures. We earnestly and confidently ask the co-operation of the press and the people in this herculean task.

By order of the Legislative Committee,
T. A. BLAND, Chairman.
Boston, March 1, 1897.

"Ancient India: Its Language and Religions." By Prof. H. Oldenberg. The subject is of unusual interest at the present time, and it is here treated in a way to interest and instruct all readers. For sale at this office. Paper, price 25c.

"Origin and Antiquity of Man." By Hudson Tuttle. A masterly philosophical work. English edition, nicely bound in cloth, $1. For sale at this office.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price $1.00. For sale at this office.

"Mahomet, the Illustrious." By Godfrey Higgins, Esq. (Library of Liberal Classics.) No author was better qualified to write an impartial and honest life of Mahomet than Godfrey Higgins, and this volume is intensely interesting. It should be read in conjunction with Gibbons' work. For sale at this office. Price 25 cents.

"Progression, or How a Spirit Advances in Spirit-life." "The Evolution of Man." Two papers, given in the interest of spiritual science, by Michael Faraday. Price 15 cents. For sale at this office.

"Arcana of Nature; or the History and Laws of Creation." By Hudson Tuttle. A well-known and most profound treatise. Cloth, $1. For sale at this office.

FIFTEEN CENTS!

PROF. BARRETT'S ADDRESS.

Other Subjects Treated of Especial Interest.

The Progressive Thinker is to be sent three months for 15 cents to all New subscribers.

Spiritualists, keep posted in current Spiritual events.

Why remain in ignorance? Why don't you keep posted in regard to the great Spiritualistic movement? Prof. Barrett delivered an address before the National Association of Spiritualists. It was an important one, and should be read by every Spiritualist in this broad land. We have had his address (which covers three pages of The Progressive Thinker) and five other important lectures and articles embodied in one paper, which we propose to send forth to illuminate the minds of those who have not had an opportunity to read them.

The first page of this paper contains h elecfure by Col. Ingersoll, given in a Chicago puipit. It scintillates throughout.

The second page contains a highly interesting lecture by Mrs. Cora L. V. Richmond, on the "Dwellings of the Dead."

The third page has a splendid article on "Science versus Theology," in review of Andrew D. White's two superb volumes.

The fourth page has another excellent lecture by Mrs. Cora L. V. Richmond, on "Spiritual Unfoldment."

The fifth page is very suggestive throughout, and is devoted to the "Hindoo Teachers—They Will Try to Capture the United States."

On the sixth page commences Prof. Barrett's admirable address, occupying three pages.

We will also, in connection with this paper, send out another equally as valuable. The first page contains an excellent lecture by Virchand R. Gandhi, a learned Hindoo. The remaining seven pages contain the wonderfully thrilling narrative (founded on facts) entitled, "The Night the Light Went Out," exhibiting many of the inside workings of the Catholic Church. Besides the address by Mr. Ghandi and the remarkable narrative, "The Night the Light Went Out," the first page has an excellent communication obtained through Ouija. The second page has a startling statement in reference to the "Romish Octopus—It Is Winding Its Poisonous Coils Around Washington." The poem on the same page, "The Sad Picture of a Wrecked Human Life," is wonderfully suggestive. The third page has a striking illustration showing how the Romish Church treats heretics. This page and the fourth also have a continuation of the "Romish Octopus." The fifth page has that remarkable poem, "St. Peter At the Gate." Every freethinker should read it. It is full of excellent "points." It also contains interesting facts in reference to the Romish Church and offices. The sixth, seventh and eighth pages have the following: "Monasteries and Convents—Where Those Alive Are Entombed." "Rider Haggard and the Immuring of Nuns." This paper alone is well worth the price of a year's subscription.

Every Spiritualist in this broad land should have these two papers. Our regular subscribers have already read their contents. For Fifteen cents we will send the Progressive Thinker for three months to all New trial subscribers and also send these two valuable papers.

Bear in mind that by New subscriber we mean one who has not been on our list for at least three months. Those of our present subscribers who wish to buy these two papers can have them both now for five cents. All of our regular subscribers have read their contents.

Send The Progressive Thinker three months to some friend, and thus get him interested in the cause. Stamps taken on small orders.

We sincerely hope that no Spiritualist will be dishonest enough, or so dishonorable, as to take advantage of this offer, by continuing his paper when the time expires, in the name of some member of his family (or some one else) in order to get the benefit of this 15 cent offer, on which the publisher does not make a cent.

VERILY, WHAT NEXT?

Under the head of "A New Programme," we announced a radical new departure from the general routine of work assumed by the average Spiritualist paper. We do not follow old established usages unless we are thoroughly convinced that they are the best, which is very rarely the case. We established the original dollar Spiritualist paper, and introduced a new era in the line of Spiritualistic journalism. Others have followed after us, but in all candor the only thing in which they have equalled us, is in the price of the paper—one dollar.

We now have three books which we send out at a nominal cost to our subscribers: The two volumes of the Encyclopaedia of Death, and Life in the Spirit-World, and The Next World Interviewed. The three volumes will be sent out to those who remit a year's subscription to The Progressive Thinker on the following terms:

The Encyclopaedia of Death and Life in the Spirit-World, when ordered singly, will be sold at 50 cents per copy. The Next World Interviewed at 35 cts. Those who order the three books at one time will get them as follows:

Vol. I. of the Encyclopaedia	$ .45
Vol. II. of the Encyclopaedia	.45
The Next World Interviewed	.35
Total	$1.25

NO. OF PAGES IN EACH BOOK.

Vol. I. of the Encyclopaedia	400
Vol. II. of the Encyclopaedia	400
The Next World Interviewed	250

Each of these books is neatly and substantially bound in cloth, and printed on fine paper, and as prices go, are well worth one dollar per volume.

Bear in mind that this Library is being formed for the exclusive benefit of our subscribers, and all orders for one or more of these books must be accompanied with a year's subscription to The Progressive Thinker. To all others the price will be one dollar per copy.

Just think of the great good that will be accomplished by this plan which we have outlined. Tell your neighbors about it, and get them to subscribe for The Progressive Thinker.

Remember, please, that in order to obtain these three books for $1.25, you must send along a year's subscription to The Progressive Thinker; the paper one year, and the three books costing $2.25. It is the subscription to the paper that enables us to send you these three books at cost.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

TO CONTRIBUTORS:—It is impossible to publish everything that comes to this office, however meritorious it may be, and no one should feel in the least offended because his (or her) article does not appear. Our space is limited, and we often deeply regret that certain articles are crowded out.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Communications must always be accompanied by the full name and address of the writer, or no attention will be paid to them.

Will C. Hodge is located at No. 3 Elizabeth street, Chicago, Ill., and is open for engagement on liberal terms. Societies desiring the services of a first-class inspirational speaker and advocate of practical Spiritualism will do well to correspond with him. Will attend funerals.

Rev. Adam Clark, of Holland, Mich., a Methodist minister, is agitating a scheme to have the Christian churches of this country unite upon a national Christian emblem or banner, to be pinned onto all Protestant pulpits, carried at the head of funeral processions and Sunday-school parades. The plan is to use the colors red, white and blue—the red to represent the blood of Christ, the white purity, and the blue the bruises of Jesus. A friend suggests that they should make at least one-half of the banner blue, because the Christ principle gets more bruises from them than from any other class.

The New Orleans Picayune, March 1, says: "For several months Mrs. Dr. Hilligoss, of Anderson, Ind., has been in the city preaching to the members of the local branch of the order, and last evening she performed the rites after an eloquent address. For half an hour or more she spoke upon forms, ceremonies and baptism, and blended many beautiful thoughts into her eloquent talk. She pointed out the necessity for careful home training with the young, and called upon mothers to have a care with their children, that they might see the right way and believe in the growing belief of Spiritualism. She urged those just entering the belief to use their influence in teaching others not to enter a church which deprives one of being happy, but to enter the ranks of the Freethinkers. The four young maidens were seated on the platform, each robed in white, and when she had completed her address, one after another the applicants were brought forth and baptized in the name of Spiritualism, and she added, 'may the spirit guidance protect the young applicants throughout their entire life.' Then wreaths of white flowers were placed upon their heads and the ceremony ended. The young ladies were: Misses Mabel Kline, May Kline and Lydia Seidner."

Mrs. S. E. Reed is of the opinion that if we take anything off the rostrum it should be the invocations instead of the tests. People surge up to the tests at camp and other meetings, who would not listen to the long lectures. A good test medium giving strangers facts to take home with them—they will tell the same to others, if not publicly, in a secret way, and these others will try it, and soon a whole village will be leavened.

A joint discussion on Spiritualism and the Bible, between Rev. W. W. Crissel, of the Adventists, and C. E. Dent, Spiritualist, occurred at Schoolcraft, Mich., recently. Much interest was excited. It is said the reverend gentleman was so cornered up that he said he did not believe in a hell. The Adventist hell is a very different affair, however, from the standard orthodox hell, for it consumes—destroys—the wicked, root and branch, and so puts them out of misery, while orthodoxy roasts them eternally.

Julia Steelman-Mitchell, now serving the Unity Society at Milwaukee, will give week-day lectures, followed by test seances, in towns within a radius of a hundred miles on railroad lines. Terms reasonable. Address 558 Milwaukee street, Milwaukee, Wis.

R. M. Williams writes from Tallapoosa, Ga.: "We have had Mrs. Loe F. Prior with us two different times this winter, she having located at Atlanta, Ga., sent there by the N. S. A. Her lectures, psychometric readings and private seances (in trance) were very good. It was something entirely new to most of our people, quite an interest was manifested. I think much good will eventually be the result. I am Southern. Last winter I was in Alexandria, Ind., and investigated quite a considerable through W. C. Jessup, a trumpet medium. Mrs. Prior's visit was the result of this investigation."

Charles H. Thompson, of this city, writes: "The sublime philosophy of Spiritualism seems to me too sacred to be treated with the slightest levity, and when we realize that our loved ones who have passed over do return and hold sweet communion with and guide and direct us in our daily walks through life, it does seem a sacrilege that a certain class of fakes, for a few paltry dollars, should try and palm off on the honest seeker of the truth, pretended phenomena which they know to be false. I refer to that class of materializing mediums which infests all large cities, who for fifty cents or one dollar per head, resort to all sorts of mummery and trickery to gull their dupes out of their hard-earned money. In your issue of the 6th inst., you publish the last act of the farce lately presented before a Boston audience, namely, the Ayer's Temple case, in which Mr. Concannon and wife play the leading roles; and allow me to say I heartily concur with the finding of the jury, also in the conduct of those who conducted the raid, and in my opinion every true Spiritualist should not only be thankful the expose was made, but do his best to expose others of the same stamp, and by so doing help to exterminate these pests from our ranks. As I said before, I have been a convert to our beautiful philosophy for years, and have witnessed much of its phenomena, and fully understand that what so many think supernatural is but the result of natural law, not yet made plain to them. I know that spirits do communicate with us vocally and by means of the slate. I know that spirits etherealize. I have many times been a witness to both of these phenomena, but I have yet to know that spirits can take on matter in the shape of warm flesh and blood. If any materializing medium will at any time hold a seance at my residence in the presence of a few of my friends and produce a materialized spirit, I will not only make a public retraction, but will give the medium a purse containing $100."

Mrs. Frank Ainsley and Mrs. L. C. Bernier, trustees, write from Oakland, Cal.: "The First Christian Spiritual Society of this city has been holding meetings regularly right along, and, true to its principles, is striving to spread the light of truth and lead men into the way that leads to true liberty. For the past few months Mrs. C. Cornelius, a good test and inspirational medium, has occupied our rostrum twice each Sunday, and through her ministrations our society has held together, gained in numbers and been the means of setting many a skeptic to thinking. We feel that we can say that, by her unselfish and earnest efforts in behalf of our loved cause, Mrs. Cornelius has won a right to our highest esteem and regard. Sunday, March 7, a meeting is to be held at Loring Hall, 11th and Clay streets, for the purpose of taking steps whereby the many Spiritualists of Oakland may be united under one charter—united in heart and object for it is felt out here in the 'Golden West' that if Spiritualism would be respected, and the rights of its mediums and workers recognized, 'organization and harmony' must be the watchword. We can command no respect unless we combine and live in a manner to merit it."

Thomas M. Locke, president of the Philadelphia Spiritualist Society, writes: "Brother E. W. Sprague and his good wife have been serving our society with great success during the past month. His audiences have increased largely every Sunday during his stay with us. Brother Sprague is one of the most earnest and zealous workers in our cause. He is ably assisted by his wife, giving spirit messages. I think the National Association acted wisely in securing his services as a missionary. There seems to be a demand for workers of his class. He is eminently qualified to build up weak societies. His style of oratory, blended with a wonderful magnetic force and power, will make him a success wherever he goes, and with all these qualifications he loves the work—as he told me in conversation a few days since. Any one of the old Spiritualists who remember our arisen brother, E. V. Wilson, one of his controls, can readily appreciate and recognize the value of such speakers on our platforms to-day. The world needs just such enthusiastic workers. He and his good wife came among us as strangers, this being their first visit to Philadelphia, but they have made for themselves many friends, so that we dislike to part with them. I am happy to say we have secured their services for two months next year. They leave us to renew their labors in New York State, and we predict for them great success in the dissemination of our beautiful philosophy."

The Grand Ledge Spiritualists' camp will open its session for 1897, Thursday, July 22. First formal exercises, Sunday, July 25, to Sunday, August 22, inclusive, with the following program of speakers: Dr. J. C. Batdorf, Mrs. Marian Carpenter, Anna L. Robinson, Mrs. Martha E. Root, Dr. A. B. Spinney, Moses Hull, Dr. F. Schermerhorn, Hon. L. V. Moulton, Mrs. A. E. Sheets and others. Full programs will be issued about May 1. All inquiries addressed to J. P. Russell, secretary. Box 805, Grand Ledge, Mich.

B. V. S. writes: "I spent twenty-eight years of my best manhood in preaching a man-made creed. Eight years ago I became doubtful of the correctness of my position, and after five years of careful study I threw off the yoke of mental bondage and am now free from all logical nostrums and heathen myths. I am now in a condition to investigate farther, as I want truth pure and simple. I am now past the three score and ten mile-post in life."

A member of the Spiritual society of Breedsville, Mich., writes: "Mr. Frank Chamberlin, of Marcellus, Mich., materializing medium, with his wife, visited at the home of E. W Williams, and made many hearts glad with his wonderful seances, and attended our meeting in Society Hall on Sunday, conducted by the guides of Lucy J. Williams—a trance speaker who has developed here in our midst."

Professor Harry W. Abbott will give a series of inspirational lectures, Sundays at 2:30 p. m. at Handal Hall Building, 40 E. Randolph Street. Residence 4302 Langley Ave. Flat 5.

Col. James Freeman writes from Bloomington, Ill.: "Dr. E. H. Denslow of Sturgis, Mich., who is missionary for the N. S. A., and has been filling engagements at Ft. Worth, and other places in Texas, also at Kansas City, Mo., has just been spending a week with us here. He is a grand inspirational speaker, and his guides gave two excellent discourses before the Bloomington Progressive Spiritualist Association, to full houses of delighted hearers. He has just left us for points in Indiana, and we bespeak for him the kind consideration and careful attention of all lovers of truth and progress, wherever he may sojourn. Our Association here is in a prosperous condition, and is having a healthy growth. Professor Charles Wesley Peters lectures for us every Sunday evening."

W. J. Huckett writes: "I am running a series of spiritual meetings here at Pueblo, Col., and have had Mrs. E. F. J. Bullene lecturing for February and March. We consider her the finest lecturer we have had here. Her subject yesterday was 'The Philosophy of Death.' The audience was intensely pleased with the lecture."

Mrs. Dr. D. White, trance, writing and healing medium, is now located at 2902 Olive Street, St. Louis, Mo.

Moses Hull speaks every Sunday in April and May, with the exception of the first Sunday in April, in Lima, Ohio. Address accordingly.

Dr. C. H. Figuers writes: "The First Spiritual Society of Palmetto, Fla., was reorganized March 3d, there being twenty-five members present. Much enthusiasm was manifested, and the election of the officers is an evidence that business is meant. The following officers were elected: H. Houghton, president; J. K. Parrish, vice-president; N. A. Short, corresponding secretary; Mrs. Harry Kinsman, treasurer; Levi Jones, G. E. Koons, Harry Kinsman, Mrs. J. K. Parrish, and Mrs. H. B. Houghton, M. D., trustees. Steps were taken to secure a lot on which to build a hall, and enough money to buy lumber for same has been secured, and in the near future the Spiritualists of Palmetto will have a house where the gospels of Spiritualism will be given to the hungry, craving human souls. The work here is in good hands and will grow. A Childrens' Lyceum has been arranged for, and will be under way in a short time."

Professor Geo. W. Walrond, trance clairvoyant and test medium, is at present actively employed in Denver, Col., where he has earned the reputation of being able to demonstrate the higher truths of Spiritualism to one and all. He is open to teach pure and scientific occultism in all its branches. His permanent address is the Granite Building, Denver, Col.

Henry Plangeman writes: "I drop you a few lines to inform you of the grand and noble work of the inspirational speaker, Mrs. Jennie Hagan Jackson, has been doing in Ft. Worth, Texas, since the January 1st. She has converted me to the beautiful truths of Spiritualism. I trust and hope that her work may continue for many years. The First Society of Spiritualists, and particularly Judge Wray, are to be congratulated in securing this noble woman, and my earnest wish is that we may be fortunate enough to have her with us every winter, for at least three or four months."

Spiritualists of New York State, remember the State Convention to be held at Syracuse, April 13, 14, 15. If you have no society, call a meeting of Spiritualists in your vicinity and elect delegates to attend. Try and secure Mr. E. W. Sprague to speak for one meeting before the convention, as he is to travel over the State. Write Frank Walker, Hamburg, N. Y., regarding above, send him your name and that of all other Spiritualists in your vicinity, and he will send them circulars relating thereto. He is desirous of obtaining the names and addresses of all Spiritualists in that State.

C. S. D. writes from Moberly, Mo.: Moberly (Mo.) Spiritualists are awaking to the necessity of good mediums visiting their city. On Monday night, March 1, a parlor seance was held at the residence of Mr. and Mrs. Sleotte, under the guidance of Professors Stinson and White. They gave character readings, numerous tests and other satisfactory manifestations of spirit power. Moberly is a good field for mediums of different phases, but those not recommended or recognized by an organization can do no good in this city."

Mrs. Ella G. Magoon writes: "We are at present engaged in labors at Marshall, Tex., where there are a number of pleasant friends, workers and intelligent investigators of our philosophy, and a good field for work in the way of upbuilding, with of course, some drawbacks in the opposition offered through superstitious bigotry."

Joseph Chapman writes: "Your paper grows better and better all the time, if that were possible. Long may you live to spread the truth."

Ben F. and Mattie E. Hayden are open for engagements within one hundred miles of Indianapolis, Ind. Terms reasonable. Correspondence solicited from those who need lectures, private readings or public tests. Address them at 185 Newman street, Indianapolis, Ind.

The Meadville Daily Tribune speaks as follows of Hon. A. B. Richmond: "Mr. A. B. Richmond, in legal and literary articles, is well known. He was educated as a chemist and has become an expert toxicologist as well. He ranks among the first criminal lawyers of Pennsylvania and is well known as the author of 'Leaves from the Diary of An Old Lawyer.'"

There will be special anniversary exercises at the Church of the Spirit, Sunday, March 28, at 620 North Clark street, at 2:45 and 7:45 p. m. Mrs. S. F. DeWolf, Dr. W. H. Blair, Mrs. Sarah Bromwell, Miss Desmond, Mrs. Nash, Prof. Reynolds, Mrs. Wilson, and many others will assist. All phases of mediumship will be given. Dr. Willis Edwards, pastor.

D. B. Jimerson, the Indian medium, is going into Ohio and Indiana this spring. He wishes to hear from Corry and Meadville, Pa., and some societies in Ohio. Terms very moderate. Direct all letters to him before April 3, as follows: Bason, Genesee county, N. Y.

On Wednesday evening, March 10, a grand reception was tendered Mrs. Marian Carpenter, pastor of the First National Society of Detroit, Mich., by the members and friends of that society who were anxious to express the pleasure it gave them to have their pastor again in their midst. Mrs. Carpenter has just returned from Washington, D. C., where she had been engaged during February lecturing before the First National Society, and, as an indication of her merit, we are pleased to note that she has been engaged to appear before the same society next year.

Secretary writes from Wayland, Mich.: "We are known here as the Barlow Lake Spiritual Society, and were organized three years ago by that grand worker, G. H. Brooks, Elgin, Ill. We received our charter on the 3d day of April, 1894, and have continued to hold our meetings regularly, or nearly so, since our organization at the People's Church, Bowen's Mills, Barry county, Mich. Our yearly meeting occurred on the 7th of the present month, and we had a good attendance despite the bad roads. Mrs. Nellie Padgham, of Allegan, Mich., delivered the address which was very fine. I wish to say to other societies who have not a speaker, that they will make no mistake in engaging her to fill their rostrum."

T. W. Eichelberger writes: "The Forty-ninth Anniversary of Modern Spiritualism will be celebrated in a manner worthy and befitting the occasion, by the First Spiritualist Society of Chicago, at the Masonic Home Temple, 3120 Forest avenue. Sunday, the 18th of March, will be devoted to the happy event. Mrs. Ada Foye, the pastor of the society, who is one of the truest and best phenomenal test mediums in the world, will give two of her test seances, afternoon and evening of that day, and with the other mediums and speakers that have been invited, the occasion will be one that will be enjoyable in every sense. Between the hours of 5 and 8 p. m. the ladies of the society will give a supper in the banquet hall of the temple. We corially invite all speakers and mediums, local and those from abroad who may be in the city upon that day, to come and join with us. You will be heartily welcomed. Let us make the occasion one that will eclipse all of its predecessors.

Maria Baker, writes from Muncie, Ind.: "Mrs. Joseph Mendenhall, the materializing medium, is having great success. Mrs. Harry Crossfield is meeting with success. In the near future she will be as good as Mrs. Luther Colby. Mr. J. W. Strange, of Marion, Ind., the trumpet medium, was here during the month of February. He held circles with good success. Mr. George Runion is having success in trumpet speaking here and in adjoining towns. Mrs. Laura Morris, of Chesterfield, spoke in the First Spiritualist Temple this month with good success."

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical bodies and their physical bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the purer realms of the Spirit-World. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, $1; paper, 75 cents.

Items Suggested by, or Gleaned From, Spiritualist Exchanges.

Behold! The camp-meeting will soon be heard of again, and the tourists will find a large number to select from.

"I feel in myself the future life," said Victor Hugo, illustrating the fact that heaven is within, in a very great measure.

We don't think that mediums will ever have to pay a license in Chicago. While The Progressive Thinker is fighting their battles not one out of ten take any Spiritualist paper whatever—a sad commentary on human nature.

Eight Theosophical Crusaders have arrived in San Diego, Cal., where they propose to start a movement that will soon encompass the whole world—with what?

T. A. B. speaks of Mrs. Bliss's materializing in Boston. The chief feature of the evening was a materialized spirit robed in garments so beautifully illuminated that they literally blazed as though sown with the most brilliant diamonds.

Materialization seances continue to be a "bone of contention." The medium who is charged with fraud in one place, however flagrant, finds admirers in the next town or State, who swear by him or her.

"Why not give fraudulent mediumship free rein—it does those good who believe it genuine, while it don't injure those in the least who are cognizant of the wrong being perpetrated," says an enthusiastic Spiritualist. He continues: "If I had my way, no trickster should be exposed, until the barnacle became so rotten it would expose itself." Verily, when doctors disagree, how shall any poor editor decide?

It is well-known in Chicago, that Loie Fuller whose presence on the stage is enough to draw a full house, is a Spiritualist. She was a member of the lyceum in this city. She has danced her way into recognition.

Mrs. Tingley who is now dishing up theosophy to those who desire it, was formerly a medium in New York City. Madame Blavatsky at one time was a Spiritualist. How a medium can go back on her mediumship, or a Spiritualist on her belief, is one of the mysteries of the 19th century.

Maud Lord Drake has been holding forth at Los Angeles, Cal.

Keep it before the great mass of Spiritualists that not one of three hundred of the number take any Spiritualist paper. This accounts for the death of about 100 of them, and the sickly condition of some of the rest.

We frequently see in the various Spiritualist journals a desire expressed by the editor to be remembered in "your will." That is in bad taste. A Spiritualist paper has no more right to expect to be remembered in "your will" than any other poor mortal of earth. We never could have it beat into our brains why a Spiritualist editor should continually cry out, "Remember me in your wills." Verily when will Spiritualist editors learn a little practical business sense.

Isabella Beecher Hooker says: "There is one very comforting fact that we learn from Spiritualism. It is that the suffering in the spirit-world is reformatory, and not everlasting; that erring and perverse souls, when they have suffered for a time, perhaps for years, and have come to see and feel ashamed of their evil-doing, repent, and are uplifted and forgiven, good spirits helping them to find the way to the light."

"I do not believe the great fish swallowed Jonah," says the Rev. Lyman Abbott, who stepped into Rev. Henry Ward Beecher's squeaking shoes. Alas! that this eminent man should just admit a fact known to Spiritualists right along. What a snail-like thinker indeed, to come to such a conclusion so late.

As to Col. Ingersoll, it is claimed he has constructed nothing! He has made, however, a vast heap of orthodox rubbish for some one to clear away—a dirty job! He has done an excellent humanitarian work.

The Rev. Abbott, who has been filling Henry Ward Beecher's old pulpit, has lately been trying to find an accurate and trustworthy definition of death. Poor fellow, any kind of a Spiritualist can tell you all about it. Why don't you show good judgment in your seeking of knowledge?

The tender mercies of Providence as manifested in a cyclone, is sometimes very touching—so said the old fellow that a fence rail hit, out west on one blowing occasion.

Divine Providence and the famine in India can't agree, from the fact that the poor Hindoos don't like that method of dying.

When Curran White was one night, lying on his bed awake, self-poised, and not at all startled or alarmed, a great light flooded the room, and soon came before him a group of a score of persons, some friends from the other life and some unknown. The group opened, and from it came that wife; not helpless and old, but erect, radiant, as in youth. With elastic steps she walked to his bedside, laid a hand on his shoulder, and her clear eyes looked down into his in the old way—tender and true. She soon stepped back and vanished, as did all the group, with the fading light, and left ineffable peace and joy in his heart. He had longed for some surety of her health in the higher life, and always said that she came to remove every shade of doubt from his mind.

A thought wave is asked for, to be sent by all patriots on March 27, "All-Souls Communion Day," from noon to 1 p. m., and also on the 27th of every succeeding month—that wars may cease and freedom prevail everywhere; that to-day millions may be employed and suffering and want may be known no more. Would it not be better to try a thought wave on the orthodox God, and have him send rain when needed to starving India? Send your thought wave along to him, and try something easy first.

Lucy A. Mallory thinks "the sun worshipers had a truer conception of the origin of Divine power than have the popular religionists of the day," which is not saying anything in favor of either party, which you can put your finger on.

The printer misquoted when he put in type the word "ridicule" for "rival." The extract should be as follows: "We do not expect to 'rival' any of the Spiritualist papers." It was taken from the Leaflet of the Central New York Spiritualist Association, that is aspiring to establish a camp at Freeville, N. Y.—and we hope they will succeed, of course.

Mrs. J. A. Chapman says: Prof. W. M. Lockwood, of Chicago, Ill., the distinguished Spiritualist physicist, opened a month's engagement with the Spiritual Union, of Norwich, Ct., Sunday, March 7, giving two grand lectures in Grand Army Hall upon 'The Spiritual Forces in Nature.' Mr. Lockwood being perfectly familiar with his work, presents a class of data not only instructive, but exceedingly interesting to the auditors. While he strikes heavy blows at old-time dogmas and superstitions, he presents a beautiful philosophy, based upon the eternal principles of nature, which will stand the test of scientific investigation by any scholar in the world. In his argument Prof. Lockwood demonstrates these great principles in so clear and comprehensive a manner that a child of average intelligence may understand."

From Light, London, Eng.

THE PSYCHICAL RESEARCH Society meeting last week was attended by an audience far too large for the hall. All the usual pillars and notabilities were present, with the welcome addition of Professor Oliver Lodge. The great attraction was, of course, the Presidential Address of Mr. Crookes, F. R. S. We propose, next week, to give our impressions of it. At present we can only say that it was a very subtile and very scientific attempt to bring home to us all the fact that we know next to nothing, and that what we seem to know is really only the result of "accidental environments." The tone of the whole was, perhaps, somewhat agnostic; but, as against the vehement or solid materialist, who is so very certain, this may be useful or, at all events, necessary.

DUPLEX INDIVIDUALITY.

Dr. Forbes Winslow's "Westminster Gazette" article on "Duplex Individuality" has hopeful signs in it. It deals with a very grave form of mental infirmity, but there is actually in it no suggestion urging to confinement in a lunatic asylum. Moreover, there are strong indications of an enlarged acquaintance with abnormal mental action, falling short of lunacy. The Doctor not only recognizes "duplex individuality" but the "hypnotic trance state," as constant if comparatively infrequent factors in not actually insane life. We may yet find him admitting that one may have certain spiritualistic experiences without lay'ng one's self open to the risk of imprisonment as a lunatic.

DUPLEX INDIVIDUALITY.

Dr. Winslow tells a good story of a certain merchant in America who was suddenly missed, and was not heard of for six months. He then turned up in a dazed state, utterly unable to account either for his disappearance or to state what he had been doing. Here is his own story:

"I was feeling very tired and thoroughly fatigued after a very busy day in the city, so I went to my state-room immediately upon going aboard the boat and changed my clothes. Up to that time I was thoroughly conscious, but after that I can recall nothing; all was oblivion, till six months later, when I came suddenly to myself in a distant city in the South, where I knew no one. I found myself driving a fruit wagon in the street. I was utterly astonished. Why I was there, how and when I got there, where I came from, and what I had been doing, were puzzling questions to me. Upon inquiry I learnt that I had been at work there for some time. My life, since I was in that state had been an absolute blank to me. I can give no account of myself during that period of time. I started at once for Virginia, but on the way I again lost consciousness, though only for a day or two. When further on my way home, I felt so utterly worn out I stopped in a certain town, and went to the house of a very near relative. From there I was taken home. I was in a half-dazed, confused condition, and remained so some days longer. I am now feeling well and all right." "This," says Dr. Winslow, "is not an isolated case: for many are recorded of this 'duplex individuality.'" We hope the new knowledge will be of service to him.

From Harbinger of Light, Melbourne, Australia.

I BECAME A SPIRITUALIST rather more than five and twenty years ago, after a careful investigation of the phenomena, which I commenced almost with a predetermination not to be convinced; and with a very decided impression that Spiritualists might be roughly divided into two classes—knaves and fools. I finished my investigations with something like a feeling of shame and remorse that I should have so presumptuously misjudged some millions of human beings, whose honesty and intelligence—speaking of them as a whole—are unimpeachable.

I AM A SPIRITUALIST, because the proofs of spirit-return, are such as to be altogether overwhelming in quantity and quality.

I AM A SPIRITUALIST, because the higher teachings we receive from spiritual sources are a synthesis of all that is noblest and best in the philosophy and ethics of Zoroaster, Brahma, Buddha, Confucius, Socrates, Plato, Jesus of Nazareth, Seneca, Marcus Aurelius, Plotinus and the Neo-Platonists.

I AM A SPIRITUALIST, because the doctrines inculcated by our supernal teachers, find an immediate and fervid response in my own reason and conscience.

I AM A SPIRITUALIST, because no other faith, no other system, no other explanation of the origin of the Universe, of man, of evil, and of the inequalities of human character, circumstances and capacity, is so simple, so rational and so obvious, as that which is supplied by Spiritualism.

I AM A SPIRITUALIST, because my conception of God, our Father, has been raised immeasurably; my consciousness of what I owe to my fellow creatures has been stimulated enormously; and my feeling of reverence for His supreme perfection, His infinite love, His absolute justice, and His amazing goodness, has been inexpressibly deepened and strengthened.

I AM A SPIRITUALIST, because its beautiful truths are entirely free from mysticism; are as transparent as the ether; are strictly consonant with our innate perceptions of what is right, and just and reasonable; and are such as are comprehensible by childhood itself.

From The Spiritual Review, London, Eng.

THE SPIRITUAL REVIEW occupies an honorable place in the British Museum; in the libraries of the Universities of Oxford, Cambridge, Edinburgh and Dublin, and in nearly all the Young Men's Christian Associations in Ireland.

Mrs. Emma Hardinge Britten expresses herself as "liking our little paper very much;" "there are few," she says, "if any, of the articles I do not agree with." Our object is to touch responsive chords in the hearts of all.

OUR DEVELOPING CIRCLES on Sunday evenings are beginning to show signs of very great progress. There is a marvelous power in the cabinet—highly conducive to the production of spirit-forms. Mediums are developing rapidly. A new medium last Sunday gave a remarkable test.

WITHOUT A CABINET.

Mrs. Esperance and Mathew Fidler paid a flying visit to England a week or two ago, and gave us a friendly call. Mrs. Esperance is one of the few remarkable mediums for materialization. A seance was held spontaneously, without a cabinet, and the spirit of a well-known journalist materialized. This is far more convincing than when the medium is curtained off.

CONQUERING ALL COUNTRIES.

Madame De Christmas, editress of a Danish journal, writes: "The main point is that we Spiritualists ought, all of us, to help each other in the act of conquering all countries for our cause." That is what will yet be accomplished. Spiritualism is taking hold of the hearts of the people, and the most obstinate power will yet have to submit to its increasing strength.

From The Freethinker, London, England.

ACTING PROVIDENCE.

A lady of my acquaintance was once sitting on a public seat fronting the sea at a watering place in the south of England. An elderly lady took a seat near her and opened a conversation, in the course of which she remarked how good it was of Providence to vary the weather in different places, so that when it was wretched in one place a person might remove to another.

HE DOESN'T PAY EXPENSES.

"Yes," said the first lady, "but Providence doesn't pay railway fare and hotel bills." This was a smart hint to the other lady that she had been generalizing, rather selfishly, from the experience of a favored class of people.

THE POOR DEVILS who live where the weather is "insufferable" have to put up with it, having no means of escape. They must take what Providence sends, and if it half kills them they must grin and bear it, or else get drunk or attend revival meetings, or indulge in some other form of delirium. That pious old lady was probably one of the world's do-nothings, and an optimist from a mixture of privilege and cowardice. But after all she took a view of Providence which is extremely common. It is a natural one to the wealthy classes.

GLADSTONE AND PROVIDENCE.

Mr. Gladstone writes eloquently on the beneficent care of Providence in fitting up the earth for man's habitation. Yet people are burnt at the equator and frozen near the poles. The really temperate parts of the earth's surface—if we except the sea, which man has not yet learnt to inhabit—are comparatively meagre.

PROVIDENCE AND DESTRUCTION.

Then there are volcanoes that have not finished erupting; now and then an earthquake, or a big tidal wave, destroys thousands of people; snakes and wild beasts, in India alone, kill enough men and women every year to populate a fair-sized town; sometimes the weather is diabolically perverse, parching the crops with too much heat, or rotting them with too much wet; while at other times an unforeseen pestilence breaks out and ravages whole nations. Yes, the argument of Mr. Gladstone is essentially the same as that of the pious old lady at the seaside. You may always be sure of the man who employs it—unless he is a professional exhorter—that he knows very little of physical geography, or that he is blessed with a very comfortable independence.

PROVIDENCE AND INDIA.

Those who can see evidence of beneficent wisdom controlling the affairs of this planet must be gifted with the occult powers of the fabled Mahatmas. Look at the present condition of India, for instance; a magnificent country, so far as scenery and natural resources are concerned—a country, the famous missionary poet said, where every prospect pleases and only man is vile. India is often afflicted with drought; that is to say, the people are afflicted with it, for the land itself does not care a straw about the matter. The rain that should fall on the rice fields of India is diverted to other parts of the world, where it is not wanted, and where it is a curse instead of a blessing. The result is that, as India is peopled right down to the level of subsistence, millions of people are brought face to face with starvation.

PROVIDENCE AND STARVATION.

For many weeks past the English newspapers have contained most distressing accounts of the famine that is now desolating portions of that unhappy land. Telegraphing from Jabalpur on February 8, the correspondent of the Daily News says: "I observed a girl five years old who weighed only ten pounds, and several adults actually scaled less than four stone. The skin in these and many other cases was so tightly drawn over the face as to show the formation of the skull, while the limbs were so emaciated that the articulation of the joints was visible." What a frightful picture of human suffering! And all because the power called Providence (if such a power indeed exist) has forgotten, or deliberately declined, to send them a little rain out of the abundant reservoirs of this world.

NEW BOOKS.

The Opposites of the Universe. Third Part. Theological and Nomological Opposites. A Discourse About God. By Manie Sands. New York. Peter Eckler, Publisher.

The object of this work, the author states, is to demonstrate that the universe is a whirl of opposites, and that these opposites are eternal, which implies that they are neither creatable nor destroyable, when the whole Kosmos is considered.

It is a book to provoke criticism from orthodox and Spiritualist alike, in many respects. It shows a wide range of reading, and is well worthy of perusal.

Sheet music received: A beautiful song entitled "The Organ in the Corner." Music by Allan Tomson; words by Dr. Chas. W. Hidden. A song that everyone should have.

A beautiful song, with harmonized chorus, entitled "The Better Way." By H. M. Higgins. This is a very spiritual song, in sentiment and tune.

"The Universe." What Force Is. The Beginning of Creation. What Matter Is. The Creation of the Earth. The Beginning of Life. Immortality. The Substance of Its Environments. Psychic Science. What the "Soul of Things" Is. Song of Psyche. A pamphlet by L. M. Rose. Contains 71 pages of interesting matter. Price 25 cents. For sale at this office.

"Voltaire's Romances," translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, and invincible enemy of the Catholic Church, are worthy of wide reading. Wit, philosophy and romance are combined, with the skill of a master mind. Price $1.50. For sale at this office.

"The Watseka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watseka, Ill., and Mary Reynolds of Venango County, Pa. For sale at this office. Price 15c.

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TRANSLATED FROM THE FRENCH.

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CHAPTER VI. Auricular Confession destroys all the Sacred Ties of Marriage and Human Society.
CHAPTER VII. Should Auricular Confession be tolerated among Civilized Nations?
CHAPTER VIII. Does Auricular Confession bring Peace to the Soul?
CHAPTER IX. The Dogma of Auricular Confession a Sacrilegious Imposture.
CHAPTER X. God compels the Church of Rome to confess the Abominations of Auricular Confession.
CHAPTER XI. Auricular Confession in Australia, America, and France.
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QUESTIONS AND ANSWERS.

This department is under the management of the distinguished author, speaker and medium,

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

T. W. M.: Q. Henry Seward Hubbard in his book, "Beyond," says "there are very large numbers of people who, the moment the brain becomes quiescent in sleep, enter at once on the most active part of their daily existence," and that "the extent to which we influence others or are influenced by them, during our sleeping hours, very few realize, because unable to recall, when waking, the experiences of the night just passed." Are these statements true, and how can we know them to be so?

A. In true sleep there is absolute rest of the mind. The pulsations of the heart lessen, for this is the only rest that ever-laboring organ can have. There is withdrawal of the blood from the brain, and the processes by which muscular and nervous tissue are broken down are suspended, while those of renovation are active. The worn tissues are rebuilt, and normally when this approaches completion the heart resumes its labor, the increased flow of blood to the brain arouses the mind from its coma-like rest, and it is said the person awakes. There may be disturbance of digestion; the heart may not slow up for rest; the nervous strain may have been so great that it cannot be quieted with nature's anodyne; the muscles overtaxed contract and their lacerated nerves cry out against sleep. Then these conditions of the body are reflected in the sleep which is no more than partial unconsciousness. Such dreams furnish a remarkably reliable means of diagnosis. There are psychic dreams which are independent of bodily conditions, and at rare intervals there may be a superior sensitiveness or mediumship during what is called sleep which is not possessed when waking. But these states are not true sleep, which is dreamless, and profoundly unconscious, and the spirit is held in abeyance to the condition of the physical body, and rests with it.

To assert that the spirit at sleep enters into an active existence, is like claiming that when a caterpillar coils itself in its web to rest, the butterfly which it will some time evolve, goes out winging the fields of air, returning when the worm awakes. This is absurd, because the transformation of the caterpillar into the butterfly has not taken place, and it is equally absurd to assert that the spirit is enjoying an active life, while its physical body sleeps.

J. Steadman: Q. Is not Spiritualism the everlasting gospel (good-will and glad tidings) that is now being declared to all the world?

A. As the truth it is a gospel, and as the expression of truth is expansive and progressive, it must be everlasting. Things that grow continue. The cessation of growth is death. The old systems, by their claim of infallibility and divine source, cannot absorb the new—cannot change, except in contradiction with their claims. Spiritualism absorbs what is true in the old and having the power of unlimited growth, unfettered by divine commands, or dogmatic creeds, it is boundless in its scope, and without limitation of time.

Hattie E. Rix, Williamston, Mich.: Q. (1) Could our public lecturers do a greater or more beneficent work than to use their gifts in the cause of labor reform during this time of commotion, suffering and poverty?

(2) Is there anything more noble or grander than to educate the masses as to the causes of the hard times and the peaceful remedy in their own hands? Doubtless there are many speakers who do not understand these questions. Considering the present conditions, is it not their duty to make it a study by reading reform literature, etc? Ought they not to give practical teaching on the subject of treatment of "Our Dumb Animals," speaking thus a word for those who cannot speak for themselves?

A. The idea prevalent that Spiritualism is a religion, and that its lecturers were comparable with gospel ministers, has had a tendency to keep them from grappling with the living questions of the day, aside from those bearing directly on religion. This tendency has grown stronger, and even the efforts to show the errors of the church are depreciated. The iconoclasts of the early days of Spiritualism are dead or silent and we have an approachment to the church forms, if not beliefs, in "ordinations of pastors," "christening of infants," and the calling of societies "churches," flummery and show, in vain attempt to conciliate church feeling by making believe that we are something which we are not, and do not wish to be. The great living issues unfortunately are complicated with partisan politics, and a lecturer called before a promiscuous audience would be wise indeed not to offend one party or the other. Yet such themes might be treated from standpoints above all parties. It must not be forgotten that when societies engage a speaker to speak the spiritual philosophy, they expect lectures on that subject, just as Methodist churches would expect their ministers to preach only on Methodist lines, and not descant on Presbyterianism. If a lecturer proposed to take other themes, he should announce the fact.

This correspondent is right in saying that there is need, and that the speakers should prepare themselves on all the great issues of the living present. There is not the preparation demanded, even in the Spiritual field. This reminds me of a letter lately received from one who has been a minister of the gospel. He attended a circle, became a convert to Spiritualism, threw up his ministerial office and decided on entering the Spiritual field. He wrote, asking me to get him a class in my town, in spiritual science, charging the low fee of $10 for twelve lessons. I plainly replied that his experience did not warrant his assuming the capabilities of a teacher, and that after he had devoted a year or more to the study, I should feel more inclined to get him the class. The training of a minister might make a glib speaker, but was the worst for acquisition of spiritual knowledge. It is such lecturers that drive the more critical to the liberal churches.

To the last question, emphatic affirmation can be made. Spiritualism comes to save, by knowledge, from ignorance, and as such a savior should begin with the children, and make them tender and merciful by inculcating lessons of mercy. How better begin than with loving care and gentleness to the dumb animals, that are our helpers and friends?

George T. Angell says that among many thousand criminals, but twelve ever owned a pet animal. This shows that those who treat animals kindly, treat their fellow-men in the same way, and thus are on the road which leads away from crime. So vital is this considered that the progressive lyceums are urged to take it up, at least every fourth session, and a special work for that day is prepared by the Lyceum Guide, and a contest in humane speaking, at least once a year.

Geo. Tyler, Willow Springs: Q. (1) Why do all the secular papers appear so averse to Spiritualism? What of the exposures they publish?

(2) Have we ever had a president who believed in Spiritualism?

A. (1) The publishers of newspapers have one main object—to make sales; conscienceless, soulless to everything else. And the abuse of a cause in minority, pays better than its support. Of the exposures made from time to time, some are warranted, and are blessings to the cause; others expose the credulity and ignorance which accepts them as true. The confessions of "retired clairvoyants," etc., if not concocted by reporters, are from self-confessed frauds, whose lives have been given to deception. Why should they be believed? The only exposure they make is their ignorance of the genuine clairvoyance they sought to imitate. When Spiritualism becomes popular, the newspapers will be loud in their praise, and their headlines of commendation will be more glaring than those are now of its condemnation.

(2) Abraham Lincoln was a Spiritualist, and placed great reliance on the messages he received.

A. D. Harrison: Q. I think it is taught by most physiologists that the heart circulates the blood; and by astronomers that the earth and other heavenly bodies are kept in their orbits by the centripetal and centrifugal forces. Are they not both erroneous theories?

A. The heart is the central organ of the circulation of the blood, but the capillaries have an important part. Centripetal and centrifugal forces are only names of certain directions of force, and do not explain the cause. Centripetal force is attraction to the center; centrifugal force, the repulsion which balances it. Newton proceeded in his wonderful mathematical calculations, as though these forces were imparted by the hand of God, when he, having created the worlds, pitched them into space; and little knowledge has since been gained of the cause of their motions. The explanation is only a statement of the fact.

So far as the law of gravitation is formulated it is as demonstrated as two and two are four. It is amusing to see the persistency with which the theory of gravitation is assailed by those who have just enough learning to make their ignorance conspicuous. The "hollow globe" and startling explanations of the creation, come up with periodical certainty and drop into merited forgetfulness. The "great scientists" who promulgate these wild dreams, were never heard of before, and are not heard of afterwards. When it is considered that by the laws demonstrated by mathematics, eclipses of the sun and moon may be determined ten thousand or a hundred years hence to the fraction of a second; the position of the planets, their occultations or oppositions, for unlimited time, as accurately determined; the denial of the laws by which this sublime achievment of thought is attained is a pitiable exhibition of ignorance.

D. R. A: Q. Do spirits require rest?

A. The spirit requires rest. When fatigued by activity or close unremitting study, it is necessary for it to retire within itself and take repose. It is not the body alone which sleeps, but the spirit also, and when freed from the body the necessity for sleep remains. It cannot go on in gigantic labors without intervals of rest. This gives a zest to life; for arising from repose after fatigue, fresh and strong, adds very much to the enjoyment of living beings.

We cannot understand how the processes of activity and rest apply to spirits, for with us this is complicated with the breaking down and renewal of cells in the various tissues brought into activity. Spirits have the power, which we have not, of imbibing—this word represents the process perhaps as well as any known word can—forces directly from their source, and not through the medium of digestion and assimilation of food. Perhaps it is not too wild a fancy to expect that sometime man may acquire this knowledge, and supplement the energy he derives from food, by direct draughts from the fountain of force.

M. M., M. D., Iuka: Q. Why are so many of the so-called spirit communications commonplace?

A. If you should take a thousand people as they come, and have them write messages, would their communications be superior to those received from spirits? Yet those from the latter sources are not from an average, but usually inferior class. Engaged as they are, each in his or her own advancement, it is with greatest sacrifice that elevated spirits come to earth. They husband their time with care, improving every moment; and only when compelled by love of their erring brothers do they hold intercourse with man.

The lower circles make no such sacrifice. They retain strong affection for the places of their birth, and linger with regret and dissatisfaction. Ever near, they are ready to communicate at all times, and as the majority of communications are derived from this source, a ready and complete explanation is furnished of the superabundance of low and ridiculous communications.—Philosophy of Spirit, page 205.

I STAND UPON THE SUMMIT.

I stand upon the summit now
Of earthly life; the springtime's gone;
The early autumn with its flush of gold
Drops down upon me.
Frost has touched my brow,
And on my face
Time, his mark has lain.
But as to-night I read thy message sweet,
My soul drinks inspiration in each line.
My heart forgets its burdens,
And the light of hope and faith
Dispels each threatening gloom.
The autumn time seems as the joyous spring,
The cliffs whereon with mortal feet I stand
Kindle with ruddy glow
Love's magic wand,
My love has spread o'er every steep
A rosy warmth.
May heaven bless thy true and tender soul.
Wave on wave, its life has entered mine,
And I would be its lifelong friend and love,
Aye, I would be the bearer of the cup
That holds thy wine of joy,
To make thy life a richer one,
And ever strive to hide the world's rude harshness
Beneath the wealth of love.

SPIRIT REBECCA BEST.

LYCEUM LESSONS

As Presented by Hudson Tuttle.

GOLDEN THOUGHT.

As the sparks fly upward, so the mind of man tends toward the light.

SUBJECT: THE MESSIAH—THE CHRIST IDEA.

Note—Every statement is open for discussion, and a free expression of opinion. The moment any formulated thought enters the mind, without thorough questioning, and digestion, it becomes a dangerous precedent. The purpose is not so much to store the mind with ideas, as to set it actively to thinking, and to hold all conclusions tentative, against the time of better and fuller understanding.

For the older groups: The idea of an incarnate, divine mediator between God and man is of vast antiquity.

It grows out of the manner savage man views nature; as opposed to him, and hence evil. The course of reasoning of the savage, and continued to the present, is as follows: God must be perfect, hence man must have been created perfect.

Man is imperfect, hence must have fallen.

Between man's imperfection and God's perfection, man's finiteness and God's infiniteness, there must be a mediator.

As man by his fall has committed an infinite sin, only the infinite sacrifice can atone for it.

Hence the mediator must be infinite, incarnate, and as God is the only infinite being, must be God.

Jesus Christ was not the first expression of this idea.

There have been more than a score of conspicuous divine incarnations.

They have occurred among all races of men.

The Persian savior was called Mithras; the Cabalists called theirs Metraton; the Platonized Jews of Alexandria had the Logos, or the Word; the Hindu savior is Krisna; the Egyptian was Horus; the Greeks' Apollo, Hercules, Prometheus. One thousand and twenty-nine years before Christ, the Chinese Emperor, Mingti, was warned in a dream of the incarnation of Buddha Sakia, Confucius, by his character became as a Chinese Savior, as Zoroaster did to the Persians. The Aztec Savior was Quetzoalcoatl. All of these proved their divinity by being born of virgin mothers.

Their birthday falls on, or near the 25th of December.

Because that time marks the return of the sun from the South, or the resurrection of the new year.

The Christ idea is thus blended with solar worship and solar myths.

(Leaders by looking up the biographies of these Saviors in the cyclopedia, can have a large fund of interesting matter to introduce.)

Christ now stands for the highest ideal of moral and spiritual excellence.

For the younger groups: Washington, by his integrity, skill and self-devotion, was the savior of his country. Lincoln, by his honest devotion and upholding the right, was the savior of an enslaved race. (Introduce stories of these men and their biographies. Endeavor to draw out from the members whatever they may know about them.)

If your pet dog should fall into the stream and you should rescue it from drowning, you would be its savior. If you help one in need, you are a savior to the extent of your help. If your companions are rude, insolent, and do wrong, if you can by precept or example lead them right, as you awaken love for hate, and mercy for cruelty, you are saviors.

It is the most desirable of all things to be a savior. By assisting others to become good, loving and noble, you assist yourselves still more. In saving others you save yourselves.

Never go by a wrong or cruelty unnoticed. If you see anyone abusing or cruelly treating an animal, or a human being, it is your duty to interpose, not with anger, but with words of mercy.

You have secret enemies. They are selfishness, cruelty, thoughtlessness and many more. You must save yourself from these. How? Ask yourself if what you are going to do will inflict pain on others?—if you would wish it done to you?—will it make you happy or unhappy? Let conscience answer—you will be saved when love, charity, mercy and thoughtful consideration for others leave no place in your character for selfishness and cruelty.

MEMORY GEMS.

If the Divine Spirit can animate one man, it can all men.

If one man is divine, so are all men.

Jesus Christ idealizes the possibilities of everyone.

If man never fell, but is progressing from a barbarous state, he needs no mediator between him and God.

Sages, philosophers, scientists, by their achievements reveal to us our own capabilities; for as they are, so may we become.

Boundless capabilities, infinite progress are the birthright of the human spirit. It does not look without for its redeemer, but within.

Man, if redeemed, must redeem himself.

Sin cannot be forgiven, it must be outgrown.

The ultimate of the Christ idea is the divinity of man, and self-redemption.

If what are called miracles are effects of higher and unknown laws, then they are not miracles in any sense of the word.

Jesus is to be estimated by the truth he taught, like other men. His example is valueless unless a mortal like ourselves.

Far better for us to feel that Jesus is an elder brother than that he was an incarnation far removed from our sympathy.

The more ancient an idea the greater the probability that it is false.

The Christ child was a divine child—every child is divine, and as such capable of infinite perfection.

Every child is a son of God, as being an incarnation and individualization of the Infinite Spirit.

We should help others to the full extent of our ability.

We save ourselves by saving others.

Every man and woman should consider that they are individual sovereigns, to think and act for themselves, if they do not infringe on the rights of others.

There should be no conformity except to nature.

The thoughts of yesterday, if they cannot bear the light, should be cast aside.

Cease lopping off the branches, and strike at the roots of error.

Aim at no less than perfection.

The world worships at the shrine of unselfish action, and the real Bible of humanity would be a narrative of self-abnegation without a thought of self.

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KANSAS TO THE FORE AGAIN.

As set forth by the Chicago Post, other State legislatures may have their occasional aberrations from the ordinary line of legislative subjects; they may repeal the laws of supply and demand, subvert the constitution of the United States and play seductive lays upon the tuneful sandbag of successful corporations and individuals, but when it comes to out-Heroding Herod commend us to the legislature of bleeding Kansas. Missouri recently started to make it a criminal offense for a young woman to decline a proposal of marriage, but this pales before the bill introduced by Representative Walters in the house at Topeka yesterday, to incorporate the decalogue in the statutes of Kansas and prescribe penalties for the infraction of the laws of Moses. The necessity for the enactment is thus set forth in the preamble to Mr. Walters' echo of Sinai:

Whereas, The men of the present generation have become doubters and scoffers;

Whereas, They have strayed from the religion of the fathers; and

Whereas, They no longer live in the fear of God; and

Whereas, Having no fear of punishment beyond the grave, they wantonly violate the law given to the world from Mount Sinai.

The text of the bill shows its contempt for monarchical institutions by rejecting the familiar phraseology of the King James version and placing the seal of Kansas scholarship and literary judgment upon the revised version. As the spirit if not the letter of the law is the same in both versions, there is no need to reprint the decalogue here. This is followed in the bill of Mr. Walters with the following schedule of penalties to be visited upon men transgressors only, the father of the bill explaining that "women are not ungodly and men are:"

For having another God, fine	$1,000
For making a graven image, one year in the penitentiary and a fine of	1,000
of	1,000
For taking the name of the Lord in vain and for not observing the Sabbath day, fine	500
For not honoring father or mother, six months in the penitentiary and a fine of	500

For committing murder, hanged by the neck until dead.

For adultery, penitentiary for life.

For stealing, fine or imprisonment, in the discretion of the court.

For bearing false witness, imprisonment, in the discretion of the court.

For coveting thy neighbor's house, his wife, his servant, his maid or his ass, fine and imprisonment, in the discretion of the court.

In any other state than Kansas this bill would be taken as a piece of red-hot irony, and would have been sent to some committee to sleep while its author slept off his drunk. But in the Kansas legislature it was received seriously and referred to the judiciary committee, which promises an early report, with no certainty that it will not become a law.

It is evident that Kansas does not intend to tolerate rivalry in the folly or fanaticism of its conduct of public affairs.

SPIRIT WARNING.

To the Millionaires and Multi-millionaires of the United States of America: Will you persist in accumulating vast hoards of wealth for your own selfish gratification, in the face of the fact that millions of your brothers and sisters (for we are all of one family) are suffering for want of the actual necessaries of life—not because of a famine, as is the case in India—but in a country where there is an abundance of everything to make life comfortable for all? Thousands of your brothers and sisters are at this time actually starving and freezing to death, men, women, and little children sending up piteous appeals to heaven for something to save them from perishing.

In response to these piteous appeals and heartrending cries, we who have passed on to the "spirit" side of life, the so-called heaven, who are unable to supply material help to the starving multitudes, much as we may desire to and because we sympathize with them in their terrible condition, do hereby warn you through this medium that you are causing your once prosperous nation to stand in the greatest danger.

Your country is on the verge of a revolution compared to which all previous revolutions in the world's history will appear insignificant indeed.

This will be brought about by a long-suffering people, after patience ceases to be a virtue with them.

It lies in your power to avert this terrible calamity which hangs like a dark cloud over this fair land. You must enter at once into an active and earnest effort to relieve distress, not as an act of charity but as a matter of duty you owe to the people.

You have accumulated wealth at the expense of the producers and you have left those who have produced the wealth in a condition wherein they cannot help themselves.

Beware! lest you deprive them longer of their God-given rights to life, liberty and the pursuit of happiness. They have the same rights upon this planet which you have.

Do your duty now, at this critical period; give the starving multitudes a chance to earn their bread by the sweat of their brow, and you may possibly prevent your country from experiencing this greatest of all calamities. If you heed this warning now, you will do well; but if you do not, you will rue the day, and not only will you suffer in this life, but when you shake off the mortal coil and enter into the life beyond where we are living who give you this warning, you will be compelled to suffer the agonizing torments of a guilty conscience, and hear nothing but the wailing and moaning of the millions who have suffered starvation and cold through the unmerciful and inhuman money-grabbing institutions which fill the coffers of the few at the expense of the many. Dictated by the spirit of Horace Greeley through William E Bonney, Kansas City, Mo., Jan. 29th, 1897.

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SENSIBLE TO THE LAST!

DOES NOT BELIEVE IN CANT, TAFFY, CRINGING, WHINING OR WHEEDLING.

To the Editor:—Each number of The Progressive Thinker has much that is interesting, and occasionally something that finds an instantly responsive chord in my being. This week it is Prof. A. B. Severance's "No Orthodoxy." I have been a firm believer in the philosophy and phenomena of Spiritualism for more than thirty years and all these years I have felt the inconsistency of Spiritualists conducting their exercises in the orthodox Christian manner. I hate cant and despise whining. Sometimes they call me cranky, for I have been so disgusted with the songs, and the "Will the dear spirits please come and communicate?" that I have left the seance knowing that under the circumstances I was not calculated to help make a harmonious condition.

I am confident that when I pass out of this old wornout body of mine, I shall want to come to the dear ones left on this side, and I certainly shall not come in answer to a call of "Nearer, My God, to Thee," nor a whining "Please, dear spirit." I shall expect just as much loving familiarity on the part of my family and friends after I have moved out, as I do now, and shall not put up with any other kind of reception.

"Prayers and invocations" are altogether too marked with the church bound. We do not believe in a God (Almighty). Then why pray to one? We believe our unseen friends are always ready and anxious to meet us and help us in every way they can; hence it is silly and must be disgusting to have us come pleading and whining for what they are waiting to give us. I often think when I see Spiritual lecturers posing in the prayerful attitude, if I was their control, I would shake that nonsense clear out of them.

No wonder our lectures can't be distinguished from those of the clergy. What better opening could an undeveloped Christian spirit ask than just that orthodox manifestation? What we want is sturdy, manly and womanly influences, those who are fearless and will hew to the line and let the chips fly where they may. We won't get that kind of influences while we come cringing and whining.

When we know a dear friend, or noted person whom we want to see and meet, is coming to us, we put on all the dignity we can muster, and meet them with open eyes and smiles, and tell them we are glad to welcome them; and use our very best endeavors to make things pleasant, and when they go we tell them we thank them for the visit and will be glad to have them come whenever they are pleased to do so. We don't fall on our knees and clasp our hands and raise our eyes heavenward and whine out: "Will the dear friends please come again?" Just think of treating our friends in this life in that manner! How many of them would come a second time? I think it would be a long time before I would venture to make a second call.

We do not need to flatter ourselves that our spirit friends do not appreciate us at our real worth; they probably know us better than we know ourselves, and all pretense and wheedling is not only thrown away and cannot help but degrade us in their estimation as well as our own.

Speakers who do the prayer-and-invocation acts tell us that the audience is harmonized in that manner. To my way of thinking, people who can be harmonized by such an act (I almost said, of idiocy) are not capable of appreciating the truths taught by our philosophy. When we ape the churches we do so at the expense of our integrity. The Christian prays to change the attitude of God toward themselves, or for fear he will change his attitude toward them. Spiritualists do not believe in a God of that kind. The "Great Ruler of the universe" is not a whimsical old priest who can be coaxed or wheedled by anybody. If there is a supreme ruler of the universe he is not subject to the desires nor demands of the mites and midgets he has placed here.

And as the idea is pretty generally understood that our spirit friends and the bands controlling our mediums and speakers know what are our needs, and what is for our best good, better than we can know for ourselves, the practice of trying to instruct them, or begging of them to do some special thing, must be not only humiliating but insulting. I believe in being natural, and meeting the friends who have passed "over the river" just as we did while they were with us; and as far as prayers and petitions are concerned, let us leave them to those who have an orthodox God to placate, an orthodox heaven to attain, and an orthodox hell to escape.

God is able to attend to his own business. Our spirit friends will be glad to see us be manly and womanly in the truest sense and as Abraham Davenport said: "Let God attend to his business, and let us attend to ours." Let us be consistent. ELVIRA L. ALLEN.

WORK OF PRESIDENT BARRETT.

To the Editor:—The Grand Mass Convention held by the N. S. A. in New Orleans during the week ending with Sunday, March 7th, will mark a bright epoch in the history of Spiritualism. The two daily sessions have been attended throughout by a throng of delighted people, and we feel that the labors of President Barrett and his able co-workers will reap in the Crescent City, as elsewhere, as abundant a harvest as zealous hearts could wish.

We wish there was some way made universally possible for the people of this country, wherever the truths of sweet Spiritualism have been spoken, to understand and appreciate even more fully the grand and conscientious labors being performed by President Barrett, of the N. S. A., for Spiritualism and humanity. None are so well able to comprehend the magnitude of the work he is, with his excellent co-workers, so nobly accomplishing, as they who travel through the different sections of the country, noting his work, as we do, in crossing his path; each place requires work peculiar to that locality, and no other; requiring work to fit the needs of each individual society—a personal endeavor which must needs tax his nervous system to the utmost, but which is building a monument of power and beauty which will speak in undying testification of the brave, untiring efforts of our leaders. Surely every true Spiritualist should come to the front with financial endeavors to place it within the power of this gifted worker for our cause, to with his able army of assistants, outwork the needs of the hour, among us as a people. The plain statement of the fact is that President Barrett has not gotten money sufficient to enable him to do the work for Spiritualism that it is necessary he should do, but how we can shame humanity into placing in his hands the means that should be raised for this noble purpose, I do not know.

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There was a large attendance occupying every available chair in the elegant parlors of the Campbell brothers in Boston, on the 13th of January, over sixty people being unable to obtain admission at the door on account of insufficient accommodation.

The seats at these seances have been in such great demand that they have all been bespoken weeks in advance. This is not an unusual experience, however, with these gentlemen, for in this city, also at Lily Dale, N. Y., which is their home, as well as in nearly every large city in the country, their seances have been fully filled, seats being frequently secured as much as five weeks in advance.

On the evening under consideration the ladies and gentlemen present were afforded every opportunity of satisfying themselves regarding every detail, after which Mr. Chas. Campbell made his customary remarks relating to the conditions necessary for the production of the phenomena. After a careful and rigid inspection of the slates, porcelains and papers had been made by the audience, they were placed upon a table in the center of the room, beneath a full light and within full view of every one present. It may be mentioned that throughout the entire evening, and during all manifestations, the Campbell Brothers work in a bright light. The cabinet was then minutely inspected, showing the utter impossibility of the entrance of any person, after which a committee of two was selected to sit with the medium, who joined hands, sitting on the outside of the cabinet the whole time, and being witin the view of every one. At this stage of the meeting Mr. A. Campbell was proceeding to place the typewriter in the cabinet, when it was discovered that the instrument was injured and would not work. Much to the disappointment of those in attendance, it was announced that it was utterly impossible to proceed, and the meeting was on the eye of dispersal, when one or two of the sitters present suggested, as an experiment, that the machine be placed within the cabinet to ascertain whether the forces would not readjust it. This idea was not received with much favor by Mr. Campbell, who regarded the test as entirely impossible of success, but giving way to the urgent appeals of those anxious to receive communications they had long anticipated with pleasure, the instrument was placed as indicated on a table within the cabinet, and the curtains drawn. Within a few moments the welcome sound of the ticking of the machine was heard, evidencing that the powers had lost no time in adjusting the damage, and operating the machine as usual. The paper was then passed to an invisible receiver together with a number of slates and porcelains. After the lapse of a few seconds a message was passed out, followed by numerous others to the number of about seventy, together with quite a number of beautifully painted slates and porcelains, executed in an artistic style in oil.

A well known doctor present received a portrait in oil and upon canvas of a loved friend, for which he had been waiting for years, and which was fully recognized by himself and many others as a perfect likeness.

A lady also received an exquisite etching of her beloved daughter. These beautiful souvenirs of spirit return were given to those to whom they belonged, as is a usual custom of these mediums. A novel feature of the evening was the table-lifting by those present in the audience, showing the development of the regular sitters at these seances. The announcement was made at the conclusion that the sittings would terminate on January 20th, the elder Mr. Campbell finding it necessary to recuperate in Florida, after the severe strain of so extended a series of seances. Mr. Chas. Alfred Campbell will, it is stated, take a tour through the west, during which he proposes to give a series of public exhibitions of his powers, that will enable those in remote centers to witness manifestations similar to those which have so delighted the residents of Boston and the vicinity.

CATHOLICS CENSURE THE PRESS.

To the Editor:—Ex-Priest Slattery continues to annoy the church, and apparently tells some unpleasant truths. But in all such attacks we should remember that "one story is good until another is told." If he belies the church, is there no redress but mob and persecution? Do not these weapons of defense indicate the weakness of the cause? Cannot the church meet the ex-priest on his own ground and, if he misrepresents, show him up? Is truth so weak that it requires criticism to be muzzled? Can they not trust free inquiry to settle the question, as we do in business and all other matters? These inquiries are suggested by a note in the Cleveland World, March 3, as follows: "Gregory Branch of the Catholic Mutual Benefit Association has adopted resolutions criticising the daily papers for printing advertisements and local items announcing that the ex-priest Slattery was to deliver lectures on 'Romanism,' 'the secrets of the confessional' etc." Here again comes up the same spirit that imprisoned Galileo, burned Bruno, and banished the Jews and Moors from Spain. True, it is only a criticism here; but what does it signify? Gag law. The church may criticise, censure, anathematize, persecute, and proclaim its supremacy, denounce heretics, consign all Protestants to eternal perdition, publish abusive travesties upon our public school system, and denounce secular education as abomination, moral corruption, and the work of the Devil; and no one denies them the right of opinion, and free expression. But when one of their priests comes out to tell the public something of the inside workings of the church, which they are at liberty to answer, and the secular press publishes all they have to say in defense of the church, these untouchable creedists are angry at the press for allowing the ex-priest to be noticed in their colums!

This is the old intolerance, mildly expressed. But had the church the same power it had in the days of Galileo and Bruno, does anyone believe that Slattery would be long out of a dungeon? It is to hold the liberty we have gained, and guard against the aggressive intolerance of the church, by keeping it out of the legislative and executive departments of government that the A. P. A's. claim to be watching and working; and as long as this old spirit continues to manifest in the church, dictating or trying to dictate, to a free people, what they may say, or publish, the A. P. A's. will be needed to check the political aggressions of the church. If the Catholics would be free participants in all the blessings of this free government, let them behave as law-abiding citizens, on equal terms with all other citizens and other religious bodies.

LYMAN C. HOWE.

TESTIMONIAL.

B. F. Poole, Clinton, Iowa—Dear Friend:—I have worn your Melted Pebble Spectacles for eight years. They were perfection. Have lost them; please send another pair. IRENE CHASE.

Little Valley, N. Y., Feb. 8, 1897.

IMPORTANT!

DR. G. E. WATKINS,

—THE—

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G. E. WATKINS, M. D., AYER, MASS.

SPIRITUALISM IN CANTON, OHIO.

To the Editor:—Believing a little news from Canton, the home of Mr. McKinley, our newly made president, might be of interest to the many readers of your valuable paper, I beg permission to occupy a space in a column of The Progressive Thinker, and in that way make known to the many thousand progressive thinkers throughout the country the progress Spiritualism is making here.

We have since the first of the year added to our ranks Mr. and Mrs. Tiffany, formerly of Montpelier, Ind. Both Mr. and Mrs. Tiffany are hard workers in the cause of Spiritualism. Mrs. Tiffany is an excellent trumpet medium, and is doing a grand work here. Being an honest and kindhearted woman, no one seeking after truth and positive proof of immortality is ever turned away from her circles in case he or she has not the customary fee, and those who seek truth and knowledge in this lady's circles never go away disappointed in her as a lady and a medium.

I had the pleasure of attending a seance at her home, on Friday night, March 5th, that was grand. It is wonderful how strong our friends on the spirit side of life can come in this lady's seances. Little children as well as adults come and converse with their friends of earth for fully fifteen minutes, and at private sittings for fully a half hour, without once breaking the chain of conversation. I have had two private sittings with this lady, at which I conversed for fully an hour and a half each time with many of my arisen friends. Being honest and true herself, not a tinge of fraud ever manifests in her seances. Red Rose, her seance control, is a grand spirit and never fails at the beginning of each seance, to give satisfactory tests to each skeptic that may be sitting in her medium's circle. Those tests are so strong and strikingly true, that the skeptic's skepticism is at once checked, and his or her mind placed in the proper condition to receive arisen friends, and also the truth those friends are anxious to unfold to their friends of earth.

There are also a number of developing circles held weekly in different parts of town, by home people, and I have been told excellent results are being had, and many phases of mediumship are being developed.

We are sadly in need of a regularly organized society here. I do wish some good society organizer would drop in upon us. We have plenty of good material, but no one with the push and time to get the people together and organize a needed society. We also need lecturers, but being unorganized, we have no regular place to hold such meetings. The church people will go to hear a lecture—if free—while at the same time they would not be seen in a seance room. But by and by, after receiving the crumbs and a few of the spiritual truths from the rostrum, they become more desirous to experience the phenomena, and when that has been accomplished, they, unless too creed and hidebound, are ours, and in due time many of them join our ranks. We have in Canton, I am sorry to say, a number of so-called Spiritualists—people who know of the truth of spirit communion with their friends of earth, but are afraid to open their mouth publicly—afraid to openly advocate truth—afraid that by telling the truth they might be laughed at by the bigot, the ignoramus, the shallowbrained portion of humanity. The progressive and level-headed man or woman is ever seeking after truth and knowledge, no matter where it may be found, but the creed and hidebound mortals—poor souls, I pity them.

Remember dear friend, it will help you tenfold,
Those spiritual truths to ever unfold;
Every poor mortal you help to get light,
Adds one to our ranks to help win the fight.

Canton, Ohio. E. R. KIDD.

Youth fades; love droops; the leaves of friendship fall, a mother's secret hope outlives them all.—Holmes.

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A LIFELONG SPIRITUALIST.

The editor of The Progressive Thinker knows the writer of this letter personally and will bear testimony to his standing as a good Spiritualist. It is, then, needless for a certain class of readers to weaken the value of the following, by crying "skeptic." In the highest sense I do belong to that very necessary order—but I will not dwell upon this matter now.

A short time ago a very dear friend, knowing my almost complete ignorance of materialization—O yes, I have seen much that passes by that name—unfortunately too much for my own peace of mind (scientifically)—suggested my attending a certain seance, where I surely would not be disappointed. There was to be a thoroughly harmonious circle. No skeptics should mar the conditions; and the controlling intelligence did admit that nothing was wanting to permit of the best possible results.

Now there were remarkable manifestations that evening. I do not wish to describe them—it is not the time. But by way of digression, I must say this: In the years past, whenever (and it was in nearly every case) my suspicions were aroused, subsequent developments proved their correctness. I did not give voice to these suspicions—that were a dangerous thing to do. Freedom of thought, and exact observation, are by no means yet permitted, in the ranks of my fellow believers—alas!

Now as regards this particular seance, I will say that if everything was fair and above board, the results were wonderful. I do not say that there was collusion or sleight-of-hand, or trickery of any kind. I do not know—I can only say "not proven"—from the looks of things. And yet I may be wholly mistaken. Further, I want to be.

I am inspired to write the following: I will advertise a test circle (in its truest sense) through The Progressive Thinker. This will be made up of well known Spiritualists, vouched for by the editor. The seance to be held at one of these Spiritualists' homes. The medium will be treated with every courtesy and respect. An agreement will be signed that no grabbing nor any step will be taken to injure said medium. But the conditions will be so controlled that it will be practically impossible to simulate the real thing. Beautiful music will be furnished, and the conditions will be made as helpful and as sympathetic as truth-loving friends of our glorious movement can make them.

Further, if this offer be accepted by the medium, the records of the evening will be published under our names, whatever the results may be.

It will be seen that I do not even divulge the sex of the medium. It is because I do not want to do anyone any injustice—and I may be wrong. This letter will be sent to the right party who will recognize its meaning. If its honest intention be recognized and honored, a few words (unsigned) in the next issue of The Progressive Thinker will find me in readiness to respond.

A LIFELONG SPIRITUALIST, without a single test.

THE CAUSE IN COLORADO.

To the Editor:—Within the past month we have had quite an influx of mediums, and as a result much good work has been accomplished for the cause.

The inimitable and wonderful Slater is here from the Coast, and giving the manifestations that cause many to marvel, and some to recognize the great forces that are expressed through his organism. He has, of course, crowded houses, as he is always a favorite here, and draws many that go at no other time.

The Brockway family are here also from the far West, and are certainly earnest workers and pleasant people. We entertained them recently, and were much pleased with their personalities and quiet, unpretentious ways. I hear many speak in high terms of their mediumship, and know that they are well patronized.

Chas. Campbell, of the Campbell Brothers, so well known in the East, is here for a time, presenting unusual and beautiful manifestations of spirit power in paintings and written communication on porcelain. I am told they are en route for California.

The State Association has chartered two societies within the past month, and we hope during the coming season to accomplish good results.

Vice-president Mrs. M. A. Gridley, is doing a fine work here, and making many warm friends and patrons, as she is well fitted to do.

The work of the First Spiritual Church is marked by progress day after day, and the highly inspired teachings and marked phenomena given through my organism, as pastor of the church, meets the demand of many a hungry soul. This week we are to have a series of mass-meetings preparatory to the anniversary celebration.

The early part of April I go to Leadville for a few days to help the new society there, whose leader is that zealous worker, L. Agnes Moulton.

We are hoping to be able to hold a camp-meeting here the coming summer, and shall be glad of the co-operation of all workers coming this way. Starlight joins me in warm regards to all.

Denver, Col. G. C. B. EWELL.

WHAT WE WANT TO DO.

We desire to illuminate the minds of every Spiritualist. We will therefore send The Progressive Thinker to new subscribers for three months for fifteen cents, and hope by so doing to reach 1,000,000 of Spiritualists. For full particulars in reference to this remarkable offer read the communication headed "Fifteen Cents," on our fifth page.

Mrs. Dr. Dobson-Barker,

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of all diseases that flesh is heir to, and will give you proof of her powers, by sending requirements as per small advertisement for diagnosis of your case. Here is one of her many cures:

St. Louis, June 21, 1896.

MY DEAR MRS. DOBSON:—I herewith enclose $1.15 for another month's remedies for my sister Emma. I can't tell you how much good these medicines do her and how thankful and grateful we are for having applied for them. When she began taking this last medicine, she had considerable distress in the bowels and stomach, but after a week she was relieved and we are convinced if she had not the medicine she would have had a serious sick spell as liver, stomach and bowels were in a bad condition. Now everything seems in good order; still we feel as if more medicine will eventually cure all her ailments. We thank you sincerely for prompt reply, and wish you all the success you so well merit.

With affectionate regards, very truly,
REBECCA LEVY.

3331 Laclede ave., St. Louis Mo.

LAKE PLEASANT, MASS.

The winter meeting of the directors of the New England Spiritualists' Camp-Meeting Association was convened at the American House on Saturday, February 20th. In the forenoon a committee called upon the Fitchburg Railroad officials who are cordially co-operating in making Lake Pleasant the favorite resort of Spiritualists in the future, as it has been in the past.

Every effort is being made to have the coming season a most successful one. Mr. S. E. Ripley, of Turners' Falls, who in the past has given satisfaction to the campers as proprietor of the ice cream saloon, has taken the store and will make it an attractive place at which to trade.

Mr. Mayhew, of Millers' Falls, will have the barber shop; Mr. Hilliard will run the restaurant at the west gate on the Highlands; Mr. Ed Hunter will give the same satisfaction with the ice privilege as last year, and Mr. John H. Baldwin will have the hall and popcorn privilege. The Fitchburg Military Band and Russel's Orchestra which was such an attraction to music-lovers during the first twelve years of Lake Pleasant's existence, has been engaged for the coming season. Excellent vocal music will also be engaged. Mr. Conant, who had charge of the hotel last year, owing to ill health will not have the Lake Pleasant hotel for the season of 1897.

The Lake Side restaurant, hotel, and boat privileges, as well as the baggage privilege, will be granted to the most satisfactory bidder who sends a bid to the clerk before April 1. Three bids for the dancing pavilion have been secured, and will be considered at the same time as the others.

New water pipes are to be put in on the Highlands to accommodate the campers who built cottages last year. The grounds will be cleaned up and put in good condition by June 1.

All the speakers and mediums have been engaged. Colonel Ingersoll will lecture August 15, on the subject, "How to Reform Mankind;" and on August 22, on either "Why I became an Agnostic" or "The Truth." Circulars will be out by April 15.

ALBERT P. BLINN, Clerk.
603 Tremont St., Boston, Mass.

PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

On the morning of March 2, 1897, from his home at DeSoto, Kansas, Major James B. Abbott passed to the higher realms, at the age of 78 years and 3 months. Major Abbott was one of the early pioneers of Kansas, coming to the territory in 1854. He was one of the leaders and champions of the Free State cause during the early struggles, settling on a claim a few miles south of Lawrence. Those were the days that tried men's souls in Kansas. Major Abbott always took an active part in all reform movements for the upbuilding of the material interest of the State. He was broad and liberal in his views, generous, kind, sincere and just in all his dealings with his fellowmen. No one ever came to him in distress and was turned away emptyhanded. He exemplified the beautiful teachings of Spiritualism in his every day life. Major Abbott was one of the pioneer Spiritualists of America. He was a Spiritualist before modern Spiritualism made its appearance in this country. He lived the life of a consistent Spiritualist, knowing that the better one lives in this life the greater will be their joy and happiness in the life beyond. Major Abbott lived to a good ripe old age, and it can be truly said of him that the world is better for his having lived. An aged wife and one daughter survive him. Mrs. Lull, inspirational medium and a personal friend of the deceased, delivered a very beautiful and comforting eulogy on the character and life of the deceased. O. G. RICHARDS.

Chas. Bradway, Sr., an old and highly respected citizen, living five miles north of Maquoketa, Iowa, passed to a higher unfoldment of life on Friday, March 5, 1897, at the age of 70 years, 8 months and 21 days.

He was a man of fine sensibilities, a good linguist, a thorough student and a believer in our beautiful philosophy. Intellectually bright, he was capable of discussing upon almost any subject, in a clear and comprehensive manner.

The funeral services were conducted by Mrs. J. M. Harvey, pastor of the Spiritual society, on Sunday afternoon, March 7. SEC'Y. S. S.

Departed this life, Friday, February 24, at the home of her sister, Mrs. E. A. Fuller, of Davenport, Iowa, our sister in the faith, Mrs. M. L. Kendall, in the 73d year of her mortal pilgrimage.

Our arisen sister has long been identified with us in our spiritual work at Clinton Campground, and has for many years tried to uphold the standard of her belief.

The funeral was conducted by an orthodox minister, as is the case in so many instances where the services of a Spiritualist speaker cannot be obtained. Not one word was said in reference to her belief, but instead it seemed to me that it was made the occasion to pour red-hot orthodoxy into our ears. It is sad to think that after a person has lived and died a Spiritualist, the last words said should be so unfitting her belief. Mrs. Kendall had many warm friends among the campers, as well as those outside, who will miss her presence in the coming years. MRS. B., A Spiritualist Sister.

"The Religion of the Future." By S. Weil. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, $1.25; paper, 50 cents.

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STUDY OF A CURIOUS INDIAN DRUG.

CURIOUS DRUG.

HASHEESH TO AID JUSTICE—DR. GATCHELL SAYS THAT CRIMINALS UNDER THE DRUG'S INFLUENCE CONFESS THEIR CRIME—IT PROMOTES SENSITIVENESS, AND EVEN MEDIUMSHIP, BUT THE EFFECTS ARE BAD.

In the realm of medicine there is no drug to which so much of romantic interest attaches as to the Indian hemp—hasheesh, says Dr. Gatchell in the New York World. It is the "nepenthe" of Homer, the potion given by Helen of Troy to Telemachus to make him forget all sorrow.

"Hasheesh" is made from a species of hemp native to India. Other names are "Chang" and "Gunjosh." In Arabia, Syria, Persia and other parts of the Orient it is smoked for the sake of its effects, as is opium by the Chinese or tobacco with us.

My study of hasheesh was prompted by a suggestion made by Dr. Le Bon, of Paris, that it might be made use of to extract a confession from one suspected of crime, a possibility that I have since experimentally demonstrated many times, for while under the influence of hasheesh the subject may often be made to part with the innermost secrets of his soul and to make admissions and confessions which while in his sober senses he would keep securely locked within his breast.

There were several characteristic effects of hasheesh that distinguished its action from that of other narcotic drugs. The most peculiar of these is the sense of dual being that it produces. While in its embrace one possesses a double consciousness. One "ego" stands calmly by taking observations while the other "ego" may be going through the most ridiculous and outlandish performances.

This sense of dual being is at the time accepted as nothing out of the ordinary, though it is afterwards recalled as being a most peculiar and remarkable experience.

EFFECTS OF HASHEESH.

Prominent also among the peculiar effects of hasheesh are the delusions regarding distance and the duration of time. Time is drawn out to interminable lengths. A minute seems a year and an hour an eternity. Distance likewise is immeasurable. To cross a room is equivalent to making a long journey, while in going a few blocks one seems to be weeks on the way.

There is one peculiar effect of the action of hasheesh that it closely allies it to that which exists in the hypnotic state, and to me this feature of the drug's action seems to be worthy of further study as serving to throw light on the phenomena of hypnotism. In some cases the hasheesh subject, like the hypnotic, may be made the abject creature of suggestion.

To any suggestion made by another there is prompt and ready response. Tell him that it is cold, he shivers and seeks the warmth; tell him that it is hot, and he throws off all impediments and pants with the heat that almost suffocates him, while the perspiration streams down his face. The prick of a pin, with a suggestion of pain, causes him to howl in agony. At the moment of most intense suffering a suggestion that there is no longer any pain, and it instantly ceases. And so, in infinite variety, the subject of hasheesh intoxication may be played upon like an automaton.

Thus it would appear that the hasheesh state in many of its features is a drug-induced hypnotism. In both states the will has parted company from the emotions and from the intellectual faculties.

To me the chief interest in the drug lies in the suggestion of using it in order to extract a confession from one suspected of crime. As already stated, I have several times experimentally demonstrated the possibility of such action. If it were not for the legal obstacles in the way of putting this into practice, I am confident that in some cases confessions could be extracted from suspected criminals which would lead to a revelation of facts that it would then be possible to corroborate by extrinsic evidence, and thus establish their guilt or innocence.

CHAS. GATCHELL, M. D.
Chicago, Ill.

A HASHEESH SEANCE.

In the drug hasheesh has recently come to light a most important property, the possibility of extracting criminal confessions from a subject under its influence. To what extent this startling action takes place, and just how far it may be depended upon in all cases, is still a matter of experiemnt. The Sunday World correspondent recently arranged an evening of tests under charge of Dr. Gatchell, the greatest authority on hasheesh in the United States.

The seance took place in a roomy bachelor appartment on the west side of Chicago one night last week. A dozen young medical students offered themselves for the experiment. They were divided into two groups, one selected to take the drug and the other to look after the smokers. There were a few moments spent in the preparation of chopped hay, grass seed and the black, sticky looking drug itself. Then the party proceeded to business.

Each of the five young men who were picked to try the effect of the hasheesh was first given a small bolus of the drug mixed to a sticky consistency with sugar. When he had swallowed this he was provided with a corncob pipe filled with chopped hay or tobacco and holding a button of hasheesh.

UNDER THE DRUG'S INFLUENCE.

Shortly after half-past 7 the first man had swallowed his portion and began pulling at his pipe. At half-past 8 his pulse had risen to 140 and he was beginning to report queer feelings in the back of his neck. Soon he was seized by a fit of uncontrollable laughter. At first the laugh was natural and enjoyable, but it grew more and more wild and strange until it became like the horrid merriment of a lunatic. After it came a delirium like drunkenness.

The young man danced wildly and sang, and made speeches of great imaginary force and oratorical effect, but which were absolutely flat in reality.

This youth was only fairly well launched into his performances when the second man began his laughing spell. He was a young surgeon, and he thought he had a joke on Dr. Gatchell. After about ten minutes' wild laughter and persuasion he finally blurted it out. It was that there was not "hair on the doctor's head." He also proved to be as susceptible as a hypnotized person. When told the room was cold he crowded up to the fire, put on his overcoat and showed every symptom of feeling chilled. At the suggestion of heat he threw off his outer clothing and wiped the perspiration from his face.

As the other hasheesh subjects began to succumb to the drug the fun waxed fast and furious. Part of the time four men were on the floor at once, screaming, shrieking and yelling and performing silly antics. At the height of the fun one young man stole up to the photographic apparatus of the Sunday World correspondent and secured two flashlight cartridges, which he dropped into the grate. Two reports which jarred the building and scared all the party except the author of the mischief followed.

The subjects' ideas of time, space and size became muddled and dulled.

After the yelling, riotous stage a stupor overcame the subjects. In it some were sick, some sleepy, and some saw beautiful visions. The effect of music seemed to be most extraordinarily strong, arousing or stilling them, making them glad or sad according to the tunes played. At the end the whole number who had taken the drug were in a quiet sleep.

It was in the suggestible state that the crime experiments were tried. A carefully kept secret was confessed to Dr. Gatchell by the young surgeon. He would not have done so in his waking state. Dr. Gatchell reported that if he had not known what he was trying to get he is certain he would not have been put in possession of the secret by the hasheesh devotee even after shrewd questioning.

A normal individual then took a pocketbook and asked the delirious young surgeon to keep it for him, stating that he had found it and offering to share the contents the next day. To all offers of a division of spoils the subject refused, but finally consented to keep the book in trust a few hours. Then he forgot all about the matter until a half an hour later, when another conscious person asked the surgeon to give him the pocketbook that he had seen a thief just give him.

This the young man refused to do, saying the purse had been given to him in trust. Then followed a long argument in which all joined, and which finally resulted in persuading the surgeon to give the pocketbook to Dr. Gatchell. Throughout this test the young man seemed to be strictly honest, though confused. Several similar trials were made with like negative results, though while they were going on another subject under the influence of hasheesh related aloud some choice bits of family history previously unknown to the party.

By twelve o'clock there was little left of the wildness that had characterized the earlier hours of the drug's action. The next morning none of the subjects felt exactly normal, but there were almost no evil effects.

THE BLIND MEN AND THE ELEPHANT.

It was six men of Indostan
To learning much inclined,
Who went to see the elephant
(Though all of them were blind),
That each by observation
Might satisfy his mind.

The first approached the elephant,
And happening to fall
Against his broad and sturdy side,
At once began to bawl:—
"Why, bless me! but the elephant
Is very like a wall!"

The second, feeling of his tusk,
Cried: "Ho! what have we here
So very round and smooth and sharp!
To me 'tis mighty clear
This wonder of an elephant
Is very like a spear!"

The third approached the animal,
And happening to take
The squirming trunk within his hands,
Thus boldy up and spake:—
"I see," quoth he, "the elephant
Is very like a snake!"

The fourth reached out his eager hand
And felt about the knee;
"What most this wondrous beast is like
Is mightly plain," quoth he;
"'Tis clear enough the elephant
Is very like a tree!"

The fifth who chanced to touch the ear,
Said: "E'en the blindest man
Can tell what this resembles most,—
Deny the fact who can?
This marvel of an elephant
Is very like a fan!"

The sixth no sooner had begun
About the beast to grope,
Than seizing on the swinging tail
That fell within his scope,
"I see," quoth he, "the elephant
Is very like a rope."

And so these men of Indostan
Disputed hard and long,
Each in his own opinion
Exceeding stiff and strong,—
Though each was partly in the right
And all were in the wrong!

MORAL.

So, oft in theologic wars,
The disputants, I ween,
Rail on in utter ignorance
Of what each other mean,
And prate about an elephant
Not one of them has seen!

—JOHN G. SAXE.

Do what good thou canst unknown; and be not vain of what ought rather to be felt than seen.—William Penn.

WHAT IT MEANS.

THAT RELIGIOUS AMENDMENT TO THE CONSTITUTION OF THE UNITED STATES.

To the Editor:—I have been reading the views of several writers upon this most important question. It is agitating the mind of every thinker, and it is the duty of every thinker to make known the result of such agitation. Some very devout religionists sneer at the expression upon this subject, of certain "inferior" persons. I believe the time ought to be forever past when humanity is divided into "inferiors" and "superiors"—into "low caste" and "high caste."

The following are some of the reasons in favor of the amendment, as given in the International Cyclopedia:

1. "The nation must proceed from a power higher than itself. Having supreme jurisdiction over a portion of the earth, it acknowledges no superior unless it be God. As, therefore, it must be in subjection to the supreme governor, the fact ought to be acknowledged in the Constitution."

The nation proceeds from the intelligence of its people. When we ask from what source intelligence proceeds, we have reached an insoluble mystery. Then how can we acknowledge in the Constitution something which is an insoluble mystery? If the nation is already in subjection to the supreme governor, what additional benefit could be derived by simply acknowledging the fact in the Constitution?

The Constitution was not framed for the purpose of acknowledging facts, and much less for the purpose of solving the mystical problems of the Universe.

2. "The United States are a Christian nation. The first settlers acknowledged God, the Bible, and Christ. Christianity pervaded our institutions, is the preservative element and inspiring soul of the national life. It should, therefore, be recognized in the Constitution."

What does the writer mean when he says the United States are a Christian nation? There is no established religion, and not more than one-fourth of the population are members of any religious organization, including Catholics and Protestants. I think the statement is rather an inference.

When the writer speaks of the first settlers, I suppose he is relating to such as the New Haven Colony (1638) when only church-members could vote. Yes, Christianity pervades our institutions, especially in convents, nunneries and other denominational institutions.

3. "The present condition of the country requires it to be made. Large numbers of persons holding secular, infidel, and socialistic theories of government have made it their home, and are diffusing their sentiments; education is discussed more earnestly than ever before, and many are seeking to separate from it all religious principles and restraints."

Is not our country free? Where do those extreme religionists get their right to think as they please? Have not all citizens equal rights in our country? Then why prey upon the rights of some persons? Why not give to your fellowbeings all that you claim for yourself? Is our country a republic, or is it a theocracy? I do not think those religious enthusiasts can improve our Constitution, when it uses the immortal words: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Is it possible that the writer spoke with enmity of education being "discussed more earnestly than ever before?" Every one knows that education is the act of acquiring knowledge; and knowledge is true happiness.

I believe our Christian friends ought to consult God before they go too far. If God has common sense and is a good-natured fellow, He doesn't want in the Constitution to aggravate a part of the people. And if He is an Infinite Being, there is not room in the Constitution for Him.

If there is a God, His place is in the entire Universe.

WHAT IT MEANS.

In general, it means more than any human mind can imagine.

Among other things, it means:

1. A going back to the old heathen customs, barbarism and ignorance.
2. Mental slavery.
3. Martyrs to the cause of truth.
4. Civil and religious war.
5. A dishonest scheme to gain church power, by the heathen idea of connecting church and state.
6. That honesty, intelligence, and free thought shall be a crime.
7. An attempt to suppress free institutions of learning.
8. That the church, and not the people of this nation, shall control it.

All truth is rational, and can be demonstrated. We do not hear mathematicians disputing over the result of mathematical problems. Chemists don't disagree about the composition of certain materials. Astronomers never wrangle over the time of a certain astronomical event—an eclipse, for instance. Why? Simply because the truth can be demonstrated.

Now, the church has been teaching, and preaching, and wrangling over its doctrines for two thousand years, and its members are still at variance with each other. They disagree on almost every topic of the great religious doctrines, and are constantly developing different denominations, each with a new creed—the present number is simply shocking. And now, when the church has made a miserable failure in establishing its truths, even among its own members, it is cowardly and insulting for it to sneak into Congress, and ask to establish its doctrine in our national Constitution.

Every person who suffered in helping to extinguish that "divine institution" thirty-six years ago, should be in favor of suppressing the same institution to-day.

The human race has had enough of the "Divine Right of Kings."

Let every American citizen form an opinion about this clerical scheme, and express that opinion. Yours for the truth.

D. B. CLAYTON.

Studies in Spiritual Thought

REUNION AFTER DEATH — FRIENDS WILL KNOW EACH OTHER THERE—HEAVENLY JOYS WILL BE AUGMENTED BY FRIENDS' COMPANIONSHIP.

The Rev. T. DeWitt Talmage is far from being known as a Spiritualist, yet the leaven of Spiritualism permeates some of his sermons, probably unconsciously to himself, and such was measurably the case on the occasion of a discourse delivered in the Westminster Presbyterian church at Minneapolis, Minn., January 24, on the subject of "Heavenly Recognition." Among other things he said:

Cicero, living before Christ's coming, said, "Oh, glorious day when I shall retire from this low and sordid scene to associate with the divine assemblage of departed spirits, and not only with the one I have just mentioned, but with my dear Cato, the best of sons and most faithful of men. If I seemed to bear his death with fortitude, it was by no means that I did not most sensibly feel the loss I had sustained. It was because I was supported by the consoling reflection that we could not long be separated."

GENERAL BELIEF.

"The Norwegian believes it. The Indian believes it. The Greenlander believes it. The Swiss believe it. The Turks believe it. Under every sky, by every river, in every zone, the theory is adopted; and so I say a principle universally implanted must be God-implanted, and hence a right belief. The argument is irresistible.

"I adopt this theory because there are features of the soul that will distinguish us forever. How do we know each other in this world? Is it merely by the color of the eye, or the length of the hair, or the facial proportions? Oh, no. It is by the disposition as well, by natural affinity, using the word in the very best sense and not in the bad sense.

"One more reason why I am disposed to accept this doctrine of future recognition is that so many in their last hour on earth have confirmed this theory. I speak not of persons who have been delirious in their last moment and knew not what they were about, but of persons who died in calmness and placidity, and who were not naturally superstitious. Often the glories of heaven have struck the dying pillow, and the departing man has said he saw and heard those who had gone away from him. How often it is in the dying moments parents see their departed children and children see their departed parents. I came down the banks of the Mohawk River. It was evening, and I wanted to go over the river, and so I waved my hat and shouted, and after awhile I saw some one waving on the opposite bank, and I heard him shout, and the boat came across, and I got in, and was transported. And so I suppose it will be in the evening of our life. We will come down to the river of death and give a signal to our friends on the other shore, and they will give a signal back to us, and the boat comes, and our departed kindred are the oarsmen, the fires of the setting day tinging the tops of the paddles.

HEARD THE ANGELS.

Oh, have you never sat by such a death-bed? In that hour you hear the departing soul cry, "Hark! look!" You harkened and you looked. A little child pining away because of the death of its mother, getting weaker and weaker every day, was taken into the room where hung the picture of her mother. She seemed to enjoy looking at it, and then she was taken away, and after awhile died. In the last moment that wan and wasted little face lighted up with glory of the next world, and cried out "Mother!" Do you tell me she did not see her mother? She did. So in my first settlement at Belleville a plain man said to me, "What do you think I heard last night? I was in the room where one of my neighbors was dying. He was a good man, and he said he heard the angels of God singing before the throne. I haven't much poetry about me, but I listened and I heard them, too." Said I, "I have no doubt of it." Why, we are to be taken up to heaven at last by ministering spirits. Who are they to be? Souls that went up from Madras or Antioch or Jerusalem? Oh, no! our glorified kindred are going to troop around us.

Heaven is not a stately, formal place, as I sometimes hear it described, a very frigidity of splendor, where people stand on cold formalities and go around about with heavy crowns of gold on their heads. No, that is not my idea of heaven. My idea of heaven is more like this: You are seated in the eveningtide by the fireplace, your whole family there or nearly all of them there. While you are seated talking and enjoying the evening hour, there is a knock at the door and the door opens, and there comes in a brother that has been long away. He has been absent, for years you have not seen him, and no sooner do you make up your mind that it is certainly he than you leap up, and the question is who shall give him the first embrace. That is my idea of heaven—a great home circle where they are waiting for us. Oh, will you not know your mother's voice there? She who always called you by your first name long after others had given you the formal "Mister?" You were never anything but James, or John, or George, or Thomas, or Mary, or Florence to her. Will you not know your child's voice? She of the bright eye and the ruddy cheek, and the quiet step, who came in from play and flung herself into your lap, a very shower of mirth and beauty? Why, the picture is graven in your soul. It cannot wear out. If that little one should stand on the other side of some heavenly hill and call to you, you would hear the voice above the burst of heaven's great orchestra. Know it! You could not help but know it.

IN THE DISTANCE.

Now I bring you this glorious consolation of future recognition. If you could get this theory into your heart it would lift a great many shadows that are stretched across it. When I was a lad I used to go out to the railroad track, and put my ear down on the track, and I could hear the express train rumbling miles away, and coming on; and to-day, my friends, if we only had faith enough we could put our ear down to the grave of our dead, and listen and hear in the distance the rumbling on of the chariots of resurrection victory.

O heaven! sweet heaven! You do not spell heaven as you used to spell it, h-e-a-v-e-n, heaven. But now when you want to spell that word you place side by side the faces of the loved ones who are gone, and in that irradiation of light and love, and beauty and joy, you spell it out as never before, in songs and hallelujahs. Oh, ye whose hearts are down under the sod of the cemetery. Oh, how much you will have to tell them when once you meet them.

How much you have been through since you saw them last. On the shining shore you will talk it all over. The heart-aches. The loneliness. The sleepless nights. The weeping until you had no more power to weep, because the heart was withered and dried up. Story of vacant chair, and empty cradle and little shoe only half worn out, never to be worn again, just the shape of the foot that once pressed it. And dreams when you thought that the departed had come back again, and the room seemed bright with their faces, and you started up to greet them, and in the effort the dream broke and you found yourself standing amid-room in the midnight—alone. Talking it all over, and then, hand in hand, walking up and down in the light. No sorrow, no tears, no death. Oh, heaven! beautiful heaven! Heaven where our friends are. Heaven where we expect to be. In the East they take a cage of birds and bring it to the tomb of the dead, and then they open the door of the cage, and the birds, flying out, sing. And I would to-day bring a cage of Christian consolations to the grave of your loved ones, and I would open the door and let them fill all the air with the music of their voices.

A JOYOUS MEETING

Oh, how they bound in, these spirits before the throne! Some shout with gladness. Some break forth into uncontrollable weeping for joy. Some stand speechless in their shock of delight. They sing. They quiver with excessive gladness. They gaze on the temples, on the palaces, on the waters, on each other. They weave their joy into garlands, they spring it into triumphal arches, they strike on timbrels, and then all the loved ones gather in a great circle around the throne of God—fathers, mothers, brothers, sisters, sons, and daughters, lovers and friends, hand to hand around about the throne—the circle, hand to hand, joy to joy, jubilee, victory to victory, "until the day break and the shadows flee away."

There is truly a spiritual ring of buoyant life and transport in these utterances of the renowned Presbyterian divine—and it rings all the more in the tones of gladness born of the knowledge and prophecy of Spiritualism—without the dead, depressing undertone of Hell and endless damnation that is so important a factor in genuine orthodox theology, and without which it ceases to be orthodox.

And there is this sweet lesson in it to those who love spiritual thought: The deep, silent, all-pervading current of spiritual vibration, flowing from mind to mind—from heart to heart—from soul to soul—from the unseen and immortal majority of the great human family, into the minds and hearts of us of earth, is surely renewing the minds of men and women, laymen and titled divines, and is guiding and leading them, consciously or unawares, into the great liberty of the children of light. That spiritual light, entering the heart of one tied by orthodox creed—he forgets his creed, and, carried away by the tide of spiritual inspiration, delivers to his hearers the glad message from heaven, of spiritual thought, life and joy.

JAS. C. UNDERHILL.
Hammond, Ind.

A FABLE—THE BLEATING LAMB.

Once upon a time there loved and lived together a Father and Mother Sheep, raising lambs, and as time went on apace there was born among other lambs a punny lamb, though it helped to gather provender both for the present and future needs of the family; and time went on apace, and the lambs grew up to full grow Sheep; and it was decided by the family of Sheep that there was not enough provender in store for the winter's keep of all the Sheep, so it was determined that the punny lamb, being weak, must go away, and not eat of that it had helped to gather. So this puny lamb went away—bleating—trying to find some food; sometimes it almost perished for the want of food and a home, as it went its way in the cold winter's snow; sometimes the dogs chased it and took away the food it had. Friendless and alone, it wished to die, having no mate, no near and dear friend, but the friendliness of the dear All-Father, who will not let his dear Sheep get too cold, or too hungry, but a deep, sweet, restful sleep will come; and the Angel-like-eye stars above, and the friendly feel of the downy snows beneath its feet, that felt almost warm—a bed in which peacefully and alone to die, the Angels only seeing and pitying, and ready to waft its tear-stained soul to the dear home of the dear All Father's Sheep, in whom is perfect perfectness, and perfect rest.

MORAL.

The foregoing fable is doubtless true of many poor, pitiable souls, (as it was in ours,) and for no fault of theirs, only the selfishness of others. So how charitable we all should be toward each other, not knowing how deep the snows have been.

DR. WILLIAMS.
Southwest City, Mo.

ROWAN MILL TRAGEDY.

GREWSOME STORY OF A KENTUCKY MURDER AND ITS CONSEQUENCES—AN INNOCENT MAN LYNCHED BY A MOB, AND HIS GHOST LEADS THE REAL MURDERER TO HIS DEATH—THE UNHAPPY ENDING OF AN OLD-TIME ROMANCE.

Special Correspondence of the Globe-Democrat.

Several miles southwest of here, says the St. Louis Globe Democrat, near Bardstown, at the junction of the Springfield and Loretto turnpikes, is a grewsome spot, given a wide berth by the superstitious, as the ghosts that are alleged to yet lurk there recall vividly a revolting crime of the long ago, which had its parallel only in the now famous Pearl Bryan murder, that Jackson and Walling are soon to suffer for. It is a steep hill, probably a quarter of a mile in length by 50 yards in width, known as "Pottershop Hill." Composed chiefly of yellow clay, it is a dreary and desolate looking place. The hill is bounded on the north and east by pikes above mentioned, and on the west by Rowan's Creek, a good-sized stream, which, in the early days of the century, furnished power for a fulling mill owned by Judge Rowan, in ante-bellum days a United States Senator, and noted as a lawyer and statesman. At the top of the hill, and extending far to the southward, is a dense growth of cedars.

In the early days of the present century there stood at the foot of the Pottershop Hill a large weatherboarded log house, which was occupied by Walter Hays and family. Hays operated a blacksmith shop and, as the old state road ran in a few yards of the place, he did a lucrative business. Years afterwards the old house was purchased by one Joseph Price and converted into a pottershop, for which purpose it was used until the outbreak of the civil war, when it was torn down to prevent the federal authorites from using it as a small-pox hospital for soldiers as they had planned to do. The stone foundation and a few moldering logs are all that remain of the old building. After the house fell into Price's possession, grewsome stories became current among the negro laborers and the whites in the neighborhood of a headless woman who would nightly emerge from the cedar thicket at the top of the hil and carefully make her way along the cliffs that bordered the creek to the corner of the old pottershop, where she would, after pausing a moment, disappear entirely from view. Price's negro laborers were nearly frightened to death by the uncanny apparition, and it was with difficulty that he compelled them to work in the shop after night. These negroes knew of the horrible murder that had been committed there, and it required but little imagination to make a ghost stalk abroad at midnight's hour. The story of the crime was well known to the generation that has all but passed away, and in this way it has been handed down to this period.

Nancy Hays, the only daughter of Walter Hays, was a beautiful girl; slender and graceful, with a delicate wild-rose complexion and violet eyes. As was natural, she had many suitors for her hand, but the favored one was Amos Molloy, the foreman of Judge Rowan's mill. Noah Matheney, also employed in the mill, was deeply in love with Nancy, but his attentions were obnoxious to her, and she had on more than one occasion given him so to understand. One day Nancy Hays came to the mill and engaged in a longconversation with young Molloy, the favored one during which a little lover's quarrel arose. He was seen to gesture angrily, and several bystanders heard him to say to the girl:

"Very well, then; you will be sorry for this. Mark well what I say."

Thus they parted. This was in the morning. At dusk that evening a number of people saw Amos and Nancy together, walking toward the strip of forest that bordered the creek near the mill. At 10 o'clock that night an old farmer living a short in the country dashed into Bardstown with the intelligence that a young girl had been murdered on the cliffs near Rowan's mill. An excited crowd surged to the place indicated, and, near the edge of a high cliff, overlooking the stream of water, the dead body of Nancy Hays was found, dreadfully hacked and bruised, and her head severed from her shoulders. A terrible hush fell upon the crowd as they gazed upon the spectacle. The silence was broken by Noah Matheney (Molloy's rival), who stepped to the side of the dead girl, and lifted a bloody handkerchief from the ground. "Perhaps this may give us a clew," he said; and holding the linen where the light of the moon could fall upon it he scanned it closely for some name or initial. Suddenly his face brightened, and holding the handkerchief high in the air he exclaimed: "I find in one corner of this handkerchief—which is a gentleman's—two letters, A. M.'." Then pausing and glancing around he added, with great significance: "Where is Amos Molloy?"

"Yes; where is Amos Molloy?" the crowd repeated, and every eye searched every face; but they found not what they sought. Molloy was not there. Then some remembered his angry words to Nancy Hays that morning; others of seeing them afterward together, going in the direction of the wood. A shout of rage rent the air, and loud were the curses heaped upon the absent man.

While this scene was being enacted a blood-stained and apparently half-stunned man staggered into the open porch of a farm house a mile away, and, rousing the inmates, asked to be allowed to rest. This was Amos Molloy, and here he was found a short time afterward by a body of angry men. He was taken to where the gory corpse of Nancy Hays was lying. Throwing himself upon the body he raved like a man bereft of his mind. It was with difficulty that he was torn away and dragged under the branches of a huge oak tree. Here a rope was thrown over an outstretching limb, and a noose adjusted to the man's neck. He was then given a few minutes in which to explain his terrible conduct. In the shadow of death, and without a tremor in his voice, the doomed man told his story. He said that he and Nancy were engaged to be married; that they had quarreled because she had wished to attend a dance in a neighboring county against his will; that they had made it up a short time afterward; that he meant nothing by the threat. In the evening they walked toward the wood; when near a bluff on the roadside a masked man leaped from the bushes and assaulted Nancy, hacking her with an ax. In endeavoring to defend her he was himself struck several times, and then hurled from the bluff. He was rendered unconscious by the blows and the fall, and must have lain for some time. In a half unconscious state he had wandered to the farm house where he was found. Of course, no one believed his story, and willing hands seized the rope, and Molloy was hung until life was extinct. This was the first lynching that ever occurred in Nelson.

Years passed away. Noah Matheney went to the West, and was never heard from. Walter Hayes, the heart-broken father, moved to the "Yellow Banks," now Owensboro, Ky., where he died, and the remainder of his family was scattered far and wide.

One stormy night in the spring of 1830, a horseman galloped up to the minister's door and bade him hurry to the office of Dr. Harrison; a man had been thrown from his horse, and lay dying there, and had requested the presence of a preacher. What happened afterward is taken almost verbatim from the old clegyman's diary:

"I found the man stretched upon a mattress on the floor of the doctor's office. The physician was bending over him, and upon my entrance informed him that the minister had arrived. I knelt by the man's side and took his clammy hand in mine. His face was bruised and mangled in a dreadful manner. There was nothing about him that I recognized. He was an entire stranger to me. 'My man,' I said, 'what can I do for you?' 'I am dying,' he said, 'and I want to make a confession to you. Do you think that will help me any in the other world?' I made him an appropriate answer and urged him to talk. He then narrated what is put down here, speaking rapidly for one in his condition:

"'Years ago there was a murder—an awful murder—committed out yonder on the cliffs by Rowan's mill. The victim was Nancy Hayes. She had two lovers—Amos Molloy and Noah Matheney. She loved Molloy, but did not even like Matheney. He knew it, for she had told him so a few days before her death, when he had asked her to marry him. He was jealous of Molloy and longed for revenge. His time came much sooner than he expected. Molloy and Nancy quarreled at the mill one morning. That evening they went walking together. Matheney masked himself and followed them. They were a good distance ahead of him, and darkness was fast coming on. Secreting himself in some bushes by the roadside he waited for them to return. When they did so, Matheney assaulted Nancy with an ax, hacking her to death. Molloy, taken by surprise, could do nothing, and he was hurled from the cliff.'

"Here the dying man paused and gasped for breath. The storm without still raged; the rain beat violently against the windowpanes; the wind would tear around the house in fitful gusts and die away among the distant hills, with a moan that was almost human, and more than one shudder convulsed my frame as I listened to the dying man's dread recital. Finally, he continued:

"'It was easy for Matheney to steal back in time to take an active part in the search for the murderer. Molloy was at once suspected, and through Matheney's maneuvering he was arrested and hanged. After this Matheney went West; and, after years of torturing remorse, something compelled him to return to his native town. Minister, do you believe the dead are ever allowed to return to this world? No? Well, I do.'

"Another pause, and then—'In returning to this town Matheney's road led him by the place where the murder had been committed. He willingly would have avoided it, but he could not. The same incentive that caused him to return here also compelled him to pass that fatal spot. To-night when the storm was at its height, he was on that spot. Oh, how it did rain! How the thunder crashed, and how the wind roared! It would have been dark, too, but for the incessant flashing of lightning! Matheney's heart was frozen with terror, and stood trembling in every limb. There was a great blaze of lightning, and from out the bushes—the same bushes from whence Matheney had stepped with his murderous ax years before—came Amos Molloy. Yes, Amos Molloy, for the lightning trembled and played about him, and he was as plainly visible as he was that night when he was dragged under the tree to die the death of a felon. How white and determined his face looked, as he stretched forth a shadowy hand and grasped the bridle on Matheney's horse and led him to the very edge of the cliff. Matheney was paralyzed with terror and could make no resistance. The lightning still blazed, and the phantom, turning back a white, revengeful face, led the horse with his rider over the bluff and they were dashed far down into the darkness below.' Again the dying man paused and lay almost motionless. Suddenly—'Minister,' and he almost shrieked, 'I am Noah Matheney and I killed Nancy Hays! See! See! There she is now!" Raising himself half way up, he cried again in piteous voice. 'God have mercy on me,' and fell back upon the mattress dead."

A half mile south of the old pottershop is a shelving cliff, which rises to a considerable height above Rowan's Creek. The surroundings are bare and

(Continued on page 5.)

Scintillations From Australia.

DR. J. M. PEEBLES IS ON A TOUR AROUND THE WORLD AND LECTURED JAN. 17, TO AN IMMENSE AUDIENCE AT MELBOURNE, AUSTRALIA—HE TOOK FOR HIS SUBJECT, "SPIRITUALISM, ITS USES AND ABUSES."

A large audience filling every seat in the above large hall assembled to hear Dr. Peebles' first public lecture on Spiritualism in connection with his third advent amongst us. A number of those who had attended his previous lectures nearly twenty years since were present, and general surprise was expressed at the slight change time had made in his appearance, whilst his intellect was as clear and vigorous as ever.

The doctor said in substance: A quarter of a century has rolled away into the past since I first saw Australia, and nineteen years since my feet pressed your soil the second time—and and I can only exclaim what marvelous changes! Your buildings have grown taller, your suburban pasture-lands of those bygone years are now dotted with beautiful homes, half buried in ornamental shrubbery, and your trams make music along the streets; progress, prosperity, evolution, everywhere.

But what personally affords me the greatest satisfaction is those friendly and familiar faces before me, and hands just as warm as when they first grasped mine in the long ago. Surely unselfish friendships are eternal. And then, this large capacious hall so literally packed to-night, reminds me of those audiences of 2,000 and more that used to crowd the theatres when on my first pilgrimage to your city, and thence onward around the world.

During my travels in nearly all lands and nearly all skies, I have investigated the religions of the different nations, races and tribes; and as yet, I have never met race or tribe however low in the moral scale that did not have some conceptions of God, or gods, and some ideas, however crude of a future conscious existence. These ideas are God-implanted. They are innate. They spring up in the human soul spontaneous. And further, in these world-wide pilgrimages, I have met Brahminism, Zoroastrianism, Buddhism, Jainism, Shintooism, Mohammedanism, Roman Catholicism, Lutheranism, Calvinism, Jesuitism, Presbyterianism, Congregationalism, Materialism, Methodism, Universalism, Mormonism, and other isms still; but, reduced to the last analysis there is only one ism that goes straight to the foundation of things—that satisfies the profound thinker, that demonstrates a future conscious existence, that inspires all reformatory movements and scatters the roses of peace, charity, love and good will to man along the pathway of life, and that is Spiritualism. And it is so, because divinely rooted in and riveted to God, Who is the Spirit of all spirits. Accordingly, Spiritualism in some form, and under some name is the oldest truth in the universe—the oldest religion of remotest antiquity.

Emerson sought to define God by pronouncing Him the Infinite Oversoul; Arnold as the Power that made for righteousness; Pythagoras as the Universal Life Essence; Paul as the All and in All; Proclus as Causation; and Jesus, summing these ideas all up and putting them into a single world said—"God is Spirit"—And human beings, of whatever color or clime, being made in the image of God are naturally and necessarily spiritual beings. And just as music responds to music, thought to thought, and mind to mind, so spirit responds to spirit in all worlds whether visible or invisible; hence the naturalness of spiritual communications.

Our communications with each other are spirit communications. The spirit is the real man. The body is the shell, the tent, the tabernacle that he tarries in for a season. It is neither correct nor logical to say, "man has an immortal spirit." But rather say, man it a spirit—a spirit now, a natural finite spirit, spirit vestured in mortality and capable of almost infinite possibilities. Death is but a little eddy in the overflowing stream of life—a friendly hand, that opening the icy door, guides us across the crystal river to the homes of the blest. It is the golden key that unlocking the entrance chamber to the soul lets the flesh-enchained prisoner out and up into the fairer fields of immortality. Death in its time and turn is beautiful; ever remembering however, that our good deeds here, our generous self-sacrificing lives construct our future paradises, beautify our lawns, make the winds more musical, the far away stars more visible, and our immortal clothing more bright and golden. God is good, and his angels are our guardians.

The Brahminical and Buddhistic sacred books, like our Bible, abound in the history of spiritual manifestations. Zoroaster and Socrates were spiritual mediums. Thales, Zeno, Epimenides, Cicero, with other of the Philosophers, and most brilliant orators of ancient Greece and Rome were Spiritualists. Jesus standing upon the very pinnacle of Hebrew Spiritualism, conversed with Moses and Elias; and he chose his apostles not because they were scholars or learned Rabbi's, but because they were sensitives having mediumistic gifts. The early Christian fathers had visions, the gift of tongues, and like the disciples of Jesus fall into trances. Swedenborg for twenty-seven years held open communion with spirits and angels. George Fox, the Quaker, and the Wesleys were mediums. The Shakers of America were Spiritualists from the first. The Fox sisters near Rochester, N. Y., neither invented nor created the "rappings." They simply discovered them. They interpreted the language of those delicate telegraphic tickings from the other side of the great divide. Otherwise, being by organization psychic sensitives they re-discovered one of the lost methods of conversing with the dwellers in eternity.

Spiritism, as Alfred R. Wallace wisely said, "is quite as well proven as are the facts in any of the other sciences." That spirits in the body can converse with spirits out of the mortal body is now an absolutely demonstrated fact, and the fact is God's living witness of a future existence. But Spiritualism, while accepting the phenomena and encouraging them, mounts one step higher into the moral and spiritual realm, manifesting—manifesting in daily life the "fruit of the spirit"—which the apostles described as "love, joy, peace, long-suffering, gentleness, patience, goodness, faith, meekness, temperance"—all, moral and spiritual qualities of the soul. Consider, remember that Spiritualism is a divine truth, that neither Popes, priests, bigots nor ignoramuses can destroy. Its allies are investigation, research, freethought, free speech and a free press. Every enlightened country to-day has its mediums, seances, lecturers, weekly journals, monthlies, and quarterlies; and it is honey-combing the churches with the gospel of the living Christ, and angel ministries.

Though Spiritualists acknowledge no one infallible leader; though they have no fixed confession of faith; though they are chained to no church-encrusted creed; they generally teach the Fatherhood of God, the brotherhood of man, the present ministry of spirits, the certainty of punishment, the progress of humanity, and the

"One far-off divine event
To which the whole creation moves."

Omitting the doctor's experience in entrancing young Atkins and transferring his own thoughts to the subject's brain, willing him to speak them, his relations of a wonderful Masonic test through a lad of sixteen, entranced, his reference to an old vegetarian Quaker, who had already "lived in heaven fifty years," and other interesting illustrations, he continued:

Spirits are only men and women divested of their earthly bodies. They have taken with them consciousness, memory, reason, sympathy, character. They walk by our sides often, and yet unseen. Some are angelic, others deceptive, selfish and evil-minded. Here comes in one of the abuses of Spiritualism. No matter what name is signed to the spirit communication—exercise your own reason, rely upon your own calm judgment, "try the spirits!" Another abuse is these promiscuous seances in ill-ventilated rooms, and still another is the calling upon spirits to locate gold mines, trace criminals, find Captain Kidds's buried treasures and forecast matrimonial adventures—all of which are worldly, selfish, unspiritual and utterly unworthy the candid seeker after heavenly truths and teachings. It is the frivolous and vicious conduct of this kind that opens the door to the denizens, the earth-bound denizens of the lower spheres, resulting in obsessions and deceiving communications. It is unwise to trifle with Spiritualism, hypnotism or any of the finer invisible forces surrounding us.

While there are thousands and tens of thousands of trustworthy royal-souled mediums—message-bearers bringing tidings from our loved ones in the higher spheres—there are, sad to say, pretenders, impostors, and traveling frauds who leave an unsavory slime in their crooked winding tracks. I am speaking especially of America where in many cities and lesser localities Spiritualism is decidedly popular. These impostors are promptly exposed and generally, as it should be, by Spiritualists themselves. It was well that Judas went to his own place. The abuse however, implies the use; the wrong implies the right; and the false implies the true; just as the counterfeit coins indicate the genuine.

Spiritualism as aforesaid is of God, and has come in the culture and very blaze of this nineteenth century to stay. In the year 2,000, or before, embracing and encompassing the good of all phenomena, the good of all sciences, and of all philosophies, Spiritualism will be the acknowledged religion of the world. Already it has inspired the grandest reforms of the age, such as the emancipation of 4,000,000 of slaves by President Lincoln, the comparative freedom of millions of Russian serfs by Alexander the Second, and the construction of the magnificent University in America by Senator Stanford.

It has further given us a new geography of the heavens and the hells, assuring us that mortals enter the future world with as absolutely substantial bodies as we have here, only more refined and etherealized. That there are different degrees of happiness there. That memory is the undying worm. That there is intense mental suffering in those dark Cimmerian spheres. And yet God builds no hells; He burns no man's fingers here, damns no souls there. Men are the architects of their own hells; they reap what they sow. Every child born into this world is a possible archangel or a possible demon; his head touches the world of light, his feet the world of darkness. Man is a rational moral being, having the power of choice. Suffering follows sin; there is no escape. Divine punishment is disciplinary in all worlds. Jesus the living Christ still preaches to undeveloped, imprisoned spirits. The angels call, and souls are constantly coming up through tribulation deep. The door of mercy is not shut; there is ever the opportunity of progress from darkness to light. God is love. And heaven's rest is not idleness: The soul's activities are intensified by the transition. The future life is a social life, a progressive life, a heavenly life of growth, of love, and of truth. Involutions and evolutions are universal laws spinning all ages and all worlds. The future is afire with hope and aflame with progress.

All thinking, reading and really intelligent persons know that there are now over 25,000,000 of people in England and her colonies, in America and other enlightened countries, noted for their intelligence, conspicuous for their honesty, famous for their scientific attainments, distinguished for their good moral character, and scholarly adeptship in psychic research, who solemnly testify that on scientific principles they have critically investigated and demonstrated the fact of a future life through spirit manifestations. Their testimony is as direct and overwhelming as it is unimpeachable! And Spiritualism—this gospel of life, light and truth—is sustained by the higher intuitions of all races. It is in harmony with the great law of evolution; it is in agreement with pure reason; it is in accordance with the heart's sweetest hopes; and in consonance with the soul's divinest aspirations. It is found in the inspired teachings of all sacred books. It is God's living witness of a future conscious existence and those who war against it, war against God and immortality. Oh! that Atheists and Agnostics could be induced to drink from this ever-flowing fountain of spiritual truth, and that Sectarians could be induced to renounce such "seducing spirits" as fashion, pride and worldliness; and such "doctrines of devils" (using Paul's language) as "total depravity," the "fall of man in Adam," "election and reprobation," and "endless hell torments." These "doctrines of devils," mentioned by Paul; or, when rightly translated, these devilish doctrines, have been so fruitful of Agnosticism and scoffing Atheism that the true Spiritualist feels to exclaim with the old Hebrew prophet: "Oh, priests, ye have been a snare on Mizpah."

Spiritualism is most opposed by Roman Catholic Popes, Protestant priestcraft and vulgar prejudice. It is unpopular only in dens of ignorance, in institutions for weak-minded, in lunatic asylums, State penitentiaries and sectarian creed-cursed churches. It is popular with thinkers, artists, poets, scholars, authors, and the world's literati. It is the only religion of Heaven.

There was an excellent musical program, the singing of Miss Edith Moore and Mr. Armes Beaumont being warmly applauded by the audience.—Harbinger of Light.

What is fanaticism to-day is the fashionable creed to-morrow, and trite as the multiplication table a week after.—Wendell Phillips.

We want fewer things to live in poverty with satisfaction than to live magnificently with riches.—St. Evremond.

Ask the heart to give a reason for any of its beautiful and divine motions, and it can only look upwards and be dumb.—Lowell.

SPIRIT MUSIC

CHARMING MELODY SAID TO HAVE BEEN COMPOSED IN THE WORLD OF SHADES—HEARD AT A SEANCE—NOTES AS ARRANGED BY THE DEAD MUSICIAN TRANSMITTED THROUGH AN INTELLIGENT TABLE.

It is quite common for spirits of famous personages to hold conversations with their living relatives, or even with admiring strangers, but until a few days ago there was not, I believe, any case on record of a deceased musician composing a melody in the under world and sending it as a gift to living lovers of music. Yet this amazing feat, we are told on excellent authority, has just been performed by the distinguished musician Offenbach, who, as all the world knows, passed away from life some years ago. M. I. Camille Chaigneau, manager of the review entitled "L'Humanite Integrale," tells the story.

"M. I. R., a professor of music in Germany and a nephew of Offenbach," he says, "was introduced to me last month. He desired, while studying in Paris, to study the phenomena of spirits through the aid of mediums. I expressed my regret at not being able to introduce him at that moment to any of the valuable intermediaries between the inhabitants of space and the inhabitants of earth. However, I suggested that he and I should try a little experiment ourselves by placing our hands on a little three legged table, for I thought that perhaps we might be able to enter into conversation with some invisible friend. And very soon a spirit whom we both knew began to converse with us, and suddenly he said:—'Your uncle Offenbach is here.' Then followed an affecting conversation between uncle and nephew.

A STRANGE CONVERSATION.

"'My dear uncle,' said my companion, are you still fond of music? What are you doing now? Do you still play the violoncello?'

"'I play the instruction (sic) which produces harmony,' was the reply.

"Of course, all this conversation took place through blows which were struck by one of the legs of the table, and in accordance with the usual alphabet—one blow for a, two for b, three for c, four for d, and so on, and, futhermore, one blow for yes, two for no, and three for a very emphatic yes.

"'Could you compose a melody for us which would be really your own work?' asked the nephew.

"'Yes, yes,' was the prompt reply.

"'Sharps or flats? Major or minor key?'

"'Four sharps. Major key.'

"Straightway the notes (or rather the letters, according to the German style of notation) were dictated promptly and without the slightest hesitation, no corrections being made. We had our hands on the table, and M. R. called out the notes, one after the other, in German, and the table notified him when he should stop. Sixteen notes were obtained in this way and in the following order:—

"H, a, c (is), e, h, g (is), a, f, (is), g (is), e, a, h, a, e, g (is).

"The German note 'c' corresponds to our do, d to re, e to mi, f to la, g to sol, a to la and h to si. The termination 'is' indicates sharps.

"As soon as the notes had been taken down M. R. asked:

"'What is the time?'

"'Six-eight,' was the reply.

"The table, which had all along been animated by some interior force, drew us toward the piano, and M. R. with the assistance of his uncle, turned the notes into a very pretty little melody. While doing so he kept one hand on the table in order to question Offenbach, and with the other he wrote down the notes. Strange to say, the table kept moving meanwhile in perfect harmony with the melody. Then the nephew said:

"'This melody deserves a title. Will you give us one?'

"'Call it "An Air from Beyond the Tomb,"' was the reply.

"'Words ought to be fitted to it,' I added.

"'Search among the poems gathered by the medium Marie d'A. for the verses which will best suit the melody,' was the advice given to us.

"We searched and soon found suitable verses. They occur in a poem written by a spirit and are a panegyric of memory, since it enables spirits to sing and love.

RECOGNIZED AS GENUINE.

"M. R. hastened to show 'The Air from Beyond the Tomb' to one of Offenbach's daughters, and though she is not a Spiritualist, she recognized it as her father's composition. M. R. is himself a composer and had written an appropriate accompaniment to the piece. Encouraged by his success, he tried to get a second melody from Offenbach, and at first it looked as though he would succeed. The table moved briskly and indicated a goodly number of notes. But great was the disappointment of M. R. when he took his seat at the piano and began to play, for nothing was heard but a frightful babel of sounds, in which there was not the slightest trace of a melody. The notes tumbled over each other pell mell, utterly regardless of time or harmony.

"To account for such an ignominious failure is impossible. My private opinion is that this lesson was given to us as a proof that the inhabitants of the other world are not always willing to comply with our wishes. Often, too, their fluids are wasted or exhausted after their tasks are done, and they are compelled to retire, in which case mocking spirits take their places.

"In the present instance one good result has certainly been obtained, for surely here we have an excellent proof that no such phenomenon as this, which has given us a pretty melody, can be attributed to transmission of thought, or what Aksakoff calls 'animism.'"

The above from the New York Daily Herald shows the trend of the secular press. Good! LUCRETIUS.
New York.

Sedition is bred in the lap of luxury, and its chosen emissaries are the beggared spendthrift and the impoverished libertine.—Bancroft.

We have more power than will; and it is often by the way of excuse to ourselves that we fancy things are impossible.—Rochefoucauld.

A little wit and a great deal of ill-nature will furnish a man for satire; but the greatest instance and value of wit is to commend well.—Tillotson.

Nothing destroys authority so much as the unequal and untimely interchange of power, pressed too far and relaxed too much.—Bacon.

CONSUMPTION

TO THE EDITOR: I have an absolute Cure for CONSUMPTION and all Bronchial, Throat and Lung Troubles, and all conditions of Wasting Away. By its timely use thousands of apparently hopeless cases have been *permanently cured*. So proof-positive am I of its power to cure, I will send *FREE* to anyone afflicted, THREE BOTTLES of my Newly Discovered Remedies, upon receipt of Express and Postoffice address.
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Put Vim Into Your Religious Life

A CONCERTED ATTACK.

GENERAL ATTACK ON SPIRITUALISM—IT IS RAGING ALL ALONG THE LINE—MUST BE MET WITH ENERGY AND COURAGE.

For several weeks every Spiritualist paper and some secular papers as well, have told us that a movement was on foot to deprive Spiritualists of their rights under the religious laws of the land. First it was in one section of the country, then in another, and finally it has covered the entire length and breadth of the land.

This week's Progressive Thinker opens with the same story. What does it mean?

From the east, west, north and south agitation to impose laws on the people that will keep a portion of them from exercising their religious rights. Here in Massachusetts the doctors are trying to "freeze out" the healers. In Michigan a similar movement, only striking harder. Now, in Chicago, a movement to stop all such "nonsense."

Why is this? What has caused this tremendous onslaught? Is there a reason for it? I believe there is. Let us examine the situation.

For centuries past the one man who ruled with rod of iron was the priest. The one to whom was referred questions of law and equity, regardless of the regularly appointed officers, was the priest. If a man traded horses, he asked the parson's advice. If he wanted to get married, he went to the parson.

In each of these cases the "man of God" had an infallible guide to settle all points. Not one but would be answered according to the ideas of priest and people, by the Bible. Its answer was final. The priest was the authorized interpreter of this book, and there all controversy ended.

Modern materialism held in itself but little dread for the parson. His answer was only, "do you want to live and die without God? Simply exist like a dog?" Few were brave enough to withstand the logic (?) of this argument, and the priest ruled with a hand of iron.

Ignorance will make a coward of the bravest of men. Place him over a submerged torpedo, and he will tremble, when he will walk boldly up to the cannon's mouth. Place him where he is surrounded by mystery, and he will be swayed like a leaf in the wind. But give him intelligence and an understanding of what he is to encounter, and he will stand steadfast. He wants a rock to stand upon. Spiritualism is that rock.

When the fear that with materialism all hope of immortality would be lost came upon him, he hesitated to embark into the investigation of systems of religion. When Spiritualism comes to him, he feels that if the sand of old is taken away from under his feet they will but rest on the solid rock beneath. Thus his courage comes again, and he is ready to do his work.

The Bible was said to contain all knowledge that was possible for man to obtain. It has been proven untrue. It was said to be the only competent moral guide. This has been proven untrue. It was said to be the only means we had of learning of the great powers of the universe; but we have learned that from the revelations of nature we can learn more than we can from any book, be it called sacred or profane, and that claim too is swept away. It was claimed to be infallible in all ways, but when once the searchlight of investigation was turned upon it, its errors and inconsistencies were shown so clearly that it could not stand the glare, and its claims to infallibility fell as a natural consequence.

With this fell the abodes of the mythical Gods, the home of mythical devils and in their places have arisen the modern ideas of life, love, heaven, hell.

To-day the so-called religions of the past are no more sacred. Deny it as you will, the people as a class no more bow and cringe to the dictates of the clergy. They no longer ask the advice of the minister in preference to all others. In fact, he is criticised, condemned and as frequently imprisoned as any other citizen, in proportion to his numbers.

What does this show? It demonstrates very clearly that the forty-nine years of Modern Spiritualism have been instrumental in assisting the emancipation of man in a mental and religious freedom. It demonstrates that to-day man is disposed to rely fully as much upon his own ideas regarding religion as he does upon any paid priest.

Mankind will do anything for a selfish motive. To build up their own mansion they will frequently attempt to tear down their neighbor's. But it does not always succeed. In the great majority of cases it fails. That will be the result in the present case. The clergyman seeing his hold slowly slipping, grasps harder, but slips again and again. Then he wants to know what it is that makes his followers so slippery that they slide out of his grasp so easily. He finds that many of them are greased with a knowledge of Spiritualism. He talks Bible to them. He threatens them with the same old threadbare threats, but they have lost their terrors. Then he attacks the stronghold itself, and he is ready to put down the enemy that has so slowly but surely encompassed him.

Without a doubt this is the true cause of the present agitation against Spiritualism in all its branches. There is but one way for orthodoxy to regain its hold: that is, by putting Spiritualism out of the way. It can never do so. The agitation thus began has extended too far. It has reached even the stories of the great book and heralded them far and wide from the strongholds of orthodox pulpits. Several clergymen of New York City even now say that a full compliance with all the stories of the Bible is not necessary to be a Christian. The more renowned biblical students decline to accept the literal ideas propagated, and Spiritualism cannot be put down, nor can the lost ground be regained.

The old system of orthodoxy is doomed. But, a new question arises. Upon the ruins of Roman and Grecian Mythology were builded a new system of religion resulting in the Roman Catholic Church. The "Mother of Harlots" as it has been termed. The children of that mother have divided into branches and have each attempted to gather in all the grain that has been harvested by the others. Will they leave any stone unturned in these efforts? Will they continually try to encroach upon the domain of their sisters, or will they go outside of the family and attempt to take control of Spiritualism? When they cannot ruin it, will they not attempt to rule it?

We must now face two propositions. First, ruin. Second, ecclesiastical rule. The effort now being made is to ruin us through the efforts of those high in the nation's employ. If failure results in that direction, another movement will succeed it.

We should effectually block the present movement. How? is the question. I do not believe these laws can be successfully opposed in the next few years, unless there is a more decided stand taken by Spiritualists. I do not mean by this that few are to do it, but by the united efforts of the Spiritualists of the land. In fact many of those who have been the fighters of the past few years are getting tired of standing the brunt of the battle and, after it is won, see those whose voice was not heard, whose generosity did not contribute one cent to the fund to aid the matter, and were fearful lest some of their neighbors should think they wanted to see the law suppressed, bragging about "What we have done."

Personal experience has shown me that when a battle of this kind has been fought in the past, the few have done it. Not the many. The mail has brought many letters such as: "Go on with your good work; the angels will bless you." But they do not contain many assurances that the writer is willing to assist in that blessing at the present by sending something to help defray the expenses of fighting the battle. Neither do the majority assist by appearing, and by their presence add a moral status to the case.

The last two are essentials if we wish to keep such laws down. But for the past year or two I have wondered if it would not be a good thing to let a few such laws pass, and insist upon their being enforced. I believe the moral lesson would be of greater benefit to Spiritualists than all the fighting that our workers are doing, opposing the passage of these laws, ever could do.

Let us take this subject right home to ourselves. Let us remember that we have a religion that has given comfort to thousands of sorrowing hearts that could not have been comforted in any other way half so effectually. Then when we do remember that, don't let us pat ourselves on the back and thank God that we have a religion that has not cost us a dollar in years, except when we went to see a medium.

Put some energy into Spiritualism. Put some vim into your religious life. Let the world around you know you live. Stir matters up a little, and we will have no trouble with offensive laws or prying, meddling people; but as long as we go on with orthodox preachers burying our dead and performing our marriage ceremonies, and absorbing our dollars that should go to the support of Spiritualism, just so long must we expect a continuation of the present agitation of laws prohibitive to Spiritualists and mediums. Each one's duty is clear. How many of us will do it.

W. H. BACH.

SOUND LOGIC.

GOOD SHARP POINTS WELL STATED — AMMUNITION FOR SPIRITUALISTS—READ, REMEMBER, AND USE—THE SPIRITUALISTS PROTEST AT ST. LOUIS.

In 1888, I think it was, a bill was introduced in the House of Delegates, in St. Louis, Mo., precisely similar in all respects to the one introduced in the aldermanic Council of Chicago. That bill was advocated by two Roman Catholic attorneys, Stone and Wenzelick. It was reported in the Globe-Democrat and Republic, and the proceedings of the meeting to consider the bill under the heading given above.

I had returned to the city from Chicago, when meeting Brothers Goettler, Fay and Heniker, they placed in my hands a note from the then attorney of the Jay Gould Southwestern system of railways, himself a Spiritualist, requesting me to "go that afternoon before the House and defeat that Roman Catholic attack on Spiritualists.

I had no warning, no time for preparation, I went there, however, and any one who will take the trouble to read the report, contained in those two papers, will readily understand what was the power behind the two attorneys that introduced that bill.

The large chamber was filled with interested people for and against the measure. For three long hours we pointed out the damnable iniquity, injustice, persecution, and illegality of the bill. The papers, after calling attention to the prominent individuals and numbers present, thus speak of the proceedings:

"Judge Lee addressed the members on behalf of the Spiritualists and made a strong appeal for the defeat of the ordinance. Wenzelick answered that the bill was intended to interfere with those who claimed second-sight or communication with spirits. Judge Lee made an eloquent address in opposition to this claim, and said that existing law was ample to cover any actual fraud. As American citizens the Spiritualists claimed the rights to worship or think according to the dictates of their consciences. If pretending to a knowledge of future events was to be made an offense, there would be a good many penalties inflicted. He argued that the State Constitution prohibited any interference with religious beliefs or worship, and went on to say that temperance advocates and ministers of religion constantly assumed to foretell future events quite as much as Spiritualists. The Spiritualists would support the bill if the ordinance was made to include all who carried on the Roman Catholic, Protestant, Mormon or Jewish profession for money (great applause and continued laughter). It was unjust and absurdly antediluvian to discriminate against any religious denomination.

"Mr. Wenzelick, greatly annoyed by the favor with which Judge Lee's argument was received by the audience, explained that there was no intention to interfere with the Spiritualists as a profession, but only with those who made money by false pretenses. This gave Judge Lee his opportunity, and he was prompt to seize it, by sending a well directed retort into the argument of his opponents; he replied that then the House of Delegates and law-abiding City of St. Louis proposed to be accessories to fraud, to license crime. If there was a crime, the law imposed a penalty; and the House could not license a crime. If not a crime, then no license could be imposed.

"Mr. Fox, speaker of the House, thought no license should be imposed and the bill was laid over. (applause)."

The above is copied from the report in the St. Louis papers, and while it is fair in statement, does not fully report some of our strongest points, nor, the the often long continued applause when those points were driven home in the armor of the orthodox churches.

The point in this, to which I want to call the attention of Spiritualists in every city is: Our work is either a fraud, or it is not; if it is a fraud, no city, no law can license it; if it is not a fraud, no license can be imposed unless it includes those who obtain money from believers in other church denominations.

The burden of proof of its being a fraud devolves on the prosecution, and if we have good attorneys, then, on the ground that they prove Spiritualism a fraud—a crime—they totaly demolish all and every particle of the religious edifice in this world.

Refer them to: 1st Cor. xii. Yours for the Truth. ISAAC S. LEE.

IN VINDICATION.

BELIEVES THE CONCANNONS ARE GENUINE MEDIUMS.

To the Editor:—In the issue of your paper of March 6th, there appears an article from Eva A. Cassell, which is so utterly at variance with the truth and facts in the case, that to one not knowing the parties in question, might be taken for the truth. We have no personal acquaintance with the writer of that article, not even knowing whether she be a Spiritualist or not. But being personally acquainted with the Mr. and Mrs. Concannon, having sat in their seances while they where under the strictest test conditions, we do cheerfully attest to the genuineness of their manifestations.

At a seance held at their cottage on the grounds of the Southern Cassadaga Spiritualists' Camp-meeting Association; (where they are engaged at the present time) on the night of March 6th, there were present Mrs. and Dr. H. H. Brigham, of Fitchburg, Mass; Mrs. O. L. Davis, of Cleveland, Ohio; Miss Pearl Town, of Allegan, Mich,; Mr. and Mrs. Henry Upsall, of Watseka, Ill.; Mr. and Mrs. T. T. Frances and Mr. Elmer Morrow, of Smithtown, Pa.; Miss E. Keenan, of Bradford, Pa.; Dr. R. H. Stillson, of Tidioute, Pa.; and the writer, of Tampa, Fla. A committee consisting of Mr. Frances was invited to accompany Mr. Concannon to the dressing-room. There, being disrobed, Mr. Concannon donned his cabinet clothing, consisting of black pants, coat and vest, and shirt bosom and collar only, as was testified to by Mr. Frances, the committee. Mrs. Concannon was taken in charge by Mrs. Davis and Miss Town, (all of which committees were investigators and not having as yet been convinced of spirit return) was thoroughly examined, by them, and found nothing upon her, except such garments as are usually worn by any lady on a warm evening (the night being quite warm). Mr. Concannon taking his seat in the cabinet, which had been thoroughly examined by all who so desired, had no sooner sat down than the spirit form of a lady appeared, dressed in pure white, she being at least a head taller than the medium. After several forms had appeared, the writer was invited into the cabinet by the guides, to place my hands across the forehead of the medium, he clasping my index finger with his hands. Thus forming a powerful battery. Scarcely one minute passed before my daughter appeared, coming up from one corner of the cabinet, directly through the floor, and taking on her full form. She approached me inside the cabinet, coming up to and kissing me. She then seemed to project herself directly through the curtains. She appeared within the circle, and was seen by all present, dematerializing outside the curtains. Mrs. Concannon taking the chair vacated by the writer, sitting between Mrs. O. L. Davis and Mrs. Keenan, at the time holding hands, could not not have possibly been in the least instrumental in producing this wonderful manifestation.

At the close of this seance, the parties above mentioned willingly gave their names in attestation of the facts here presented. Now a few words in regard to the charge of fraud upon the part of these mediums, who are known by all who have the pleasure of their acquaintance to be genuine and true, and we cannot forget that even you, Mr. Editor, have said that you believed it remained for Mr. Concannon alone, to prove the truth and genuineness of materialization. In regard to the statements made by Mrs. Cassell, as to the evidence of fraud on the part of these mediums, it is so at variance with the truth, and exparte, it is not worthy of notice. She does not give any evidence tending to prove them genuine, or any that went to show that the "raiders" carried their "finds" with them, as was testified to by many not Spiritualists. Let truth prevail and these worthy mediums will require no vindication for the good work they are doing. Yours for truth,

C. E. PARCELL,
Sec. S.C. S. C. Asso.

MUNICIPAL LAWS.

Whenever They Interfere with the Rights of Spiritualists, They Should Endeavor to Have Them Repealed at Once.

To the Editor:—It is with deep regret I read in The Progressive Thinker of the persecution of Mrs. Jennie Darrel, in Arizona. According to the statement she walked by night from Beebe to Tombstone, a distance of thirty-five miles across the arid desert, to evade arrest under a city ordinance, having just been released from the clutches of this same law by paying a fine of $50 for charging an admission fee to her materializing seance. I would like to inquire as to whether there is a single Spiritualist where our Sister was placed under arrest and fined, simply for exercising her inalienable rights. I should like to come in contact with such an ordinance as this. I would never rest until it was repealed.

A city ordinance in this city has just been repealed, charging clairvoyants $50 per annum for exercising this gift. After the arrest of two mediums, Mrs. Annie Wagner and Mrs. May Goodrich, I circulated a petition in the city which was signed by many prominent citizens, including three local clergy as follows: Father Nugent, Catholic; Rev. Lewis Gregory, Congregationalist; and Rev. Rollens, Baptist. This petition was read at the council meeting and referred to the city attorney, and he recommended that a new ordinance be drawn up, leaving out the word clairvoyant, and it now stands repealed. This leaves our city ordinance free of anything pertaining to mediums in any manner whatever.

I note the city of the home of The Progressive Thinker is threatened with this prevailing ordinance-epidemic against Spiritualists. Perhaps it is a good thing. I believe it will force the Spiritualists in this country to more thoroughly organize for the protection of themselves and mediums. It is not a very pleasant thing to be in the full enjoyment of a public or private seance, and have a burly policeman invade the room and place the medium under arrest, as has often been done to our knowledge. Let us cultivate combativeness up to such a degree that we will not become so insipid to our interests. Let us put forth a hand in every city, town and hamlet, and wipe from any municipal law what is detrimental to our cause.

Let me say to my brothers and sisters in Chicago, fight this ordinance to win; put forth your best efforts. If you get defeated, know that you fought to win.

Lincoln, Neb. DR. P. S. GEORGE.

TESTIMONIAL.

B. F. Poole, Clinton, Iowa—Dear Friend:—I have worn your Melted Pebble Spectacles for eight years. They were perfection. Have lost them; please send another pair. IRENE CHASE.
Little Valley, N. Y., Feb. 8, 1897.

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IS IT PROPHETIC?

CURIOUS FACTS CONCERNING THE NEW UNITED STATES CERTIFICATES—FUTURE OF WOMAN FORESHADOWED—SEEMS AN INSPIRATION—A NEW "DANIEL" SOLVES THE SECRET—FOR THE BENEFIT OF OUR READERS.

Has the attention of any of the numerous readers of The Progressive Thinker been attracted to the prophetic nature of the new issue of 1896 United States Silver Certificates?

Take the One Dollar Bill for instance, and look at the figure of "The Woman" who "Lifts the Veil," who is pointing to the "Seat of Government" as not quite right, and who is calling the attention of the youth of the New Age to the errors made there, so that when they reach manhood then can carry along the principles contained in the Constitution to yet grander results.

The woman is clothed in a flag of stars upon a field, but where are the stripes? Evidently a new flag must be used to symbolize the greater freedom and higher liberty of the New Era, as indicated by the absence of the stripes.

Then the Constitution in its card form is emblematic of "The Little Book" spoken of in Revelations, which was held in the "Hand of the Angel."

The group of circles across the top and on the sides also have a mystic meaning (Five circles, then three, then five more). The sides also have five circles, four perfect and one on each side at the base not perfectly formed, signifying the completeness yet to come. The "One" in both corners forming a cross, while the cards at the two lower corners still pointing to the "Little Book," all have a mystical meaning in regard to the future, when there will be acknowledged a true brotherhood founded upon the true word, or the Sacred Scripture of the Ancients, which is yet to be understood in a higher, deeper and broader sense than man is now capable of expressing, because he has lost the key to its meaning.

Looking upon the reverse side of this bill, we see the medallions of Martha and George Washington. The woman at man's right hand, showing plainly that woman's place is first, (the right hand of power). The woman and the man working together in a higher and truer bond, is indicated by the "One" written across the upright column of the numeral, surrounded by the folds of the serpent, whose head is concealed behind the cross, symbolizing the Deity.

Then we have the female winged heads indicative of Thought, of spirituality, or the Holy Ghost of the Bible.

There are on this side also fourteen "ones," (two sevens) expressed in numerals and letters, which also give a prophetic meaning.

The figures of the woman and the man are before the open gate, or the untried future as represented by the clear space on each side of the heads.

Surely this certificate is prophetic of the future of woman as "she" is the moon, the moon always being called feminine and she, and silver; while the sun is always spoken of as he, or masculine and gold, or golden.

The Two-Dollar Bill has upon its face a group of figures with female heads, pointing to the fact again that woman lends, not in the ways alone that has confined her labors in the past, but in commerce and manufactures. The numerals and letters are six times two, (twelve) again a mystic number.

On the reverse of this bill (or in the back ground) we have the two medallions of Fulton and Morse, man as workers together with woman, and again the mystical number twelve, also the trinity of principles contained in the two in one, enfolded in the coils of the serpent with its head hidden in the Deific Emblem.

The Five-Dollar Bill represents man in the back ground, having prepared the way with his horses and chariots of power and his thunderbolts of might, for the advent of woman, who comes with wings as a quick helper or intuitional worker, working with Light as well as Might, as the man in the background has done and is doing, but in the future not alone but together, the woman and the man work hand in hand until the heights are won.

Woman's voice is to be heard in the land, as indicated by the Trumpeter, or teacher of higher and deeper truths; while gentle Peace broods softly over Governments and homes. On this side are seven fives. On the reverse of this note we have the heads of two of our loved and brave Generals, representing the power of man to prepare the way, but above them and equally prominent, we observe the woman of the Future, as represented by the female head with wings—which wings are stretched out over all the future, and from which descends the light and the blessing of a purer and higher womanhood and a nobler and grander manhood, typified by the rays of light descending from underneath the wings.

The emblem of Deity is before the woman, showing her to be high in her aspirations, and capable of being guided, while yet leading to "Ways of Righteousness whose paths are peace."

The woman appears on the reverse side, it not being yet the time for woman's reign, she being still held in bondage while being disciplined to become again the leader of the race.

Here also we have the seven fives, the arrangement of which in position indicate power and might. The color of these as well as previous issues of Bank Bills denote the Natural Law by which all truth is evolved.

This issue of 1896, or the Silver, or Woman's certificate is truly a prophecy, and whether recalled or no, the fact remains that they are the work of an Inspirationalist. LUCY M. BIXBY.

Roxbury, Mass.

BLAMES SPIRITUALISTS

To the Editor:—I have just read your editorial on the attempt on the part of one of Chicago's aldermen, to muzzle the Spiritualistic movement by imposing a license of two hundred dollars on all mediums of the city practicing clairvoyance, healing, or psychometry. Now, Mr. Editor, I claim that Spiritualists are directly responsible for this condition of things as they now exist. Instead of standing firmly by mediums and healers in their grand and noble work, the most of the Spiritualists have been trying to do something to make Spiritualism popular, and consequently the mediums and healers have been left to starve and fight the battles for existence unaided and alone.

Nineteen-twentieths of the Spiritualists when sick employ old-school doctors—at least this has been my experience through observation for the twenty-five years I have practiced magnetic healing. Now, I hold, had the Spiritualists stood squarely for their mediums, and given opponents to understand they must keep their hands off the liberties and rights of the people to think and employ whomsoever they pleased, Brother Moulton, of Michigan, and yourself would not at the present time be asking Spiritualists to rally around the standard of freedom and demand equal and exact justice for all, irrespective of creed.

DR. J. C. PHILLIPS.

Mt. Pleasant Park, Iowa.

SAUL OF TARSUS.

A STORY WHICH COMES CLOSE TO ACTUAL EVENTS.

In a little western town, quite small at present and no bigger at the time I met the subject of this sketch, I was seated in the shade of his comfortable home, listening dreamily to his rugged, hard-handed philosophy, while I watched the shadows creep slowly up the distant "meetin' house" spire.

Brown was a preoccupied man: preoccupied with his own affairs to the disgust of his gossippy neighbors.

Brown! at the name comes before us a tall, heavy set man, with long, dark, dignified whiskers and a bald head. Not so with the man beside me at the time of which I write. He was of medium height, a trifle gray at the temples and wiry as a catamount. Bluish-gray eyes denoting physical activity took shelter under heavy brows. His somewhat prominent nose was made more so by rather sunken cheeks accentuated by his closely shaven face. While his firm-set mouth and determined chin said "courage and resolution," his action, said "modestly" as plainly as action, which speak plainer than words, could speak: openness and honesty exuded from the entire man.

Perseverance and energy in the right direction, even in the wilderness where he settled, the blossoming of which was owing to his efforts, had made Brown well-to-do. He had a charming wife who though like her husband lacking in "book larnin,'" did not lack inborn refinement and good hard sense. I will not say "common sense" for sense is not the commonest thing in the world.

The loveliest blossom that took root and grew into a beauteous flower under their united carefulness was their daughter Dorothea or "Doll" as they called her, and as she came down the garden path the flowers that bordered it seemed to smile in her pure young face.

As the sun sank further and deeper in the west, bathing the distant mountain tops in a flood of gold, and the heat had been fanned away by a gentle breeze that comes from nowhere in particular in that part of the country, and returns in the same direction on the reappearance of dawn, Dorothea let fall the sun-bonnet that had masked in her hair and protected her face, revealing a complexion in which the lily and the pink vied for supremacy. Her eyes were big and brown, her eyebrows delicate and arched, her lashes long and silky. Cupid's arrows were hidden in the glances beneath them, while her mouth was a pattern of his bow. Her hear was more golden than the mountain peaks kissed by the departing sun, and as luxuriant as if a waterfall from the invisible poured over her head, materializing at the crown and dematerializing at her waist.

"I owned the hull town onct," said Brown, in his rich western vernacular. "That is, I owned where the town is now, didn't I Doll?" Then without waiting for his daughter's confirmation he continued: "Its easy 'nough t' git rich when you ain't money t' run away from a boom er a settlin,' as the case may be." This was Brown's modest way of accounting for hard-earned wealth; for he had made two blades of grass to grow where there had been scarcely one, and the wilderness he had made blossom, he had made habitable.

"I was deceived in this spot when we first come here, tho' mother wasn't; was she, Doll?" Doll said "Yes, father," mechanically, though I am sure she had not heard the question, being absorbed in arranging a bouquet of the many flowers she had gathered coming up the path.

"Yes sir!" he continued, in spite of "Doll's" unintentional denial, "I was deceived in thinkin' the place no 'count; but people usually deceive us diff'rent. I remember, not long after this place commenced t' git settled, how they talked about a preacher comin' through from the east on his way t' Frisco, that was goin' t' shake us all up. We had a school an' meetin' house combined; not much like them you see yonder. Well, everyone in th' settlement was a studyin' scripter fur a week t' prepare their consciences fur th' comin' of th' "Western Talmidge" as the called him. Sunday come an' so did he, an' th' church was filled long 'for time fur meetin'.

"When I see him come up th' aisle led by Deacon Carter I was sorry I hed let th' deaconship go by, jus' t' hev led him into church, an' I said, luckily t' myself, Talmidge by Thunder!"

"Why, father!" exclaimed Dorothea turning suddenly and facing him. "I"——"Now you hesh, gal! I'm a tellin' this!"

His daughter, whom I hoped would take a more active interest in her father's story, now relapsed into silence.

"I'm goin' t' hear some preachin' now. I said, if I never did before, an' I kind o' settled myself as a cat does when she sights a rat. He was a tall man with side whiskers an' a big mouth an' looked jes' like th' pictures o' th' great preacher. Broad shouldered an' deep chisted as yo' ever see; an' a voice, I says t' myself, like the echo o' thunders on Gilgal. Ain't it Gilgal, daughter?"

"Yes father," she answered sententiously, though I doubt she heard the question, or if she did did not pose as an authority.

"When he got up t' talk, my ears must a' been longer'n my arms with listenen'. 'My voice shall be heard on Ararat,' said he, er on some moutain I f'rget th' name on, an' it sounded like a penny whistle. I put my head down an' chewed my coat sleeve, thinkin', as one will in them times, that ef he was t' call from th' top of a sand hill no one 'd ever hear 'im." Then Doll displayed two pretty rows of pearls as her laughter rippled out on the twilight.

"I knowed I'd wake her up!" said he roguishly as he resumed. "He talked about flyin' from temptation an' all that; an' I thought flyin' aint no use 'cause you'll run into more; the thing t' do is t' stand up and fight, an' when you win yo' got somethin' t' holler about."

"That's so," said he in response to my question, "I plum forgot. O' course it does seem kind o' strange that a man named Brown should be called 'Saul o' Tarsus.' Well there's a story connected with that," he continued laying his rough hand tenderly on his daughter's head. "There's a story connected with that. That took place afore this town was dreamed of, much less built. Civilization come with th' town. That's what they call tearin' down natural conditions an' building up artificial ones."

I made no comment on this homely bit of philosophy, and he resumed:

"That horse you see yonder wasn't over five years old then, an' chuck full o' go. Now he's only fit fur bein' well cared for an', extreme unction, I guess that's what they call it, when he dies. I've got a soul sir! they aint no doubt o' that; an' so 's a horse; fur they kin see what we can't, smart as we be."

Not wishing to interrupt what I was deeply interested in, the object of my visit in fact, I remained silent.

"When we come out an' settled here there want a house fur miles; nothin' but woods an prar'y an' them mountains you see yonder. Our little 'un, healthy as a b'ar, thank God, fur they want no doctors 'bout."

"Healthy as a b'ar!" Yes, I thought, and she has grown up with a rocky mountain grizzly in each one of her eyes.

As my interruption was mental, it did not disturb the flow of my host's interesting narrative.

"On th' romp fur all her four years was worth! watchin' us raise th' old house you see yonder; we turned it to a shed soon's we got better off. Fancy fixens," this retrospectively, "fancy fixens! Th' fancier th' fixens th' less fancy th' takin' care an' keepin' 'em up.

"Injuns? yes; but they won't hurt if they're let alone. They say 'no Injun's good but a dead un!' Taint so! I've seen whites no 'count livin' er dead. Death aint no wonder-worker! a dead devil's a livin' one every time. That aint nothing t' do with what I'm goin' t' say, but its truth.

"We needed a heap o' things in them days, an' as we hed raised a lot o' cattle, fat an' sleek as butter, we thought bes' t' replenish th' larder, as they say, by me drivin' 'em t' th' nearest settlement."

"There was dry goods fur mother, an' sox an' shoes fur the baby, fur children will climb after birds, crawl after aigs an' fall int' ditches if they's water in 'em. One mornin' bright an' early, I put Jim's saddle on an' rounded up th' herd. Five critters was th' extent of th' herd in them days; five hundred might be a small one now. Buffalo enough, but one milch cow was worth a herd o' buffalo when we settled here,

"I kissed the baby an' her mother and started off on a canter, the herd ahead o' me. I watched th' house till th' trail led into th' woods, an' th' last I see of 'em, was mother holdin' baby up an' it a throwin' kisses. I reached the settlement, sold my cattle, bot nough t' load a wagon an' th' finest doll th' place afforded an' started fur home. It showed some signs o' rain, but none of a flood.

"Darkness comes down quick after sun set, but a heap quicker when rain threatens."

It seemed but a moment since the sun had bathed in a ruddy glow the tips of the distant spires, and, even as he spoke, the glow died out suddenly, as does the last ember when it falls into a bed of fluffy ashes in the grate.

"Jim 'd whinner and cry like an uneasy, nervous mortal; an' more 'n once I was tempted to cut a gad, for he didn't need a lash as a steady diet. Then the shadows lengthened an' died out. Th' sky began to roll up clouds as black as ink. Th' wind commenced to play with th' tree-tops in a vicious, snarling and unsocial way I didn't like more'n Jim did."

"Well I rode like a man possessed on as dark a night's you ever saw. I say you ever saw, 'cause you couldn't a seen it only fur the lightnin'. Then come a rain that in th' open 'd a washed us off th' trail. Jim never whinnered after th' storm started. That was only a warnin' that it was comin'. The trail got so slippery an' the night so black, that even surefooted Jim was staggerin' like a drunkard. In th' dyin' out o' th' flashes I'd finger my pistol nervously, for every charred stump look human like an' every withered branch an arm reachin' for Jim's bridle.

"Th' wind got uglier every minute; it was a tornado, and hurled itself in a solid mass against th' trees an' fairly bore 'em of their feet. I tell you when the rain an' th' hurricane become a single force, damage is done. Jim seemed to know that I didn't know, and he'd wait fur flashes t' pick his way round th' trunks o' fallen trees an' some of 'em giants.

"The trail led round th' mountain an' we had that as a sort o' shelter on the right and on the left, too great swerving from the trail would a meant death to Jim an' me; either on the rocks that lined the sides of a steep gully, or in th' torrent that, grown in a half hour from a little almost dried-up brook at the bottom, was risin' rapidly, and runnin' like a millrace.

"Prayed? I prayed then if ever. O! not fur me, no s-i-r! for them I'd left at home; for our cabin was in th' open, an' God only knew at that time, but what there'd be nothin' there when I got there.

"'Twas the longest night I ever put in. But 'bout two or three in th' mornin, fur we travelled mighty slow, th' wind give a growl like an overloaded b'ar an' died out. I had my hand up t' my eyes a peerin' with all my might for a clearin' in th' darkness when I fancied I heard a cry. At first I tho't it was th' stream a swellin' with the rain, and then I thought it mought be a wolf, then I heard it again. I got off my horse and puttin' my ear to th' ground, Injun fashion, I listened again: not a sound! Then undoin' my rifle and gettin' my bowieknife handy. I mounted Jim and looked in every direction, though I couldn't see ten feet away from my nose. You see the cry had somethin' of th' young painter in it. Resolved to prepare myself for any shock, though a catamount mought a got pinned under a fallen tree and whined, I urged Jim ahead. Jim started, but got as far as a horse could that was tied fast. I touched him a little with my spur; no go. I prodded him; just a half-whinner and a nervous start. Could I've tied the critter without knowing it? a sort of involuntary action that is purely automatic at times. I leaned over an' reached all round his head, nothing held his head, nor his feet, for he had pranced uneasily on all four. Disgusted and balkin'! said I, I'll soon take that out o' you! So reachin' over to a half-fallen saplin', I cut a good sized gad, and, lettin' my fool temper go, I raised in my stirrups, grasped Jim's bridle tightly in my left hand an' raised my right arm with th' gad to give th' brute a surprise; when I felt my arm held right in the air by a grip like iron, and, as a flash, of, more fire than lightin', lit the wood about us, I could see a figure in front o' Jim; a figure of a size as tall as a saplin—and tremblin' as I was I observed yo' could see daylight through it, I was goin' to say, you could see lightnin' through it.

"Back East where I was raised I can remember when I was a boy, that 'bout midway 'tween our village an' the next, which was about three miles, there was an ol' buryin' ground fur the soldiers of th' war of 1812. If I was caught after dark with the old graveyard between me an' where I lived, I used to whistle approaching the place and in passin' it; but once by I needed all my breath fur a desperate run clean int' town. I was a believer in ghosts, just as any youngun is that is fond o' hearin' of 'em every night 'for bedtime, an' at bedtime has to lug the dog to bed t' keep 'em off.

"But time had drove all that out o' my head and out of my mind till here, right afore me, was this great big figger as white as snow, as transparent as mist and as as solid as a rock. I'm not a coward generally, but I tell you it was tetch-and-go twixt Jim an' me to see which'd shake th' hardest. Then, as this thing'er whatever it was, let go my wrist, quicker'n I can tell you I had a ball through it, but it never moved out of its tracks, only held tighter t' Jim's bridle an' pointed down among th' rocks with the other hand."

Just then the dog, a big fellow, a cross between a greyhound and mastiff came round the corner unperceived and poked his cold muzzle against my hand, and I tried to jump through the side of the house.

I told Brown I had tipped back too far and had lost my balance, though Dorothea, who I suspect was not so abstracted as she appeared, rose suddenly and without excusing herself took "Tom," the dog, into the house. I fancied, I could hear her and her mother laughing, possibly at my losing my balance.

"Yes sir," continued Dorothea's father, "I was tremblin' clean through, fur the thing couldn't be shot, so it couldn't be human. The minute I could get my heart down out of my throat, I spoke out encouragin' like t' Jim an' touched him with my spur; no go! Man er devil, what ever you be, I'm goin' on—I thought t' myself, as I tightened the reins and jamming the rowels deep into Jim's flanks I shouted—Git up!

"In less'n I can tell it there was a flash that nevr come from nowhere but right in front of me an' I was lyin' at the bottom of the gully an' both feet in th' rushin', swellin' stream. Then, like Saul o' Tarsus, I called out as soon as I got my breath; Lord, what wilt thou have me do? Then, sir, I heard that cry again, not a rod off. I staggered to my feet and began gropping about an' prayin' fur light; when, just as if this thing could reach the very sky, the dark broke away a moment an' the palefaced moon stole from cloud to cloud like an Injun on th' trail, an' I could see kind o' half-burried in th' mud a little human form. At the sight o' somethin' human near me an' needin' help, my courage all come back an' I dug the poor little thing out, and takin' it in my arms I struggled my way up the bank that in less'n an hour after was covered by th' risin' torrent.

"I never expected to see Jim again 'fore I got home, but just as I reached the top I heard his whinner of welcome right alongside.

"I knew what I held was a child, likely Bill Jones's; they lived some miles away on th' nearest clearin'. Its little arms and legs was bare and its hair all matted with th' mud that had washed down from the rocks. Its face was about as muddy an' briar-scratched as its feet; and it never woke till I reached home, it was that tuckered.

"I fixed my bundles, mounted Jim and wrappin' my coat round the youngun, I clicked t' Jim and, with a tickled little knowin' whinner, he started off as slick as you ever see.

"It wasn't long afore dawn begun t' break and brighter'n th' dawn was the sight of my cabin in th' distance, an' lit up like a church; it seemed as if every candle we had was burnin' all its night. When I got near 'nough I could see the Joneses and mighty glad I was, fur I had made up my mind t' leave th' child an' after feedin' t' ride over t' their place with th' good news. Mrs. Jones was ringin' her hands and goin' on like a crazy woman, and Jones too, till he caught sight o' me an' flew into th' house a draggin his wife after him by sheer force.

"While I was thankin' God fur makin' me th' instrument o' His mercy, I was plannin' like a schoolboy how I'd kind o' steal in unconcerned like an' surprise 'em. So urgin Jim into a trot, I rode t' the log stable an' slidin' out o' th' saddle I went with my sleepin' burden clean round the house an' come up on tother side.

"When I reached the door I heard Jones say kinder under his breath: 'My God, here's Saul!' and then my wife, with a face like chalk: —'Don't tell him; it'll kill him!' then fell all in a heap in a faint.

"I tore th' coat off the child an' held her to the light—it was 'Doll!' an' I dropped on my knees like I'd been shot, child 'n' all and thanked God fur given her back; fur sendin' his angel t' me just as he did to Saul o' Tarsus.

"That's her," he concluded, rising as Dorothea came to call us to supper, "and,"—drawing her affectionately to him as we went in—"She's why I'm called—'Saul o' Tarsus.'"

CHAS. NEVINS.

INCREASE IN CRIME.

A STATEMENT THAT SHOULD EXCITE ATTENTION EVERYWHERE.

To the Editor:—If the people of Springfield are not saved it will be their own fault Three or four professional "sky pilots" are preaching every evening to crowded audiences. One of them "saved" nearly 200 souls in two weeks. If they keep up the present pace there will not be a single "sinner" in the city in a few months, But still the increase of crime goes on in a Christian land as will be seen by the following extract:

"In charging the grand jury at St. Joseph, Mo., Monday at the opening of the criminal court Judge Culver made a statement regarding the rapid increase of crime in the United States that is alarming. Referring especially to the crime of murder, the judge said that prior to 1886, less than 1,000 murders and justifiable homicides were committed annually in the United States. In 1886 the number reached 1,449; 1887, 2,335; 1888, 2,884; 1889, 3,176; 1890, 4,290; 1891, 5,906; 1892, 6,791; 1893, 6,691; 1893, 6,615; 1894, 9,800; 1895, 10,121, while it is estimated that in 1896 the lives of almost 14,000 of our fellow-citizens were taken by their fellow-men. These facts are not only tenable, but so astounding as to be almost beyond belief. With all our boasted civilization and progress, the fact yet stares us in the face that we are a nation of red-handed murderers. No European nation has in proportion to population as many murderers as we have. Even Italy, known as the most murderous of nations, has annually less than one-eighth as many murders with one-half as great a population. All other forms of crime are increasing in about the same proportion.

"'In our own State,' he said, 'we have no accurate compilation of statistics on this subject, but a good idea can be formed of the facts when it is known that within the past four years the number of persons convicted of crime has increased 30 per cent. A part of this increase must be accounted for on account of the increase in population, but the increase in crime so far exceeds the growth in population that we must look to other causes for an explanation.'" WARD ATWOOD.

Springfield, Mo.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents.

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"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents. For sale at this office.

WHAT IS RELIGION.

PRACTICAL REFLECTIONS AND SUGGESTIONS.

I see B. R. Anderson has made an attempt to define religion, and while he is very apt in his illustrations, I would like to make an effort to clear up the matter somewhat further. I will begin by saying I never mix my morality with my religion.

I believe a clearer conception will be gained of both by holding them as entirely distinct from each other.

Morality has relation to our dealings with our fellow creatures here in this life, while religion has reference to our Creator. It is one of the most common observations to see people very pious and yet very immoral, and vice versa. This fact is very puzzling to the mass of mankind that believe a truly religious person must of necessity be moral, for they are taught that morality is always included in true religion. The dictionary says religion is a system of faith and worship. I would omit the word "system," and say simply that religion is faith in a Creator and reverence for him or it, according as one believes in a person or a Creative energy.

Belief in and reverence for a Deity depends primarily on the mental and spiritual qualities of the individual, and secondarily on whether those qualities have been developed and called into activity; the same as love depends on the inherent qualities of the lover and also on whether those qualities have been developed and called into special activity. The religious faculties are generally made active in connection with some particular system, as the Christian system, the Mohammedan system etc., but this is not necessarily the case with those who are sufficiently enlightened to perceive that religious emotion proceeds from natural innate qualities, rather than from a miraculous infusion of the Holy Spirit.

Now I for one do not believe the emotions of love and reverence for the supreme are superfluities that men in their manliness ought to try and rise above. When analyzed, both sex love and love for the Deity are purely ideal; but I do not believe either should be extirpated from the human breast. I believe both emotions have their uses, and we should permit both to make us as happy as possible. But the world needs a great deal of light in relation to both religion and love, and whenever one is enabled to move in the light of reason, the phantom of superstition and the spirit of persecution will have fled.

To believe in creation is not superstition. It is more rational to believe there is a cause for existence, than to believe there is existence without cause; and cause for existence cannot be less than creation. Your idea of what that cause is is your God, no matter whether it is personified, or considered simply as a formless force.

Your correspondent uses one expression that I wish to enter my protest against, because I consider it false in fact and materialistic in its logic: I do not believe sound is dependent on the tympanum for its existence. If this were so there would always be sound where was a tympanum, and the tympanum in a dead person, being a mere organic structure, would be as efficient as in a live one. It is better to say the tympanum is an instrument through which the person recognizes sound. The sound has to be there, or the tympanum could not convey it. And the spirit has to be behind the tympanum, or the tympanum is no good.

All the so-called sciences were formulated by materialists, and as a natural consequence rest upon a materialistic base—a base that is logically opposed to any individual existence after the change that we call death. Spiritualists put themselves in a contradictory position by accepting these materialistic premises. The time is close at hand when those who believe in spirit existence will have a scientific philosophy in harmony with it.

Spiritualists by accepting materialistic premises as a base for their philosophy have made it almost impossible to spread Spiritualism for many years, and in this way, and by a cowardice that is almost universal, have created an apathy among thousands that makes them listless lookers-on, instead of earnest workers. What Spiritualist dares investigate in mundane matters outside of the lines that orthodoxy has enclosed? What object has been brought forward by Spiritualists for the world to work for that commands the approval of all the best of our people, on both sides of the death line? Is there anything that separates them from the great mass of agnostic and orthodox, except the belief that spirits can and do communicate with those in earthly form?

As far as my knowledge goes, whenever any spirit has handed down a new thought for the guidance of the people of this earth, the force of the suggestion has always been neutralized by conflicting communications. So on every question of life and conduct for elevating the world to a higher plane of existence, the people of this world have to feel their way along as they did before the advent of Spiritualism.

I am not aware as there is one point partaining to this life in which Spiritualists are ahead of Unitarians. I will own this dearth of something to work for has been disappointing to me. I do not wonder that so many are tired of phenomena and platitudes. I suggest that Spiritualists lead in an organization for arbitration in equity between individuals instead of law; and arbitration between all nations, instead of war. I suggest that they unite in voluntary abstinence from liquor and tobacco. This would be business, it would be life business for the present life; and the truly philanthropic cannot be long satisfied unless they believe they are accomplishing something useful. Is there sufficient life in Spiritualism to make a practical move?

SAMUEL BLODGETT.

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MATERIALIZATION.

THEORIES EXPLANATORY OF APPARENT FRAUD—THE MATTER DEMANDS JUDICIOUS STUDY.

To the Editor:—The recent alleged expose of fraud in the materialization seance at Ayer's Temple in Boston is but one instance in many similar, when the medium has been proven genuine, has given seances under test conditions, and there is apparently no motive for trickery and duplicity.

The last issue of The Progressive Thinker reviews the matter of the court trial on appeal, and final decision justifying the raiders.

We have Mrs. Cassell's statement, the Judge's charge, and the decision of the jury, and as stated, the matter is left for the consideration of Spiritualists.

How can results seemingly so diametrically opposite, be reconciled?

A medium is either honest or dishonest, genuine or fraudulent.

Is there not something wrong in our investigations and inferences drawn therefrom?

We cannot reason on a priori ground. In phenomena produced on two planes, as the spiritual and material, we cannot say of it that like causes produce like effects. To listen to the reason of many who assume to know, we must limit the power of spirit within very narrow bounds. There are many Spiritualists who disbelieve the phase of materialization. They have not had the opportunity for experimentation in that line, or have been unfortunate in their investigations. To those who know the facts, there is scarcely any bounds to the manifestations of spirit intelligences when furnished proper conditions.

There are all degrees of materialization, from a hand to full form; from the ethereal to the most tangible.

Material substances can be disintegrated in the space of a thought, and be reproduced again.

The phenomenon of the production of flowers, fruits, etc., within the closed walls of a room, is well attested.

The materialization and dematerialization of lace, and various garments is a fact.

Mediums have been secured in every way that ingenuity can suggest and the most marvelous phenomena produced.

They have been in wire cages or cabinets under lock and key, and sealed, and yet have been brought through the wire instantly. All this the writer has witnessed, not only once, but repeatedly, and numerous witnesses can substantiate the facts. In view of these extraordinary facts, is it incredible that the cabinet controls may introduce articles of clothing and drapery, and so dress up spirit forms, or the entranced medium if they wish to use him for impersonation, and then before the close of the seance spirit away the articles?

In such case it is reasonable to assume that if the conditions are disturbed abruptly, the said paraphernalia would be found in the cabinet. We have had practical illustrations of such occurrences.

On the other hand, if any medium, or person pretending to be such, is so degraded as to prostitute his or her gifts, and to wilfully misrepresent what purports to be from spirit, such person should be held up to contempt, and suffer deserved punishment. If they have confederates, trap doors, articles of drapery concealed, or enter into any collusion for the purposes of deception, there is no excuse for them whatever.

I draw the line against such, and every true Spiritualist should brand them as they deserve.

But the majority of alleged exposes of materializing mediums is of a different character, and is the result of a want of knowledge of the subtile laws governing this phase of manifestation.

It cannot be understood in one sitting, or a dozen, but the subject requires close study and experimentation.

The medium is extremely sensitive and is under hypnotic or psychologic influences from other minds incarnate or excarnate. He may be used by the guides and controls in a way that causes suspicion on the part of the sitters.

When placed under the most rigid test conditions and securely bound, the operating spirits may release the medium with perfect impunity.

Now in the matter of the case of Mr. Concannon, and in view of facts to be stated, it does not seem reasonable that he or his wife furnished the robes and other paraphernalia, as was alleged, or that he could, outside of spirit power, produce the manifestations usually occurring at his seances.

Mr. Concannon gave a number of seances at private residences in New York and Brooklyn a year ago, which the writer attended. A part of the time Mrs. Concannon was ill and did not accompany him at all, and the charge that she smuggled in the paraphernalia is utterly fallacious. There it not one who attended the seances, who is not fully satisfied that the strict test conditions admitted of no trickery.

These conditions are pretty well-known. After he was seated in the cabinet, with absolutely nothing concealed about his person or in the cabinet, and then securely bound, no living person was permitted to approach the curtains drawn across a solid corner of the room, and forming the cabinet, until after a form emerged therefrom.

The first was usually a female guide, arrayed in a profusion of white lace. This was followed by others. They advanced well into the room and their faces were plainly seen as they removed their veils.

By what alchemy could the face of the medium, with dark eyes and heavy mustache, be transformed into the most delicate female features, and in some cases having blue eyes? Will the wise ones tell us? We have heard no explanation of this.

Male and female spirit forms appeared and identified themselves to their mortal friends. We don't believe that these facts can be explained away or accounted for, except on the spiritual hypothesis. Much more might be said, but space will not allow, and we wish to draw this article to a close.

If investigators, whether Spiritualists or not, who are earnestly seeking for the truth wherever it may lead, have had their confidence shaken in this important phase, in consequence of the controversy so frequently brought up, will but carefully study the facts, and read up the testimony of others, they cannot doubt its verity, and will settle down into the conviction that our departed friends and kindred can make their presence known in material, tangible forms, when proper conditions are furnished. It is no more incredible then numerous beautiful phases of manifestation and its acceptance will insure peace and happiness.

CHAS. P. COCKS.

Brooklyn, N. Y. March 6, 1897.

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SATURDAY, MARCH 27, 1897.

BADLY WORRIED.

The New York Observer is probably the oldest and ablest of the Presbyterian papers published in America, and is reputed the most radical. Its vision is doubtless larger than any other sectarian organ; because it is largely sustained by the Christian pulpits in every part of the country, hence it overlooks the whole field at a glance. The editor seems specially worried over the "higher criticism," which bids fair at an early day to not only detract against the infallibility of the Bible, but throw a doubt upon its inspiration. In a late issue the following appeared in its editorial columns:

"Much of Biblical criticism of the form at present popular is really in spirit and method the secret foe of supernaturalism. Of the critical mode of banishing the supernatural from the Bible, Prof. Green, of Princeton, has well remarked, that it is the most plausible as the most effective method of accomplishing this result, because the animus of the movement is concealed, and the desired end is reached, not by aiming at it directly and avowedly, but as the apparently incidental consequences of investigation, pursued professedly for a different purpose. It is in view of such facts as these that the gravity of the situation, which even amounts to a theological crisis, appears. That here and there a teacher, perhaps a clergyman, should stand forth as the exponent of radical views of Biblical criticism might not be so alarming a circumstance; but when we perceive that such utterances are excused or even applauded by multitudes, that they delude Christians and delight Infidels, we are forced to recognize that this radicalism is symptomatic of a widespread decadence of belief in the supernatural."

The Progressive Thinker begs leave to assure the old fossils of a past age that "trouble" has only just commenced. Every move of the churches to give another turn to the Inquisitorial thumbscrew brings hundreds of new recruits to the ranks of the Liberals. The people are too intelligent to be forced by legal enactments, to support obnoxious measures having in view their own enslavement.

REPLY TO A CORRESPONDENT.

Yes, let them tell the story Christians invented hospitals, and there was none before their day, but turn to Vol. 18, p. 587, 2d col. of Encyclopedia Britannica, 9th edition, and read:

"Asoka became a Buddhist about [B. C.] 263. He then founded hospitals for men and beasts throughout his realm, planted places where nothing had grown before, and provided wells and grew trees along the roads for the refreshment of man and beast. Further, he tells us, he caused his example in these things to be followed by his neighbors, whether Southern or Western. Among the latter Antiochus, King of the Greeks, has the first place."

Antioch, on the Orontes, where Christianity received its name, according to the Acts, was built by a son of this Antiochus, who named the city after his father. As the founder of the city died 280 years before our era, and the Christians did not assume the name until after A. D. 43, it follows "hospitals for man and beasts" were known even in Antioch probably near 300 years before a Christian was named. That, however, is only a discrepancy between Christian claims and historic facts, which the inquirer will settle to please himself.

NEWS FROM THE FRONT.

The latest advices from the East, as we write, represent the united allied powers as ordering the removal of the Greeks from Crete, within six days from the 1st inst.; that King George of Greece is reported to have said, he will yield to no admonition, and is ready for war with Turkey. The populace, at the close of a public meeting in Athens, protesting against the action of the powers, rushed through the streets shouting, War! war! war! Gladstone is said to be boisterous in defense of the Greeks. He has the air of a religious monomaniac.

Turkey is mobilizing her troops on the Greek frontier, and the dispatches say, is more ready for war than Greece.

By the time we go to press we may hear of "resounding arms and bloody battles."

"TWO BRUTES."

A bill was pending in Congress during the last days of its session, which prohibited the transmission by mail or telegraph, a detailed account of any prize-fight. This drew out the remark from Mr. Morse that he hoped the then pending fight in Nevada would result in the two brutes killing each other. Maybe the member of Congress reflected the feelings of a majority of the American people. The bull-fights in Spain are brutal enough, and denote a degraded civilization. The idea of hundreds crossing the continent, expressly to see "two brutes" pommel each other, is a serious reflection on the age in which we live.

PROPHECY AFTER THE EVENT.

A patron writes from New Orleans expressing a desire for authorities in confirmation of the statement of The Progressive Thinker of February 20, that the Bible prophecies were written long after the events predicted transpired.

There is no question others will like facts in the same direction, for the subject is a fruitful one, as it strikes at the very root of divine revelation. If the prophets, instead of telling what was about to transpire were only reciting what had already occurred, then they were frauds of the same character with the priests and monks of the present day who are still peddling these old wares as events yet in embryo.

While the Bible was guarded by statutory provisions, punishing with imprisonment all persons who called in question the sacred text, carrying out practically what the Inquisition had done in a former age, it was impossible for critics to show the falsity of the holy claims. As those barbarous laws have become obnoxious and obsolete with advancing knowledge, there is no longer reason for further suppression of the truth.

Recent Biblical critics have proved almost conclusively, that the Pentateuch, and all the pretended early history and prophecies of the Jews, were not written earlier than the period of Ezra, about 445 years before our era. The frequent reference in those narratives to events that transpired centuries after the period churchmen claim they were written, furnish all the proof a reasoning mind requires of the falsity of their claim. It is apparent to scholars, and is generally conceded, that those pretendedly ancient books are mosaics—fragments of earlier writings, picked up anywhere, made by whom and when no one can know. They were brought together by some later compilers who wove them into books, as we have them now. The critics, by arts peculiar to their craft, are able to separate them into parts, and show where one fragment ended and another commenced. These illustrations are too numerous, and too well known to require references at this time.

W. R. Greg, in his Creed of Christendom, p. 131, Chicago edition, giving as his authority, DeWette, one of the ablest theologians of modern Germany, for a time Professor of Philosophy and afterwards Rector of the University of Heidelberg, says:

"In the case of nearly all the prophets we have little external or independent evidence as to the date at which their prophecies were uttered, and none as to the period at which they were written; while the internal evidence on these points is dubious, conflicting, and, in the opinions of the best critics, generally unfavorable to the popular conceptions. The Books of Kings and Chronicles, in which many of these prophecies are mentioned, and the events to which they are supposed to refer, are related, were written, or compiled in their present form, the former near the termination of the Babylonian Exile, or somewhere about the year B. C. 530, i. e., from 50 to 200 years after the period at which the prophecies were supposed to have been delivered; while the latter appear to have been a much later compilation, some critics dating them about 260, and others about 400 years before Christ."

"The article "Daniel, Book of," in the Encyclopedia Britannica, was written by Rev. Prof. Cheyne. In the fourth paragraph of that paper it is stated:

"Recent researches have shown that the official Targum, or Aramic translation of the Pentateuch, the earlier historical books, and the prophets was thrown into its present form at Babylon on the basis of a work composed in Palestine."

Other researches raise a violent presumption that the whole of those writings were productions of the period of the Babylonian captivity, save such as Daniel, which were written several centuries after.

The evidences in Daniel that the book was written after the Alexandrian conquest, and after his death B. C. 323, and the division of his empire among his four principal generals, are overwhelming. Three Greek words, the name of musical instruments, "so exact," says the orthodox M. Lenormant, "that they must have been taken from the lips of a Greek, an impossibility before commercial intercourse was established between Greece and Babylonia, after the age of the Seleucidae." Alexander's conquest, his death, and the division of his empire among his four generals are told with such particularity as would be impossible to one not familiar with the history of those events. The ablest critics, who follow the old lines of thought, fix the period when Daniel was written, as about B. C. 168, near the close of the reign of Antiochus Epiphanes. Its purpose was to influence that monarch, and the allusions to him, though in the form of prophecy, were easily understood, because of its directness. Hitzig, a German Biblical critic, found the period when Daniel was written as B. C. 170 to 164. Says Smith's Dic. of the Bible: "This opinion [of Hitzig] has found, especially in Germany, a very wide acceptance. and Lucke [a German theologian] ventures to pronounce it 'a certain result of historical criticism.'" Again, says Smith: "The real grounds on which most modern critics rely in rejecting the book, are the 'fabulousness of its narratives,' and 'the minuteness of its prophetic history.'" Hitzig says: "The contents of the book are irrational and impossible."

Daniel is more frequently quoted by Christian writers, and is more fully relied upon as an aid to its claims that the system is heaven-born, than is any or all of the other prophetic books, hence the attention we have turned to it; but the others are equally vulnerable, and are unworthy of acceptance as prophecies. That style of writing history seems to have ended with Daniel, the people having become too intelligent to be further deluded by that method of recording events.

ORIGIN OF THE MOVEMENT.

On several occasions it has been incidentally mentioned in these columns that the first movement looking towards the settlement of national disputes by arbitration originated with Liberals. That credit belonged to Ezra H. Heywood, who, in 1865, called the first peace meeting. He drafted the declaration of sentiments, and afterwards wrote the constitution of the Universal Peace Society, still in existence, with headquarters in Philadelphia. Mr. Heywood was a graduate of Brown University. He was reared a Calvinist; but he broke with the church because of its equivocal position on the slavery question, and its hostility to reforms generally. He also organized in 1867, at Worcester, Mass., the first Labor Reform League, still in existence. Mr. Heywood was derided by the church because of his radical views, and died a few years ago in consequence of those persecutions.

Cowardice is not synonymous with prudence. It often happens that the better part of discretion is valor.—Hazlitt.

TAXATION OF CHURCH PROPERTY

As Vividly set forth by Madison. C. Peters, Pastor of the Bloomingdale Reformed Church, in the New York Daily Journal.

The assessed value of New York City church property, exclusive of parsonages, is $51,217,525. Walk up Broadway from Rector street, and out Fifth and Madison avenues, and from these streets alone you can see the underestimated value of church property in New York. The great estates of Trinity and the Collegiate churches alone are estimated at $50,000,000. Two hundred millions of dollars is something like a conservative estimate of the value of the church property of the metropolis, and when we remember that the assessed value of the real estate of the city is less than $2,000,000,000, it can easily be figured out how highly oppressive exemption becomes to other tax payers. The taxes have to be paid, and the property that is exempt, or rather omitted from the tax roll, is simply spread upon the other property. Everybody's tax goes up at least one-tenth. The American people would rise up in rebellion against direct taxation for church support, but what is exemption from taxation but an indirect State support of the Church, a virtual subsidy for its support, and at the expense of the general public? The State avoids a deficiency in its revenues by transferring to other property increased taxation, not by the voluntary action of the taxpayers, but by compulsion of law, all of which is out of consonance with our republican institutions. The founders of our republic wisely seperated Church and State. But if we are taxed for the support of churches, it cannot justly be said that the Church and State are separated.

The churches enjoy no immunity from the operations of the laws of God. They place roofs upon their buildings to keep out the rain, and put up lightning rods to prevent the lightning from striking them. If God does not vary his laws for the benefit of the churches, why should the State be expected to do so?

It is argued that many churches are not self-sustaining at present, and that to tax them would render them still less so. Thousands are less able to provide for their children because of the tax collector. Why should the laborer pay taxes upon his humble home and the religious corporation be exempted? Make all property bear its just and equal share of taxation and you lessen the laboring man's burden. When the workingman feels that his burden is heavier because the magnificent possessions of the Church are omitted from the tax roll, do you wonder that the Church loses its power over him? Tax churches and only those able to bear taxes will dare to be extravagant. Tax churches and modest buildings will be erected where they are most needed instead of a few imposing structures in the fashionable quarter. Every taxpayer in the State has his percentage of State tax correspondingly increased because of the needlessly expensive church properties of the cities, churches which he may never enter.

The saloon keeper by force of law is compelled to help pay the taxes on my church, in the use of which I denounce his infernal traffic. If the saloon keeper is taxed to support my church, in all fairness he ought to have something to say in its management. "No taxation without representation."

Churches are undoubtedly a public benefit, but if the doctrine of benefits be furnished as a reason for exemption on behalf of religious corporations, it refutes itself by proving more than the State can admit without bankrupting itself, for there are other institutions which are public benefits. It costs the community something to enjoy property, and if the Church paid taxes, it would pay only its honest share to secure its enjoyment of the use of property.

Taxation of church property is to the interest of American principles, and in harmony with the experience of nations. Taxing one man for the propagation of another man's religion is admittedly unjust, and, moreover, it is a relic of the principle of Church and State alliance inherited from the Old World, and not yet eliminated from our political system.

DR. T. L. NICHOLS.

Dr. Nichols was inveigled to Rome, by Jesuitical priests, professedly to enter the priesthood. He was made to believe he could revolutionize Catholicism, and bring that church into the support of his peculiar views, hence his reason for going to its head to commence his labors. He left New York near thirty years ago, telling American friends of his purpose. He wrote those friends on the eve of his leaving England for Rome, promising to write again as soon as he reached that city. But no such letter ever came to hand, so far as we can learn. In all probability when he reached the Eternal City, then ruled by the Pope, he was thrust into a dungeon, as multitudes of others have been, who were thought dangerous to the interests of the Holy See. Mr. Adams has our thanks for the little information he has given on the subject. Has anyone any later facts?

DOOMED.

Some twenty years ago the Catholic journals of Spain, Italy and Belgium, joined by the priests, clamored for the restoration of the Inquisition, and asserted that without force the church was doomed. It is very apparent the Protestants have reached the same conclusion, from the multiplicity of laws pending in all the State Legislatures, with severe penalties attached, in aid of the tottering system.

SPIRITUALISTS OF NEW YORK.

Arouse to the importance of having a large State Convention at Syracuse, April 13, 14 and 15. Let the Spiritualists of the old Empire State show the world that they are alive and realize the necessity of organization. Sacrifice something, if necessary, that your community may be represented. If there are only one or two in a town have a meeting of those from several towns or a whole county, but be represented. Don't wait until too late and then make excuses.

If each one will do their duty, and not wait for someone else to move, it will be one of the grandest conventions ever held by our people. If there is no one in the vicinity able to bear the expense alone, of attending the convention, a small contribution from each will make the burden light.

Besides the business sessions there will be mass-meetings in which able speakers and mediums will take part; there will also be an excellent musical program.

One and a third rates on the certificate plan have been secured on the railroads.

A fine hall has been secured for the occasion. Headquarters will be at "The Vanderbilt" Hotel where special rates can be obtained with excellent accommodations.

Where there is no society, have credentials signed by those present and sent in soon. Address Frank Walker, Hamburg, N. Y.

SCINTILLATIONS FROM THE PACIFIC COAST.

INTERESTING NOTES OF PERSONS AND WORK—LETTER FROM MRS. M. T. LONGLEY.

To the Editor:—The days speed rapidly along in this land of fruit and flowers, and we can hardly realize that so many weeks have passed since my last was penned for your columns. The work here is flourishing as far as a widespread interest in the phenomena of Spiritualism is concerned. As for the philosophy, it is presented here and there by able speakers to the hungry few who desire to be fed of the spirit and to be uplifted to an understanding of the spiritual nature of man here as well as hereafter.

Dr N. F. Ravlin, one of the most eloquent and highly inspired speakers of the new dispensation, has been here for a number of weeks, but he found it impossible to get engagements that would pay him sufficient for the most humble living, and he has departed for Fresno, where he hopes to do a good work for the cause and earn sufficient for the support of himself and his invalid wife. Mrs. Ravlin is a charming little lady who wins the love of all whom she meets. It seems to me that there is something wrong among Spiritualists when such useful and talented speakers as Dr. Ravlin and many others are allowed to go wandering from place to place seeking employment, while charlatans and mountebanks can fill the hall at ten cents a head. I do not mean by this that all who appear on the public platform as test mediums here or elsewhere are tricksters. Far from it. I know that many honorable and genuine mediums are to-day voicing the messages of the angels and giving undoubted evidence of spirit identity to the skeptical public; upon the platform, and I bid them God-speed in their good work. But all the same I know, as do many others know and deplore the fact, that upon the platform of many spiritualistic societies frequently appear as test mediums, and psychometric readers, individuals whose bold effrontery and bare assurance alone give them passport to the attention of the public, and whose claims are accepted and applauded, whose tricks are condoned and whose assurance is admired for its very boldness. And these people draw the crowd of curious, wonder-seeking, sensation-loving persons who follow after them seeking for a sign, while such able instructors as Dr. Ravlin, Professor Bowman and many other bright lights, lecture to less than one half the number that the phenomenalists attract.

True, quality not quantity should be considered in the elements that tell for good works, and the smaller audiences of Dr. Ravlin may make up in brains, aspiration and spirituality for the greater number of witless people who rush to hear a so-called medium assure one man that he—the man—ate ham and eggs for supper and tell another that he wears a plaster on his back. Just such statements as these have been publicly made in this city, and though they may show some occult power on the part of the medium, I fail to see how they are connected with Spiritualism or conducive to the uplifting and spiritualizing of souls.

Among the really wonderful mediums who have given true evidence of immortal life to the hungry multitude in Los Angeles this winter are Mr. E. K. Earle, Mr. Slater, and Mr. and Mrs. Fred P. Evans; these good people I mentioned in my last letter. Among the local mediums who in public and private have done and are doing good work for the cause are Mrs. Chutter and Mrs. Baldridge.

Mrs. Sandford Johson is a slate-writer of this city, an honest, conscientious woman and a good medium. Mrs. Carlyle Petersilea is a clairvoyant who frequently at the public meetings of the First Spiritual Society—which have of late been opened free to the public, and are well attended by thoughtful, intelligent people—describes the spirit intelligences that she sees, to persons in the audience. I am always pleased to work on the platform with Mrs. Petersilea, and just here I will state that my beloved guide, Spirit Pierpont, frequently delivers a lecture through my organism at the Sunday evening meetings of the First Spiritual Society.

Carlyle Petersilea, the gifted musician, vocalist and author, whom all the world knows for the talents which are his, is musical director of the First Society, and he is doing a grand work in the musical line for the people of this city. The musical entertainments which Professor Petersilea gives free to the public are of a high order and are much appreciated by all who attend them.

The work of Professor Petersilea, at the Sunday meetings is ably seconded by Mrs. Lyon—wife of M. M. Lyon, the well known secretary of the society—and by Mrs. E. D. Lunt. Both of these ladies are fine vocalists. Mr. E. D. Lunt is editor of the bright little Medium, our local paper. His heart, is in his good work.

Professor Streight, the artist, is about to leave our city for a brief stay at Mountain View, Cal., where his home is situated. He and Mrs. Streight, who is a delightful woman to meet, expect to return to us soon. We have hopes of their making this city their permanent home. Professor Streight's artistic productions win admiration from all; they are pronounced beyond criticism by art connoisseurs. These works of art have elicited the encomiums of some of the ablest art critics in the world. Professor Streight is a Spiritualist and a medium; he is always under spirit influence when he wields his brush. His coloring is exquisite. Some of his larger works have been valued at thousands of dollars. Recently one of these—"When the Mists have Cleared Away," was hung in exhibition at the Unitarian Church in Los Angeles. His landscape scenery is grand beyond description, and has won articles of high praise from competent judges of art, and from the press all over the country.

Recently this artist has been painting scenes of spiritual life shown to his clairvoyant vision. These are delicate, dainty and beautiful as are also the life readings he gives in one of his pictures, that are beautiful enough to adorn the fairest parlor in the land. These delineations in oil depict the career of the individuals for whom they are painted.

All one has to do is to send a scrap of writing or a lock of hair to the artist—with, of course, the fee of ten dollars for the picture—to secure one of these gems of art. In addition to such work, the Professor paints the life-size portraits of spirits for their mortal friends. His work in this line has been marvelous, he having been successful in securing perfect likenesses of spirits whose mortal friends had no picture of them, and in every instance his production has been recognized and verified. Such a worker should be constantly employed.

Dr. E. D. Babbitt, author of "Principles of Light and Color" has established his College in Los Angeles. His faculty is composed of men of the highest standing, all of whom are competent business men and physicians. The Doctor will surely do a grand work here. He is genial, happy, and full of the sunshine that he loves to teach about. Dr. Babbitt is so magnetic and sunny, I feel that he must be an embodiment of stored-up light and color such as he studies the principles of and applies to his healing work. Every student should read his great work. His charming wife is also a living example of the value of a cheerful and sunny disposition. Our city is enriched by their presence.

Dr. J. R. Buchanan, of San Jose, who has performed such grand work for humanity in his investigations and discoveries of the psychical and physical nature of man, is now in his eighty-fourth year but still attending to his intellectual work. In a recent letter to me, Dr. Buchanan says he feels that his time on earth is soon to close. He has just published a unique and instructive little work on Periodicity that he sells for seventy-five cents a copy. It gives many interesting data and facts concerning the law of Periodicity, and explains how it affects human lives. In this book the author tells us how we may guard against sickness, misfortune and other ills. I wish every Spiritualist would order a copy from the author as a recognition of his work and as an interesting souvenir of it for themselves.

But now I must defer all further items for another letter—this is too lengthy now. Our love to all friends.

Los Angeles, Cal. M. T. LONGLEY.

MASS CONVENTION

OF SPIRITUALISTS IN BUFFALO, N. Y., FOR THE N. S. A., UNDER THE AUSPICES OF THE WOMANS' PROGRESSIVE UNION.

The two days' convention announced for the N. S. A. in this city, is one of a series throughout the country, that have been held on behalf of the work of Spiritualism. No place could have been more admirably suited for this purpose than the Spiritual Temple, corner of Prospect avenue and Jersey street. This temple is only in process of construction; that which ultimately will be the basement being now used; but already the basement room is occupied by the society here, and the kitchen and room adjoining afforded the ladies opportunity to entertain the visitors with good lunches and dinners. As everybody in the ranks of Spiritualism knows this building owes its existence to the untiring zeal of the Womans' Progressive Union, under the leadership of Mrs. Dr. Matteson, of this city, one of the foremost spiritual healers in the country.

This mass meeting was arranged for the N. S. A., under the admirable management of Mr. Frank Walker, of Hamburg, N. Y., who, with the local society above mentioned, has succeeded in drawing a large number of people from the city and surrounding country to listen to the array of speakers brought from several corners of the globe. Among them are H. D. Barrett, president N. S. A.; Mrs. Cora L. V. Richmond, vice-president N. S. A.; Hon. L. V. Moulton, trustee N. S. A., and president of the Michigan State Association; Mrs. Abbie E. Sheets, vice-president Michigan State Association; E. W. Sprague, missionary and organizer for the N. S. A., together with local talent, Mr. and Mrs. G. W. Kates, now located at Rochester; Homer Altemus, of Washington, and others.

Friday's sessions were full of interest, Mr. Walker opening the meeting by stating its object, and further carrying forward the interest by introducing Mrs. Sheets. Later in the day Mr. Barrett and Mr. Moulton appeared on the scene, and in the evening Mrs. Richmond arrived from Chicago. The meetings were full of enthusiasm, and the room, well filled in the day services, was crowded in the evening.

Mrs. Richmond opened the evening session with an invocation, but being weary, was reserved for Saturday to make her regular address.

Mr. Barrett and Mr. Moulton never did better, and the tests of Mrs. Kates and Mr. Altemus were fully recognized.

At night the audience went home in a pouring rain, but Saturday morning the clerk of the weather apologized, and brought out his brightest sunshine, as much as to say: "If Mr. Walker had consulted me beforehand, I would have made the weather to suit."

Saturday morning the session was devoted to a conference, the subject being, "How best to advance the work of Spiritualism." Mr. Barrett, Mrs. Richmond, and many local celebrities took part in the discussion.

The dinner served between sessions by the ladies was most excellent. In the afternoon the addresses were by that veteran worker, Lyman C. Howe and Hon. L. V. Moulton. Mr. Howe's remarks were very much appreciated. As Mrs. Sheets outdid herself in the address of yesterday afternoon, so did Mr. Howe more than surpass himself in his address to-day. He was inspired from surroundings without and light from within and above. Mr. Moulton followed with a ringing speech, full of spicy and witty remarks, and closing with a grand appeal for the support of the work in Buffalo, which these noble women have inaugurated, and for the N. S. A.

The evening session brought to a close this notable meeting, Mrs. Richmond being the principal speaker. The occasion was one to inspire her inspirers, and we need not say more. In closing, Mr. Barrett thanked the audiences, the Womans' Progressive Union and the daily Buffalo papers for their hospitality and courtesy.

The beautiful music for the convention was furnished by Miss Blanche Turber, of Farnham, N. Y.; Mr. Altemus, of Washington, D. C.; Miss McKee and Miss Biddle, of Buffalo.

There is no more efficient worker than Mr. Frank Walker, and the financial results of the convention attest his ability to conserve the enthusiasm aroused by the speakers.

The approaching organization of a New York State Association is a source of great congratulation, and the speakers have all dwelt upon it favorably.

The meeting adjourned in the midst of congratulations, and the various speakers dispersed to their different and distant fields of labor. Buffalo is a beautiful place and will soon be the champion city in our cause unless other cities look out for their laurels.

Buffalo, N. Y. REX.

LAKE HELEN CAMP-MEETING.

Sunday, the 14th, was another red-letter day in the records of the Spiritualists' meeting. Mr. Colby and Mr. Peck were both highly instructive. Mr. Colby answered questions, showing up the philosophy of Spiritualism in a clear manner. Mr. Peck described his "Path from Methodism to Spiritualism," and explained how revivalists hypnotized their audiences. Dr. Arthur, of Galveston, Texas, gave public tests. He appeared to be quite successful. Mrs. Twing was called home by the dangerous illness of her mother, and will not return this season. Dr. J. M. Temple gave a public test seance one day last week. He made a good impression. The camp closes March 28. A number of people will build cottages the coming season. H. A. BUDINGTON.

SPIRITUAL SONGS.

Compiled by Dr. H. V. Sweringen.

REMEMBER THE POOR.

Remember the poor, the desolate poor,
Nor leave them to wander from door to door;
Be ready and willing your comforts to share
With those who are burdened with sorrow and care.

Remember the poor, be kind to the heart
So patiently trying to bear its part;
The widow who toils by the embers that wane,
While tears from her eyelids are falling like rain.

Remember the poor, for hard is their lot
Go, visit the humble and lonely cot;
When blest is your basket, and prospered your store,
Be grateful to God, and remember the poor. —WM. EDSALL.

HEAR YOU THE ANGELS.

Hear you ever angels singing,
As around the light they shine?
Yes, I often hear them chanting,
Chanting songs of love divine.

Hear you ever in your slumbers,
Songs from those who've gone before?
Oh, how often do I hear them,
Singing on the other shore.

Do your ever feel like going,
To that sphere so bright and fair?
Oh! how often would I gladly
Go and join the loved ones there.

Let us cherish, now and ever,
Glowing hopes of joys to come,
And when earthly ties we sever,
Meet in heaven, our happy home.

Heaven's plains are just before us,
Just beyond the shores of time;
Soon we'll join the mighty chorus,
In that brighter, better clime.

MOTHER, TELL ME.

Mother, tell me of the angels,
Tell me of the joyous band;
Tell me of their blessed employment
In the glorious spirit land.
Tell me, mother, where is father,
Is he on that blissful shore,
Where he said we'd dwell forever,
And sad partings be no more?

I am weary waiting, mother,
Long ago he went away,
And he said he'd bring back brother—
O, how sweetly we would play.
Mother, when I wake at morning,
Then I think dear father's near;
But I wait till twilight's coming
Still my father is not here.

Mother, let us go and meet him
O'er the bounding billow's foam;
Yes, I know that we shall greet him
In angels' heavenly home.
There we'll part again, O, never!
But with joy no tongue can tell,
We shall live together ever
Where angelic spirits dwell.
—H. D. MUNSON.

STAND UP FOR THE TRUTH.

Stand up for the truth all your lifetime,
And never be tempted away;
Stand firm in your duty though others
May seek you to lead you astray;
Stand firm, tho' companions around you
Are yielding to error and sin;
Stand firm, and when this life is over,
A spiritual crown you will win.

Stand up for the truth without falter,
Though pathways of sin may look bright,
Yet sooner or later they'll plunge you
In misery "darkness and night;"
Stand firm, though the tempter revile you;
Stand firm, like the oak in the wood;
No matter what ill may beguile you,
Stand up for the true and the good.

Stand up for the truth! be in earnest,
Whatever you say or you do,
For this is the noblest of lessons
Our science is teaching for you.
Stand firm all your days, for hereafter
Oh, sweet are the joys you will share
Stand firm, and your heavenly Father
Will keep you forever in care.
—C. M. VON WEBER.

DO RIGHT.

"To do good is my religion."

Courage, brother, do not stumble,
Though thy path be dark as night;
There's a star to guide the humble,
Trust in God, and do the right.

Let the road be rough and dreary,
And its end far out of sight,
Foot it bravely! Strong or weary,
Trust in God, and do the right.

Simple rule, and safest guiding,
Inward peace, and inward might,
Star upon our path abiding
Trust in God, and do the right.

Some will hate thee, some will love thee,
Some will flatter, some will slight,
Cease from man, and look above thee,
Trust in God, and do the right.

JOYFULLY.

Joyfully, joyfully, onward we move,
Bound to the land of bright spirits above;
Spirits, our loved ones, in gladness say come,
Joyfully, joyfully haste we to them.
Soon will our pilgrimage end here below,
Soon to the presence of kind spirits we know;
Then, if to purity our hearts have been given,
Joyfully, joyfully, work we in heaven.

Friends we have there who have passed on before,
Waiting, they watch us approaching the shore;
Singing to cheer us, while passing along,
Joyfully, joyfully haste we to them.
Sounds of sweet music there ravish the ear,
Harps of the blessed, your strains we now hear,
Filling with harmony our spiritual dome;
Joyfully, joyfully, loved ones, we come.

Death with his arrow cannot lay us low,
'Tis but the exit to spirit-land, we'll fear not the blow;
Spiritualism hath broken the bars of the tomb,
Joyfully, joyfully will we go home.
Bright is the morn of spiritual dawn,
Death it has conquered, his scepter has gone;
Over the plains of 'Summerland' we'll roam,
Joyfully, joyfully, safely at home.

WE SHALL KNOW EACH OTHER THERE.

When we hear the music ringing,
In the bright celestial dome,
When sweet angel voices singing,
Gladly bid us welcome home,
To the land of ancient story,
Where the spirit knows no care,
In the land of light and glory,
We shall know each other there.

When the holy angels meet us,
As we go to join their band,
We shall know the friends that greet us
In the glorious spirit-land;
We shall see the same eyes shining
On us, as in days of yore;
We shall feel their dear arms twining
Fondly round us as before.

Oh, ye weary, sad, and tossed ones,
Droop not, faint not by the way;
Ye shall join the loved and lost ones
In the land of perfect day!
Harp-strings touched by angel fingers,
Murmur in my raptured ear;
Evermore their sweet song lingers
"We shall know each other there."
—T. C. O'KANE.

WELCOME HOME.

"Are they not all ministering spirits?"

In yonder world of glory,
Within its mansions fair,
A host of shining angels
Will greet our entrance there.
With song they'll bid us welcome home,
With song they'll bid us welcome home,
All heaven will ring,
As the Angels sing,
And bid us welcome home.

But ere we reach its portals,
Its untold glories see,
They wing their flight from heaven,
To bear us company.

Our Father kindly sends them,
Amid earth's countless snares
To minister unceasing,
For all God's children heirs.

They watch around our footsteps
Whatever may betide;
In all our care and sorrow,
They're ever at our side.

And when we've passed the valley
And shadow of the tomb,
They'll strike their harps celestial,
And bid us 'Welcome home.'
—TULLY.

LOVE.

The lovely spirit to her home,
The clime of cloudless beauty, flies;
No more on stormy seas to roam,
She hails her heaven in the skies:
But cheerless are those heavenly fields,
That cloudless clime no pleasure yields,
There is no bliss in bowers above,
If thou art absent, holy Love!

The cherub near the viewless throne,
Hath smote the harp with trembling hand,
And one with incense—fire hath flown,
To touch with flame the angel band;
But tuneless is the quivering string,
No melody can Gabriel bring,
Mute are its arches, when above
The harp of heaven wake not to Love.

Earth, sea and sky one language speak,
In harmony that soothes the soul;
'Tis heard when scarce the zephyrs wake,
And when on thunders, thunders roll:
That voice is heard, and tumults cease—
It whispers to the bosom peace.
Speak, thou Inspirer, from above,
And cheer our hearts, celestial Love!

TERRIBLE PROPHECY.

ONE THAT PROVED FALSE IN EVERY PARTICULAR—WORSE THAN A LIE—DANGEROUS.

To the Editor:—Allow me to protest against the publication of such utter nonsense, such rot as "A Terrible Prophecy" in your issue of February 13th. It is the publication, and by many Spiritualists, the acceptance of such rotten and crazy ideas, that tends to keep Spiritualism down in the ditch. By the time this reaches you for publication, and I want you to give it room, February will have passed, the millions in Spain, Portugal and adjacent islands will be alive, and will have to die a natural death, and untold millions will be born, and die on the same grounds. If there was any such catastrophe impending, there are tens of millions of spirits from that country on the other side who could sound notes of warning. I think the "Chief Messenger" simply exists in the disordered imagination of the gentleman from Springfield, Mo., and I hardly think our California lemon and orange growers will relax their efforts with Congress to get a 40 cent duty per box on their products, because millions of producers and competitors will be drowned during the month of February. A. D. 1897, on the Peninsula of Spain, Portugal and adjacent islands. Rot! Too rotten to be dished up as Spiritualism. Spiritualism might make itself respected, and be something, but its fool friends will not permit it to be respectable. The result is that to-day the ism is in a disgraceful condition. Read the letter of Emma Hardinge Britten in the same number. The same cry is re echoed by every true friend of it. There are to-day many eminent men and women, men and women who are advanced thinkers; who have the capacity to raise it up and show its wonderous beauties, its grandeur, its science and its agreements with all that is good and great, who cannot get anything to do, and who are casting about now for other employment, because they cannot get any engagements, while the wonder-mongers cannot get halls large enough. People flock to the latter shows for 10, 15, and 25 cents a few times, the same as they would to a negro show, and then drop out. The phenomena-hunter has now got hold of Spiritualism, and the intelligent and advanced drop out or join some liberal church. Look at the advertisements of the great dailies—all sorts of monte banks of both sexes advertise under the guise of Spiritualism, promising all sorts of impossible things, but everything that people would like, whether rational or not, till the blush of shame mantles one's cheek, and these all carry on their shameful occupation under the name of Spiritualism, and whatever odium there is connected with that sort of thing every Spiritualist has to bear, and it is no wonder that people drop away from it.

Is there no way to raise Spiritualism out this disgraceful condition? Is it not possible to do something, and say something that will command respect for it? The majority of articles in your paper would be a credit to any journal, either scientific or otherwise. Why is it not possible to exclude such damnable rot, as the article I speak of? E. BACH.

Don't be alarmed, brother, over the result of a "Terrible Prophecy." On the contrary, rejoice long and loud that it proved false—totally unreliable! You seem to squirm because it proved a failure? Supposing it had proved true, would we have had occasion to rejoice then and be glad over the ruin and suffering caused? We feel especially delighted that we published it, and that it only proved a passing shadow, a whim of some mischievous spirit and nothing to cause any apprehension of lasting danger.

Mrs. Annie Besant will arrive in New York early this month. She will remain in America six months, and visit all the largest cities, lecturing on theosophy and on some of her experiences on her journey through India, whence she is now returning.

"Progression, or How a Spirit Advances in Spirit-life." "The Evolution of Man." Two papers, given in the interest of spiritual science, by Michael Faraday. Price 15 cents. For sale at this office.

"Arcana of Nature; or the History and Laws of Creation." By Hudson Tuttle. A well-known and most profound treatise. Cloth, $1. For sale at this office.

SPIRITUALISM SCIENTIFICALLY DEMONSTRATED.

BY PROF. ROBERT HARE.

His Remarkable Researches Made in the Early Years of Spiritualism.

Directly Edited and Revised by Him, Now in Spirit-Life.

"A portable writing-desk, usually standing on the secretary in the room, was taken and placed upon the floor, a towel spread over it, and the image of a child kneeling beside it. A Yankee clock was taken from the mantel in the nursery and placed upon the floor in the middle room, a distance of twenty feet, and so carefully done that the clock was still going when discovered in its new place, though it stopped some time after. It does not appear that any of these images were seen in the process of construction, or that the clothing, which was gathered from different localities, was seen in the act of moving. When persons entered the room every thing was still, the clothing about the floor, which, upon going in again within a few minutes, were found wrought into forms. The marked rapidity of their construction, and the life-like appearance of them, seems to have been truly wonderful. During this day several others than members of the family were present. In several instances, when the rooms were closed and the doors guarded, so that no person could enter, the images were constructed. To one reading or listening to the relation of these facts, the mischief and cunning evinced will seem amusing as well as most wonderful; but to the family, who bore the annoyance and witnessed the terrifying demonstrations, it was a serious and trying affair.

"The reader will keep in mind this was on Saturday of the first week of these strange proceedings, and many persons were still believing that they must be produced by some one in the house; every member of the family therefore was subjected to the most rigid scrutiny, which makes it morally certain that no member of the household could have had any agency in the matter without being at once detected. Beside the neatness and despatch with which they were formed, the natural appearance of most of them must have required taste and skill beyond the conception of ordinary persons in the flesh. Mr. M. remained there throughout the day, Mr. W., Govenor Plant, and Captain S., a part of the day. During the day and evening various things were thrown in different parts of the house. A brick-bat, which lay on the stairs leading to the third story, was thrown violently down stairs, passing very near the head of the eldest daughter as she was descending the stairs. A fire-shovel was also thrown near her, which she first saw high above her in a position to fall upon her head. She was several times constrained to cry out from fear, so much as to cause apprehension on her account.

Coats, hats, and canes of gentlemen, who were strangers in the house, were spirited away; the only object seeming to be the gratification of mischievous desires, with the exception of a few instances. They were found sometimes in the chimney, under the bed, and in the bottom of trunks. The design seemed to be to detain the owners to witness further demonstrations. Two gentlemen from an adjoining town called, one of whom had expressed an earnest desire to witness the phenomena; but having passed several hours, and seeing nothing, they were about to leave, when the person who expressed the wish found himself minus a hat. A thorough searching followed, but no hat could be found; consequently, the gentleman decided to remain until the next day. During the evening and night, phenomena transpired sufficient to gratify his most abundant desire. Similar cases, with like results, afterward occurred.

"On Friday and Saturday, March 23rd and 24th, the disturbances increased, and became still more annoying. Loud poundings and screams were heard in different places, and on Saturday evening, between sunset and dark, Harry was passing through the dining-room, and thought himself suddenly caught up by some unseen power from the floor, and supposed that he was about to be carried off through the ceiling. He was very much frightened, and screamed so as to alarm the family, and remained in a state of great nervous excitement for two or three hours, and the effects did not wholly wear off for more than a week. At times he was in such a state as to require two men to hold him. For several days after this, he spent a portion of his time with one of the neighbors during the day; but the disturbances continued the same at the house, although he appeared to be more or less the medium as long as the phenomena continued. At one time he was thrown into a cistern of water; at another he was tied up and suspended from a tree, and several times was thrown into a state of apparent insensibility, in which he would remain from ten to fifteen minutes, and for which no human cause could be assigned.

"Somewhere about the 20th or 22d of March, Dr. P.'s attention was called to a pamphlet, (Capron and Barron's,) giving a history of the 'mysterious noises' at Rochester and Auburn. Several persons who had read the same proposed to question the agents of these disturbances in the manner there recorded, and see if they could get answers to questions. To this the doctor objected, for reasons known to himself, but which may readily be imagined by those knowing his position in life, and his general opinions of such phenomena.

"On the 26th of March Anna left Stratford, and on the 3d of April Harry also left. No manifestations took place while both were away. Harry was absent a week, and Anna three weeks; but the very day that Harry returned, the manifestations commenced with greater power than ever. Even before he arrived at the house, a paper with some mysterious characters was dropped near the front door. These characters were interpreted by a clairvoyant to read as follows:

"'Fear not when he returns; all danger is o'er.
We came, we disturbed thy house; but shall no more.
Believe us not evil or good, till we prove
Our speech to humanity, our language of love.'

"This was supposed to indicate that no further disturbance would be made; but in the course of two or three hours another paper was found in the boy's hat, in these words:

"'The good ones say that all is done,
But the wicked ones say it has just begun.'

"The 'wicked ones,' in this case, seemed to come nearer the truth than the 'good ones;' for, on the afternoon of the eighth of April, the breaking of glass commenced for the first time, by the breaking of a pane in a mysterious manner. In the evening of the same day another was broken during family prayers, some of the pieces falling inside and some outside. There were no indications of anything being thrown against it.

"From this time forward for several weeks glass was broken almost daily, until the whole number of panes broken amounted to seventy-one in the house and out-buildings. Most of them were broken by something being thrown against them; among the articles were a brush, a shoe, a poker, a fire-shovel, a candlestick, a pair of snuffers, books, and numerous other things; occasionally a stone or piece of brick, thrown from the outside.

"The mysterious visitors, whoever they were, seemed at times to be actuated by a spirit of sheer mischief in the destruction of property, particularly glass and crockery. Even the glass in the carriage-top was broken out. Pitchers of water were on two or three occasions, poured into the beds, and the pitchers and other vessels thrown about the room and broken. The damage to furniture during the whole time was nearly two hundred dollars. Sometimes there was a cessation of 'hostilities' for two or three days; but they would return with additional violence; in fact, they increased gradually in violence from the beginning to the middle of April. On the evening of that day, and during the night, they were more violent and destructive than ever before. On the night of the 13th of April, loud pounding and beating, as with some hard substance, were frequent in the room adjoining that in which Dr. P. slept; so loud and continued were they, that at 1 o'clock no person in the house had been able to sleep. Soon after, a small drawer was taken from a dressing-table, and beaten so violently against the bedstead as to break it into fragments, some of which were thrown against the windows, breaking two panes of glass. The knockings were now transferred to Mrs. P.s room. She was pinched, pricked with pins, and otherwise annoyed in a manner beyond explanation 'on any known laws of matter or mind.' Mr. W. C. was staying in the house that night. He went to the room by request, and proposed to interrogate them, as they were then doing at Rochester and other places in Western New York. Being left to act his pleasure, he queried, and was replied to as follows: 'Who are you? If a spirit, knock.' Immediately there were heard on the head of the bed distinct knocks. Q.—'Are you a good or bad spirit? If good, knock.' To this there was no answering sound. 'If a bad spirit, knock.' At once the same sounds as before were heard. Q.—'Will you spell your name if the alphabet is called?' A.—Knock. It was done; and a name was spelled out, and a communication made of a most extraordinary character, detailing the particulars of a transaction in which a portion of the family were said to have been defrauded out of a large property. As this whole communication relates to a matter which may yet come before the tribunals of our country for adjudication, I am expressly prohibited from making any extracts from this part of the journal. I regret this more, as the facts in this case form one of the most wonderful and unaccountable cases on record.

"The family concluded that, after these important disclosures were made, the disturbances would cease; but they were doomed to be disappointed. The following night no communications were made, but the throwing of articles and breaking windows, crockery, etc., were renewed with greater violence than before. Four or five panes of glass were broken in one room in the space of half an hour.

"About this time, Dr. P.'s attention was called to the fact that the demonstrations were much more violent in the presence of some persons than of others. While some were present they would cease entirely, and commence as soon as they left, with great vehemence.

"On the 17th the communications were renewed, and from that time they had frequent communications, mainly respecting the property affair. At one time they asked how they should know that this was really from the spirit it purported to be, and requested his signature; when in less than four minutes a small piece of paper, having on it an exact fac-simile of his handwriting, was seen sticking to the wall—the writing apparently done with a pencil. Dr. Phelps still perserves the original paper, with the name inked over. It was stuck to the wall by being made damp.

"It was now discovered that, in order to get the rapping, the presence of Henry was necessary. At one time a request was made by the rapping to send him to New York, and a threat that all the windows in the house would be broken, if they did not, was made; but in a few minutes after, a small piece of paper was seen to fall, apparently from the ceiling, and on it written, 'Send him not to New York—evil will befall him.' It was evident that there were two or more contending agencies engaged in the manifestations. It was not easy to define or imagine what their objects were. At times, when one was making a communication, the other would rap, seemingly to make confusion. At other times, when a communication was being made by alphabet, a paper would be dropped down, and on it written, "It is all a lie; don't believe what he says." Sometimes language the most profane, and occasionally, but rarely, obscene, would be written out in this way. Inquiry was made as to how these contradictory communications were to be accounted for, and the answer was that an opposing spirit was attempting to defeat the object of the first; that this spirit was now one of his tormentors; that both were in a state of misery, and his suffering would be mitigated if the object of the first could be accomplished, although he would never go to a state of happiness.

"Among the spirits who communicated were two who professed to be in a state of happiness, and three in a state of misery. One of the good spirits claimed to be a sister of him who made the first communication; she communicated frequently, and constantly manifested herself in the morning and evening devotions of the family, and always gave two distinct knocks at the utterance of 'Amen.' Upon inquiry as to the meaning of these two knocks, the answer was given that it was a response, after the manner of the Episcopal service, signifying that she joined in the devotions.

"Much that was communicated after the first few days was of a trifling and childish character; some, more like what would be received from street rowdies than anything else. To the question why they destroyed property, they replied, 'For fun.' It was asked of the opposing spirit what could be done to afford him relief; he answered that 'The best thing they could do would be to give him a piece of pie.' Sometimes letters would come, purporting to be from ministers of Philadelphia, giving accounts of conversions in their congregations and additions to their churches. These were addressed to the doctor, and indicated a knowledge of things in Philadelphia to an astonishing degree. Some of the letters were addressed to Mrs. Phelps, signed, or rather purporting to be signed, by departed spirits of persons who had lived in Philadelphia, and all, or nearly all, who had lived in a single square, and were the acquaintances of Mrs. Phelps, during a residence in that city, in the time of her former marriage. Sentimental notes were also addressed to the daughter. These letters and billets were frequent, amounting in all to nearly one hundred, and were all written in one hand, though purporting to come from different persons. The fact was at one time referred to, and an explanation desired, to which the following was given: 'We do not write with the hand—do not touch the pencil; we write with the will.' At one time a paper was thrown down to Mrs. Phelps, while in the parlor with a number of ladies, having written on it, with a pencil, as follows:

"'Sir: Sir Sambo's compliments, and begs the laddyes to accept as a token of esteem.'

"A lady in the family of Dr. Phelps had, in a humorous way, requested the spirits to write her a letter that she might send to a friend in Philadelphia. The spirit complied with the request by sending down the following:

"'Dear Mary: I have just time to write and tell you I am well. Give my love to Miss K. and her uncle. Also to Mrs. and Mr. D. Also to Sarah. Good-bye. H. P. DEVIL.

"The initials of the lady's name who asked for the letter were H. P.

"Papers were also thrown down, signed 'Beelzebub' and 'Sam Slick.' Sometimes names of persons whom the family had known in Philadelphia, but who had been dead several years, were signed to these papers.

"The following was in pencil, and seems to be written in the same hand as the other. It was superscribed 'E. Phelps:'

"'If you promise not to write what I told you, I will not throw anything all this week.'

"On the 28th of July, 1850, two singular letters were thrown down, addressed to Dr. Phelps. They were both in one handwriting, but were signed by two different orthodox clergymen of Philadelphia. Their interest in religious movements, and their acquaintance with the phraseology of 'revival' correspondence, are seen at a glance. 'St. Peter's,' in the second letter, is a Puseyite church.

"'Dear brother: The Lord is dealing bountifully with his chosen people. Brother Barnes admitted to the church forty-nine last Sunday, and Brother Parker thirty-four to-day. Brother Converse has had the cholera, and Brother Fairchild has grown so fleshy as scarcely to be recognized. Our friend Mr. Tarr has buried his wife. She died of consumption. E. Tarr is married. Brother Mahu, being suddenly inspired last Sunday, spoke so eloquently and so loud, and used such majestic action, as to be quite done up for a while. He broke a blood-vessel. Old Tiers has gone crazy, and is shut up in a mad-house, or, rather, a hospital. The H——s have gone into the country to spend some time. That's all the news.

"'Your faithful brother in Christ,
"'R. A.'

"'Dear Brother: The millennium truly is coming. The day of the Lord is at hand. We are adding countless numbers to the altar of the Lord. Brother A——, became inspired last Sunday to such a degree, that his soul took its flight to the regions above, and has not yet returned. The Catholic churches, St. Joseph's and St. Mary's, were burned down; St. Peter's, also—I believe that is a Catholic church. Brother Mahu was preaching from the text, 'Resist the devil,' etc., when he was suddenly overturned by an invisible power, which frightened him so that his hair turned white in five minutes.

"'Brother Barnes, to render his church more attractive, is going to have opera-singing and dancing every Sunday afternoon. Mrs. Alexander Twoer, old Mr. Tiers, Brother Fairchild, and Mrs. Somerville are going to dance. I think they will find it very lucrative employment. Jane and Martha still progress in Hebrew.

"'Your affectionate brother, M. R.'

"On Sunday, April 27th, 1851, on returning from church, the family found strange characters written on the last leaf of a writing-book, lying on the hall floor, although it was in the nursery previous to their to their going away. None of the family had any knowledge of how the book got into the hall.

(To be continued.)

ROWAN MILL TRAGEDY.

(Continued from page 1.)

drear, the locality presenting a very forbidding appearance. This cliff is the place where Nancy Hayes met her bloody and untimely end, and from whence Noah Matheney was led to his death by the shadowy hand of Amos Molloy. The cliff is known as "Murderer's Rock."

On the north side of the Springfield turnpike, on the farm of P. H. Bowman, is a giant oak tree, which is pointed out as the one upon which Amos Molloy was hanged for a crime he did not commit. The tree and the immediate locality are regarded as being cursed, from the fact that the old oak was blasted by lightning years ago, and that within the memory of the oldest citizen no verdure has grown within a radius of 30 feet of the tree. In addition to this, two men met untimely deaths within its shadow. One, a young man, accidently killed himself while squirrel hunting; the other, a man of mature years, was thrown from his horse and his neck was broken. This tree is only a short distance from and nearly opposite the site of the old pottershop. Some distance further up the Springfield turnpike, on the farm of J. F. Wood, is an old, neglected burying ground, within whose precincts are two sunken and grass-grown graves, side by side. They are marked by limestone rocks, bearing the initials, "A. M." and "N. H." These graves are reputed to be the last resting places of the ill-starred lovers, Amos Molloy and Nancy Hays.

Lawerenceburg, Ky.

VERY SIGNIFICANT.

The Progressive Thinker leads. It publishes more reading matter than any other dollar Spiritualist paper on this green earth. It was the only Spiritualist paper that had enterprise enough to publish President Barrett's address before the National Convention at Washington. It covered three pages of the paper. It now proposes to send out 1,000,000 copies of the paper containing his address.

Read the announcement on fifth page, headed "Fifteen Cents," for particulars.

"Ancient India: Its Language and Religions." By Prof. H. Oldenberg. The subject is of unusual interest at the present time, and it is here treated in a way to interest and instruct all readers. For sale at this office. Paper, price 25c.

Incidents With Good Advice.

INSTRUCTIVE CASES.

TWO REMARKABLE CASES OF OBSESSION—SOMETHING FOR THE "DOCTORS" TO FIGURE ON.

To the Editor:—During the last few months the Spiritualists of this part of Oregon have had some very interesting experiences, while the same cases furnished our church friends with material to emphasize their "I told you so."

To be brief, I will simply relate facts, and permit others to draw their own conclusions.

The first case we will call that of Mrs. A. She is a widow and had rooms on the second floor of a brick structure, and lived alone. While a member of the Christian church, she still showed some inclination toward Spiritualism. She is a splended nurse, and undoubtedly possessed the organization of a healing medium. Her father, as well as herself, had some experiences in their earlier days, to prove to one acquainted with the philosophy, that both were mediumistic. Mrs. A. was poor and was obliged to work for her living. She knew that we claimed there were mediums who could heal by the laying on of hands, and she intimated her desire to be developed for that purpose.

Here a short digression: A number of years ago she kept a boardinghouse, where a certain boarder made some improper advances which she repulsed, humiliating him, for which he threatened revenge. He passed over several years after, and during the last year made himself known to Mrs. A. on several occasions through the Ouija board. At first he misrepresented to her, but later promised to be truthful and declare the old score off.

When she commenced sitting alone for development, this party pretended to be another—a friend of her father—and under promises of speedy development, if she would do his bidding, Mrs. A. put implicit confidence in what he told her. In a short time she became clairaudient, so that he spoke to her directly and regularly.

For several days he told her that if she would follow his directions, he would make a first-class healing medium of her, and then she would not be obliged to work so hard for a living; etc. After getting her under his complete control, so that she did not even have any desire to resist his instructions, he proceeded to weaken her organism by telling her to clean her house and purify her body in order to become perfectly healthy. He told her that germs of disease lurk in false teeth, and that she must throw them into the stove, and in they went, followed by her false hair, corset, and other articles. He instructed her to bathe in hot water, and then roll in blankets and sweat. This evidently to further weaken her physical powers of resistance in case she should see fit to resist.

He then controlled her hand to write a letter to several physicians, stating that she wanted a certain operation performed; and instructed her to take it to them. When she did this, the request was so ridiculous that the physicians at once pronounced her insane, and here other peculiar actions soon became known.

The authorities were notified, and arrangements were being made for an examination, preparatory to committing her to the asylum. We learned of this, and at once went to the woman, and believing it to be a clear case of obsession or improper control, explained it to her on that basis and urged her to pay no further attention to his instructions. At this point she remarked that she had not heard him speak a word since we had entered the room, while he had been conversing and giving directions during the entire day. This was used to reinforce our argument that he was deceiving her, and that he was afraid to make any statement for fear of being questioned, and his identity revealed.

This seemed to break his control, and for the first time for two days and nights she felt in her normal condition. When she realized the terrible fact that she had been imposed upon and thus abused by that human brute, it was pitiful to see how she grasped the situation. A good, intelligent woman, being influenced to do what she had done, was too much for her; and she jumped up from her chair, saying she would not remain there another night. And she kept her word. During the two or three days preceding this, she was told to give away certain pieces of her household goods, and realizing that she get get no work now, after being "crazy," she concluded to go to her brother's place in Southern Oregon. She remained with us for two weeks after being released from the control—after the devil had been cast out—and was just as normal and rational as ever. Several times she heard him speak to her during the first few days, but we instructed her to pay no attention to anything he said, and with the assistance of some of our spirit friends who promised to aid her, she was free from his power.

It would require too much space to give the case in full, so we have simply stated the principal points. All the while these things were being done, the woman was perfectly conscious of everything taking place, but he had her under such complete hypnotic control, that she had no desire to resist.

CASE NUMBER TWO.

Case number two will be known as Mr. B. He expressed a willingness to investigate Spiritualism, and had a very satisfactory sitting with an independent slate-writer, where the slates were placed on the table by himself, and his own hands placed on them. Under these satisfactory and conclusive conditions, he received communications from several of his deceased relatives—the medium and Mr. B. being perfect strangers to each other. During the sitting, the medium told Mr. B. that he believed he (Mr. B.) possessed the qualities for a slate-writer himself. This encouraged Mr. B. to sit alone for development. In a short time he was controlled, and taken through certain muscular contortions with which all Spiritualists are familiar. This was done for the purpose of healing him of kidney and lung trouble. In order to secure the desired results in their treatment, his controls had to take him through this movement. Instead of treating him at certain stated times, and he remaining in his room at those times, he was controlled promiscuously, and in any place he might happen to be.

The first act to cast doubts upon his sanity was when he attended religious services at the church of which he was a member, and when the preacher had finished, Mr. B. arose and made some remarks which would be perfectly comprehensible and correct in the estimation of a Spiritualist, but which were considerably at variance with the preacher's orthodox sermon. After he had offered his criticism, he quietly resumed his seat, but not until he had greatly embarrassed and surprised the relatives and brethren, and amused the boys and unbelievers. He afterward told us that he was instructed, clairaudiently, to do this, and apparently did not have the power the resist.

Shortly after this he went to Salem to attend the State Fair, and while there his controls treated him as before, and with the same twitching and jerking external results. His friends with whom he was stopping, mistaking it for some nervous disorder, called in the physicians, and being ignorant of the cause, proceeded to dose him with chloroform and ipecac. The first dose not having the desired effect, they gave him a larger one, until his nervous system was weakened beyond his own control, and the spirit controls injudiciously took charge of it and proceeded to lecture in a manner beyond Mr. B.s ability while in the normal condition. He was conscious of all that was taking place, but was unable or had not the necessary desire, to stop it. Of course, under those circumstances, he was pronounced insane and taken to the asylum. For three days and nights the over-zealous spirit controls continued to use his vocal apparatus in discoursing upon various subjects. Finally the stunning effects of the chloroform and ipecac wore off, and his nervous system regained its equilibrium to such an extent that he could control it, and prevent their further using it against his will. He gradually recovered, and in three weeks returned home, wiser, but with the stamp of insanity upon him in the eyes of people who were ignorant of the spiritualistic philosophy. Under the continued treatment from the spirit side of life, he has gained about twenty pounds since his return, and is in better health than for a number of years.

My reason for citing these two cases which have come under my personal observation, is to call attention to the danger in promiscuous development for mediumship. Here were two cases which, if properly directed by experienced Spiritualists, would have been a credit to the cause instead of a discredit as viewed by the world at large. If these two persons could have sat in a regular circle, and been in the constant company of persons acquainted with the philosophy involved, there would have been no danger, but as it was, one was sent to the asylum, and the other came very near it.

The lesson I would draw it this: Never sit alone, if there is the least probability of the controls overcoming one's judgment. Even though their intentions may be good, as in Mr. B.'s case, yet their experience has been insufficient with regard to the management of mediums, and their operations may become very injudicious. Never permit a control to cause you you to do that which your judgment cannot sanction, no matter under what promise it is given. Only evil-designing controls are liable to resort to such measures.

These cases call to mind the thought that undoubtedly, there are many others in the asylums, who are simply the victims of control. I could cite another case, where during her first confinement, a young woman was given chloroform and other treatment which weakened her system to such an extent that a degraded spirit took control of her organism, and the language he made that previously moral girl use, was deplorable. Under these conditions, she was committed to the asylum, where she is at present, and at last reports was, at times, able to control her own body, and of course at those times she was considered "rational" by the authorities.

A long talk with the physician who treated Mr.B. while he was at the asylum, revealed the fact that there are a great many committed who at times are rational as ever, and at other times seem to be somebody else—pure cases of obsession. This visit also revealed the fact that the authorities of the Oregon Insane Asylum know nothing of Spiritualism as a philosophy—a condition to be deplored when we realize what could be done for the unfortunate inmates, if the causes of their trouble were properly understood, and the correct treatment applied.

Let all Spiritualists be sure to caution persons who are beginning their investigation by sitting alone, to be very careful—and to make a regular practice of reporting, so that those of experience may know what is taking place and advise accordingly. And further, let us make a practice of looking into all cases of so-called "insanity" before they are sent to the asylum; perchance it may be a case like these I have cited. Get the promise of the county judge—as we did here—to not commit a person to the insane asylum until we had an opportunity to investigate the matter. In this manner we may be able to rescue many an unfortunate person from the terrible environment of asylum, and prevent many a heartache after recovery, when they shall have returned home, with the brand of insanity upon them.

Albany, Or. C. S. HARNISH.

DR. SCHERMERHORN AT AKRON, OHIO.

To the Editor:—Last September "The First Spiritual and Religious Association of Akron engaged the service of Dr. F. Schermerhorn as lecturer and test medium for the ensuing year.

The best proof of the efficiency of the work done is shown by the large audiences drawn there every Sunday evening, often testing the seating capacity of the hall, which is about four hundred, to its utmost. These audiences are composed mainly of progressive thinking people, who in many cases, after being fully convinced, through the tests of the truths of our philosophy as taught from evening to evening, have come boldly out and helped us in every way—not forgetting the financial part, and the showing that by a proper combination of the philosophical and phenomenal you can draw large audiences, build up a good society and command the respect and attention of the thinking people.

The liberal, and in fact nearly all churches, at the present day are so honey-combed with our philosophy that unless we have some proof to offer in substantiation of what we teach, people will go where they can sit in velvet pews, look through stained-glass windows, and listen to fine music in preference to coming out to our lectures which are usually given in some lodge room, and generally up two flights of stairs. A good education, a pure inspiration and a lofty purpose, is what all mediums, inspirational as well as phenomenal, should strife for.

Let us keep jealousy from our midst, raise the standard of our rostrum work, and encourage good true mediumship of every phase.

MRS. J. SCHERMERHORN.

"The Philosophy of Spirit, and the Spirit-World." By Hudson Tuttle. A most able and interesting presentation of a most important subject. Every Spiritualist and every inquirer into the proofs and philosophy of Spiritualism should have this excellent book. Cloth, $1. For sale at this office.

"Bible and Church Degrade Woman." By Elizabeth Cady Stanton. Comprises three brief essays, on The Effect of Woman Suffrage on Questions of Morals and Religion; The Degraded Status of Woman in the Bible; The Christian Church and Woman; written in Mrs. Stanton's usual trenchant style. For sale at this office. Price 10 cents.

CHILDREN'S CORNER.

HOW THE GOOD SPIRITS CAME TO TWO CHILDREN.

The same day I came into expression, three little baby girls came fluttering into the home of my neighbor. All were born the same hour and nearly the same moment that I was born. Two of the three only lingered long enough to register; and then took their departure to that land of sunshine and flowers, where perennial spring abounds and balmy zephyrs fill the fragrant air, for God called them; but the other lived nine years and she and I were inseparable friends and playmates. Her parents were Catholics, while mine were Methodist. She too could hold communion with the spirits of departed friends, and so we often went together alone by ourselves and held a seance, although neither of us understood what we were doing, or that we were following the example of the disciples of old, who gathered into a little upper room in Jerusalem and waited ten days for the descent of the spirit (Holy Ghost, as they were pleased to call it) and so far as we have any record, without sleep, food or drink, and at the end of the ten days the windows of Heaven were opened and the spirit of God was poured out upon them till there was not room to receive it. And although they were mostly uneducated Galilee fishermen, they spoke with unknown tongues (a language they had never learned); some discerned spirits (or saw them), others healed the sick by laying on their hands, as an army of magnetic healing mediums are doing to-day, while some even cast out devils (relieved obsession). They created such a stir, that they were accused of drunkenness; but Peter explained how it would be impossible for them to be drunk, for the wine they drank those days would not make them drunk even though they began drinking in the morning and drank all day, and it was then very early in the morning. Hence the Bible rendering, "they that are drunken are drunken in the night."

But we were only one more of the many examples of "History repeating itself." But when her priest heard of her divine gift, he had her mother do penance for both herself and child. So you see Sadie never dare tell her mother what she saw and heard.

But one day she fell ill with scarlet fever. An angel band with the chariot of the King halted at her bedside, and bore her willing spirit to that land of sunshine, to which the other two baby girls had been borne. That was indeed a sad day for me, for she, and she alone could understand me when I talked of the dear happy children from the eternal shore who came to me.

For a long time I did not visit the old haunt made sacred to us by the presence of angels, where we used to talk with and of them when she was with me; but one day a longing to once more visit the old sacred spot took possession of me. Alone I wended my way to the never-to-be-forgotten resort and alone I sat down, with my head upon my knees as of old.

But to my amazement, the first thing I saw, was my little friend Sadie. For the moment I was deluded to believe her still in the flesh, so natural she looked; and I cried out with joy at the pleasure of seeing her, and with delight I stretched forth my arms to clasp her dear form to my heart. But, alas, I only embraced the empty air. Then she told me of Heaven (or her new home), and said she: "Why, if you will believe me, there is not a priest there, but we all do as we like. I have my dolls, my books, and now I am learning to sing. I did not have to go among strangers, but the children who used to meet us here are my companions still."

As she spoke, the dear familiar forms came trooping in. I never shall forget that hour, for I forgot all about material things, and I never knew when the shades of night spread her mantle over the silent face of nature, for I was in an enchanted state till the clock in the tower chimed out the hour of 9. Then in a bewildered, dazed condition, I arose and saw all about me was darkness.

I hastened home as fast as my limbs would carry me, to find my family greatly agitated by my absence. When on inquiring they learned I had again been indulging in my senseless dreaming, I was given a sound reprimanding and sent to bed.

A long time I lay awake sobbing, till my mother came to me inquiring the trouble, so I told her all. She said: "I am afraid I shall be obliged to send my little girl away to an institution for medical treatment, for these spells are growing more frequent."

Then I told her how Sadie while here could do the things I did, and while here to-day wanted me to tell her mother she was there and all she said; but when my mother carried the message to Sadie's mother, the poor woman held up her hands in holy horror, and crossed herself and prayed to the Virgin Mary to protect her from such a child as I, for surely I had a devil.

But that was not all, for Sadie often come to her mother in her dreams, until the poor woman was really afraid to go to sleep alone. But could she only have known, how the dear angels hover ever near our couches while we sleep, and "kiss down our eyelids in prayer," and how they ever walk silently by our sides and share our sorrows as well as our joys, what a different shading life would have presented to her, and how infinitely happy she would have been.

But long ere this she has learned her lesson, for she has dropped the mantle of clay and donned a more beautiful garment of immortality, for she has joined the innumerable host of that eternal shore, in a new and higher expression of life.

Of all those who lived and associated with me in those days, I alone am left to finish up my work. But I often get glimpses of them in these days. Sadie often comes to me now. She tells me she is now a guide. And thus the scriptures are brought to pass: "He shall give his angels charge over thee, to keep thee in all thy ways; they shall bear thee up in their hands, lest thou dash thy foot against a stone."

Should any of my little readers be the holy recipient of the divine gift of mediumship, and can in any way hold communion with departed spirits, I pray you, guard well that gift, and do not allow any one to rob you of your birthright, or stint its growth; but cultivate it and use it for the betterment and upbuilding of humanity, and great will be your reward. If you have five talents, doubit them; but if you only possess the one talent, double that. When much is given much is required; but if we only have one talent, little is required—but we are bound to render that up in interest. And now good bye again for a time. Lovingly yours,

MADAME PARCELLS.

"Thomas Paine: Was He Junius?" An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this office.

FIFTEEN CENTS!

PROF. BARRETT'S ADDRESS.

Other Subjects Treated of Especial Interest.

The Progressive Thinker is to be sent three months for 15 cents to all New subscribers.

Spiritualists, keep posted in current Spiritual events.

Why remain in ignorance? Why don't you keep posted in regard to the great Spiritualistic movement? Prof. Barrett delivered an address before the National Association of Spiritualists. It was an important one, and should be read by every Spiritualist in this broad land. We have had his address (which covers three pages of The Progressive Thinker) and five other important lectures and articles embodied in one paper, which we propose to send forth to illuminate the minds of those who have not had an opportunity to read them.

The first page of this paper contains helect ure by Col. Ingersoll, given in a Chicago pulpit. It scintillates throughout.

The second page contains a highly interesting lecture by Mrs. Cora L. V. Richmond, on the "Dwellings of the Dead."

The third page has a splendid article on "Science versus Theology," in review of Andrew D. White's two superb volumes.

The fourth page has another excellent lecture by Mrs. Cora L. V. Richmond, on "Spiritual Unfoldment."

The fifth page is very suggestive throughout, and is devoted to the "Hindoo Teachers—They Will Try to Capture the United States."

On the sixth page commences Prof. Barrett's admirable address, occupying three pages.

We will also, in connection with this paper, send out another equally as valuable. The first page contains an excellent lecture by Virchand R. Gandhi, a learned Hindoo. The remaining seven pages contain the wonderfully thrilling narrative (founded on facts) entitled, "The Night the Light Went Out," exhibiting many of the inside workings of the Catholic Church. Besides the address by Mr. Ghandi and the remarkable narrative, "The Night the Light Went Out," the first page has an excellent communication obtained through Ouija. The second page has a startling statement in reference to the "Romish Octopus—It Is Winding Its Poisonous Coils Around Washington." The poem on the same page, "The Sad Picture of a Wrecked Human Life," is wonderfully suggestive. The third page has a striking illustration showing how the Romish Church treats heretics. This page and the fourth also have a continuation of the "Romish Octopus." The fifth page has that remarkable poem, "St. Peter At the Gate." Every freethinker should read it. It is full of excellent "points." It also contains interesting facts in reference to the Romish Church and offices. The sixth, seventh and eighth pages have the following: "Monasteries and Convents—Where Those Alive Are Entombed." "Rider Haggard and the Immuring of Nuns." This paper, alone is well worth the price of a year's subscription.

Every Spiritualist in this broad land should have these two papers. Our regular subscribers have already read their contents. For Fifteen cents we will send the Progressive Thinker for three months to all New trial subscribers and also send these two valuable papers.

Bear in mind that by New subscriber we mean one who has not been on our list for at least three months. Those of our present subscribers who wish to buy these two papers can have them both now for five cents. All of our regular subscribers have read their contents.

Send The Progressive Thinker three months to some friend, and thus get him interested in the cause. Stamps taken on small orders.

We sincerely hope that no Spiritualist will be dishonest enough, or so dishonorable, as to take advantage of this offer, by continuing his paper when the time expires, in the name of some member of his family (or some one else) in order to get the benefit of this 15 cent offer, on which the publisher does not make a cent.

VERILY, WHAT NEXT?

Under the head of "A New Programme," we announced a radical new departure from the general routine of work assumed by the average Spiritualist paper. We do not follow old established usages unless we are thoroughly convinced that they are the best, which is very rarely the case. We established the original dollar Spiritualist paper, and introduced a new era in the line of Spiritualistic journalism. Others have followed after us, but in all candor the only thing in which they have equalled us, is in the price of the paper—one dollar.

We now have three books which we send out at a nominal cost to our subscribers: The two volumes of the Encyclopaedia of Death, and Life in the Spirit-World, and The Next World Interviewed. The three volumes will be sent out to those who remit a year's subscription to The Progressive Thinker on the following terms:

The Encyclopaedia of Death and Life in the Spirit-World, when ordered singly, will be sold at 50 cents per copy. The Next World Interviewed at 35 cts. Those who order the three books at one time will get them as follows:

Vol. I. of the Encyclopaedia	$ .45
Vol. II. of the Encyclopaedia	.45
The Next World Interviewed	.35
Total	$1.25

NO. OF PAGES IN EACH BOOK.

Vol. I. of the Encyclopaedia	400
Vol. II. of the Encyclopaedia	400
The Next World Interviewed	250

Each of these books is neatly and substantially bound in cloth, and printed on fine paper, and as prices go, are well worth one dollar per volume.

Bear in mind that this Library is being formed for the exclusive benefit of our subscribers, and all orders for one or more of these books must be accompanied with a year's subscription to The Progressive Thinker. To all others the price will be one dollar per copy.

Just think of the great good that will be accomplished by this plan which we have outlined. Tell your neighbors about it, and get them to subscribe for The Progressive Thinker.

Remember, please, that in order to obtain these three books for $1.25, you must send along a year's subscription to The Progressive Thinker; the paper one year, and the three books costing $2.25. It is the subscription to the paper that enables us to send you these three books at cost.

.GENERAL SURVEY..

[TH]E SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

[CO]NTRIBUTORS:—It is impossi[ble to pu]blish everything that comes to [han]d, however meritorious it may [b]e. No one should feel in the least [hurt] because his (or her) article [does not] appear. Our space is limited, [and we] often deeply regret that certain [articles] are crowded out.

[Bear] in mind, please, that we cannot [publish] weekly reports of meetings. [Whene]ver a change is made in speak[ers or] anything of special interest, send [a b]rief item, please. A great deal [can be] expressed in a dozen lines; but [long re]ports will not be used. Meetings [are of] local interest only. We extend a [cordial] invitation to all speakers to send [thei]r appointments to lecture, and [their] movements, which will be read [by at l]east 40,000. We go to press early [Monda]y morning, and items must reach [us as] early as Friday or Saturday in [order t]o have immediate insertion.

[Comm]unications must always be ac[compan]ied by the full name and address [of the] writer, or no attention will be [paid to] them.

[...] Hcover, a stenographer, writes: [... th]e Volumes I. and II. of the En[cyclop]edia of Death, and Life in the [Spirit] World, and admire them very [much.] The paper is simply elegant in [every] respect. Long may you live to [do th]e good and suppress evil, is my [sincere] desire."

[A pa]per from Olean, N. Y., contains [the fol]lowing: "We doubt very much if [Spiritu]alism has ever been stirred up in [this ci]ty to such a pitch as it is at the [presen]t time, and many circles are be[ing hel]d nightly in the city at the homes [of diff]erent ones and the tests are said [to be s]omething extraordinary, and new [ones a]re being added to the belief daily. [Mrs. E]stella Fish Howes, of Lily Dale, [the] medium and psychometrist, is the [prime] mover in the work, and is giv[ing pri]vate sittings on all kinds of mat[ters, an]d her success is something won[derful."]

[...] A. E. Sheets writes: "From [...] Mich., where I concluded a two [weeks'] engagement with one of the very [best so]cieties it has been my privilege [to serve], I came direct to Buffalo, N. Y., [the] home of that brave, true woman [and cl]airvoyant physician, Mrs. Mat[...] I am speaking the Sundays of [March] in the Temple. E. W. Sprague [is the]re Friday and Saturday in the [interes]t of his missionary work, and [gives th]e best satisfaction to his hearers. [Prepa]ration is being made for the [Mass M]eeting under the auspices of the [...] A. the 19th and 20th, which [promis]es to be a fine success. From [here I] shall return to Michigan about [the firs]t of April to make arrangements [for th]e Grand Ledge Spiritualists' [Camp-]Meeting, which will open July [... and] continue over five Sundays. [The ab]ove named camp was accidentally [...] omitted from the list of camps [publish]ed in a late issue of The Pro[gressiv]e Thinker. The Michigan State [Spiritu]al Association is about to put a [mission]ary at work. We feel the time [is ripe] for such a move."

[...] W. Twilight, magnetic physician, [would] like to let his friends know that [he is lo]cated at Big Springs, Texas.

[...] Ella Woodard writes from [...], Ohio: "I had the honor of en[tertain]ing Farmer Riley two days the [past we]ek, and he gave a seance in my [home] that surpasses all I have ever [seen in] materialization. We had a cir[cle of] friends who had never before [witnes]sed anything of the kind; each [one sa]id the materialization of their [f]riends, and such beautiful bright [...]—they were angels indeed. Mrs. [...] Fish, of this city, a very intellect[ual lad]y, received startling manifesta[tions i]n the materializing of her son in [two d]istinct instances. The last time [he ste]pped forward clear of the cabinet, [and sh]e sprang forward exclaiming, [Jo]hnny, 'tis you, 'tis you,' and [took] his hand. That spirit embraced [his mo]ther with one arm, he tenderly [lai]d her head with the other hand, [and] knelt at her feet."

[...] Dunakin of Avery, Ohio, writes [that the] Spiritualist Association will [celebra]te the 49th anniversary of [Modern] Spiritualism at Avery Free [Temple] on Sunday the 28th inst. The [childre]n of the Progressive Lyceum will [take an] active part in the afternoon [exercis]es. Among those that will take [part in] the exercises in the forenoon and [evening] are the following: Hudson and [Emma] Rood Tuttle, Berlin Heights, [...]. N. Wilcox, Martin Darrow, [Mrs. D]owning, Elver J. Hull, George [...]flue, and Mrs. Fitch. The exer[cises w]ill consist of essays, orations, [...] songs and select readings, etc. [All wh]o are interested in advancement [of spiri]tual work and would like to en[joy a f]east of good things, both spiritual [and ma]terial, are invited to attend."

[The Sp]iritualist Society has recently [been o]rganized at New Castle; Pa. [Medium]s and lecturers passing through [or havi]ng other engagements in the [vicinity] would greatly favor us by cor[respond]ing with the secretary, C. M. [...] 11 Crawford Ave.

[...] C. Andrews writes from Union [City, M]ich.: "Only words of commenda[tion are] spoken for your valuable paper. [W]here I have been of late it has [fo]und as a most welcome guest. [I close] my work at this place with two [lectures] the 21st, lecturing for six Sun[days f]or this society. I will answer [calls to] lecture and give tests anywhere [on reas]onable terms."

[...] K. writes from Palmetto, Fla., [good] work done there by Dr. C. [...]ers, as a lecturer and test me[dium.] A Spiritual Society has been or[ganized] there.

[...] Mathews of New Philadelphia, [O., h]as a complete file of The Pro[gressiv]e Thinker—1892 to 1896, inclu[sive. T]hey will be sold for a nominal [sum to] any one who wishes to preserve [them.]

[...] Watson writes from Rockport, [...] "Circles have been held at my [home f]or the past few weeks, with good [results,] under the mediumship of Dr. [...] Mrs. Carson, and Mrs. Watson. [Those] present have showed strong me[dium]powers; good attendance from [neighbo]ring towns. Much interested in [Spiritu]alism here."

[...] Cadwallader writes: "The Pro[gressiv]e Thinker is certainly a paper [that ev]ery true Spiritualist should read. [One ca]n gain good sound thought and [... fr]om it. I feel very thankful that [I su]bscribe for a paper that I know [will b]enefit me."

[...] Dennis writes that he will at[tend fu]nerals and officiate as speaker [anywhe]re within 100 miles of Buffalo.

[...] H. Tucker writes from Streator, [...] brother, as the continual [drop] of water will wear away the [... s]tone, so I hope to wipe a little [...]ion, and thus clear away a small [part o]f the clouds of fogyism, by [sending t]he Progressive Thinker into [the home]s of as many as I can in and [around S]treator. 'Bread cast upon the [waters will] return after many days,' and [these] these three months subscrip-tions have floated around among the hungry souls looking for the bread of life, to feed a progressive mind, me thinks the spirits of my Streator friends who are now basking in the sunbeams of intellectual gems of thought gleaned from The Progressive Thinker, will return in three months and say: 'Brother Francis, well done, thou good and faithful servant. My soul demands food as well as the mortal body, so send the written sunbeams, Progressive Thinker, along for one year.' What we need in Streator now is a good rostrum test medium and slate-writer, for we hope soon to again have our dear old friend, 'Farmer' Riley with us for two weeks, if possible."

A. H. S. writes from Minneapolis, Minn.: "I wish to speak of one of our most earnest workers, Professor W. J. Way. He is ordained, and has organized a society here known as the Unity Church. He has one of the largest halls, and one of the largest audiences in the city. His membership is increasing. He is a good speaker, and platform test medium, and devotes all his time in Spiritualistic work."

Dr. J. H. Mendenhall will answer calls to lecture on Spiritualism and germain subjects, anywhere within the State of Indiana, for reasonable pay. His wife—a materializing medium of the first-class, will accompany him when practicable. Address him at Muncie, Ind.

The 49th anniversary of Modern Spiritualism will be celebrated in Society Hall, Water street, White Block, Port Huron, Mich, Sunday, March 28th, all day, three services, Lyceum celebration at 10:30 a. m. At 2:30 p. m. Frank T. Ripley, of Boston, Mass, will deliver an address followed by tests; at 7:30 p. m. Mrs. Anna L. Robinson, the resident pastor, will deliver an address appropriate to the occasion; also will give tests.

Dr. and Mrs. Aspinwall, of the First Spiritualist Society, and Mrs. E. Braun, of the First Progressive Spiritual Church, have secured the Unitarian Church, corner of 8th and Mary Place, Minneapolis, Minn., and will unite in holding services on the 49th anniversary of Modern Spiritualism. The following prominent speakers and workers will assist March 28th and April 4th; Mrs. Lepper, Mrs. Tryon, Mrs. Barton, Mrs. Lowell, Mr. Smith and Rev. Mr. Simmons and Rev. Mr. Gibbons have been invited and it is expected will also assist. Mr. Miller and Dr. Aspinwall will act as chairman.

Thomas Lees writes: "The first of 'The Angell Prize Contests' in the City of Cleveland, O., will take place on Sunday evening April 4th, by ten of the most talented members of the Children's Progressive Lyceum of that city, selected from the young folks 'Band of Mercy.' The prize is a silver medal, issued by the National Humane Association. This Contest will be a fitting supplement to the anniversary exercises to be held on Sunday 28th, in Army and Navy Hall."

Frank T. Ripley can be engaged for the Sundays of April and May. Address all letters to him at 717 Huron street, Port Huron, Mich.

Mrs. Lora Holton would like an engagement as pianist and musical director at some of the camps the coming season. Terms reasonable. Address her at 508, 44th Place, Chicago, Ill.

J. W. Dennis of Buffalo writes that full preparations are under way for a camp to be organized and held in July and August, 1897, on or near Oneida Lake, N. Y.

John W. Wray writes from Fort Worth, Texas: "Mrs. Jennie Hagan Jackson has been lecturing for the First Spiritual Society for the months of January, February and March, and will continue her engagement to May 1, at which time she goes to St. Louis to fill an engagement during the month of May. Mrs. Jackson's lectures have been of a very high order, many of them upon difficult, abstruse and scientific subjects. Her audiences have been large, intellectual and exceedingly appreciative. She has been treated with great deference by the ministry. Her splendid character, her personal worth and her superior accomplishments have popularized Spiritualism in this vicinity and greatly endeared her to the people."

R. N. Wilcox writes: "We are preparing for an anniversary, in a small way, to be held at the Free Temple, Avery, O., March 28. Our lyceum will have the supervision. We shall have a program that will last the entire day."

Charles Howell, secretary, writes as follows of a grand celebration of the Forty-ninth Anniversary of Modern Spiritualism, to be held at Grand Rapids, Mich., March 27th and 28th: "Through the valued Progressive Thinker, that is taken so extensively in Michigan, we desire to extend a cordial invitation to all Spiritualists and truth-seekers to come and help us celebrate the Forty-ninth Anniversary of Modern Spiritualism, for we are expecting to have a 'real 'pentecostal' time. All who come will receive free entertainment. The services will be held in the Lincoln club rooms, over 66 Pearl street, commencing at 2 p. m. of March 27, and continue until Sunday night. The committee have arranged for good speakers and mediums."

Dr. Noyes writes from Springfield, Mo.: "Mrs. Noyes and I arrived here Sunday, February 21, and filled the rostrum for the Hovey Spiritual Society, as their speaker and medium, Mrs. Josie Folsom, had sprained her ankle and could not be present. The Spiritualists here are divided, calling themselves the North and South Side Spiritualists, and as the Hovey Society is the only one conducting public meetings, it is doing a great work for the cause. Some of the Spiritualists asked us to conduct meetings on the South Side for a while, and we complied with the request. Mrs. Noyes fed the hungry souls with messages from their loved ones, and all were fully recognized. Our second meeting was a larger attendance than ever. Springfield is a fine opening for a medium with plenty of money. We leave here for St. Louis, Mo."

G. H. Elliott writes from Edgewood, Iowa: "Dr. P. J. Barrington and wife have been with us for the last three weeks, giving us a series of parlor meetings and developing circles that have been very interesting and profitable to us. The Doctor is an old pioneer in the work, gives able instructions and makes his positions clear from a scientific and philosophical standpoint. Mrs. B. speaks under inspiration and trance, and presents the philosophy of Spiritualism in its most spiritual and ennobling phases. Several new mediums are fairly started as a result of these meetings, and give promise of good work in the future. Dr. and Mrs. B. may be addressed at the present at Winthrop, Iowa."

K. writes from Washington, D. C.: "There is quite a revival in Spiritualism going on at the present time in Washington, D. C. The Rev. Mr. Wiggin, of Salem, Mass., draws a great audience every Sunday morning and night. He is the most wonderful medium that ever appeared on any platform, and I hope his labors will bring success. I am sorry to state, however, that Spiritualism was conducted during the last five months more of a business and competition, than religion or science, inasmuch as five meetings were advertised simultaneously to be held Sunday nights, within the radius of three squares, and consequently neither of them was very successful."

Mrs. A. Packard, secretary, writes: "We have a little society started here which we call the First Spiritual Society of Centralia, Ill., and are chartered under the N. S. A. We feel it is indeed true here that 'the harvest is great and the laborers are few;' but through perseverance on our part and the aid of our angel friends and any mediums we may be fortunate enough to have with us, we hope to be able to build up a flourishing society and do a good work. We depend on what we can read for instruction, but would like a good speaker and test medium. We are very poor, but would be glad to correspond with any good medium coming this way, who would be willing for a very small fee to help a struggling society on to success. We will entertain them while with us. Each number of your paper seems better than the last while improvement hardly seems possible. How can a true Spiritualist get along without it? May it soon be read by one million Spiritualists and thinkers!"

Mrs. N. L. Pierce wishes to inform her friends and patrons that she has returned from her southern trip and has located at 115 So. Paulina street, where she will hold circles every Tuesday and Friday evening, and give readings daily.

Dr. Adah Sheehan writes: "I am engaged upon my third month's work for the Philosophical Society of Lima, Ohio, for the present season. The Kansas City Society being unable to carry out its contracts for the season, left me with March upon my hands. The Lima Society, however, immediately engaged the month. It has a splendid society, well organized, and officered by people who do not know the word fail. The 49th Anniversary will be celebrated on Sunday, the 28th, and extensive preparations are being made by the officers and members of the Ladies' Aid which is composed of as efficient workers as I have ever met at any place. A Lyceum was organized last Sunday with twenty children to begin with, and all in all the Spiritualists of Lima are away above the average as a working force. I have the months of April and May open and would like to hear from societies. I am open for camp-meeting dates and the season of 1897 and 1898. Address Dr. Adah Sheehan, Elsinor Gate and Russel St, Cincinnati, Ohio.

G. W. Eichelberger writes: "The Anniversary exercises to be given by the First Spiritualist Society of Chicago at the Masonic Home Temple, 3120 Forest avenue on Sunday the 28th inst, bids fair to be of a very imposing and interesting nature. Services are to commence at 1 p. m. Mrs. Cora L. V. Richmond, pastor of the Church of the Soul of this city, will deliver the opening inspirational address, closing with a christening ceremony, which is to be one of most interesting features of the day's services. Other speakers and mediums will follow, interspersed with a program of recitations and good music, after which Mrs. Ada Foye, pastor of this society, will give one of her test seances for messages and communications from spirit friends, which all who have had the pleasure of hearing her pronounce the best proof of spirit return given by any medium in the world to-day. A supper will be given by the ladies of the society in the banquet hall of the Temple, from 4:30 to 8 p. m., after which the regular Sunday evening services will be given. Mrs. Foye will speak closing with tests and manifestations of the spirit."

C. T. S. C. writes from Scotts, Mich: "We have had a real feast for over a week. Dr. A. B. Spinney of Reed City, Mich., lectured upon medical subjects, temperance, religion and marriage. His private lectures to women and men were very instructive, and to the young, were warnings that would help to change the current of their lives, if on a low animal plane, to one higher, where the spiritual could unfold and they be better fitted for life's duties. Dr. Spinney is engaged in a great work, and I would urge the public to hear him as his clear cut common sense lectures are worth going many miles to hear. He has done more to harmonize and wake up the people of Scotts, than any one speaker we have had, by the reason of his inexhaustible fund of general information on a variety of subjects."

The late meeting held here at Canton, Ohio, was a great success. E. R. Kidd writes: "Brother Barrett's address was both fluent and eloquent, and filled with spiritual truths. After speaking for fully an hour, and holding his audience spellbound, he gave away and was followed by Brother Moulton, who delivered an address that was both scientific and grand. Miss Maggie Gaule was then introduced as the medium of the day, and after a few appropriate remarks, she proceeded to give tests, all of which were recognized by some one in the audience. In the evening, long before 7:30, every foot of space in the large hall was occupied, and hundreds of anxious and disappointed people were upon the outside of the building unable to gain an admission. It was estimated by some of those on the outside that fully 800 people were compelled to return to their homes, being unable to get within a good hearing distance of the speakers. The evening services were grand, the people who were fortunate enough to get seats well pleased, and the meetings as a whole were a grand success. Brothers Barrett and Moulton left on an early train this morning for Buffalo, N. Y., to fill an engagement there to-day. Miss Maggie Gaule and Brother Taylor are here to-day, but will leave for Columbus either this evening or Saturday morning."

Ella G. Magoon writes from Dallas, Texas: "After a few days, most pleasantly passed with the Spiritualist friends in the quaint little town of Marshall, Tex., we resumed our onward route to Dallas, where we are pleasantly ensconced in the home of Mr. Watkins, one of Texas' foremost of veteran workers in the cause. We have found many whole hearted friends, and staunch souls in the grand old 'Lone Star' State, with its swelling, rich farm lands, and wide green prairies. There are brains as fertile as the rich soil is productive, and hearts big as the vast landscape spread before us. There is room for workers, and a demand for brains, and honest mediums and speakers will meet a fervent handclasp from the Texan brother, wherever they may select their vineyard."

The First Society of Spiritual Unity that meets at 490 Washington Boulevard, corner of Ogden avenue, in Washington Hall, will celebrate the forty-ninth anniversary of Modern Spiritualism, March 28, 1897. There will be three services as usual, in addition Mrs. Lyman will be ably assisted by talented

(Continued on page 8.)

Items Suggested by, or Gleaned From, Spiritualist Exchanges.

"Let us have organization for business—not for propaganda. Let the Spirit of the universe attend to its business. Let each one of us do his own." That is the sentiment of Mr. Grumbine. Col. Ingersoll has also wanted the "Spirit of the universe" to attend to its business and make health catching in the same sense that disease is. Up to date, the "Spirit of the universe" has done nothing of the kind. On the contrary it appears to favor the deadly epidemic in India.

Dr. J. M. Peebles was enthusiastically received at Melbourne, Australia. He made an address there to a large audience. He is the most stirring one among the aged veterans of our cause. He has no notion of giving up his physical body until he shall have reached the century mark.

"The difficulty which confronts many investigators of Spiritualism is the contradictory communications received through different mediums," says an Australian editor. Right, brother. Charles Dawbarn, the California philosopher, will have something of special significance to say on that point at an early day in The Progressive Thinker.

Jas. M. Wade, of England, has gotten out a new bible. The more the better. Each new one does a modicum of good, perhaps, and is harmless otherwise, as a sulphurous hell is played out.

A knowledge of life beyond death is especially important to all except those who wish to go it blindly.

While Dr. Peebles was in Melbourne, Australia, the Lyceum welcomed him warmly. In response the Doctor expressed his delight not only with the address and its kindly sentiments but to see the bright faces of the children and to sense the kindly feeling that prevailed. The Lyceum was a copy of a similar school seen in the spirit world by Andrew Jackson Davis, the spiritual seer, who actualized it here. He urged upon parents the importance of Lyceum education, illustrating it with the story of an Italian artist who taking for his model a beautiful innocent boy as a representation of Heaven, had forty years later inadvertently taken the same model (who had in the meantime degenerated through a vicious ill-directed life) as a representation of Hell. The Doctor expressed his strong sympathy with the Lyceum and his intention to work with it whilst here.

Moses Hull declares that "God is a spirit, and spirit is our real self. Spirit is above all and yet I am sorry to say our spirit is often below and subordinated to the body, when we give place to lusts of the flesh, such as drinking, smoking and other injurious obnormal and sinful habits. In such cases we make the spirit subservient to the body."

J. C. F. Grumbine has weighed the National Association in the scales of the Banner of Light and found it wanting. But the question will be asked, does he weigh correctly? and the end is not yet.

Moses Hull's genial countenance graces a late Banner of Light. He seems to be looking, as usual, for the main chance to hit a superstitious old theology.

Through the mediumship of P. L. O. Keeler a pair of spectacles was brought eight squares away and placed between two slates. Verily who can measure the power of the advanced spirits.

W. J. Colville thinks that the "true functions of religion may certainly include all attempts to demonstrate the immortality of man, and the power of spirit over matter."

J. C. F. Grumbine calls the National Association an "ecclesiastical syndicate." He is evidently seeking for a "scalp" somewhere. But supposing he gets "scalped" himself, what next?

Moses Hull says "the Bible mediums gave manifestations which resemble those we receive to-day. We find those mediums fully as liable to mistakes and frauds, as our mediums are now." And yet the Bible is "holy."

At Melbourne, Australia, the Lyceum having announced a public welcome to Dr. Peebles for Monday evening, January 25th, the members and friends assembled in full force, so that by 8 p. m. every seat was occupied, and the decorations of flowers, flags and words of welcome together with the pretty dresses and happy faces of the children produced a very pleasant effect. Several recitations and songs which were given by children and adults were greeted with well deserved applause. All of which made the pilgrim very happy.

"Memory is immortal, and unselfish friendship never dies." That is what Dr. Peebles said in response to words of welcome at Melbourne, Australia. Mr. Terry considered that the welcome was particularly appropriate from the fact that Dr. Peebles had on the occasion of his first visit been largely instrumental in the growth and expansion of that particular Lyceum. When it was in its infancy, numbering only about thirty members, he and Dr. Dunn had joined in the work so that in comparatively short time there was a full Lyceum of twelve groups of 144 members.

Geo. A. Fuller says that he is ashamed to recognize the great body of Spiritualits that are looking into the heavens to see some development. "Look," he says, "within yourselves, and then you will find a Spiritualism that is true. There are higher things than outside manifestation. Let us progress, we are not obliged to study in the alphabet class."

J. C. F. Grumbine, a bright exponent of our cause, thinks the National Association exceeds its legitimate sphere "when it enters the field as an exponent of Spiritualism."

WHAT WE WANT TO DO.

We desire to illuminate the minds of every Spiritualist. We will therefore send The Progressive Thinker to new subscribers for three months for fifteen cents, and hope by so doing to reach 1,000,000 of Spiritualists. For full particulars in reference to this remarkable offer read the communication headed "Fifteen Cents," on our fifth page.

"Cosmian Hymn Book." A collection of original and selected hymns, for liberal and ethical societies, for schools and the home; compiled by L. K. Washburn. This volume meets a public want. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price, 50 cents. For sale at this office.

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"The Religion of the Future." By S. Weil. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, $1.25; paper, 50 cents.

From Harbinger of Light, Melbourne, Australia.

VISIONS AND PRESENTIMENTS. OUR FOREIGN EXCHANGES.

In the Revista Espiritista de la Habana we find a translation from the interesting memoirs of Prince Meschtschensky, now in course of publication in the Grazdanin Gazette, of which the Prince is editor-in-chief. Describing the aristocratic society in St. Petersburg during the closing years of the reign of the Emperor Nicholas; that is to say at the time of the Crimean War, the writer states that in each saloon in which the upper classes of that capital used to assemble, the conversation turned chiefly upon visions, presentiments and apparitions of Russian officers who had been slain in the campaign, and who came to their friends and relations to announce when, where and how they had died.

A BILLIARD CUE.

The Prince mentions that a young lady, Nadejda N——, belonging to an aristocratic family, and an ardent Spiritualist, used to hold frequent sittings in her father's house; and obtained answers by means of a billiard-cue, one end of which moved automatically. In reply to a question, upon one occasion, the cue moved towards a book case, containing some volumes in Russian and French. Arrived there, it rose abruptly in the air, pointed to a volume, which the young lady was impressed to take down and lay open on the table. Once there, it turned over the leaves, and indicated the words of the reply, which were carefully noted down. At first they were not clearly understood, but very soon they were read off with the utmost exactitude.

ABOUT THE WAR.

One day, inquiries were made concerning the war and more especially with respect to its result. The billiard-cue made various horizontal movements to the right and left, then sprang out of the hand of the young lady, moved of its own accord towards the portrait of the Emperor, and was shattered into a thousand pieces. A few days afterwards the Czar breathed his last.

EMMA CALVE.

The same Review mentions the present made to Emma Calve, the celebrated vocalist, who is also an enthusiastic student of psychic science, by the Queen of England, after singing before her, in 1893. It consisted of a brilliant coronet of brilliants and rubies, and in presenting it, Her Majesty said:—"My friend; we have known each other upon another planet, before meeting upon this."

MOST IMPORTANT SERVICE.

The October number of the Revista de Estudios Psicologices (Barcelona) contains a portrait and brief memoir of its editor, Viscount de Torres-Solanot, a gentleman who has rendered most important services to the cause of Spiritualism in Spain. Ever since the year 1862, when he first became convinced of the glorious truth, he has been indefatigable in promoting its dissemination. He has successively edited El Progreso Espiritista of Zaragoza, El Criterio Espiritista in Madrid, the Iris de Paz in Huesca, and Un Periodico Mas at Zaragoza; besides publishing various works and pamphlets on Spiritualism.

SOME OF HER BEST POETS.

Nowhere is literature becoming more imbued with our sublime science and philosophy than in Spain. Some of her best poets are Spiritualists; and we observe in the periodical under notice, a review of a clever work of fiction under the title of "Blessed are the Demented," by Senor Miguel Gemino Eito. It is based entirely upon Spiritualism, and is described as a story of singular ability. It is issued from the office of La Revelacion, at Alicante; and the same publisher announces the early appearance of a literary study, to be entitled The Spiritualistic Theatre. The Spanish drama was born inside the walls of a church; and it would be quite in accordance with the fitness of things, that this form of literature should be purified and elevated by Spiritualism, and possibly reinstated in its old home in ecclesiastical structures; for the highest controls are extremely emphatic, and completely unanimous in predicting the speedy downfall of the old religions, as the result of the desertion of the different churches by the laity, and in prognosticating that, in the early part of the next century, innumerable pulpits will be occupied by inspirational and impressional mediums.

From Light, London, Eng.

STRANGE SIGHTS AND SOUNDS.

Of a truth the air is filled with strange sights and sounds, and those who, on special occasions, see and hear more than is sensed by the ordinary matter-of-fact mind may be thankful for a strong body-guard of experienced and intelligent spirits, who protect them from exercising their mediumistic faculties too freely.

AMID WOODS AND HILLS.

Feeling greatly in need of a holiday, I, in company with friends, journeyed to North Wales, where amid woods and hills, and partly surrounded by the refreshing sea, I found a restful calm and easeful mind. After a long ramble, I felt much fatigued, but kept the matter to myself, fearing to become a hindrance to the others. A faintness then came over me, struggle as I would, and I was just about to make known the exhaustion I suffered, when suddenly I commenced to shiver, as if from strange influences. This lasted but a moment, and there at my side was my guide, "Rupert," and with him a spirit whom we call "Ariel." After this, walking became easy and pleasant. The change in my deportment was so marked that my companions at once concluded that help had been given me. We reached our hotel at last, and after a slight repast I retired to rest.

STRANGE CREATURES.

I must have slept a deep sleep of two or three hours' duration, when I was quickly and quietly awakened. It seemed as though a gentle hand had been placed upon my forehead to arouse me. I rubbed my eyes and looked about the room, and although I had put out my light upon retiring, yet the room was lit up with a strange, soft light, sufficient for me to see who was present. I must confess that my first feeling was one of fear, for the beings who were walking at the opposite side of my chamber were the strangest creatures I had ever beheld. It instantly flashed upon my mind that these midnight intruders were of the 'missing-link' race, which had been so vainly sought by anthropologists. They appeared too large in stature for a species of ape, and yet they were covered with a skin that was brown and hairy.

When I perceived these

WILD AND UNCANNY CREATURES

in such close proximity, I own to a quake or two. But then I saw, standing on either side of me, "Rupert" and "Ariel," and I heard a whisper that if I were not braver I should never be able to learn anything concerning the strange variety of the human family before me, I heard 'Rupert' assuring me that I was perfectly safe. A test of the truth of his words was immediately forthcoming. One of the forbidding-looking spirits approaching a little too close to me, "Rupert" raised his hand, and the former bowed low and seemed to fully understand that he was not to stand so near me. My guide then said: "These creatures have followed you from the hills. They lived there hundreds of years ago, before the country reached an appreciable measure of the civilization she at present enjoys, and, passing into the spirit state, have but little advanced, and are not much altered from the condition they were in while encased in a physical form." "Rupert," continuing, remarked that "Some of them inhabit the wilder part of the hills at this time. They do no harm to more enlightened beings, by whom ultimately they will be assisted to advance in spiritual things."

THEIR PERSONAL APPEARANCE.

I looked at them now without fear. In personal appearance they were fine and powerful beings. Their faces were brown and hairy, and their eyebrows shaggy. Their eyes had a bright and serious look about them. Their bodies were clothed with a hairy material which looked like the skin of animals, and fitted their forms so completely as to raise the doubt whether it was their own natural skin or an artificial covering. Their hair was arranged, or grew, in a kind of top-knot; it appeared to grow up instead of downwards, and was matted together.

THE UNCOUTH SPIRITS.

By this time the uncouth spirits in my chamber were talking earnestly to each other. It seemed to me like jabbering; but "Ariel" seemed to know what they said, and interpreted their language for me. They called "Rupert" the great white spirit, and wished to serve him. The spirits now commenced to manifest uneasiness, as the first rays of the morning light stole into the apartment. I saw "Rupert" raise his hand, and the children of the hills advanced towards him as if to ask his commands. They bent low while waiting his pleasure, and, after a moment, my guide smiled his adieu, and they, as if understanding that they were dismissed, gave a sort of whoop and happy laugh, and disappeared.

From Two Worlds, London, England.

SUBDUE THE ANIMAL,

the appetites, the passions and the senses, and you open the way to the centers of power, to the enfranchisement of the spirit from the imprisonment of the dictates of the carnal self. The gratification of the lower propensities deprives the higher capacities of those ethereal emanations upon which the spiritual being depends, hence every possible restraint should be applied to all abnormal thoughts and actions in direction of impulse and passion.

SUCCESS IN MEDIUMSHIP.

The strictest observation of this rule is essential to the true success in mediumship, especially in materializations. A central force is directed from the apex of the brain, and by its power we may control all the magnetic currents of our nervous organization. Those magnetic currents governing our vital organs and regulating our health may not only be increased in power and activity by means of our will, but may be used as reservoirs of vital mercy, wherewith to relieve the sufferings of others, or to aid in the repair of some less healthy function of our own being. We frequently find a healthy brain and weak stomach, or a sound heart and weak lungs, where this power of magnetism is unevenly developed in the constitution.

THE HEALING INFLUENCE

may be transmitted from every part of the body; it may be applied from the throat and lungs by the breath, from the brain through the eyes, or the whole system from the hands, and by the mother to her infant from her bosom; and the more there is given the more is received; for the electrical forces and magnetism in nature never permit of a vacuum, but rush in to replenish all exhaustions; but here again intelligence is necessary, or injury to operator and patient may result; diseases may be driven from one part of the body or brain to another and given or taken by the operator, and very serious results ensue, congestion, inflammation, and paralysis.

CLAIRVOYANCE.

is capable of expansion and exercise while in the body, and all may develop it in different degrees.

OUR PHYSICAL SIGHT.

is composed by the flesh, the nerve fibre and cell, but the spiritual sight knows no encumbrance, and only realizes stages of unfoldment, as limits of power and distance.

LIGHT AND DARKNESS

have no meaning to spiritual sight or clairvoyance; it is its own light, bearing its own torch through the varied stages of its penetration. Pleasure is experienced in its activity, and lonely imprisonment is the effect of its non-existence.

Clairvoyance elevates and

ILLUMINATES THE SPIRIT

through its thousand and one windows of the soul, with their telescopic and microscopic powers and penetrations. Man may develop these lanterns to guide him in his earthly career, or he may not, and his negligence is awarded by his stumbling into pitfalls of despondency. As the desire of acquaintance, with broader perception increases, the range of vision will expand in proportion to the faith and confidence to exercise the faculty; they who have seen by faith are actual clairvoyants. Seers, old and young, ancient and modern, rich and poor, good and bad, all realize a distinct capacity entirely free from the physical sight, and in ratio to their education and development.

THE LYCEUM MOVEMENT

is extending, and the annual conference in May last indicated a decided increase of activity and determination to push on in the work for the rising generation.

THE LYCEUM BANNER,

enlarged and improved, in 1897 should help these efforts even more fully than in the past, and the testimonial to Alfred Kitson, as a mark of appreciation of his self-sacrificing labors and of esteem for himself, indicates a growing spirit of willingness to recognize the services of true-hearted workers which it is cheering to witness. We sincerely trust that the rate of progress in Lyceum work will be more than maintained during 1897.

NO REASON FOR DESPONDENCY.

Some people are inclined to take gloomy views regarding the present state of our movement, but we see no reason for despondency. On the contrary, we see every reason for hope and enthusiasm—for satisfaction and cheerful anticipation. Never in the whole history of the Cause were so many inquirers—so many mediums, so many societies, so many seances, or so much general activity as at the present time.

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PHILOSOPHY OF SPIRIT

— AND —

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MAN

—IN THE—

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QUESTIONS AND ANSWERS.

This department is under the management of the distinguished author, speaker and medium,

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

J. J. Fly: Q. Is there any evidence that there is a specific vital influence or nervous aura passing from an operator to a hypnotic subject? Is animal magnetism concerned in any way with producing insensibility, when the operator is concealed by a screen, unknown to the subject, and apparently produces that result by his will?

A. The best authorities do not now believe in a specific fluid or aura. They claim that mesmeric influence is produced by vibrations in the spirit ether, as heat and light are in the light ether. Hypnotism by suggestion is a low stage of magnetism or mesmerism. Suggestion is a valuable means of bringing the subject into harmony with the operator. When this is once established, the will is sufficient, and the knowledge of the subject that he is being operated upon, and contact is not necesssary. Spirits form such harmonious connection with each other, that they receive each other's thought-waves across thousands of miles of space, and are able to impress mediums from remote distances. The magnetic operator may, in a similar manner, affect his subject. If we consider that:

Animals can can influence animals;
Man can influence animals;
Animals can influence man;
Man can influence man,

it will be seen that "suggestion" is a subordinate factor in the result.

G. W. Pyles, Ind. Ter.: Q. If immortality and spirit return are fixed and demonstrated facts, governed by nature's immutable laws, why should Spiritualists wrangle or contend with each other as to whether the Hebrew Bible, with all of its mistakes, cruelties and inconsistencies, contains or offers any proof of those facts; or whether the teachings of Jesus Christ and his supposed followers have any bearing upon the same?

If Spiritualism is a science, why should books or persons be cited as proof, that were wholly ignorant and at fault upon every other scientific subject?

A. The supporters of all new movements have a desire to show that these are direct outgrowths of the old, and rest on them for support. Whatever Spiritualism there is in the Bible, and there is a good deal, is valuable as historic evidence, and it is pleasing to note the shadowy unfolding of spiritual affirmations. Yet, if the Bible and all other sacred books were stricken out of existence, not the least injury would be inflicted on Spiritualism. This correspondent takes a most correct and commendable view. The Chinese Sacred Books of the Kings, the Vedas of the Hindus, the Koran of the Moslem are valuable as evidence of ancient Spiritualism.

H. Augir: Q. (1) In reading the debate between Theodore Parker and Henry Clay, delivered at Dodworth Hall, December 16, 1850, through Mrs. C. L. V. Hatch, the question came in my mind: How long does it take a person, after having left the form, to acquire a knowledge of moral right and wrong? It seems that Henry Clay had been in spirit-life at that time eight years, as the Encyclopedia says, he died in 1852. In that debate he upholds slavery; says "the South cannot do without their slaves;" says "they are better off than in their native Africa;" says "we leave its final obliteration in the hands of him who knows better than we what is right and what is wrong." Why did not Henry Clay wake up in spirit-life and say slavery was the sum of all villainies, as John Wesley said?"

(2) One of our inspired poets, T. L. Harris, I think, said: "There is not a poet in all creation, but chants from an inward inspiration." The poet Dryden says: "We who are priests of Apollo, have not the inspiration when we please; but must wait till the god comes rushing on us, and invades us with a fury which we are not able to resist." This being true, who or what caused Milton to write Paradise Lost, or Polk to write The Course of Time, and Watts and many others that write what to us are fictions of the grossest kind?

A. (1) The difficulty presented by Mr. Augir is increased when it is taken into consideration that Henry Clay was at heart opposed to slavery. When only twenty years of age, his voice was raised in the convention called to frame a constitution for the embryo State of Kentucky, that provisions be made for the gradual abolition of slavery. He was foremost in the famous compromise whereby Missouri was admitted as a slave State, and all territory north given to freedom. It was a compromise to save the Union, the life of which was threatened by the slaveholders. His defeat by Polk for the presidency, turned on the fact that the former was pledged to the extension of slavery even though war with Mexico followed. Having all his earth-life, from his first public act, regarded slavery as a wrong, difficult to deal with, yet to be conciliated until some favorable opportunity for its abolition was presented, it would be inferred from all known psychic laws that he would have seen the atrocious iniquity in the new light, and proclaimed against it.

Yet he might have been actuated by the same motives which dominated him while here—the fear of the dismemberment of the Union, the danger of which no statesman of his time so clearly saw. He was painfully conscious of this danger, and foresaw that if the question was publicly agitated fratricidal conflict was sure to follow. It was Henry Clay, the earthly statesman, who discussed, not the emancipated spirit-Clay. The arguments are the same he presented in his speeches in the Senate, over and over again, and there is not a flash of new thought from spirit-life.

Granting that it was Henry Clay who discussed, we must believe that in coming into contact with the earth-life he became influenced by the same motives and fears that fettered his magnanimous spirit while in the body. Otherwise we must suppose some spirit acted the part.

This brings us to the real question, how long a time does it take for spirits to change their views, cast error aside and gain the truth? That depends entirely on the spirit, its surroundings, the friends it may have to assist. Some may meet immediate change, while others may remain for very, very long periods, cherishing their ignorance. Those who are dwarfed by superstition, and are stubborn in their bigoted ideas, sneering at the interceding teachers who come to them, remain unchanged, until by some cause they are awakened.

(2) All poets may be inspired, but not all inspiration is infallible or necessarily true. Inspiration must partake of its source, and also of the medium through which it is given. The church-member if ever entranced, sees in his vision the New Jerusalem, and Christ and angels, with God on a throne. And Milton saw the visions of the fall of man, through the thick clouds of his religious education, aside from it's being given to him by spirits as befogged by myths as himself. It was the plan of those spirits, to fasten the story in the minds of men, that the scheme of redemption might the more eagerly be accepted. It must be admitted that no plan of priestly cunning could have better succeeded. The fall of man, and the dependent scheme of salvation, owes more to Paradise Lost than to the Bible for its retention by the religious world. Every inspired person attracts inspiring intelligences like himself, and the stream must take the form of the vessel which receives it. Watts put in rhyme the doctrines he believed, which the innumerable singers of these astonishing verses believed, and were equally believed by the spiritual beings attracted to him and no better informed than while in earth-life.

M. A., Norwood: Q. On what day of the week was July 21, 1837?

A. Friday.

C. L., California: Q. I am in a condition worse than hell. I lost my wife after five happy years, but not by death—she now loves another man. I left her in anger, and when she sent for me, I would not go back. I then relented and went back, and she would have nothing to do with me. Her heart is stone. If I cannot get her back, I want to spiritualize myself so I can console myself with my departed friends. I hope God will raise me up. What do the intelligences advise? I have read of means, hypnotic or otherwise, by which attraction can be gained. Is it possible?

A. It would seem that after two persons had lived happily together for five years, they might continue on unless some terribly repulsive revelation of character was made. If there were any means by which those repelled from each other, could be attracted, as by hypnotism, it would be harmful in the last degree to employ it. If such attraction is the result of likeness, adaptability becomes a false guide in the choice of companion.

In this case your correspondent deceives himself with the idea that his wife loves another, which he does not believe in his heart, and which is not true. He is weak in will, yet arbitrary and passionate, and is not willing that the best executive should rule. He has started a rebellion against her superior ability, and finds that the government stays with the one most capable.

There is but one plain and honest course in such a case. It is to meet and calmly talk the matter over and come to an understanding. The grievances in most such cases are magnified mole-hills, and it is well to remember that few people are so well adapted to each other that no differences arise. A discord now and then sweetens the music.

But if the divergence is so great that there is no hope of forgetfulness of wrongs and of reconciliation, better each go his or her way, with as much regard for the other as possible. This correspondent cannot in his present perturbed state of mind, receive the desired consolation from his departed friends, although they doubtless would gladly comfort him were they able. Sunshine through stormy clouds might as well be expected. Nor can he hope for "God to raise him up." He must rely on himself to escape the hell his passionate disposition, his lack of self-control, and forgetfulness of the rights of others, has brought to him.

Jas. Sherman: Q. When were the Russian serfs liberated?

A. By Alexander II., in 1861. It has been claimed, and has not been contradicted, that communications received by this czar from the spirit of his predecessor, through the mediumship of D. D. Home, who married into the royal family, and for whose son the czar stood godfather, hastened this event which by a stroke of the pen gave freedom to twenty millions of people.

A. W., Akron, O.: Q. In a trumpet seance, the spirit felt in my vest pocket for a pencil, which I gave, and it threw it on the floor. The medium said it could not use it, because of the metal on it, viz., a little tin ring on its top. I have thought about it ever since, how the spirit could not use that pencil with a little tin top, and could in the same seance handle and speak through a large tin trumpet. Please explain.

A. The reason assigned is a mere subterfuge, and ought to have set this correspondent thinking.

WHAT WAS IT?

To the Editor:—Upon reading an article in the last issue of your paper, on the subject of thought transference, I was reminded of an incident that transpired during the rebellion of which I was cognizant.

My son was a member of the 1st Reg. of Wisconsin Cavalry, which with other troops was for some time encamped at Cape Girardeau, Mo., during which time a large body of the "rebs" came down upon them and gave them battle, came out second best in the affair and retreated. Our cavalry force pursued them and drove them out of the State.

My wife began to be considerably excited over the matter, fearing that our son had met with some misfortune, as he had been in the habit of keeping a journal and sending it to us in weekly installments and it had failed to make its regular appearance. One morning at the breakfast table she remarked that she had experienced a very singular dream; that on the preceding night she dreamed that we had a letter from our son; that it was encased in a white envelope, with the proper superscription, and in addition to that was written diagonally across one corner: "Back at the Cape all right."

At that time we received our mail only twice a week. About a week subsequent to that time I was at the Post Office when the mail arrived, and was present with the Post Master when he overhauled the mail. While sorting it he threw out a package to me, saying: "Here, Barnet, is one for you."

I took it up and looked at it, and behold! There was the package of my wife's dream, corresponding in every particular with her description given a week before. What was it? Was it thought transference? Was it a spirit telegram, or what was it?

M. S. BARNETT.

A STARTLING FACT.

The Progressive Thinker was the only Spiritualist paper that had the enterprise to publish Prof. Barrett's address before the National Association Convention of Spiritualists We have his address, covering three pages, and five other fine addresses and articles, one by Col, Ingersoll, grouped in one paper, and we want to send out 1,000,000 of them. It is worth ten times its weight in gold.

Read the article on 5th page headed "Fifteen Cents."

LYCEUM LESSONS

As Presented by Hudson Tuttle.

GOLDEN THOUGHT.

Evil is imperfection, to be overcome by man's continuous growth toward perfection.

SUBJECT: WHAT IS EVIL?

For the higher groups: The imperfections, that is, antagonisms in the natural world give rise to the idea of evil.

As the sunshine and bountiful harvest suggest the presence of a good deity, the storm, whirlwind, hail, pestilence equally speak of an evil one.

Whatever antagonizes the desires or well-being of man he regards as evil.

The sense in which evil is usually understood is theological. It is asserted that all things were created good, and now they are apparently otherwise; it is again asserted that it is because man inherits a great sin through the transgression of Adam. History proves that the farther back we go the more savage man becomes, and hence instead of being created perfect he was created very imperfect—as a man, and began as an animal.

In this study he finds that everything is controlled by law; that there is a constant tendency toward perfection, through conflict to harmony.

Ultimately all will become harmonious, and evil be ruled out of the world.

Man is on one side an angel, on the other an animal. If the animal rules the spiritual, the result will be evil, for it is man's high destiny for the spiritual in him to triumph over the animal.

Evil as a distinct entity is a chimera, as is the god of evil.

For the younger groups: The leaders should engage the members to relate stories, incidents in their own lives, where they have acted wrongly or rightly. Then speak to them of the distinction between these two lines of action. They never regret right-doing; it makes them happy. They always regret wrong-doing, and it makes them unhappy. Why should you obey your parents?

Why should you treat respectfully your schoolmates?

Why should you strive to get your lessons?

It will readily occur to the leaders that the answers to these and many similar questions, are found in the natural desire of everyone to become respected, as a worthy man or woman; and that all hold such high ideals proves that they can realize them.

The government of the majority is a government of mediocracy.

The advanced thinkers of the world are always in the minority.

They who are best pleased to hug a delusion, even though they know it to be such, must retain their fond idol.

Knowledge has no dungeon or gibbet; she abhors persecution, and her savior is the growth which is the birthright of the soul.

A spectacle at which we may laugh or weep: A preacher, with dead ideas, preaching to a dead church!

Free souls, emancipated from the bonds of darkness, breathe full breath and think without fear!

Scorn the cringing slave, the narrow bigot, the weakness of ignorance.

Those who leave the physical life out of morality, make a grievous mistake. Had not Calvin been physically diseased, he would not have burned Servetus. Gall in his blood, produced intolerance and cruelty in the mind.

A jaundiced preacher preaches a jaundiced theology.

There is a gospel too little taught—the Gospel of Health.

I will help the helpless, and be kind and thoughtful as I would have others be to me.

I will not yield to injustice.

SILVER CHAIN RECITATIONS.

Conductor—Man is an immortal being.

Leader—With infinite possibilities and ages before him of progress.

Con.—As the next life is a continuity of this,

L.—The ways of angels are not foreign to him.

Con.—And the rule of the conduct of life should be,

L.—To do that which has not only relation to the present life, but to his future life as well.

Con.—Man is a spirit, flesh-clad,

L.—Yet standing in the very courts of heaven.

Con.—He stands on the eminence of life

L.—And before him is an infinite prospect of joys in acquisition unending.

Con.—Terrible and sublime position!

L.—Bringing magnanimity of thought and purity and fervor of purpose.

Con.—For we cannot die!

L.—And we must work out our destiny.

Con.—Why should we hate those who injure us?

L.—The injury is only of the hour, and to-morrow will be no more than a mark on the sands effaced by the waves.

Con.—Why envy those who appear more fortunate,

L.—When we have only to reach and the qualities we envied are ours?

Con.—As the angels are perfect, and their realm harmony,

L.—Our efforts should be to make this life as a beginning and lower stage.

Con.—Earth-life is too brief to waste

L.—On any pursuit which bears no benefit to the immortal state.

Con.—Every selfish act is a waste,

L.—For deeds of love are the only treasures carried to a higher life.

Con.—As we are spirits, flesh-clad,

L.—Our ideal of excellence should be that of a perfect spirit.

All—We can become all that we aspire to become, for the ideal is a prophecy of what is possible for us to realize.

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A SPIRIT MESSAGE.

RECEIVED BY THE LOGAN PSYCHIC SOCIETY OF OGDEN, UTAH, NEW YEAR'S EVE.—WRITTEN AUTOMATICALLY BY ONE OF ITS MEMBERS—BY ONE OF OUR "SPIRIT FRIENDS."

It has occurred to me to write a little message to the circle. It is always a pleasure for a spirit to return to earth and communicate when conditions are favorable, and those to whom the message is sent are of a proper receptivity. It is not easy, however, nor pleasant for one to speak or write to those who listen only for the purpose of criticising or finding fault, or who go away after hearing facts stated that, on account of their ignorance of the laws or conditions of spirit associations and communication, they cannot appreciate or understand, and make game of the message and the medium.

There are many things respecting this philosophy that cannot be made known or proclaimed from every house-top. There are conditions often surrounding spirits who have passed over, that it is not right or permissible to make known. There are many things that cannot be understood by mortals until after long years of study and association with advanced spirits. To these may be gradually unfolded more and more of the infinite truth. And so, when questions are asked of spirits communicating with you, you should not feel surprised that in some cases you do not get satisfactory answers. Persevere, study and in charity and love continue your growth and spiritual unfoldment and you shall, in good time, know all things. For no less end are we progressing. The onward and upward course of every soul aims at this point. It is possible for every poor spirit that has once inhabited this earthly body to so grow in knowledge and power that no fact in all the universe shall be hid from him. But in whatever direction he may turn, there absolute certainty of knowledge and understanding await him.

What a grand and glorious state that is: Nevermore through all eternity to say, "I don't know," or to feel that there are others more learned than ourselves.

Then, too, we shall attain the realms of perfect love, till never an unkind thought or an uncharitable act shall be known—till each shall love the whole universe of God, and all animate and inanimate nature, with that perfect affection that banishes all fear or misunderstanding—till we shall feel and know that we are at one with God and all his creatures, and none may say aught against us. How blessed shall that rest be for us, poor tempest-tossed mariners as we are, on the sea of life, cast hither and thither on the billows of worldly hate and criticism. O sister, O brother, beaten down by the scoffs and stings of the cruel world, look up; hold high your courage, never faltering in your allotted place; your night of sorrows will soon be gone, and, "Joy cometh in the morning."

Then we shall attain perfect peace and rest. The battle of life shall soon be over. The enemy we have so long fought, whether the fight be against wrongs and imperfections of our own natures, or to protect ourselves from the injury that others seek to do us, they shall be past and we shall walk in peace and rest beside the still waters, in blissful communion with all that is pure and good and true in God's universe.

Oh, how blessed it is to exist, to have before us such joy, such peace, such bliss. Do we understand it as we plod along from day to day, you in your place and I in mine? Do we keep before our minds the goal for which we strive? It seems to me not, or we would not so often be found doing the things that we do, that we know are wrong. I have looked in the faces of all this circle, and I have seen much to commend, much of high purpose, nobly persevered in, courage in the cause of Truth; but I have also seen down in the hearts of each one, and I have there read things that have grieved me, things that should not be recorded in your lives, things that you will have to wipe out with sorrow and repentance. I say these things fairly, in love and charity. I know the inevitable result, and I only tell you what is as certain as the existence of God himself. Think not that you can escape, or that any denial to your own conscience can avail you. Be warned. Wipe out the record of wrong to yourself and to your fellowmen here and now. Don't wait till you come over here, because if you do, it will be the harder to atone. Begin now to fill your lives with acts of charity and brotherly love. Quit the things that in your hearts you know are wrong. Build up for yourselves, now, pure characters, free from all taint, and thereby purify your bodies until you stand forth strong in mind; strong in body, firm in the knowledge that makes you free. I urge you thus plainly, without rhetoric, because I love you each one and I must warn you. Of what use for you to associate with us and hear our words if we, on account of our superior knowledge and experience cannot influence you to live better, purer lives? We don't come here for show, for amusement, either to you or ourselves. We come to teach the truth—to build you up in knowledge and power so that you may become messengers to others who know not the way. And we want to see improvement in your lives as a result of our teachings. We don't want to mark the dark scenes of your lives to continue, without improvement. We want to see higher thoughts write their impress upon your brows. We want to read good acts lovingly performed, printed in letters of gold upon your hearts; we want to know that more and more your influence is radiating among your fellows a feeling of love and charity and bringing about a recognition by them that you have found a truth more precious than gems, more lovely than the morning, more enduring than the eternal hills.

Let us come into your hearts and lives more and more. Don't think of us as being near you only when you come here, but grow to feel our presence in your homes, by your firesides, hovering over your beds when you sleep, that no evil influences may come near you, bending above you as you ask God's blessings upon you, and listening as you speak in loving tones of your dear spirit friends.

Our mission is to help you, to do good to you, to bring into your lives a better influence than was ever there before. We are disappointed if we cannot do so, through the indifference of those to whom we come; and we are happy if we are successful in bringing happiness and contentment where it did not before exist.

And now, with this exceedingly plain talk, which I trust you may all receive in the spirit of kindness in which it is sent, I will close, wishing you all a Happy New Year of progress and unfoldment in this blessed Truth.

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PROF. B. F. UNDERWOOD.

BEFORE THE PSYCHICAL AND LIBERAL ASSOCIATION LAST NIGHT—DISCOUNTS EMOTIONAL GOSPEL.

To the Editor:—On the evening of March 8th, B. F. Underwood, of Chicago, lectured before a highly cultured audience at Meriden, Ct., under the auspices of the Psychical and Liberal society. His subject was: "The Gospel Emotion and Ignorance, or the Rationale of Religious Revivals."

He was introduced by Albert Gustine, president of the society. The speaker said that the religious element is universal and serves as the basis of all religious excitements. We never think of ascribing the excitement of a political campaign to supernatural influence. We see how it is engendered and sustained. Religious revivals are not less natural. Theological beliefs—a heaven to gain, a hell to shun, a personal Savior, through whom only salvation is possible—these are the beliefs of Christendom. Arouse the emotions and intensify these beliefs and people are in a condition for conviction and conversion. Then, a favorable time is that following a financial panic, and an industrial depression, and it is important that an evangelist, not a close thinker and careful reasoner, but a man of emotion, of magnetic power, a sort of galvanic battery, be secured to exert his influence upon men and women through a series of meetings. Reasoning is unfavorable to religious excitement. When the mind is in abstract thought, emotion is in abeyance.

Formerly, when belief was general, revivals were epidemic, and endemic also, that is, contagious; now skepticism and unbelief are widespread and these emotional manifestations are sporadic.

Winter is more favorable than summer, because people can be crowded into churches and halls, and subjected to hypnotic and magnetic influences. We all act largely from suggestion. We possess imitative susceptibilities; we sympathize with those among whom we are. Yawning, laughing, weeping and physical movements like dancing, are catching, so to speak, like disease. During religious revivals, emotional feelings and expressions, and bodily motions, from one individual, or a group of individuals, spread to many until in times of ignorance and faith, there seems to be a hurricane of excitement. So it was in 1857 before skepticism was as widespread as it is now.

These revivals revive a decaying theological creed, religious prejudices, religious bigotry; they revive much which is being outgrown; they arouse the animal nature; they shatter the nerves, unbalance the mind. Religious emotion does not mean morality. It is consistent with low moral conduct and unworthy ideals. A man may, like the stormy petrel in a gale, enjoy a prayer meeting and be, like the James brothers and Guiteau, a great rascal.

What we need, as Theodore Parker said in 1857, is a revival of honesty and justice, a revival that will make men pay their debts, redeem their notes when due, and give just weight and measure. High character and right conduct come from development, from education, good associations, trials, discipline and all those good influences which operate upon the members of society. A "sinner" cannot be changed into a saint in a day or a week, or a month or a year. What the clergy preach on this subject is not only false but pernicious. Morality is the efflorescence of evolution—its latest product, and it must be carefully nurtured and strengthened by education, example, and environment. These spasmodic excitements hurt rather than help it. They are not conducive to independence and self-control. The sooner they become obsolete the better for society.

Mr. Underwood will give two more lectures, one to-night, and another to-morrow night. The subject of his lecture this evening will be "Separation of the Church from the State." To-morrow evening's subject will be "Evolution vs. Creation."

Meriden, Ct.

AN EMINENT LADY.

MRS. W. F. ALDRICH FINDS TIME TO INVESTIGATE PSYCHICAL SUBJECTS.

Mrs. W. F. Aldrich, wife of Representative W. F. Aldrich, of the Fourth Alabama District, is a woman of rare accomplishments. Her husband's advancement in the fields both of business and politics is in no small measure due to her sanguine spirit and wise helpfulness; for Mrs. Aldrich is known as of the kind of women whose lives are given to earnest purposes and who inspire men to unflagging zeal and endeavor. Mr. and Mrs. Aldrich have a beautiful home in the mining town of Aldrich, Ala. Since their marriage, ten years ago, her excellent appreciation of the susceptibility to artistic improvement of the place and of the possibilities of improvement of the people of the vicinity has given her a secure and high place in their esteem.

Rajah Lodge, the Aldrich home, is as famed in the country round about for hospitality as it is for the beauty and luxury of its appointments and environments. Unlike any other mining town in the South, no liquor is sold at Aldrich, and police are not needed there. It is as happy a community as can be found. Its children, animals, and birds are protected and fostered, nothing being neglected by the Aldriches to administer to their proper freedom and innocent pleasures.

Mr. Aldrich has devoted much of his life to the development of the rich coal and iron ore deposits of the mineral district of Alabama, and has been one of the foremost factors in the marvelous progress of that State in mining and manufacturing. Not until recently has he taken any leading part in politics. It was his wife who urged the idea that in order to accomplish needed reforms for the community and Commonwealth the surest way was through the ballot box and by legislation, and so she persuaded her husband to stand for Congress, to which he was elected after a difficult and thrilling canvass. With a facile pen and her characteristic energy and devotion to pure purpose, Mrs. Aldrich has devoted the years of her womanhood to popular lines of reformation, such as ameliorating the harsh conditions of prisoners, the prevention of cruelty to children and animals, and to the development of "mental healing," psychical investigation and religious research.

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MORE POINTERS.

CHURCHES HAVE BEEN ENEMIES TO PROGRESS.

In a recent issue of your most valuable paper, I noted a brief article under the caption of "Two Pointers" from that staunch supporter of the Spiritualistic "church" idea, Mr. G. W. Kates, in which he called attention to the fact that in Boston a "society" had been formed to distinguish between mushrooms and toadstools, and thinks this fact should forever deter Spiritualists from forming societies, and that hereafter every Spiritualist association should be labeled church. And why so, good brother? The society to discern between mushrooms and toadstools is in the line of growth; it is to know something before unknown, that the disastrous results following the mistaking of one for the other may be avoided, and this is in the line of progress and in perfect keeping with Spiritualism. But the church, in the opinion of all intelligent, progressive minds, is and ever has been the synonym of ignorance and cowardly, slavish fear.

All "societies; whether literary, scientific, philosophical, fraternal, charitable, beneficiary, spiritual or what-not, are toward growth and helpfulness; but the work of the church is to enslave the mind, dwarf the intellect and belittle the soul.

The church stands alone, the one isolated, non-progressive institution of all time. The church has ever barred the pathway of human progress. The church has been the promoter of war; the dispenser of murder, bloodshed, cruelty and outrage. Under its sanction the most dastardly deeds have been perpetrated in the past and to-day, (if the statements of ex-priests and ex-nuns, are true,) in its name the most terrible institutions flourish; institutions that rob parents of their daughters, girlhood of its freedom and beauty, and womanhood of its purity and glory. Go enter the convents and nunneries and behold there the awful depths of infamy of the church. And then go back through the history of the ages, enter a church of Alexandria in the Fifth Century, and behold the beautiful, gifted, modest Hypatia stripped of her clothing and torn in pieces by an infuriated mob led by priests; stand by the martyr fires kindled around the noble, manly forms of a Bruno and Servetus—witness all this as pastime for the clergy, the priests, (pastors,) and yet some Spiritualists hanker for the "church" for Spiritualism. Shades of ye mighty dead!

The "Chancel Society" of St. John's Episcopal church, of which Mr. Kates speaks, through which a bakery has been established in the church (at Cleveland) that will turn out bread and pies and doughnuts that will be fresh and palatable, is a good thing, and anybody with a modicum of sense knows that even a society whose only purpose is to serve the physical man and help to build up a strong and noble physique, is of far greater good to the world than all the mummery and mimicry and splendor of nonsense called worship carried on within the gilded, gaudy, palace church.

Give us the mushroom—toadstool "societies" every time, rather than "churches." Mushrooms and toadstools are natural healthy products of nature, but the product, or output of the church is unnatural, unhealthy, stunted, dwarfed, crooked, cramped, disfigured mental and spiritual humanity. It is the right royal duty of pastors of churches to hold their flocks in ignorance if possible. Every thinking, reading, progressive person knows that where the densest ignorance prevails, there the greatest devotion to the church is found, and for my part I could desire no greater stigma to rest upon me than to be styled "pastor" of a church.

Could the height of inconsistency, or the depths of absurdity, be carried further than in trying to unite Spiritualism, the world's great liberator, with the church the world's great enslaver?

Allow me in closing to make mention of Dr. T. Wilkins' able article in the issue of March 13.

CLARA WATSON.

Jamestown, N. Y.

ISLAND LAKE CAMP.

To the Editor:—The board of directors of the Island Lake Camp Association met at Lansing, January 12, to complete the election of officers, resulting in the election of William Murray, of Salem, for treasurer, and the writer for secretary. S. N. Ewell, of Romeo, was elected president at the previous meeting. The other members of the board are Richard Bartlett, of Pontiac; Alonso Anscomb, H. G. Brown, of Detroit, and A. B. Smith, of Northville.

The camp will open on July 29, and will include the five Sundays in August. Rates will be secured commencing about the middle of July for the benefit of those who wish to come in advance to fit out their cottages. We again invite the attention of Spiritualists not pledged to other camps to our beautiful location and unequaled advantages for building up an educational center, combined with a place of rest and recreation. After such papers as The Progressive Thinker, probably campmeetings are the greatest disseminators of knowledge, reaching large numbers that can be reached in no other way. Our camps and societies must be the result of direct purpose of spirits immortal, who would speak to humanity, for where else could mortals gain strength to go on with the laborous task in face of opposition from nearly every cause thinkable. In reading The Progressive Thinker these months back I have felt to reply in sympathy with the potent needs in our ranks, as set forth by the noble writers, but did not, for I have been so much of a coward because of the bitter and unjust criticism that I often receive, that I hoped and tried to drop quietly out of the struggle. Though there is no place on earth that one can drop into without finding friction, I did not conclude to abide by law incontrovertible, but was obliged (like the rest of humanity), to do so. Hence after a year out of office work, I am in the harness again.

I read President Barrett's annual address, and it appealed to me as being the exact status of affairs in our ranks; and anything that I have observed coincides with it, music and all. The majority of our speakers everywhere ably define the needs of organization, yet the work lags and languishes for need of the sustenance that belongs to it, while some of us waste our strength haggling over trifles, forgetting facts, and ignoring principles; and others remain indifferent either way.

The daily papers hold up seances supposedly under the auspices of Spiritualism, with ridicule at the credulity of the attendants and the deception practiced by the professed medium—too often with just cause. Yet we are helpless against this greatest of fraudulent practice, unless we work unitedly together and place it out of the power of any impostors to name their vile pretensions by the name of Spiritualism, that stands for the truth of spirit communion.

EFFIE F. JOSSELYN.

Island Lake, Mich.

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—THE—

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OF AYER, MASS.

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The day of shot-gun prescription is past; drastic drugs in large doses will not be given ten years from now. We believe in the certainty of medicine and in specific medication, but specific medication requires specific diagnosis. He who understands the action of drugs, and who is gifted with the power of correctly diagnosing, is the successful physician to-day.

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A Book on "Chronic Disease" Sent for 2-cent Stamp.

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AYER, MASS.

NOTICE

To our customers: We desire to say that we have sold three-fourths interest in the Golden Laxative Coffee for $20,000, and it will, with this large amount of money back of it, be enabled to furnish druggists all over the country with a supply. Kindly ask your druggists to order it of the Golden Laxative Coffee Co., of Boston. If your druggist will not order it, then those who desire to use the coffee can continue to order of us at 50 cents a package. Rember a package of our coffee goes as far as two pounds of any other coffee, and it positively cures constipation. DR. C. E. WATKINS.

Ayer, Mass.

WHY GIVE UP HOPE?

IF OTHERS ARE CURED, WHY NOT YOU!

What John J. Culver, M. D., of Albany, Texas, late surgeon of the U. S. Army, says of Dr. Watkins' power of diagnosing:

Dear Doctor:—I almost feared that in replying to your advertisement I might have created a false impression. Lately I have given much thought to Spiritualism, and seeing your advertisement, it occurred to me that this would be one way to apply a test; but my idea was more to verify a statement than in actually asking advice; but now, after receiving your letter, I find the verifications I was seeking, only that your diagnosis is more complete, and, coming from a graduate of medicine, is more satisfactory, and brings with it more force, being a graduate myself. Your diagnose is correct in every particular: and you have arrived at the result in a way wholly unintelligible to me.

JOHN J. CULVER, M. D.

Albany, Texas.

Proving that Dr. Watkins with his psychic force can absolutely see without the X-Ray, as well as surgeons can with it:

Dr. C. E. Watkins—Dear Sir: I have been to see Dr. Simpson. He found the stricture where you said, about five and a half inches. I give you great credit for locating this as I have always been told I had no stricture; and it enabled Dr. Simpson to locate it without any trouble.

I remain yours gratefully,

A. L. HOWE.

Lawrence, Mass., Nov. 30.

Dr. Watkins—Dear Sir: My mother, Mrs. M. A. Pope, is so much better, that she wished me to write and state that she does not think she will need another month's medicine. Kindly accept thanks for treatment.

Yours Respectfully,

W. C. POPE.

Boston, Mass., Dec. 18, 1896.

Dear Dr. Watkins: Your kind letter containing receipt, received in due time. We are all well. I feel as if I should not need any more medicine. By the time I have taken the month's treatment, I think I shall feel as if I am cured, for which I feel very grateful to you and to those on the other side that have taken an interest in me. You may be sure I shall always be ready to speak in your favor to those around me afflicted. With kind regards to you I will close, from your patient.

ANNA TIBBITTS.

Hingham, Mass., Feb. 18, 1896

Dr. C. E. Watkins—Dear Sir: I am getting along very well at present, and I think I won't need any more medicine. Doctor, I am under many obligations to you for your treatment, and also your fair dealings.

As ever, I remain yours,

L. P. HANNAH.

So. Bosque, Tex., Oct. 20, 1894.

(Continued next week.)

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GENERAL SURVEY.

(Continued from page 6.)

speakers and mediums of different phases. The Children's Progressive Lyceum in the evening will give a short entertainment consisting of recitations, literary and musical selections.

E. J. Bowtell writes from Canton, Ohio: "Two mass-meetings were held here yesterday under the auspices of the N. S. A. On both occasions the large assembly room, City Hall, was crowded. In the evening many were unable to find even standing room. Addresses were made by President H. D. Barrett and Hon L. V. Moulton. Miss Maggie Gaule gave many recognized tests at the close of each session. I may be addressed for camp-meeting and other engagements later than May at 900 Marion street, Canton, O."

The Church of the Soul will celebrate the Forty-ninth Anniversary of Modern Spiritualism, Sunday, March 28. Exercises by the Sunday-school, 10:30 a. m. Evening services, 8 p. m. Subject: "Spiritualism the Herald of the New Dispensation."

The Band of Harmony will meet with Mrs. Fuller, 221 Leland avenue, Ravenswood, March 25, at 3 and 8 p. m.

E. C. Getsinger, a sublime theorizer (and who can refute him?) is now in the city. March 18 he lectured on "Vibrations" at All Souls' Church. Last Monday he lectured at Masonic Temple, 810 Chapel Hall. In his opinion he has "reconstructed science," and challenges the scientists to demolish his foundation if they can.

B. C. Cooley writes: "Dr. J. W. Magoon and his nice little wife spent a week at Marshall, Texas. They lectured three times and held four circles. The people were much pleased with their work, and quite as much with their deportment and honesty. Their work is simple, convincing and exalting."

J. M. Tripp writes: "Mrs. Tripp and myself have been in Grand Rapids, Mich., one week, working under the auspices of the Band of Harmony, and find quite a growing interest in all things spiritual. There are four flourishing societies and puite a number of earnest workers who will in time set an example for others to follow in the way of progression and aggression."

SPIRITUALISTS, ATTENTION!

In a few ays there will be the Forty-

In a few days there will be the Fortyism, which you, no doubt, all will celebrate. Remember, on that day the needs of the National Association. The demands upon this institution for printed matter alone requires a constant outlay of cash. We must meet this constant demand for our tracts, and have just placed an order for twenty thousand. Will you help us in this work? Remember, you can become a contributing member for one dollar. Will at least one thousand Spiritualists celebrate the anniversary by becoming contributing members of the National Spiritualists' Association?

Do not let it be said that the missionary work must be stopped for lack of funds. A certificate will be mailed to you at once as a contributing member on receipt of your dollar; also a copy of the History of the National Association. Reports of Conventions of the N. S. A., twenty-five cents each, or one dollar for the four reports. No Spiritualist's library complete without them. If you endorse the N. S. A., let us hear from you at once. The Board of Trustees meets on April 6, at Washington. I hope the Spiritualists of America will respond to this call, and one thousand dollars be ready to encourage them in their work. Will you be one of a thousand to send a dollar?

FRANCIS B. WOODBUDY, Sec'y.

SUPERFLUOUS HAIR CAN BE REMOVED.

"I am free from the mortification of years," writes one lady. "Worth its weight in gold," writes another. Any lady can get this information by addressing MRS. M. N. PERRY, A 130 Box 93, Oak Park, Ill. Mention that you saw this item in The Progressive Thinker and you will receive a sealed letter in return.

"The Watseka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watseka, Ill., and Mary Reynolds of Venango County, Pa. For sale at this office. Price 15c.

"Mahomet, the Illustrious." By Godfrey Higgins, Esq. (Library of Liberal Classics.) No author was better qualified to write an impartial and honest life of Mahomet than Godfrey Higgins, and this volume is intensely interesting. It should be read in conjunction with Gibbons' work. For sale at this office. Price 25 cents.

"Voltaire's Romances." translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, and invincible enemy of the Catholic Church, are worthy of wide reading. Wit, philosophy and romance are combined, with the skill of a master mind. Price $1.50. For sale at this office.

"Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth $1. For sale at this office.

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Healing powers are being repeated over and over again through the mediumship of MRS. DR. DOBSON-BARKER, who, for the past year and a half has

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of all diseases that flesh is heir to, and will give you proof of her powers, by sending requirements as per small advertisement for diagnosis of your case. Here is one of her many cures:

St. Louis, June 21, 1896.

MY DEAR MRS. DOBSON:—I herewith enclose $1.15 for another month's remedies for my sister Emma. I can't tell you how much good these medicines do her and how thankful and grateful we are for having applied for them. When she began taking this last medicine, she had considerable distress in the bowels and stomach, but after a week she was relieved and we are convinced if she had not the medicine she would have had a serious sick spell as liver, stomach and bowels were in a bad condition. Now everything seems in good order; still we feel as if more medicine will eventually cure all her ailments. We thank you sincerely for prompt reply, and wish you all the success you so well merit.

With affectionate regards, very truly,

REBECCA LEVY.

8331 Laclede ave., St. Louis Mo.

PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

Mrs. Dr. M. E. Larson passed to spirit-life February 26, 1897, at Ogden, Utah. Mrs. Larson was born in England, May 13, 1848. Her life was a life of action, ever faithful, ever true. Her passing away was peaceful, and smiling, she said: "They are calling me home—I must go—I can stay no longer." And with a smile on her face she passed away.

Passed to a higher life, Mrs. Katie George, wife of Joel W. George, at Denver, Col., Sunday, February 28, 1897. The remains were brought to Lincoln, Neb., and funeral services were held at the Universalist church, that city, and conducted by Rev. Amae Wheeler, the well-known medium. Mrs. George was 36 years of age, and was preceded to spirit-life by five children—three girls and two boys. She leaves a husband and no children. Mr. George is a brother of Dr. P. S. George.

DR. P. S. GEORGE.

Mrs. Enfield Leach passed to spirit-life from her home in Randolph, N. Y., February 26, in her 76th year. She was many years a firm Spiritualist, strong in her convictions and frank and open in the expression of the same. She was a woman whose life was good and true, and has passed to her reward. A husband and two sons survive her. The funeral services were conducted from the Congregational church, by Mrs. Clara Watson, inspirational speaker.

XXX.

Passed to a higher life, Saturday, January 16th, Mrs. Alzina A. Pierce, of San Diego, Cal., aged 73 years. She was a devoted Spiritualist for forty years, expressing her love for the cause by large donations of property to the First Spiritual Society of San Diego during her earth-life, thus setting an example worthy of emulation by every true Spiritualist. Her funeral was conducted in a truly Spiritualistic manner; the services were eloquently rendered by the guides of Rev. Mary Morrill, of the First Spiritual Society. According to the request of Mrs. Pierce, all decorations at the funeral were white, including the hearse, horses, etc. Mrs. Pierce leaves a husband and many friends who will mourn the loss of her physical presence. In the transition of Mrs. Pierce, Spiritualism has lost one of its most loyal workers. May her devotion to our beloved cause prove an incentive to others to follow in her footsteps.

H. D. B.

A brief and appropriate service was held over the remains of Mrs. Hattie Trudell, at the residence of Mrs. Jennie Hunt, No. 10 North Lincoln street, at 1 o'clock p. m., Tuesday, the 9th inst., by Mrs. Sarah E. Bromwell, pastor of the Spiritual Endeavor Society, of No. 1 South Hoyne avenue. Mrs. Trudell being a Spiritualist for many years, made a request that in case of her death, she wanted Mrs. Bromwell to officiate, as she had attended many of her seances. The expression of peace was on the face of the deceased, showing an unwavering faith in this beautiful philosophy.

MRS. JENNIE HUNT.

Chicago, Ill.

I am requested to report the transition of Jane A. Newton, of Willoughby, Lake county, Ohio, who passed to spirit-life Sunday, March 7, and whose funeral services were conducted by Dr. F. Schermerhorn, at the family home, on the shore of Lake Erie. She was a life-long Spiritualist, and for forty-two years she had lived in perfect peace and harmony with her beloved husband, and during all these years of sunshine and shadow, not one unkind or angry word had ever passed between them. She has left behind her naught but the remembrance of a sweet, pure, loving life among her large circle of friends and neighbors, who were compelled to respect her Spiritualistic views when they saw her daily life was the sweet expression of a pure spirituality and lofty inspiration.

DR. F. SCHERMERHORN.

Lydia A. Beck passed to a higher life from her home in Lewisburg, O., on the 24th of February, 1897, at the age of 73 years. She enjoyed the philosophy of Spiritualism for the last thirty-five years.

HENRY BECK.

Lewisburg, O.

WHY REMAIN IN IGNORANCE.

You should read Col. Ingersoll's masterly address. You should read Mrs. Cora L. V. Richmond's two lectures on "Spiritual Unfoldment" and "The Dwellings of the Dead." You should read about the Roman Octopus and "The Night the Light Went Out," and above all you should read President Barrett's Address before the National Convention of Spiritualists.

For full particulars read the announcement on the 5th page headed "Fifteen Cents."

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price $1. For sale at this office.

"Woman, Church and State." By Matilda Joslyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with masterly ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price $2, postpaid.

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We have on hand a limited number of copies of the various writings and lectures of Mrs. Maria M. King, whose name ranks high in the list of Spiritualist authors, for profundity in philosophic thought. Her elucidations of various questions pertaining to the science and philosophy of Spiritualism, as well as the related field of natural science, are truly remarkable for their depth and clearness. These books and pamphlets constitute of themselves a noble Spiritual library, of sufficient intrinsic value to worthily engage the study and thought of the wisest students in spiritual science.

Although slightly shop-worn, they are in good condition, and we offer them at reduced rates, as follows:

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"Edith Bramley's Vision." Vivid description of a Jesuit spirit conclave, together with interesting corroborative testimony. Price 15 cents. For sale at this office.

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

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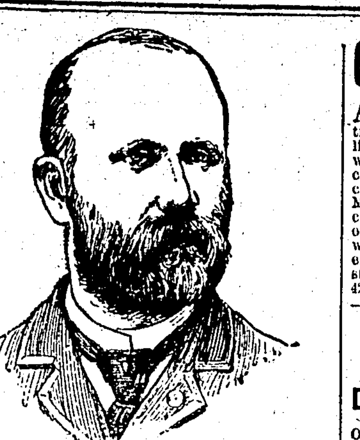
"Science of the Soul." By L. A. Sherman. The price of the cloth-bound edition of this very interesting book has been reduced to $1. Paper-bound, 60 cents. For sale at this office.

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"The Relation of Science to the Phenomena of Life." By Prof Michael Faraday. Price 10 cents. For sale at this office.

"The Priest, the Woman, and the Confessional." This book, by the well known Father Chiniquy, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail $1. For sale at this office.

"Talleyrand's Letter to the Pope" will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts he states, and his keen, scathing review of Romish ideas and practices should be read by all. Sold at this office. Price 25 cents.



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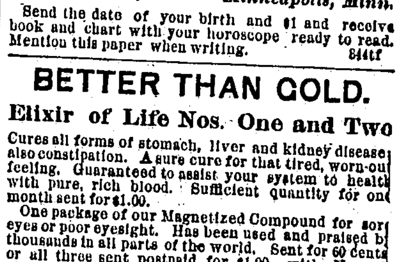
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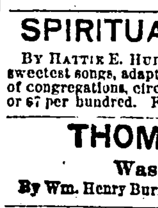
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VOL. 15. CHICAGO, ILL., SATURDAY, APRIL 3, 1897, NO. 384.

A FRAGMENT OF OLD SUPERSTITION AND INTOLERANCE.

ILLINOIS LAW FOR WITCHES—OLD ENGLISH STATUTES ARE STILL IN FORCE IN THIS STATE—FORTUNE TELLERS AND CLAIRVOYANTS MAY BE ARRESTED AND TRIED—BURNING AND HANGING THE PENALTIES PRESCRIBED FOR THEIR TRADE—TWO INSTANCES WHERE THE LAW DECREED DEATH TO THE ACCUSED.

It would be lawful to burn at the stake every Spiritualist medium and clairvoyant and fortune teller in Chicago, says the last Sunday's Chronicle.

Positively, seriously and without the slightest suggestion of romance, there is law in Illinois to warrant the arrest, trial, conviction and death by hanging, burning or other method of every man or woman in this State who pretends to tell fortunes or reveal the future or locate hidden treasure or influence persons in love affairs. The witchcraft laws of old England are in force in Illinois. They have never been repealed. There is no reason in law why the scenes of Salem, Mass., should not be repeated here in Chicago.

As to the probability of such a thing being done, that is another matter. As to the public sentiment and the changes four centuries have wrought in that foundation of all enforced legislation, of course it would not permit such a thing as is here suggested. But it may interest you to follow somewhat the subject of witchcraft and its punishment. In the first place, any lawyer will tell you that the following language may be found in chapter 28, revised statutes of Illinois:

Be it enacted that the common law of England so far as the same is applicable and of general nature, and all statutes and acts of the British parliament made in aid of and to supply to the fourth year of James I., and which are of general nature, and not local to that kingdom, shall be the rule of decision, and shall be considered as of full force and effect until repealed by legislative authority.

Here is the text of a law passed prior to the fourth year of James I. of "a nature and not local to that kingdom:

All persons invoking any evil spirit, or consulting, covenanting with or entertaining, employing, feeding or rewarding any evil spirit, shall suffer death.

That law was passed in 1603. It is in the British statutes at large, volume 4, chapter 12, page 599. Lord Bacon was a member of the house of commons at the time and gave the measure his approval.

TO DETECT A WITCH.

Lord Coke, whose name is inseparably associated with English law, tells us what was the common law of England which this later State of Illinois ingrafted on its statute books, and he also tells us how we may detect a witch, and submits in his Institutes some excellent general observations on the subject.

He tells us that the common law of England had well established the doctrine that witches were felons. The Statute of James I., referred to, only put into writing that spirit of the law which had long been fixed. "Before the conquest it (witchcraft) was severely punished," he says, "and after it was made felony by Elizabeth, and again by James, which repealeth 5 Elizabeth." Then he proceeds to define the offense:

A conjurer is he that, by the holy and powerful names of God, invokes and consults with him, or to do some act. A witch is a person that hath conference with the Devil to consult with him, or to do some act. "Thou shalt not suffer a witch to live."—Ex., chap. 22; Deut., chap. 18—10, 11, 12.

And you want the laws for it? Then read this page, page 44, Coke's Institutes, edition of 1797:

I have seen a report of a case in an ancient register that in October, anno 20H., 6, Margery Gurdeman, of Eye, in the county of Suffolk, was for witchcraft and consultation with the Devil, and after sentence and relapse, burnt by the king's writ de heratico comburendo; and this agreeth with antiquity for witches and so forth were by the laws before the conquest burnt to death.

And the very next page of these Institutes tells how detectives and sleuths may proceed to prepare a case for the police:

If any person or persons shall use, practice or exercise any invocation or conjuration of any evil or wicked spirit;

If any person or persons take upon him or them by witchcraft, enchantment, charme or sorcery to tell or declare in what place any treasure of gold or silver may be found or had in the earth or other secret places;

Or where goods or other things lost or stolen should be found or become;

Or to the intent to provoke any persons to unlawful love;

Or whereby any cattle or goods of any person shall be destroyed;

Or to hurt or destroy any person in his or her body, although the same be not effected or done.

HANGING ONLY AN INCIDENT.

And then follows the punishment. Hanging by the neck until the felon convicted shall die is but a circumstance. It is a mere incident. If a man, his wife loses her dower. If a woman, her husband loses his inheritance. Corruption of blood and the forfeiture of all good is implied.

Of course, the method of inflicting the death penalty was left entirely to the court and jury. As a matter of record burning was employed almost as frequently as was hanging. In the case of one gentle old man whose friends interceded for him the severity of the court was relaxed so generously that he was simply hanged in chains at "the Five Forkes" in the county of Essex, and his body was painted with tar and left hanging as a continuous threat; and the further sentence of the court was that the gentle old victim must be tarred again each Michaelmas and still left hanging; so that history records he "lasted" somewhat more than seven years.

It may be protested by some delvers into deep and curious records that the statute of James I., passed in 1603, was repealed under Henry VIII. in 1736. But our Illinois law simply ingrafts what was common law in England prior to the fourth year of the reign of James I., and witchcraft was at that time a felony both by the statute law and by the still older common law of the realm. And it was not "local to that kingdom" either.

Furthermore, when the first laws were made in the province of Virginia a paragraph was engrafted close after the enacting clause, in which the common law of England was made the law of the province. That law long antedated the repealing statute of Henry in 1736. It was the fundamental law of Virginia, and all that territory embraced in Virginia province. It included the magnificent realm northwest of the Ohio river, acquired by George Lewis Clark. It was the law of the Northwest territory, and went with that realm when it passed from Virginia to the general government in 1787. It was the fundamental rule in Ohio, Michigan, Indiana, Illinois and Wisconsin.

WITCHCRAFT IN ILLINOIS.

Wherever the common law is not repealed by statute, in these States that common law is in force, and the common law that Lord Coke tells us made witchcraft a felony has never been repealed in Illinois.

And, moreover, this law has been invoked in Illinois. Under the operations of that old common law the bitter witchcraft laws of King James' times at least two persons are known to have perished. In Davidson and Stuve's "History of Illinois," covering the period from 1673 to 1884, there is at page 230-231 the account of the killing of a negro named Moreau, charged with witchcraft. It happened in 1790. True, the State was not admitted to the union until twenty-eight years later. But the fact remains that on the soil of Illinois the old common law as to witchcraft was executed.

Moreau was a black man brought into the country near Cahokia by a Frenchman from New Orleans. He was left at Cahokia by his master, who disappeared, and was ever after regarded as a free man. He seems to have been a provident fellow, for he acquired some property. He occupied a bit of land not far from town and raised swine. He was peculiarly successful. One season when some malady almost exterminated the swine in that section of country Moreau's pigs were not at all troubled, and in the risen price of pork his neighbors saw the fruits of necromancy. So they proceeded regularly against Moreau. They arrested him, charged him with witchcraft, convicted him and hung him. The accusers seem at the last to have seen the wisdom of fixing the case on something aside from business, for they charge the man with having made away with his master "by the power of his devilish incantations." The fact that the mistress remained in Cahokia was accounted for by the statement that she "was too strong for his charms."

Further than this, a woman— and a white woman at that—is shown by the same historians to have been put to death in the territory of Illinois on a charge of witchcraft. So there is a precedent for you.

ANY WITNESS WOULD CONVICT.

Now, apply the rule. Do you suppose that a Spiritualistic medium would have been permitted successfully to deny his commerce with the evil one in King James' time? Why, no. The charge once brought, anyone who had attended a seance presided over by that medium would be a competent, a convincing witness.

A few days ago the Chronicle published a dispatch from LaGrange, Ind., telling how Mrs. Coffeen, a society woman suffered a broken wrist at a seance while trying to strip the mysterious disguise from a medium. Why, if the people at LaGrange could invoke the old law against witchcraft, a medium's very advertisement would be a confession of guilt; for the law is as effective there as here.

There are, in to-day's papers, perhaps a score of advertisements inserted by men and women who claim powers beyond the region of the natural. They offer to peer into the future, and advise one with regard to business ventures; with regard to love affairs; with regard to enemies. They offer in explicit terms to tell where lost or stolen property may be found—and they have patrons every day in the week, too. They offer to lift the veil as to the future, and recite in substance the whole of your past. They could not by any selection place themselves more directly in the line of acts prohibited by that old statute of King James.

It is a matter of public opinion, of course. There is law enough to hang them, or burn them and to confiscate all their property, and to place a bar sinister on all their children. But the law is not enforced, and will not be, because the only really effective law in civilization—the law of public opinion—does not approve, and will not tolerate such action.

But suppose someone were to file an information with the State's Attorney. Suppose someone were to go before the grand jury and, invoking that old law still unrepealed, demand an indictment. And suppose a "true bill" should be returned, and the State's Attorney should cause a warrant to be issued. Imagine the trial.

The accused person would be arrested and thrown into jail. It was not customary in the days when the law was enforced to accord much privilege of such culprits. The prisoner would languish in irons in the darkest cell. No friend might come to him. No lawyer would be permitted to advise. No minister would be allowed to bring the consolation of religion. On the first day possible after the arrest the prisoner would be brought into court. The witnesses would be required to tell all they know.

SAMPLE TESTIMONY.

In the case of Mrs. Bishop, tried at Salem, Mass., under the forms and ceremonies of this law, one witness testified that the woman paid him some money for plowing and immediately afterward, looking for it both in his hand and in the pocket of his waistcoat, not a farthing could be found. That was a direct evidence that she possessed the character of a witch. Then corroborative evidence came, one man testified that a black pig came to him one day in his kitchen, though all the doors were shut, and spoke to him. Mrs. Bishop could not explain it, and that was against her. Another man made a solemn oath his whole room was light as day, though at midnight, and he felt in his soul that Mrs. Bishop was near him, troubling him. Next day, when he accused her of causing the unusual light she did not deny it, though she was very angry. And the woman was put to death June 10, 1692.

That is evidence enough. Of course, there might be more. Each person possessed of knowledge that the accused had ever admitted the exercise of powers beyond the scope of the natural would but fix conviction the more securely. No lawyer would be permitted to cross-examine, certainly not to make an argument. The nature of the case, under law, would not permit that. And when sentence was pronounced, nothing could be done but the execution of the law. The victim could be taken to any public place and either burned or hanged. If statute laws should be found to have so modified the common law as to demand a private execution, then the Haymarket or the lake front could not be selected as the final scene. But the culprit must be put to death in the prison yard, with less than fifty spectators, including physicians and reporters.

And so a woman or man might legally be hanged or even burned—or both—for witchcraft in Chicago.

The above is a good illustration of the ignorance, intolerance and superstition of a past age. That there is a fragment of barbarism still remaining in Chicago, is illustrated by the late attempt to impose a license on mediums.

Chicago, Ill. DIVINE WRIGHT.

MISDIRECTED WARNING.

In No. 382 of The Progressive Thinker, spirit Horace Greeley, through Wm. E. Bonney warns the millionaires and multimillionaires of the United States against the continued accumulation of the wealth of the country for their own selfish gratification, while millions of wealth producers are suffering for the necessaries of life. The facts as stated are true; but the warning is misdirected. It will not be heeded. It is hardly in nature that it should. The French King nor nobility nor priesthood tore down the Bastille, nor did the slaveholders of our own country cease their encroachments upon human rights until compelled to do so by force of arms. But why appeal to the robber classes in this case? Why try to call off the wolves from their sport with the sheep?

So long as the people see fit to act the part of the sheep, they will find—yes, even develop, sports enough to play with them. The people at the present time have every power to protect themselves. They have the free use of the ballot, and generally a fair count. All that they lack is intelligence and manhood.

Millionaires—no matter how multi—as such are really the most helpless of mortals. The forces of Nature, all the time work against the accumulation of material wealth. Labor increases production, prevents decay by consumption and reproduction, makes titles in law to property, natural or artificial, and hands them over to the cunning, the greedy and the heartless ones whom we call millionaires and invest with all the known powers of oppression that they possess. We elect their creatures to the positions of power; fight sham battles for their diversion, and piteously pray as to a God for especial relaxation of severity in time of extra trouble. Let us change the program. "Right about face" in this march towards the terrible revolution foretold. You have made these conditions, you have made the millionaires.

When you build necessary roads, do not use any hocus-pocus of law or logic to convey the ownership of them to a person or a clique for their profit—this is another millionaire breeder.

Stop paying more for public service than it is necessary to pay.

To correct the great inequalities that have already been made, enforce a graduated tax upon all property above a moderate amount, so as to restore a nearer approach to normal conditions.

"Who would be free, themselves must strike the blow." C. F. SHERMAN.

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With a halo each furrowed line
Silently portray loves secret will
And a soul divine.

Brow whose sun is in eclipse
Yet tranquil, sweet and kind—
Angels pause and stoop to kiss
One so rich in mind.

Time his fetters can only bind
With a nameless bond
What in seeming it can but find—
The soul has gone beyond.

Power it has to live apart,
Undefiled and pure,
With a true and loving heart
To suffer and endure.

In the eyes, sad and deep,
Mirrored from above,
Do the arching heavens keep
All her brooding love,

Bending every thought and will
To the highest good,
And in gentle acts fulfill
Her true womanhood.

BISHOP A. BEALS.

Summerland, Cal.

Communicating of man's self to his friend works two contrary effects; for it redoubleth joys and cutteth griefs in halves.—Bacon.

PETER AND PAUL.

SOME THOUGHTS FOR SPIRITUALISTS TO CONSIDER—GIVE UNTO CAESAR THE THINGS THAT ARE CAESAR'S—BUT LET US BE WISE AND ROB NOT PETER TO PAY PAUL.

To the Editor:—Owing to circumstances over which I have had little or no control, my pen has been kept silent for a long time; nor would I dare lift it now for public use but for the fact that I realize the cause we love so dearly demands it. By carefully reading the grand old Progressive Thinker, I see that the great lights of the world still furnish its pages with pen-flashes which carry with them thoughts that live and breathe. And yet, occasional errors creep in, tending to mislead, consequently serve to prejudice inexperienced minds against over-looked facts, and thus prove detrimental to the cause of Spiritualism.

For some time the cry has gone forth against fraudulent dealings of persons posing themselves as mediums for spiritual phenomena in its various phases. There are those who, no doubt, possess just enough of the peculiar qualities known as mediumship, which, combined with legerdemain, can cause much sensation among the credulous. The same parties, being not Spiritualists in fact, but prompted by greed and dishonest motives, use the two forces conjointly to carry out their selfish ends regardless of consequences to spirit or mortal, and thus temporarily bring into disrepute the grandest cause ever vouchsafed to human kind.

But while this is true, Spiritualism also is a fact—a momentous, irrefutable fact. Though it came unsought, uncalled by human voice, it came in response to a deeply felt demand in mortals' inner life. It came because the world was ripe for it. Spiritualism has its mediums—genuine mediums through which it reaches mortals. It has its two sides—its physical and mental or phenomenal and philosophical phases—the two grand divisions that characterize all life—all nature. And if we, as students of its nature, its uses and blessings, would be successful, we must receive and study it in the way of its coming.

The phenomenal facts of Spiritualism, like those of all other great questions presented for man's consideration, form the only true basis for scientific expression. Phenomena first, because the world into which we are born is a world of phenomena. Our senses connect us immediately with it, and by this touch the inner man is reached, thought induced, which culminates in philosophy. These two cardinal features in Spiritualism, like matter and spirit, are the two halves making the one perfect whole. They are by nature inseparably blended, and form the external and the internal of all being—all things. Hence, he who fancies that he can attain to the crowning glory of spiritual being minus its phenomenal constituents will find himself, when he gets there, like Milton's man minus woman, "but half made up." Let us, then, try to be wise in our investigations, and knowing that it was not ours, but the wisdom of the angel world that introduced to mortals the phenomena of Spiritualism as the key note to the grand science of life, can we not trust to them in closing the portals when a sufficiency of phenomena has been given for the purpose intended? For rest assured, dear reader, that it is not the phenomena, but the abuse of it, that constitutes the evil thereof. As well attempt to drop the a b c's, when you learn to write history, or to solve mathematical problems, omitting the use of numbers, as to solve the problem of life without its phenomena. I have dwelt upon this point, because of the need of a broader knowledge of phenomenal Spiritualism among Spiritualists themselves, and that, learning its sacredness, they may refrain from dealing it out in a manner too disgusting to invite further investigation.

I will now call attention to some of our most brilliant writers whose articles have enriched the pages of The Progressive Thinker with the sunshine of Spiritualism and the prospects of a grander future. The articles to which I am about to call your attention are specially pointed in a way of inquiry as to how we are to deal with the phenomenal mediums, and their connection with what is too frequently styled "phenomena-hunters," or still worse "wonder-hunters." And if, in my touching on those most excellent contributions in their general tenor, I am found to be a little critical on some points, I will try to be as gentle in words as the Angel of St. John in his instruction how to deal with the angels of the seven churches of Asia, and speak nothing harder than the words: "I have somewhat against thee." The first I call to notice is from the pen of our noble Sister, Mrs. R. S. Lillie, as quoted by Mrs. Emma Hardinge Britten from some one of the American Spiritual papers and put into the columns of The Progressive Thinker, the date and number of which I have forgotten. This paper has been well read and highly approved by strong minds and referred to as the criterion for future action; and yet I cannot see that it fills wholly its intended purpose. Her words touching the case of our good Brother Lyman C. Howe develop facts deplorable enough, and none realize it more than myself. For I am personally acquainted with Brother Howe, and have listened with ecstacy to the outpourings of his great soul, and can say that, as an inspirational lecturer he has but few peers, as I see it; and with Sister Lillie I may say, "What does it mean?" But not just as she, for I know what it means. Brother Howe in his line of thought is far in advance of his time, and like the immortal Thomas Paine, his day of honors is in the waiting future. But as to "The platforms of hundreds of meeting-places over the land being supplied with an inferior order of intellectuality because, as some of the managers say 'It doesn't matter as long as we are going to have tests,'" why, if such be true, and Sister Lillie say it is, then it shows clearly that the people of said places are not ready for the philosophy of Spiritualism, but are ready for "tests," because as yet they look through the senses only: that is all, and Sister Lillie with myself and others must await their intellectual development. Brain cannot be legislated nor beaten into human craniums, and it would seem a little unkind, would it not, to censure such for being brainless, all things being considered?

Again if it is true, and it is so claimed by Sister Lillie, that our speakers employed are in fact of an inferior order of intellectuality, then it is a sad commentary on them and the managers. The only mistake I see in the matter is, Sister Lillie and headmirers have overestimated the intellectual gravity of the age, and look for too much.

In concluding this reference, I will say I heartily concur with Sister Lillie, that "Spiritualists should contribute to the upbuilding of Spiritualism and what it represents." I further agree that "time and place" are two primary factors in establishing order and success in our cause which, it seems, the good angels have seen fit to reveal and put into our keeping through the two special classes of their agents, namely, phenomenal and inspirational mediums. But we must remember that Spiritualism is a thing of evolutionary process and must conform to the law of growth; let us therefore learn to labor and wait.

The next brilliant star to which I call attention is Sister Emma Hardinge Britten, whose name is familiar to every tongue of the civilized world. From Sister Britten's own statements she is a medium both for the phenomenal and the inspirational phases of Spiritualism. And I am only too glad to repeat her words touching the nature of mediumship. Speaking of phenomenal "tests," such as prove the identity and presence of departed friends by giving names, age and tokens of personality, Sister Britten wisely remarks: "These can only be rendered when certain organs of the medium's brain can be influenced by the communicating spirit." This is a fact of too vast importance to let drop with a mere passing notice. Every investigator of spiritual phenomena should know it, as it is a law of the physiology of the brain that every organ has its special vibratory motion, hence its special function, for intelligence can manifest only according to brain—organic adaption—memory serves to tell of events, proper names of individual titles, while reason gives us logic, etc. This truth once thoroughly understood, thousands of apparent discrepancies in spirit communication are easily and readily accounted for; and without said knowledge, never can be. Sister Britten further remarks: "The ideas desired to be impressed upon the brain organs of inspired public speakers are of a totally different nature to those which recall names, ages, dates, etc., under the influence of communicating spirit friends, and the attempt to act upon the two different brain exercises would not only be impossible, but ruinous to the integrity of the medium's capacity." Truer words were never written—they cannot be too highly estimated or too closely studied. Every honest medium should make them a lesson of daily study until they shall have mastered the situation; then, and not till then, are they ready to deal out phenomena from the public rostrum. Honest investigators should study the same lessons. It will reconcile to the judgment of the honest thinker many statements made by communicating spirits, which would otherwise be wholly incredible, if not disgusting. As to "Smart Alecks," and theological nincompoops, they should never be allowed to sit in seances until they learn the first principles of self-respect. To grant it would be "casting pearls before swine."

Now, what Sister Britten has said of the law of mediumship touching these phenomenal phases is practically applicable to every phase from the tiny rap to the crowning materializations of personal forms—yea, even the highest grade of inspirational messages. And when Spiritualists learn and bring these truths into practice, there will be no more crying out against fraudulent dealing of "bad managers, phenomena-hunters, and low orders of intellectual speakers."

Again, Sister Britten urges the necessity of "Spiritualists everywhere to live better and purer lives than those of our general earthly career, for the sake of preparing for the mighty change called death." Transition is a better word, and to live thus for the present life is still better. Yet, these words come like gems dropped from wisdom-spheres. Only last night, at our materializing seance, a sweet spirit-daughter, Jennie Belle, spoke almost verbatim those words. Pardon this little episode. I, too, heartily concur with Sister Britten's instruction. Too many Spiritualists, seeing that the bottom is kicked out of h—l, the Devil absconded, and gnawing worms with their gnashing teeth and sulphurous paraphernalia are but the waning shadows of superstition and myth, have, in their ecstacies, allowed themselves to become too heedless of their high privileges and the divine mission of their being, respectively.

Once more: Sister Britten remarks, "I am a Spiritualist simply upon the proofs of spirit return afforded solely by spiritual phenomena." And further, "I insist now, as I have done for the last thirty years, that no one has ever absolutely known of spiritual existence beyond the grave, or the fact that death is of the body alone, and does not touch—much less quench the spirit—until the proofs are given, in the phenomena of modern, no less than in ancient Spiritualism." These words are more weighty than gold. They should be chiseled on the door-fronts of every court-house, every temple and church-house throughout the lands of Christian paganism, until the hearts of all people become open for the reception of "knocks," even the "spirit knockings," as they are called. Such words coming from the source they did, should ever put a seal upon the mouths of blatant quasi-Spiritualists who seek in vain the high privilege of rostrum service, and are ever crying, "The world doesn't need phenomenal Spiritualism"—at the same time not knowing themselves the a b c of Spiritualism, either in its phenomena or its philosophy. I also agree with Sister Britten's statement that "the two distinct and wholly inseparable phases of our glorious revelation ought to be carefully and religiously guarded." Also, that the best results for proof of the presence of departed loved ones, for new investigators, is to be found or "had at the home circle," rendered sacred by that confidence that flows from living harmonious lives, and the ceaseless aspirations for a better knowledge of life to-day and a grander to-morrow.

I am also strongly in favor, that, when it is deemed wise or advisable to hold public meetings (especially such as our annual camp-meetings) for "tests," that only alleged test mediums having been thoroughly proved capable and worthy of such positions should be chosen by the managers of said gatherings to serve on such occasions." But I am opposed to curtailing the rights and opportunities of mediums only partially developed in their powers, or perhaps, because their only phase is the tiny "rap," or moving of articles without visible contact, etc., and therefore are spoken of with words disrespectful of their gifts. Nothing in nature is without its use. Everything has its cause—even becomes a cause and has or should have its time and place as well as purpose. Let us learn to be tender with these, and help to develop and educate; for are we not all members of the great family of Humanity?

Now, while I have expressed myself thus approvingly of those living, breathing expressions of Sister Britten, I must, as John was instructed to write unto the angel of the church of Ephesus, conclude by saying to this grand woman: "I have somewhat against thee." Not that I oppose the "Seventh" day of the week being regarded by Spiritualists with all due respect, as all other days should be. But I do think that Sister Britten's singling out this special day (seventh day of the week) which she says, "is so universally devoted by all other religionists, of custom in centuries," and declares it a shame and a scandal" that said day "Should be desecrated amongst Spiritualitsts," smacks a little of the superstitions of the past. For does not Sister Britten know that the seventh day of the week being held more sacred than any other day is a grape that will set children's teeth on edge one sprang from the soil of superstition and ignorance of a handful of the children of one Heber, guided and directed by one Moses, who, though said to be learned in all the Egyptian skill, was the very meanest of mean men; and for his "God" erroneously took "Jehovah"—Jah-Weh—a departed spirit of an Egyptian disappointed aspirant to some lucrative or ecclesiastical office, and was so devoid of the common morality of men, that during his Lordship over Moses and his little flock, he made himself the participeps criminis of all that is known to the calendar of crime? And does she not know, too, that every day of the week is held equally sacred with the "Seventh" by some religious sect or other; and, that in each and every case the act of making one day more sacred, divine or "Holy" than any one of the other six, is the result of pure ignorance of both God, man and nature? The very idea, to use a vulgar phrase, "Smell" too much of time-honored claims minus the honor.

Let us as Spiritualists learn to appreciate Time as one of the primary factors in our being, and try to cultivate and improve our talent—our whole being, respectively, each day and all days, regardless of name or title; and by thus doing we will not only be the better angels ourselves "Over there," but we will leave the world the better for our having lived in it. This is my religion.

J. H. MENDENHALL.

Muncie, Ind.

STOLEN GOODS ARE RECOVERED, THROUGH A DREAM.

To the Editor:—Doubtless the following facts may be of interest to investigators who read The Progressive Thinker, as showing that our spirit friends retain an interest in those still struggling in mortal life. As a result of a dream (or vision) burglarized goods were recovered. Within the past week the following facts have appeared in the St. Paul dailies. In Plainview—a small town six miles from Redwing—formerly lived a man named Gibbs, and his wife. The man having died some time ago, and the widow not wishing to occupy the house alone, closed it up, leaving furniture and fixtures, and taking up her residence with friends at a distance of several miles from Plainview.

Recently the residence of Dr. Robinson in Redwing was burglarized of considerable valuable property, consisting of silver ware and jewelry. Detectives failed to obtain any clue to the whereabouts of the stolen goods, or the burglars; but subsequently Mrs. Gibbs reported she had dreamed her husband's spirit appeared to her, and informed her that their house at Plainview had been broken into and the furniture greatly disturbed. This so strongly impressed her that she determined to investigate, and though laughed at for considering a dream she persisted in sending messengers to Plainview, who found the premises broken into and the furniture in much confusion, and as a result of their investigations discovered a considerable portion of Dr. Robinson's stolen goods secreted in the drawers of the bureau. Doubtless the parties to this burglary were aware of the circumstances and conditions under which this house stood closed and considered it a safe place of deposit for their ill-gotten gains until the excitement incident to the burglary had subsided. As a further result of the dream, a Mrs. Latha, of Winona, was arrested on the 27th as an accomplice, in whose possession was found a portion of the stolen goods. M. T. C. FLOWER.

St. Paul.

I don't meddle with what my friends believe or reject, any more than I ask whether they are rich or poor. I love them.—Lowell.

Remember to make a great difference between companions and friends, for a very complaisant and agreeable companion may, and often does, prove a very improper and a very dangerous friend.—Chesterfield.

FRAUDS! FRAUDS!!

AND SOME INTERESTING REFLECTIONS THEREON.

We are living in an age of frauds; frauds in trade, in social relations, in politics and religion; an inheritance, the result of false teaching in regard to man's duties and responsibilities. When it is known that every act carries with it its penalties, its consequences (except by restitution or righting the wrong) the world will be the better for it. But the most stupendous and far-reaching fraud was concocted in the third century. Previous to that time there were no settled opinions on religious matters; no books or formula of any kind; not a scrap of original writing of the apostles has been discovered. Various authors had written essays on religious subjects; from these and traditions they worked out the plan by which we are to be saved.

For a beginning, the heathen myth of the creation, the Garden of Eden, the fall of man; then [illegible] to save him, and at the same [illegible] ject him to be dependent on [illegible] of him who should be at the h[illegible] of this scheme, as it was customary in those days for gods to be born of virgins.

Those monks adopted the Jewish Bible. To make it harmonize and have the proper connection they must select a Jew, and claim his descent from God, a man not known or mentioned by historians of his time. Pontius Pilate never knew him, a fact the Christians vainly tried to remedy, going so far as to interpolate a passage in Josephus, a Jewish historian of that time. The description given Jesus fits very well a noted reformer and moralist living at that time, and going about doing good, and spoken of by numerous writers of that day, but he never was accused of cursing a figtree for not bearing fruit out of season, nor of coming with a sword, or ordering all to hate their father and mother, and follow him.

Geology had not then revealed that man had lived on the earth for untold ages and developed from a very low savage to the civilization of the present, and that he fell upwards instead of downwards. We have passed two stages in the plan; now we (the monks) will fix it so we can control the human race; make them build our houses and churches, pay tithes to us, or we won't ferry them over into paradise.

They had this son of God hand to St. Peter the keys of heaven and hell; whoever he shall bind, shall be bound; and whoever he sets free, shall be free, and by a hocus-pocus arrangement they managed to provide a successor to St. Peter with the same authority, and perpetually hold man in a bondage more terrible than any physical bondage earth ever saw.

Under this state of things the human race lived, fought, groveled in darkness and poverty for a thousand years. The church absorbed everything they could lay their hands upon. If anyone dared to assert anything contrary to the established rules, he suffered death. If I believed in the Devil (which I do not) I would think he had a hand in the cursed thing.

In the course of time, through the evolution of the human mind, through the outsprings of its God-given instincts, people rebelled, and the Reformation was the result. But how much did they reform? They cut loose from the Pope, but held on to the monks' frauds, and burned heretics with glee, and the same old shibboleth is still used in back villages like this—believe or be damned!

The reformed church is still trying to control the human mind to conform to their ideas, making a regular siege on the tender minds of our little children, teaching those superstitions; making a belief in certain doctrines more than conduct or morality; trying to force their ideas by law. A petition is out to prohibit all amusements on Sunday, a day instituted by the murderer, Constantine, who adopted it to entice the pagan sunworshipers to Christianity. He murdered his mother and family because they could not entirely forget their pagan customs, a day not sanctioned by the Bible.

God never rested; he works always. In him we live, move and have our being. He works in the trees and flowers, and in man. One day's rest would throw all things in confusion and death to all living beings, therefore no day was hallowed above the rest.

Another fraud is the religious revivals, now happily ignored by the intelligent community, except as a curiosity. The fanatics go at it systematically, fix their minds and thoughts weeks beforehand on the object to be attained, ignorant of the law by which mind controls mind; but experience has taught them the fact, and they call it the work of the Lord. Why do they call for evangelists? Do they make the matter plainer, or give any more clear statements? They only work in harmony with the law of hypnotism; the Lord has nothing to do with it. It is sorrowful to see such zeal and faithful efforts wasted, when useful instruction could be given on the proper duties of man to his fellow-man. No community can be benefited by believing a falsehood.

J. A. UNTHANK.

Arlington, Neb.

"I LOVE YOU."

"I love you," she said, with a sigh
That went to the angels on high,
'Twas the voice of her soul so sad,
But it reached a soul and made glad
The life of another—a mate—
That knelt at the door of his fate,
Imbued with a love heaven-born,
And pure as a beautiful morn.
"I love you"—and in my soul dwells
Hope that conquers—a voice that tells
Of bright, happy days yet to be,
When thou wilt return unto me,
And bring sweetest greetings once more—
Love's salutations o'er and o'er—
Enshrined in that silence that needs
But the touch of the spirit it feeds.

—DR. T. WILKINS.

That part of our noble friends that we love is not that part that we embrace, but that insensible part that our arms cannot embrace.—Sir Thomas Browne.

Thoughts Illustrating the Status of Spiritualism, and the Dangers that Beset the Honest Investigator.

PACIFIC COAST SCINTILLATIONS.

SOME STARTLING ASSUMPTIONS BY CHARLES DAWBARN.

A Highly Interesting and Valuable Page for the Consideration of Thinking Minds.

A CALIFORNIA PHILOSOPHER STARTLES THE WORLD WITH THOUGHTS OF DEEP IMPORTANCE TO EVERY SPIRITUALIST—HE ADVANCES ON TO A NEW PLANE, WITH THEORIES AND CONCLUSIONS STARTLING IN THEIR NATURE, AND WHICH WILL BE READ WITH THRILLING INTEREST.

To my brother and sister thinkers:—Finding myself with an article in my brain demanding to be released, I will, by way of preface, or, if you please, as a text, tell you something of the experiences of an English clergyman who has recently published a work which he calls "The Great Secret, or the Modern Mystery of Spiritualism." The author is both a clergyman and a shrewd man of the world, and apparently free from the prejudices that usually attach themselves to the man in a pulpit. He is evidently a man of great talent, having gained a fellowship in his college, and for many years occupied the position either of editor or editorial writer for the daily press of London. At the same time he has been the rather popular preacher at various churches, though always noted for his tendency to speak kindly of the "Modern Mystery."

AS A WRITING MEDIUM.

His experiences commenced with the development of his wife as a writing medium, through whom, from time to time, he received such tests as delight the heart of the worshiper of phenomena. He also seems to have made the acquaintance of almost every public medium who has at any time been high priest or priestess of the Occult, to the worthy citizens of London. And he has apparently been a welcomed visitor to the homes and seances of every distinguished investigator or full-fledged believer in that city during the forty years of which he writes. He has included hypnotism in his investigations, and has been successful both as operator and subject. He has even dabbled a little in "Black Magic," at least sufficient to prove it a dread reality. So we have in this author a man most unusually qualified to deal intelligently with the subject. That he is now, and has for almost all these years been a believer is evident, for he narrates incidents and proofs which would carry conviction to every intelligent and unprejudiced mind. But his trouble has been that of every experienced investigator. He has not only witnessed much phenomena that could be explained as due to the normal or abnormal powers of the mortal, but where there has been an evident "ghost" at work, mistakes, and at times evident fraud, have troubled his ecclesiastical soul.

So we have little but the usual mixed experiences of the average intelligent investigator. A grain of

WHEAT TO A BUSHEL OF CHAFF

is claimed by the Spiritualist as abundant compensation for the toil and trouble of long years of waiting upon the "dear spirits." And to some minds perhaps it is. But to others there has ever been fierce attempt to increase the crop of truth. And it is herein that the experiences of this clergyman become interesting to every truth-lover the world over. He, as we have said, had had abundant experience in both public and private seances, but his pathway to progress seemed blocked. He was just as liable to the usual imperfections of spirit intercourse after many years of such investigations, as in his very first sittings with his own wife and a few chosen friends. So the question became: "Is progress possible?" And to solve this he tried an experiment which inspires the present writer to call this attention to his book. For, as we have seen, the rest was what almost everybody can endorse, and say "me too." He determined to seek spirit intercourse from the highest plane possible to the mortal, so that if there be truth to the maxim "like to like" he might attract the very highest, and repel those who come from the unseen to trouble and perplex weary mortals. He devoted a house to that purpose. Not merely were there rooms for use by mediums and circles of investigators or believers, but a chapel was prepared where he himself conducted a religious service twice a week, and it was at the conclusion of this service that a special seance was held by the believers present. The surroundings were most solemn. Frivolity was conspicuous only by its absence. The spirits had promised great results. For over a year at one time, and for months at others, these meetings were continued. But no promise was fulfilled. Prayers to God for light and truth proved no more efficacious than the eternal "Nearer my God to thee" of the usual public seance, with its miscellaneous crowd.

ONE GRAIN OF WHEAT.

So our poor clergyman has his one grain of wheat after forty years of honest attempt to make at least a pint of it. He clings to that atom of truth with his whole soul, but his earnest attempt at progress has proved a life-long failure, although, apparently, every condition was favorable to success. Since such is the experience of the thousands, once zealous, who have become "silent" believers from the same cause, we may well ask: Is Modern Spiritualism fixed and bounded like the theological systems of the past and present? Is there no hope of solving its problems, overcoming its barriers, and reaching a higher manhood on this side of the life line? Is the honest and convinced investigator to presently become discouraged, almost as a matter of course?

I know there are many to whom the possibility of an hour's chat with any spirit is of itself abundant satisfaction. Like the average churchmember, they are content, as they would say, to let well enough alone. But even the pulpit has become a truthseeker, and impatient of the limitations of the past. It criticises its own authorities and its own teachings as never before. In other words, it is progressing. Can Modern Spiritualism say and do the same? Unless its truthseekers can be introduced to congenial souls from the higher life, and protected from the threshold spirit, intelligent believers will continue to forsake its gatherings. Its one great truth of "demonstrated human immortality" will be absorbed by the churches, and from lack of anything higher to offer, the cult will gradually disappear. What are the possibilities for the believer in Modern Spiritualism? Can he hope for anything higher than has been reached after forty years of honest effort by the author of this work.

The present writer hopes to offer a satisfactory reply to such questions. His experiences have been similar to those of this clergyman, and therein lies the motive of the article now demanding exit from his brain.

FULL OF PERPLEXITIES.

That Modern Spiritualism is full of perplexities and uncertainties every student discovers for himself, sooner or later. The joy with which he welcomes an assured test at one interview is often clouded by misstatement at the next. He finds that telepathy and clairvoyance explain many a good test claimed as spirit return. But as there are a sufficient number of his experiences which admit of no other explanation than the presence of intelligences who once were mortals like himself, he rejoices in the knowledge of human immortality, and avows himself a Spiritualist. It is here that a great majority of investigators rest. The seance, whether public or private, brings them messages and tests. Those who mourn declare themselves comforted. In trouble they look to the invisible for wise counsel. In sickness they seek a spirit prescription. Above all they each desire to become a medium, and through weary weeks and months seek development. Some succeed; others fail. The life force of one can be used for physical manifestations. In another the influence must be entirely mental. Here and there is one whose mediumship seems to be a blessing to himself and others. But for the most part there is a developed sensitiveness which leaves the medium the sport of the conditions. Heaven, perhaps, to-day, and then hell for a week to come. With his self-protection destroyed it is usually "woe betide" the poor sensitive who becomes a public instrument through which a spirit shall attempt to reach a mortal, for, in most cases, mortal and spirit are alike on the plane of self.

PHENOMENA OR CHURCH PEWS.

Another class of believers, who have usually failed in development as mediums, either settle down as worshipers of phenomena, or else carry themselves and their beliefs into the church pew, and boast of the liberal views of their preacher.

UNPROVED PHENOMENA.

But there is a residuum; those who have grown heavy-hearted over the unsatisfactory test and the unproved phenomena, or to whom even the best test has become wearisome. They hunger for truth. They want the problems solved, the mysteries explained. They care nothing for tests. Physical phenomena seem to be unprogressive. They have already proved human immortality, and now they crave fellowship with advanced intelligences. Each demands the truth for himself, otherwise it is but a return to the old system of "thus saith the Lord," uttered by somebody who claims to be his mouthpiece. Nearly all, like the learned author of "The Great Secret" find an impassable barrier. They are not victims of mortal fraud. The family circle may have been an altar dedicated to truth and purity. The medium may have been wife, daughter or son. Every known or suspected inharmony has been eliminated, and yet there is no progress. Phenomena in plenty, but Truth wears a veil, and little of real value is received. After years of such experience the believer finds he knows no more of God and man and the mystery of life than he did in the beginning.

INTERESTING EXPERIENCES.

I propose to now give some of the experiences of one believer for whom I can vouch, but which experiences were merely an echo of the wasted years of thousands as earnest as himself, until he, but a few months ago, found a way over or through the barrier which he had found so long impassable. For a score of years he had been true to his convictions, endeavoring to reduce all belief to a basis of provable facts. His own sensitiveness permitted spirit approach, and sometimes the heavens had seemed to open to shower blessings on his soul. But foes came as readily as friends whenever the gate was ajar, so that, for the most part, safety compelled him to avoid personal experience of spirit return. The active mind offers poor foothold to any spirit, so he accepted public office and labored zealously for the public weal. But at intervals the experiences reappeared, and it seemed as if the battle had to be fought all over again. He failed to find any direct cause which might account for the presence of his foes. But they seemed to have certain gathering points. For instance, he could rarely visit a public library to select a book but that he would be followed and annoyed for hours by some "invisible," seeking to control him. It is true each battle, when fought to victory, was usually followed by a brief and happy

RE-UNION WITH ANGEL FRIENDS,

but the sense of danger made him only the more earnest to close the door to all spirit return. His method of fighting off the influence was to resolutely fix his mind on some matter of interest in his daily affairs. And this would, sooner, or later, prove successful every time. Any attempt to gain help from the spirit side of life only seemed to give added power to the foe.

His last experience was rather remarkable. He had passed a most enjoyable evening at a private entertainment given by a local society. In the middle of the night he suddenly woke up and found himself praying to the Holy Virgin, and invoking various saints. It was an hour or more before he could throw off the influence, which at last left only after asserting its power to return at any time. This, as I have said, was his last experience, and left him depressed, for the cause of such an attack was impossible to discover. No Catholic had been in his company during the evening, nor had he read or even thought anything that might have opened the door. Still it is now six months since that battle, nor has he experienced the slightest annoyance from that time to the present. The spirit world has opened to him as never before. And herein lies the motive of this article, for my readers will naturally ask what further experience came to him by which he was thus freed from his foes, and gained happy access to his friends. The answer involves a chapter in the philosophy which I fear may be considered dull and uninteresting by such of my readers as are worshipers of phenomena.

SEVERAL CONSCIOUSNESSES.

The assertion that manhood consist of personal consciousness with certain powers of expression will not be disputed. But such a definition only partially covers the ground, for the fact that man has several distinct consciousnesses, blending with each other, hardly to-day permits of dispute. If we would hope to understand anything of our own manhood these must be taken into account. First there is the animal consciousness. In this the child usually dwells, and many a man for the most part of his life passes his life. It is the realm of appetite and the desire for sensuous gratification. It is the foundation of mortal manhood, glorying in the exhibition of physical strength and brute force. It is as incarnated self that man the animal stands supreme. But this phase of manhood gradually rises into and blends with an "intellectual consciousness" that of itself leaves him still but a higher animal. When this intellectual consciousness is fully unfolded his chief pleasures are those of the mind instead of the body. Out of his social and personal necessities he elaborates a system of morals and religion, which he modifies as he advances. He discovers and makes use of the forces of Nature, and becomes a powerful man, but remains himself limited by his refusal or incapability to investigate anything he cannot see, hear, taste or touch. This he calls "using his reason," and he glorifies his own limitations by the title of "common sense." So we have man the animal, and man the thinker, in a body apparently somewhat independent of them both. As an animal he is inferior to many others. As the thinker he has gained the supremacy, but only holds it by perpetual vigilance against his foes, visible and invisible. This he calls "scientific investigation and practical application."

THIS TWOFOLD MAN

has begun to make serious enquiry whether there may not be yet a third consciousness, with a reason and common sense of its own, different in many respects from those of man the animal and man the thinker. He has found in himself occasional manifestations of a faculty or faculties which he can neither analyze nor define. Intuition perplexes him. He sometimes sees without eyes, and hears without ears. And, mystery of mysteries, he finds thoughts occasionally passing to and fro without wire or postal privilege. This he calls "telepathy," and forthwith establishes a Society for Psychical Research. But the dual man who had become a Spiritualist was first in the field. He had recognized this form of consciousness as distinct from that of the intellect, and by its use had discovered that the man who died yesterday was still a near neighbor, and sometimes able to prove it. But to enter this consciousness he was compelled to leave behind much of the reason and common sense both of the animal and the thinker. Yet he discerned that here also was both a reason and a common sense which must be used under penalty of much mortification and even danger if disregarded.

So we have

MAN WITH THREE CONSCIOUSNESSES:

that of the animal, the intellectal and the psychical. And this type of manhood has, for the most part, dominated the world of Modern Spiritualism. They have seemed steps forward in personality, but the result has often, and indeed usually, proved disheartening. The development of the psychic consciousness has not proved to be altogether the advance he had hoped. He has discovered that both the animal and the intellectual consciousness are re-embodied in the life after death, and that most of his experiences prove them essentially unchanged. He finds his holiest aspirations no safeguard against misrepresentation and deceit. He has no assurance that the genuine appearance of to-day will not be counterfeited to-morrow. The test which he once valued so highly he discovers to be no proof of identity. And he even begins to suspect that at times he may be in contact with intelligences that have had no human or mortal experience. And as he watches his fellows who have become most sensitive he sees them too often subject to obsessions which degrade their manhood. He sees investigators and believers founding societies which flourish for a time, but with the invariable result that the members either become mere worshipers of phenomena, or else become discouraged with the dull monotony of the meetings, and prefer rational sermons from radical pulpits. And it does not yet appear how welding such societies into a federation with a national head is going to overcome any of these limitations, or break down the barrier which seems to bar the way to the advantages which certainly ought to result from the development of the psychic consciousness.

PSYCHIC CONSCIOUSNESS.

Thus far my friend, whose experience I am here recording, had traveled a beaten path. Like the author of "The Great Secret," he was longing for some spiritual advance. Both alike had full and unsatisfactory experience with the psychic consciousness which apparently had opened a realm of doubt and uncertainty in almost everything save the facts of human immortality and spirit return. He had become a man with three consciousnesses, and unless he could find yet a fourth consciousness his advance was hopeless. And it is at this point that his experiences begin to be especially interesting to those of us with like aspirations.

Now let the reader imagine a mind

ALMOST FIERCELY STRUGGLING

against dogmas and faith-taught superstitions that embittered his childhood. For years he upholds reason as the only liberator of the mental slave. He carries this reason of the intellectual consciousness to the psychic realm, striving to reduce its manifestations to a so-called demonstration of natural phenomena. True to his own limitation, he upholds a Spiritualism whose communion must be soul to soul on the human level; ignoring any attempt to reach a First Cause as impossible to a finite mind. This is the man now facing a barrier apparently limiting his progress, and impassable to either his intellectual or his psychic consciousness. He determines to try an experiment and for a month silence his own reason by assuming the existence of a deity who may be reached by mortal man. It was the task of his life, as any one will discover who undertakes to silence every critical thought concerning a long-opposed dogma, but without any reason to doubt the correctness of his present views. So it happened, if anything "happens," that whilst sitting one evening silent and alone, as had long been his wont, meditating on God manifest to man, he suddenly discovered that he was unfolding a higher consciousness. What seemed a supernal glow thrilled every nerve, and imparted a strange sense of an impersonal Deity become personal to him. Life itself seemed to become deific, and a sense of divine love became almost overpowering. Naturally he suspected self-hypnotism, and looked for cause and effect to alike cease. But the morrow brought no change, and weeks and months as they passed only demonstrated that he had reached "spirit consciousness" and had found it a step in advance of the psychic, with the old barrier disappeared forever.

THIS SENSE OF DIVINE LOVE,

which at first was homogeneous, as if it were the all in all, commenced, as Herbert Spencer would say, to differentiate. It began to make demands upon him which must be heeded. Here were the old annoyances that had proved so disheartening, and even dangerous from the psychic level, passed and gone. But the psychic realm was as real as ever. It simply seemed now to be approached from the side of the spirit instead of the astral. The spirit was supreme, claiming its home in every human being, but demanding recognition before immortality can be assured, and asserting that the next life is itself but astral and limited unless this divine or spirit consciousness be unfolded. This Divine Spirit inhering thus to humanity claims to be ever-present, but to so respect the inherent selfhood of every mortal as to patiently wait until the human ego, by its own will power and aspiration unfolds the higher consciousness, either in this life or the next. Then comes a sense of "sonship," which may be called the "Christ plane" where God and man meet. And with this discovered filial relation is opened an inexhaustible supply from a Divine storehouse. What is generally understood as prayer is thus as impossible to my friend as ever. He simply says: "Here is my father's inexhaustible supply. As a son I have the privilege and right to this abounding love and this universal life force." And presently the glow of health blending with Divine love is consciously infused throughout his system. But it is here that the "God within" commences his demands. And at this point the reader must once again turn back briefly to the philosophy of human consciousness.

All consciousness

IS A QUESTION OF VIBRATION.

Let a pendulum oscillate some eighty times a second and a sound is produced. If only the movement be sufficiently increased we have light instead of sound. Our bodily senses express only the effects of material vibration. And our thoughts, whatever their source, can only express themselves through the vibration of matter. The animal consciousness works amidst matter whose vibration is comparatively slow. The intellectual consciousness dealing with the finer forces of Nature finds its satisfaction on a higher level, but for the most part limits its grasp to matter vibrating at the level of mortal sense.

THE PSYCHIC CONSCIOUSNESS

is sensitive to matter vibrating beyond the range of the merely intellectual. It sees without mortal eyes, and hears without mortal ears. And it discoveres that human life is existing amidst matter in this state of vibration. But just as these several states of consciousness, blend and overlap into each other, so the psychic finds itself at times, and imperfectly enough at the best, in contact with matter in vibration so far beyond its own normal experience that it can do little more than realize that here is human intelligence, but expressing itself amidst vibrations that seem to permit almost the sublime. It seems as if vibrations of the ether had been reached amidst which the emancipated soul finds powers of expression that are "god-like" to the limited mortal. This is the sphere of spirit consciousness which I believe my friend has entered, and which is, of course, equally accessible to every other mortal. But the all-important point to remember is that all states of consciousness are reached by thought, and in no other way. Thought seems to be the power of the soul expressed in vibration. Thus the sensual thought vibrates into the animal sphere, with all its passions and terrible limitations. Let the soul think to the brute and it becomes brutal. If the thought be purely intellectual its vibrations permit no approach to the psychic realm. But it is quite possible to blend both animal and intellectual thought with the psychic consciousness; and herein is its limitation. For intelligences seeking expression in such vibrations are eager to make contact with the mortal. Consciousness of the spirit, which is far higher in its vibration, must also be reached by mortal thought. But it demands that the thought be chastened, purified and concentrated before the mortal can climb thitherward.

IMITATIONS AND PERSONATIONS.

It is true that bright spirits have at times succeeded in penetrating the darkness of mortal life for a brief hour. Many an investigator has been thus favored, only to find his experience followed by imitations and personations nearer his own level of thought. He must himself by the power of thought vibrate into the consciousness where bright spirits dwell if he would hope for the blessings that, for the most part, are only latent to-day in Modern Spiritualism.

THOUGHT AND SPIRIT VIBRATION.

So my friend had, in obedience to this law of Nature, vibrated by his thought to a spirit level which he found pervaded by an intense consciousness of the Divine presence personal to each spirit, and recognized by all as the life amidst which each "lives and moves and has his being." He found himself invited to a table where everything his soul craved was in eternal plentitude—but only on a certain condition. The Divine love had prepared the feast from all eternity, but he, the soul, must himself hold his thought to the spirit vibration or he would first find his appetite gone, and presently even the table would vanish and the Divine love itself become once again imperceptible to the soul. Everything he receives he must distribute. The love, the health, the strength, in short the Divine fullness he receives only as a channel, and can himself sense the blessings only as they are flowing through him to others. In this sphere thoughts are things, and he cannot think even an unkind thought of a fellow mortal without by so much beclouding his own soul. In other words, by such a thought he lowers the vibration by which he had climbed heavenward. So he finds the "God within" a taskmaster holding him by love to a lifelong struggle. His progress, like the coming tide, may ebb and flow, but it is advanced by every effort, for such is the method of spirit progress and growth of soul.

LIGHT OF THE HIGHER WISDOM.

Now I may ask my friend what he finds he has really gained, so that I may make comparison. At his highest level, he tells me, he finds himself in contact with intelligences, human like himself, claiming like experiences and offering glad brotherhood. From them comes no name, no startling test, since for the most part their knowledge of his lower life is simply the story of an aura, as told by every human soul to all who can read it. For so-called tests and phenomena such spirits must themselves descend, and this is no duty in the light of the higher wisdom. But they gladly impart knowledge and have solved for him some mysteries. And once and again they have introduced him to a grand temple where they themselves gather, amid surroundings no pen of mortal may describe.

As we have seen, the very first effect of his new experience was to close the door to those who had troubled him in the past. At times and without any request on his part they have spoken of some coming event, and offered wise counsel. And he has found himself amidst the security of a sphere of truth, instead of doubt and insincerity. They have been intensely practical, pointing to the fact as a mortal each state of consciousness is necessary to him, and each to be lived as occasion may demand, but every time and everywhere the higher is to absolutely dominate the lower. Yet by living to the higher alone there is both gain and loss. Amidst its vibrations the so-called miracles of healing are as possible to-day as in the past. And there are many on earth to-day who, casting aside the limitations of selfishness, are healing, all diseases which are subject to the law of vibration. And my friend has both experienced and wielded this thought power. But he presently found that it demanded a concentration incompatible with the use of the other consciousnesses upon which the daily life of most of us is founded. So as his present position he finds in his hours of silence a heaven on earth, which he can only express as "God manifest in the flesh." But like the careful housekeeper who purifies from the cellar to garret, he strives without evasion to utilize each state of consciousness, and by careful control of thought to still maintain his entrance to the higher realm of his own life.

The above seems to express for the most part the present change in my friend's views, but necessarily without any presentation of the special teachings offered by his angel friends. I hope it may prove sufficiently interesting to induce others to also discover their own higher consciousness.

CHARLES DAWBARN.

San Leandro, Cal.

A CRITICAL STUDY OF OBSESSION.

THE DARK SIDE OF LIFE VIVIDLY ILLUSTRATED.

SHADOWS FROM THE GHOSTLY LAND—SHAPES WHICH DROVE A YOUTH TO MADNESS — COMPELLED BY HIS PARENTS TO CONSORT WITH DEMONS — CURED BY ONE ADJUDGED AS A MAD WOMAN, BUT SHE PROVED TO BE A SPIRIT MEDIUM WITH MOST REMARKABLE POWERS.

"The charge that a man may be, under some circumstances, frightened by his shadow is not extravagant, says the Cincinnati Enquirer. The claim that he is affrighted by shadows, or things which are only seemingly terrible, nearly as often as by realities, is susceptible of proof, and therefore sound. There are men who are constantly attended by a horde of dark reflections from the most horrible images imaginable, in the light, in the darkness, in solitude and in crowds. And sometimes they are more than reflections—the images themselves, materialized and sentient."

Thus spoke Mr. William Harrington at a conference of occultists in this city, which was attended by representatives from eight cities. Mr. Harrington is a New England man, an educator, a thinker and writer, and something in the way of illustrating the idea he had so strongly expressed was expected from his ready tongue.

"I knew a man," he continued, "who by shadows was pursued to his death; by them driven to their own supposed abode, where everything is shadowy; and I have fair evidence that another person, woman, was so persistently followed by similar phantoms that they forced her into a retreat for the insane. If these agents of doom were more than shadows, and filmy ones at that, none but the victims could

DISCOVER THE FACT.

"The man I will call James Aughton, without vouching for the correctness of the name. While he was yet a boy he became acquainted with spectral things and told how it came about. He slept alone in a room occupied by no one else. Hearing unusual noises, he arose one night to find the cause, and discovered that he was accompanied in his search by shadows 'blacker than the darkness.' They followed close and imitated his movements, peering into dark corners and behind doors, and turning nervously to look over their shoulders when the direction of the noises seemed to change. Young Aughton became more nervous at these misty apparitions than at the continuance of the strange sounds, and in a panic he rushed back to bed and lay, sleepless and trembling, with his head under the covers till morning.

"How he detailed his adventure to unsuperstitious parents, begging that he might have a bedfellow or sleep elsewhere, and their refusal of the request, followed by severe castigation when he persisted, I need not dwell upon. They declared that the boy should be cured of such silliness by familiarity with its cause, rather than confirmed in it by humoring his whimsicalities, and so they forced him to occupy the belenguered room strictly by himself, as they thought.

"Whether he was 'frayed by things that be not,' or other wise, is not to the point. To his senses of sight and sound the room was filled with cruel, tormenting things—shadows from that limbo where they are carbonized to the deepest ebony shade—mocking demons that sneered at his trepidation; tormenting demons that darted down upon him from the gloom, and chuckled at his fright; fighting demons that tore and mangled and choked each other; demons with breath so hot that

THEY STIFLED THE AIR

"These were enough to make night sufficiently hideous, but there were sounds from unseen and unimaginable sources, low but distinct like the growlings and howlings of wild beasts, to add to the boy's terror, and in a few days after his first fright he showed strong signs of dementia and refused to eat, talk or attend school. His parents did not yet take the hint, but were firm in their decision that he should occupy the dreaded chamber and consort with its terrible shadows. 'Imaginary spooks' was the name applied to them by Aughton pere and Vmere; but when even the imagination peoples a room with such shapes there is sufficient occasion for alarm. The child who sees goblins in the darkness should be brought to the light at once, else things unsatisfactory to the sight will be seen more and more.

"Jimmie's parents boasted to the neighbors that they were making rapid progress in conquering the boy's stubbornness, and said it was simply his aroused self-will that kept him from eating and talking. School attendance was not of so much consequence for the time being, but no long time would elapse before he would be bent to that. He was getting along finely, and had stopped complaining, probably because he had found that the objects of his fear

WERE WHOLLY IMAGINARY.

"But he had not so found. To him they were real, and he discovered that he was the special object of their persecution; that they remitted no effort to make themselves obnoxious to him, and those annoyances which were his most decided aversion were those most frequently and monotonously repeated. There was more than enough variety, however, in these shadowy gymnastics. Sometimes they were interspersed with murders, sometimes with executions, always with tortures most agonizing, and the grosser the diabolic horror the greater the enjoyments of the participants and the terror of the mortal spectator. Through many long nights he was robbed of sleep by these antics, and they were certainly engrossing his mind all the time, whether sleeping or waking.

"He had remained silent more than six months, refusing to answer questions or in any way join in conversation, eating furtively a few mouthfuls daily, never at the family table, when one day he said to his mother:

"'I'm going to join 'em.'

"'Who, Jimmie?' she asked.

"'Why the Devil's army, that has so much fun in my room every night. If I belonged to 'em I could have as much fun as they do.'

"'Nonsense, Jimmie; the Devil has no army.'

"'I say he has, and a big one. More than 1,000 are killed every night, but the army never gets any smaller. I believe it gets larger all the time, and there must be 1,000,000 of 'em. They scare me awfully, and I'm going to join 'em and get over the scare.'

"The mother was troubled. The long silence was broken in a way quite unexpected, indicating, as the good woman thought,

A MIND DISEASED.

"She communicated her fears to her husband, who in a flippant way declared that the boy was playing crazy just to carry out his scheme and gain his point, and this plan the old gentleman declared he would defeat. The puritanic idea that every thing resembling insubordination is an unpardonable sin was a prominent factor in the mental processes of the elder Aughton, and he guarded against it in his inferiors with every carnal weapon at command. Jimmie must be disciplined, not coddled, was the substance of his conclusion.

"Jimmie became daily more intractable after these few words with his mother, and soon he expressed scorn of the parental authority by word and deed. He became blasphemous—a rank crime in his father's view, almost as sinful as insubordination— and he was chastised with most brutal severity. In the night following the boy crept silently from his chamber to his father's room and stabbed the old man in his sleep, then ran through the house shrieking and howling as if pursued by a horde of fiends. He was overtaken and secured, still fighting with shadows, raving in words as loose as heaps of sand, and scattered wide from sense, full of incoherent images reflected from that which the world calls frenzied brain, but they were more real to him than anything else in his dreary life. Who can say they were not absolutely real in that chaotic deep whither young Aughton's mind had wandered?

"The father was dangerously, but not fatally hurt. He recovered in course of time. The mother's heart was rent, from which she never recovered, and for a long period following the removal of her son to an insane retreat her life was despaired of. He was taken away from home in fetters, otherwise he would have injured himself and his attendants. Writhing, frothing and uttering terrible oaths—this was his condition when his mother's tender eyes finally

RESTED UPON HIM IN LOVE.

"I visited the asylum where he was confined when he had been there nine years or more. He was still in a straight-jacket, and, as one of the keepers remarked, 'as crazy a man as ever breathed.' It occurred to me that a spirit medium with whom I had some acquaintance might find out more about his condition than the learned doctors of the institution had been able to discover, and I made a proposition to this effect. It was pooh-poohed. No; they had all the lunatics through Spiritualism they then wanted.

"'Any through religion?' I asked.

"'Yes a few.'

"'How many of these are at present under your care?'

"After deliberating a moment one of the keepers said: 'Nine;' whereupon another corrected him by stating the number to be 'eleven,' which, after some explanation, was agreed to.

"'How many through Spiritualism?'

"There was an awkward pause, a whispered conference, and then they admitted there was only one.

"'Man or woman?'

"'Woman.'

"'What are the peculiar features of her dementia?'

"'Oh, she thinks she can talk with spirits and sometimes that she sees them?'

"'Easily managed?'

"'She's not specially troublesome.'

"'Can I see her?'

"Permission was obtained, and an interview with the lady convinced me that she saw forms and heard the voices of a delegation from the angelic host. She told me correctly some incidents in my life, mentioning details I had forgotten till they were recalled by her narrative, and she finally said that I had been prompted to visit the unfortunates in that retreat by a good spirit, and from this visit much good was promised. At a visit a few days later I managed to bring Mrs. Fogel—the demented lady—and James Aughton face to face, and thence

OCCURRED A STRANGE SCENE.

"'Why, that poor man is literally beset by demons!' exclaimed she, at her first sight of the man, 'and it's no wonder he is out of his senses. He is combative, too, without patience or rest. Must be that they want to kill him. Yes,' she mused, 'they are murderers, and seek to destroy everybody they can bring under their influences, and they even fight among themselves, and are enraged because they cannot kill each other. You do not see them? Strange. Probably they are too diaphanous for your vision, but I have seen the same kind before, and easily recognize their character. They used to come to me.'

"'How did you get rid of them?'

"'I prayed them away.'

"'To whom did you pray?'

"'To the Ever-living God. He only can answer prayer.'

"'Will you not pray in behalf of this man also.'

"'Indeed I will,' and without ceremony she kneeled upon the stone floor and supplicated God to come to the relief of Aughton and save him from the wiles of devilish spirits. Long and fervent she prayed, to the surprise and evident annoyance of the keepers, who wished to interfere, but I prevented them from doing so. An ardent manner, eloquent words and undeniable sincerity on the part of Mrs. Fogel soon impressed every one there with the importance of the effort, and its suggestions were profitable to all. At length Aughton became calmer and before the supplication was finished he gave close attention to the lady, which the keepers pronounced a good sign, as his mind had not for many years taken cognizance of anything but

HIS OWN SUFFERINGS.

He looked at her beseechingly, and for a moment a melancholy smile modified his saturnine visage.

"Next day Mrs. Fogel was requested to visit and pray with the man again, he having become more tractable after her first visit. She objected, urging that many bad spirits had called and threatened her with vengeance if she did not desist from efforts to assist Aughton by prayer, and she urged that already her burdens were too heavy for her strength.

"But finally she was persuaded to go. Aughton recognized her presence by silence and a sickly smile, and she immediately remarked upon the reduced number of shadowy beings tormenting him, saying it was a good omen. He uttered but one word:

"'Pray!' said he.

"I get this incident from one of the keepers, and give it from memory of his detail. Mrs. Fogel immediately knelt and began her supplication by thanking God for His answer to her prayer of the previous day. 'And now the disposition to vouchsafe us Almighty help is manifest,' she continued, 'attune our souls to worthiness for its reception. Not only bless us, but make us deserving of blessing—a state we can gain through Thy mercy alone.

Every day he begged for

THE VISITS OF THE LADY.

And she began to look forward to this recurring season of prayer in behalf of a fellow sufferer with genuine pleasure. The case was of such interest that I obtained permission to attend on these occasions, and I saw the gradual change of Aughton from the maniacal state to a usual condition of gentleness, with paroxysms of his old disease at long intervals. The straight-jacket was removed, and within a year from the beginning of these remarkable services the man was permitted to associate with his fellow patients for several hours daily. Previous to the prayerful effort in his behalf he could not be trusted unfettered with one of his kind for a moment for his dementia constantly impelled him to murderous acts. As sanity struggled to return, however, he grew weak, and complained of illness. Before he became helpless, a condition that soon followed, he showed a decided disposition to talk about himself and his calamitous life.

"'I hear that my father and mother are both dead,' he said to me in one of these talks. 'Poor mother! Father hurried her into the grave through his cruelty to me! He could not see the truth, and insisted that I was not haunted by fiends that sought my destruction; and thus he refused to guard me from their assaults. He was a prayerful man, and often prayed that the heathen might be rescued from the snares of the Devil, but when these snares of the Devil, but when these snares were set for his only child he would not believe it, but left me to battle alone with the powers of darkness. They were too strong for me, and I was frightened by threats of injury if I refused to submit to their will in all things. Only in part could I consent, and hence arose a

NEVER-ENDING CONTENTION

till Mrs. Fogel came to my help. She drove the miscreants away, and very seldom have they dared to come back. Ah, there comes one now!' he exclaimed, pointing to a window. 'For God's sake let him not come in,' he pleaded, clutching my hand, 'for he's one of the worst in the lot. He wants me to murder Mrs. Fogel.'

"'Then we'll have him destroyed immediately,' I replied.

"'Hah! That scares him, and he has gone,' said Aughton. The paroxysm was over, and peace reigned once more. Toward the last his weakness was excessive and rarely he left his bed. Mrs. Fogel became his nurse during the day, and when she was not otherwise engaged he besought her to pray for him. She was always ready for this service, and acquitted herself to his satisfaction, much to his benefit, and largely to her own relief as well. Seeing them casually during these seasons no stranger would suspect either of mental alienation. Their conversation was not only sane and sound, but often highly instructive, and their friendship, cemented by fellowship in misfortune, was truly pathetic. They had but one point of disagreement, the subject of which may be gathered from a

CONVERSATION BETWEEN THEM.

"'The spirits of your father and mother both visited me last night,' began the lady, 'and they want me to labor to induce you to forgive your father for his harsh treatment of you.'

"'I will not.'

"'But your refusal gives pain to your dear mother.'

"'Oh, father has made her say so. He always made her say what he wished her to, but she does not want anything unreasonable from me, I'm sure, and forgiveness of the man who wrecked my life would be unreasonable.'

"'You must forgive as you would be forgiven.'

"'What have I to be forgiven for?'

"'Your sins.'

"'I have not sinned knowingly.'

"'All are sinners, whether willfully or through Adam's transgressions.'

"'Every one must answer for himself, as you have often told me.'

"'Yes.'

"'Then I shall decline to answer for Adam. Let him settle his own account.'

"'But you are leaving the subject—the forgiveness of your father. His spirit mourns at your stubbornness.'

"'How much better it would have been had his spirit corrected its blindness many years ago.'

"He would not accede to the woman's prayer on this subject, but he was very gentle in all else. Some two months before his death she was pronounced cured, but she indicated no purpose to

LEAVE THE ASYLUM.

In fact, she stayed while he survived and ministered unto him to the last. I witnessed the death scene. Aughton's body was reclinging upon a couch, while his head rested upon a pillow in Mrs. Fogel's lap.

"'Your mother and other friends are here,' said she, in a low voice, 'and your father stands back in the corner like one lacking a welcome. He looks much distressed. Do you not think, dear, that he has suffered enough, and that in this solemn hour he should be gladdened by your forgiveness?'

"No answer.

"'He walked by his lights and did his duty as he understood it. Do not blame him more for lack of enlightenment. Your mother joins in this prayer.'

"'I don't see mother,' whispered the dying man. 'Where is she?'

"'Here at your side.'

"'Ah, now I see her, and father, and Uncle Joe, and—who is that? It's Aunt Kate, and here's father looking sad indeed. Yes father, poor old man, I forg-i-v-e ——'

"Breath was lacking to finish the sentence, but we understood that the man's iron will had succumbed at last, and that there was a reunion in shadow land, which would in some degree compensate for the mortal ills of James Aughton.

"After the funeral I remarked to the Superintendent of the asylum that now he would lose his patient who at her entrance was reported insane through Spiritualism.

"'Say not a word,' he answered. 'She is a prize, perhaps all the more worthy by her Spiritualism. In striving to cure Aughton she improved her own condition and endeared herself to all of us here. Through her instrumentality that man died in his right mind, and it looks like a miracle, that which she accomplished. God bless her.'"

T. P.

SENSING THE INFINITE.

KNOWLEDGE BY INTUITION OR PSYCHIC SENSE—INFINITY IS THE CONGREGATION OF ALL THINGS FINITE.

"Those who assume to have knowledge of a being self-endowed with Omniscience, Omnipotence and Omnipresence, must of necessity be equal or superior to him before they can have the slightest warrant for making the assumption."—Jeffrey Simmons, in The Progressive Thinker of May 9, 1896.

At times there comes into mind, not only located in my brain, but into my mind apparently expanded to every portion of my being, a stillness, a peace, a confidence, a grandeur, a strength, a knowledge, a consciousness, that seems to be an emanation from the finer, the more spiritual, the less gross and material portions of the Universe. It seems to speak of greatness in self, of greatness in others, of greatness in everything. It seems to tell of soul, of immortality, of individuality, of you, and of me, and of the Universality of things, and of the progression of mind and intellect, and of heart, and of conscience, and of power to concentrate and individualize, and yet to come into harmony and rapport with all and several of the minutiæ of the boundlessness within and without our comprehension. And a moment of "time" and a foot or two of "space" are sufficient to condense within themselves all this, and more than I can express, and thus I sense that there are no such things as "time" and "space," and "sound" and "sight," and that the Ego comprehends, without sensing through the five divisions of the physical sense, that the Universality of Mind is the Congregation of all things finite, and thus we have the Infinite.

And at such moments I feel that there is an infiniteness to intellect and soul and heart (or love) that causes the growth of finite things from within itself, and that the finite soul at times of weakness has withdrawn from itself the strength of Infiniteness to just the proportion of its lack of knowledge and consciousness, and like the cell battery, it recuperates its spiritual strength from the decadence of its physical integrity, giving off the particles of matter, thus liberating the spirit for its work in another direction. Physical regeneration in the one is accomplished just as in the other, by accretions of material, though the human mechanism differs in that the human mind controls them both. Thus when the soul, the mind, becomes conscious in its psychic quality, and not by the process of reasoning, of the Infinitude of which it is a part, then may we be said to have "Knowledge of a being self-endowed with omniscience, omnipotence and omnipresence," though it does not necessarily follow that "we must be" equal or superior to him before we can have the slightest warrant for "making the assumption," because anyone who has felt the power possessed by the psychometrist knows that without being changed in my own character I can sense the character of those above above and below me in the scale of life, though I am not much moved by those more nearly like myself.

When the sensations described in the first words of this writing come to me, I am conscious, to a limited extent, that I am o'ershadowed by Supreme Infinity, with all its attributes, though the sensing of those attributes is by no means the same as the hearing of a mere repetion of the words "omniscience, omnipotence and omnipresence.

Neither is the temporary psychometrizing of Infinite attributes the same as an imparting to a finite soul permanently, of even an infinitesimal portion of the Infinite Attributes, nor would a sensing psychically of the presence of one who believes in the existence of a Supreme Personal Individuality be at all the same as the sensations caused by any of the other impressions. Hence the individualizing of one's self is the absolutely requisite quality in a psychic sensitive. Therefore, also, because I know that I can be impressed by the attributes of Omniscience, Omnipotence and Omnipresence, I know that there is a power that overrules all finite things, and who is possessed of these attributes. Also that I have been in close touch with that power. Also that I cannot describe that power in any such terms of finiteness as "God," "Lord," etc., without needlessly limiting, therefore I call it Infinity, The Eternal Universal Infinite, The Divine, or The Over Ruling Power, or any of the words we have coined for the purpose, that bring some sense of that which is over all and includes all, and yet human language, because devised by finite beings, is inadequate of expressing that which they cannot comprehend, and so we who have grasped a measure of psychical development and sensed things which no language can describe, leave unsaid a great deal, and read between the lines.

And we know, too, that abuse of orthodoxy (not kindly criticism) evidences that there are those who do not see the spiritual in things, but look only at the letter, not realizing that the word "God" means more to some than it does to others. "God" means Infinity to some, while to less developed souls it only means something finite, personal, limited. So when I say I don't want "God" in the Constitution, I mean that thing which is finite, partial and revengeful and which I do not want in me. But I would be most happy if that "God" which is described in the Presbyterian Shorter Catechism as "a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth," could be in everyone's constitution. If we had these words there, there would be no need of further words in Creed or Constitution.

Therefore we see that there is a way of proving the existence of Infinity, but it is only within the confines of each finite soul, in those who are intuitive, or sensitive; and in those who sense the truth in these sensitives who impart their knowledge to others. I may believe in clairvoyance, though I may not be clairvoyant. So I may believe that a sensitive can sense the power that overrules, and thus I gain knowledge to the extent of my susceptibility to Truth and Reason. We also deduce from the experiences of the psychic sensitives, the fact that the reasoning of the Atheist is like the reasoning of one who says there is no Damascus, because, not having seen it himself, he thinks no one has seen it—it does not exist. He brushes aside all evidence presented by others, and reasoning from within himself he can only produce deductions from the premises of stubborn ignorance. Being satisfied with this condition, he must wait until he can grow—develop.

Therefore, also, we see that those who follow the line of argument laid down by our friend assume that there is no way by which a human being can "find out God" or know there exists an Infinite, except that process known as "reasoning from external nature," have only such warrant as is furnished by their own superficial observation "for making the assumption." They will sometime know that "the lesser can comprehend the greater" by contact, by the psychic or soul sense. Not all have reached that point in their soul development at which this contact will make impressions. Those who have, know. psychic sensitives throughout history have endeavored to depict the Infinite by means of words and symbols, and from these finite, inadequate means have sprung "religious," the unthinking, unknowing, undeveloped rabble not seeing the difference between the letter and the spirit; and the successors of these psychics, not being sensitives, or having deteriorated in their moral nature, have built up a system of deception, not trying to teach the real truth.

It also follows that until man does find The Divine he is groping absolutely in the dark, and any deductions he makes concerning the conceptions by others of the Infinite are necessarily full of weak spots, and he has nowhere to stand though he may climb the ladder called the human, toward the infinite until he can sense it from afar.

Then we discern the fact, here becoming evident, that while some find fault with our friend for believing in the law of clairvoyance, calling it "imagination," he, our friend, has never thought that the psychic sense, by which sensitives discern the character and peculiarities of spirits as well as mortals, might be developed until it could comprehend the attributes of Infinitude itself.

The fact that ancient spirits have come back and declared that they have searched for centuries and can find no such a being as God, only proves one of a number of things, namely, first, they may have had some ulterior motive for deception: Second, they may have searched only a short time, for time, as we compute it is unknown to many spirits: Third, they may not be the spirits represented by the manifestations: fourth, it may be true that "man, by searching, cannot find out God," meaning the Infinite, Over Ruling Power. It proves possibly, many things, but this it does not prove, that there is no ruling intelligence, for there is the power in existence, and psychic sensitives know it, whether these returning know-nothings do or not.

There is such a thing as psychometric power, and thousands have tested the power of man to know the Divine. If a psychic can give a "test" of spirit return, then we can have a "test" of The Divine. But to tell all its attributes, to actually know what the Divine is in its Universality, is not yet given to me, and I only ask, can it ever be fully known, or do not we continually develop, and does not Infinity itself expand in new and ever wonderful ways? I think so.

Psychic sense has told me so, and I believe it to-day. Imagination has no more to do with it than it has with clairvoyance, and if you, my friend, do not believe me, you have a road before you that will reveal it to you, but don't say too many things you may want to take back.

H. DANMARK.

JIM BLUDSO.

Wall, no, I can't tell whar he lives,
Because he don't live, you see;
Leastwise, he's got out of the habit
Of livin' like you and me.
Whar have you been for the last three year
That you haven't heard folks tell
How Jimmy Bludso passed in his checks
The night of the Prairie Belle?

He weren't no saint—them engineers
Is all pretty much alike—
One wife in Natchez-under-the-Hill
And another one here in Pike.
A keerless man in his talk was Jim,
And an awkward hand in a row;
But he never flunked, and he never lied—
I reckon he never knowed how.

And this was all the religion he had—
To treat his engine well;
Never be passed on the river;
To mind the pilot's bell;
And if ever the Prairie Belle took fire,
A thousand times he swore,
He'd hold her nozzle agin the bank
Till the last soul got ashore.

All boats has their day on the Mississip,
And her day come at last;
The Movastar was a better boat,
But the Belle she wouldn't be passed.
And so she came tearing along that night—
The oldest craft on the line—
With a nigger squat on her safety valve
And her furnace crammed, rosin and pine.

The fire burst out as she clared the bar,
And burnt a hole in the night,
And quick as a flash she turned and made
For that willer bank on the right.
There was runnin' and cursin', but Jim yelled out,
Over all the infernal roar:—
"I'll hold her nozzle agin the bank
Till the last galoot's ashore!"

Through the hot, black breath of the burnin' boat
Jim Bludso's voice was heard,
And all had trust in his cussedness
And knowed he would keep his word.
And, sure's you're born, they all got off
Afore the smokestacks fell,
And Bludso's ghost went up alone
In the smoke of the Prairie Belle.

He weren't no saint, but at Jedgment
I'd run my chance with Jim
'Longside of some pious gentlemen
That wouldn't shook hands with him.
He seen his duty, a dead-sure thing,
And went for it, thar and then,
And Christ ain't a-going to be too hard
On a man that died for men.

JOHN HAY.

TO THE SPIRITUALISTS OF ARKANSAS.

You are respectfully—earnestly—requested to enter into correspondence with Dr. I. S. Lee, Chaplain of the State Spiritualists' Association, Little Rock, Ark. As every other State in the west now has, or contemplates having a camp-meeting, why should Arkansas Spiritualists neglect such opportunity of advancing our noble cause and becoming acquainted with each other? Why, when in union there is strength? and commanding the respect of your neighbors? and your own betterment? Send your names, and those of investigators in your community, with any information that will be of interest. Those of adjoining States please answer likewise. ISAAC S. LEE, M. D.
700 Scott St., Little Rock, Arkansas.

The nearer the intimacy, the more cuttingly do we feel the unworthiness of those we love; and because you love one, and would die for that love to-morrow, you have not forgiven, and you never will forgive, the friend's misconduct.—Stevenson.

Those who are formed to win general admiration are seldom calculated to bestow individual happiness.—Lady Blessington.

That friendship should be able to endure silence without suspicion is the surest touchstone of its sufficiency.—Lowell.

A friend is never knowne till a man have neede.—Heywood.

I CURE FITS

When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Postoffice address.

Prof. W. H. PEEKE, F. D., 4 Cedar St., New York

AN OBJECT LESSON.

THE SONG OF THE GRAIN OF SAND—CHAPTER OF EARTH HISTORY.

How tiny is the grain of sand on the ocean's shore, still it may be compared with countless grains constituting our earth, like this tiny earth with the great physical universe; and although seemingly insignificant in its minuteness, it has its destiny, uses and experiences, as well as the most gigantic solar orb in the universe. Its composition may be mica, hornblende, felspar, schist, quartzite and iron, and its relatives of the graniterace scattered all over the world, nevertheless, everything yields us a lesson if rightly applied. Now we as mortals, with the organ of approbativeness fairly developed, love to tell of our experiences, then let us listen to the song the tiny grain of sand chants as it is rolled and beaten by the cruel waves like storm-tossed human crafts on the restless sea of life:

It has taken countless ages, says the tiny grain of sand, since I left my torrid habitation nine leagues beneath my present location. The elements and subterranean convulsions have unsolicited moved me from stratum to stratum, and made me inhabitant of all, and contemporary with what now is your earth-crust. I was born when this earth was in its infancy and in a fusing state. My sole relationship is found in the granite race, with the exception of a few of our descendants who have chosen their lochtion in the sandstone and other strata. My experience has been a restless one compared with the life-span of those mortals who to-day complain of a cruel destiny's decree; still it was in my destiny and this earth would have remained in a choatic mass if our race had not been born. I was born in a fusing state, in a rocking, rolling mass; a periodical rest caused me to become solid, and from thence my life actually began. I was segregated with others from the place of my birth, and as the stratum grew above me, I was raised periodically, and ruthlessly tossed among a red sandstone formation.

I hear that men of science term the stratum of my birth, the Archian Times or Azoic Age; the first name means ancient, and the latter, devoid of life. I was above it, as I mentioned, where sea-weeds were making mineral coal-beds. When in time I was tossed up through the upper red sandstone formation, which through ages had covered me beneath, I beheld the first actual life, in the form of mollusks, corals and crinoids, while sea-weeds were yet the principal fossil plant. Here the stratum again changed to an interblending of limestome, shales and conglomerates. The sandstone formations the men of science have termed the Upper and Lower Silurian. How I rose and sank at different periods can be but of little consequence, till I found myself in a new stratum, which was formed in what is termed the Devonian Age Vegetation was making rapid growth, while in the latter or upper part of this stratum lycopods, conifers and ferns abounded, which made your coal-beds later. The seas which had grown to some dimensions contained ganoids and other kinds of fishes capable of existing in the warm ocean waters. Sharks, gars and placederms also disported in the waters, while swarms of insects covered the earth. This earth-crust then was yet a tiny shell, and igneous rocks were at times forced above, while each eruption caused later strata to sink into its caverns; the porphyry and trachyte so upheaved were destructive to vegetable and animal life, the basalt or trappe did less harm when flowing from the igneous craters.

The trees, ferns and other rank vegetable growth of the period, mentioned before, were in the following period submerged beneath oceans at places, and your lignite, bituminous and anthracite coal were the results—each depended in kind upon what species of vegetation was submerged, and also upon what mineral was found in solution in the waters, and also upon the length of time of such submersion. This period your men of science have termed the Carboniferous Age. The stratum above this is termed the Reptilian Age, or Mesozoic Time; and as the earth-crust was growing thicker and less heated, the saurians appeared, and I saw the dinosaurs, ichthyosaurs, plesiosaurs and pterodactyls in their struggle for existence—where each one was capturing and feeding upon the weaker in turn.

During the latter part of this period the Sierra Nevada, the Humboldt ranges and the Wasatch mountains were made, while in the second division of this period the Atlantic coast and the Appalachian ranges were raised above the waters. I saw that the thinner the earth-crust, the oftener internal upheavals and eruptions appeared, while the thicker it grew, the less frequent they became, but more severe; and in the Genozoic Time following, the upturning of the Rocky Mountains took place, and which made mountains 4,000 feet high in California, and during which some of the Rocky mountains reached the highth of 11,000 feet. As these continental eruptions would cast me up from lower depths at times, and then again bury me thousands of feet beneath the surface whereon mammals, mastodons, monkeys and giant reptiles roamed, I saw it all in its fearful grandeur.

Your men of science have divided the Genozoic Time into the Tertiary and Quaternary Ages, and it is well, for animal life made its most marked strides of progress during these times, while this restless earth raised the Alps, Pyrenees and Apennines in Europe, and the mountain-making pressure on this continet raised the igneous rocks on the Pacific slope and along the coast from Labrador to Cape Cod. In the latter part of the Tertiary Age there were many species that still exist, though more ferocious, savage and wild, among them the modern hog and hippopotamus. There were also flesh-eating animals allied to the dog; and through this period horses were found. Mastodons, elephants, camels and monkeys abounded in the Rocky Mountains prior to the first glacial period which followed, and this brings it into what is termed the Quaternary Age.

The different species of animals made their appearance, while many in their turn were crowded out of existence by still other species and causes, in which climatic changes by the cooling of the earth's crust as it grew thicker, was one of the great agencies. The frigidity at the poles had formed mountains of ice which latter sought lower levels, and the drift period, which has marked the White mountains to a highth of 5,500 feet, and many others, followed, and leveled your alluvial plains above the fortieth parallel.

Though your earth-crust had grown for countless ages, it was yet too crude to sustain the higher animal, Man. The species diversified and grew in number unprecedently during this following period, and the mastodons and marsupials roamed on the plains, when a second glacial period or reindeer epoch became suddenly extreme, which extinguished and imbedded in the drifts many of the species extant.

At this latter period I first saw man in his wild, crude state, compared with the present, contemporary with the cave-bear and mammals; and you may find in the caverns and river deposits the relics of stone arrow-heads, lance-heads and pestles; and also buried human bones; and you may also find ivory, bone, horn and stone cut with figures of existing animals of the Palæolithic Era in human history. Your men of science have justly termed it the Neolithic Era, and in their geological researches they have discovered no human remains which can be referred to a higher antiquity than the Quaternary Age. You will find also that the human remains in the Stone Age are those of uncivilized man, but nothing to indicate that they were of a race inferior to the lowest of existing races among you, or which shows any connecting link between man and the lower animals, except in tendency, but not in form.

The world that commenced to form twenty-seven miles beneath us, has shown its grand possibilities. Intellectual progress as well as rockmaking is still going on; beauty in color and form is encouraged and cultivated; Nature's grand laws are daily better understood and applied; wild animals and brutal conduct in man is hourly crowded out of existence; and, while I again sing on the turbulent sea-shore among my copeers of the Archæan Epoch, may universal progress continue in all things till knowledge, harmony and peace exist in the minds of all. C. J. JOHNSON.
Pocatello, Idaho.

THEY ARE NOT VALUABLE.

Camp-Meetings, as Set Forth by a Californian, Are of Questionable Value, and Accomplish but Little for the Cause.

As one who has made a study of Spiritualists' camp-meetings and their results, I deem it a duty to give my observations thereon. Everyone who has attended a Spiritualists' camp knows that the expense entailed is a considerable sum, not to mention the value of time lost from business, transportation, etc.

Now, if those having camp-meetings in charge would rent a large hall or even pitch a tent on a vacant block in some large city near the site of the proposed camp, the same mediums and speakers could be employed, and meetings held the same as if they were "forty miles from Nowhere." The result would be that local daily papers would co-operate in booming the enterprise, and the city would be captured. This has been demonstrated in San Francisco, and the result was more than satisfactory, considering the efforts put forth. Busy people could then follow their daily avocations and at night attend the "Spiritualists' revivals," besides those coming from a distance could obtain much better accommodations at the hotels, and at a far less rate than camp expenses would necessarily be.

The savings thus annually made by individuals would build several good-sized Spiritualist temples, and the converts made would be almost one hundred to one by the camp method.

Again, the camper, who is usually out for recreation, is in no frame of mind to assimilate spiritual food or philosophy of a deep nature!

Many years ago the Methodists discovered the uselessness of camp-meetings and abandoned them for local "revivals," which were found to be far more successful in winning converts.

If Spiritualists cannot organize, build temples, employ speakers by the year, keep open doors to the public without an admission fee, have free libraries and reading-rooms, and otherwise show the same sincerity as other religious bodies, and last but not least, quit their suicidal camp-meeting policy, they may as well "throw up the sponge," and everyone "paddle his own canoe."

There are thousands of wealthy and influential Spiritualists who would "come out of the woods" and help us if the above lines of action were attempted, but until then they prefer to stand aloof.

Now is our opportunity. A universal religion is upon us which will be based upon spiritual philosophy and psychic phenomena. Every vibration from the soul-world proclaims it; every sign of the times points to it. Will Spiritualism be that religion?

Unless Spiritualists awake from their dreamless lethargy they will soon be aroused to behold the fabric of their hopes going down in the night of oblivion amidst the flames of progression, and from its ashes will arise the religion of the future with another label—it may be an existing system revised.

ERNEST S. GREEN.
2090 Market street, San Francisco, Cal.

A SOUTHERN WELCOME.

At the request of our beloved friend, Dr. R. Greer, of Chicago, who made us here two welcome visits during the past year, I write for the information of those among your readers who would like to know more of this land of sunshine, of health, of fruits and of flowers. Having resided here twenty years or more, I know that the climate here is all that mortal man can desire. It is mild and favorable under all conditions, neither too cold in winter, nor too hot in summer. I can name several people who have traveled to far-famed Italy, where the sky and moonlights are so grand, and they all exclaim with one consent that they prefer this climate to any other; they say that in the moonlights here there is something so dreamy, something so fascinating, which reaches beyond the physical, permeating the soul.

But let me tell of that which, perhaps, will interest more the small farmer, or persons of moderate means, who would like to secure here a permanent home. In addition to a lovely climate, the soil is fertile and productive, the surface being of sandy loam with clay subsoil. No soil can produce a richer variety of cereals, fruits and vegetables than can the soil of this Southern region, and no region of country is better adapted to stock-raising because of the abundant growth of pasture.

Land here is cheap, rain is plenty, lumber and fruit low in price, and water excellent. There are thousands of acres of land along the coast here for sale at low prices, and on easy terms. With these advantages of soil and climate, together with the products of the sea—oysters and fish—right at their door, none need go hungry for a single day. The mild climate admits of hunting, fishing, sailing, driving, bicycle riding, boating, bathing, almost all the year round. Take it all in all the South has more to offer to persons of small means than any other section of these United States. On the coast here there are a multitude of handsome vacant lots now waiting for purchasers, and those who would have a "sweet, sweet home" in a cottage by the sea, now would be their golden opportunity while such lots can be had so cheap.

Dr. R. Greer when down here last summer bought him a lovely building lot, immediately adjoining the palatial residence of the late Jeff Davis, and the Doctor is preparing to build upon it.

I will add that the people here are of a most kindly social nature, always ready to extend the hand of welcome and of friendship to Northerners, and always disposed to do unto others as they would have others do unto them.

Beauvoir, Miss. E. D. PECKHAM.

A CONGRESS.

Composed of Many Religions

AIMS AND OBJECTS OF CONFERENCE TO BE HELD AT DELHI, INDIA.

Salem, Oregon, March 10, 1897.—To the Editor:—It may be of interest to many of the readers of The Progressive Thinker to be kept informed in regard to the "Second Congress of Religions." I am just in receipt of a letter of which the following is a copy, to-wit:

"Delhi, India, Jan. 1, 1897.—Dear Sir: I beg to ask the favor of your kindly allowing me to enter your name in the list of members of the Universal Conference of Religions, which is to be held at Delhi, D. V. 1898. That such a gathering will do a lasting good and put a stop to unnecessary controversies is certain. In the name of humanity and justice I appeal to your better feelings, and hope that the favor asked for will not be refused. Any alteration and suggestion made by you in our views will be most thankfully received. Extracts of all correspondence, the opinions of several papers, and the prospectus relative to the aims and objects of the conference are enclosed herewith for your kind perusal. An early reply will highly oblige your most obedient servant,

S. M. NUSRAT ALI, Secretary.
"To Dr. S. C. Adams, Salem, Or."

A newspaper of 12 pages published in Delhi by S. M. Nusrat Ali accompanied the letter, filled with correspondence from Moslem, Buddhistic, Christian and other people, of which highly interesting matter space will only permit a brief extract.

The Moslem Chronicle of February, 1896, says:

"Maulvi Nusrat Ali, of Delhi, has arranged for a Universal Congress of Religions in the ancient capital of India, Delhi. The aims and objects are: First, to bring together the eminent and leading representatives of all religions of the world with a view to enable them to expound the merits of their respective creeds; second, to ascertain what practical, social and moral effects each religion has produced upon the community professing it; third, to set forth how far the doctrines of each religion are in conformity with reason, science and the laws of nature; fourth, to trace the origin of each religion and to scrutinize the system followed in the preservation of its traditions. Maulvi Nusrat Ali is one of the enlightened men of the N. W. P., and of good sound learning. His proposal is a laudable one, but it requires concentration of energy of leading men of thought and of sufficient funds to meet expenses."

The liberal, gracious and catholic spirit exhibited by Moslem and other Oriental writers, sounds strange and refreshing to those who are only familiar with the sectarianism and acrimony of our own "Christian lands."

As a representative and contributing member of the congress from Oregon, I hereby submit my suggestions and reply, as follows, to-wit:

"Salem, Or., U. S. A., Feb. 16, 1897.—S. M. Nusrat Ali, Delhi, India.—Respected and Dear Sir: Your kind request for the enrollment of my name in the list of the honorable members of the Universal Congress of Religions, to be held at Delhi, India, in 1898, has just been received. The distinguished honor thus extended is most highly appreciated, and is most cordially accepted with considerations of high esteem for its noble originator, as well as for the aims and objects of the conference.

"Age, and the unconquerable bar of poverty will doubtless prevent my attendance, and my consequent acquaintance and association with the illustrious apostles of a progressive and rational religion then and there assembled. But I beg to assure you that my sincere sympathy and interest in their divine and laudable endeavor will second and indorse their every act which tends to the grand realization of the avowed aims and objects of the high conference. For every true prophet of God has become most profoundly impressed with the conviction that the day has fully come when any religion worthy of universal acceptance must be in conformity with reason, science and the laws of nature. For, as God is the author of nature, these terms are substantially synonymous and interchangeable; so that any religion that does not conform to the laws of nature cannot be in harmony with the laws of God.

"Having been a diligent searcher after truth and a preacher of righteousness for many years, the divine light has at last most clearly impressed upon my mind the dominant truth, that the best and noblest results of the divinest 'religion' possible for man is the one that will produce the abiding conviction of the universal brotherhood of man, and the daily practice of the divine principle of righteousness in every relation of life. For this and this only can abrogate the present state of confusion and strife and variance, and inaugurate the reign of brotherhood, of righteousness and peace upon the earth. In all candor I would humbly suggest that no more comprehensive, catholic and unobjectionable creed could be adopted for the intelligent world than the divine and apostolic declaration that "The world is my country and to do good is my religion." This is a most faithful saying and worthy of universal acceptation. It is the magic key to open the doors of the kingdom of heaven on earth, and embraces a perfect religion that is in harmony with reason, science and the laws of nature. When fully analyzed it is found to embrace every principle of a most perfect and divine religion, and a perfect rule of faith and practice.

"It seems very evident, and almost axiomatic to me, that the soul of the universe pulsates unintermittingly, so that its revelations of truth are uninterrupted and continuous to all those who have ears to hear and hearts to understand and receive its truths. Its divine words are not only unremittent, but they keep pace with the progress and enlightenment of its children; so that it is the height of absurdity to revert to a darker and more barbarous age for all the light and truth we need to-day either in science or in religion. We should learn to regard our Eternal Father as a living spirit which is in ceaseless activity and in constant fellowship with his offspring, and not as one who only spoke in olden times, but has ever since relapsed into a state of innocuous desuetude. I shall feel highly honored to receive any other information or documents you may be pleased to send me.

"Hoping for most excellent results from the labors of the high conference, and with considerations of profound regard, please permit me to remain your friend and brother, S. C. ADAMS."

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL.D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75c. For sale at this office.

"Origin and Antiquity of Man." By Hudson Tuttle. A masterly philosophical work. English edition, nicely bound in cloth. $1. For sale at this office.

THOUGHT PHOTOGRAPHY

MENTAL PICTURES TRANSFERRED TO SENSITIVE PLATES BY WILL POWER.

To the Editor:—Doubtless your thousands of readers read the able article in your issue of December 5th, under the above heading, with bated breath and the intense interest which the subject deserves.

To show that the idea is of spiritual origin, I would like to quote from one of my automatic and inspirational works entitled "Mary Anne Carew, Wife, Mother, Spirit, Angel," written through me about ten years ago, and published by James Burns, in London, and simultaneously as a serial in the Banner of Light, in 1893.

The quotation alluded to begins on page 199, during a visit of Mary Carew to an infant school within the Heavenly sphere. "'Now we will have some pictures,' she continued, and a little girl seated herself in front of an easel. It was one on which there was no picture; but, instead of a canvas being stretched on a frame, there was a shining surface of palest blue, oval in form.

"The little girl sat for a short time with rapt, thoughtful face and motionless, gazing intently at the oval frame, or rather, its shining surface. This surprised me, for I had expected her to use brushes and palette. Presently she arose with a smile, and turned the easel so that we could all see the picture which she had transferred to the oval plate, and it was a very beautiful picture indeed. As Annie had drawn pictures for me in the same way, I understood how it was done, or comprehended it in part.

"'We draw, or transfer, all our pictures here, upon a sensitive plate, by the use of magnetism and electricity,' explained Ursula. 'Our clock is run in the same way. That plate is merely a thin plate of silver. First, it is magnetized, and we keep a number of them on hand, which have previously been magnetized, ready for use, as the younger children do not as yet understand how to magnetize a silver plate. This process is accomplished by those more advanced than we are—by angels who understand scientific processes better than we do—and we transfer a picture to the prepared plates by fixing the mind intently on the plate, at the same time forming the picture with great distinctness within our minds; the picture is thus transferred to the magnetic plate by the electric rays of light shooting from our minds directly upon the plate, and the picture is fixed there by the combination of magnetism and electricity; or, rather, when the rays of electric light strike the magnetic plate, the magnetism is changed into the various shades and colors requisite for the picture.

"'You know, dear lady, that when the electric light of the sun strikes an opaque cloud at a certain angle, a rainbow appears visible to the people of earth, and all the colors with which one desires to paint a picture, reside within the electric rays which are disclosed by a rainbow. Now that magnetized sensitive plate is opaque, the same as the cloud is; and when that little girl casts the electric rays from her mind, or spirit, at a certain angle on that plate, it forms the picture that she has drawn in her mind, precisely as a rainbow is formed in the clouds of earth, or, the principle is the same.'

"All the little girls, in turn, now painted a picture. It took each one but a few seconds, and every girl formed a picture according to her age and ability; at last, it was Katy's turn. My baby was too young for this, but Katy was just commencing.

"'Now,' said Ursula, 'can Katy make a little picture?'

"'Dess me tan,' said Katy, pursing up her sweet lips. 'Now you all keep still while me finks.'

"And Katy fixed her dewy eyes on the prepared plate. Presently she clapped her little hands in glee. Ursula turned the easel toward us, and there, in bold relief stood the white heifer, with the wreath of dandelions around her neck.

"'Well done, Katy!' said Ursula. 'You shall paint another one as a reward.'

"She placed another plate on the easel; Katy fixed her eyes on it intently with a sort of scared expression, and soon turned away. Ursula moved the easel toward us, and there, with scowling, angry features, was Mrs. Evans, her hand upraised just in the act of throwing the goblet at Ponto's head, while the negro was showing all his ivories.

"'All acts are pictures which remain within the mind of the beholder forever,' said Ursula, with a sigh. 'Would that this child's mother had not left such a picture within her little daughter's soul, never to be erased while the ages roll onward. All the world is a picture, painted by the electric rays from the sun, as they strike sensitive, opaque substance; for when there is no light there is no picture; nothing is visible. So, think it not strange that we here paint our pictures from the electricity, which resides within us, upon magnetized plates.'"

CARLYLE PETERSILEA.
Los Angeles, Cal.

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SATURDAY, APRIL 3, 1897.

VULGAR EXPLETIVES.

Can there be any apology for the vulgar habit of profanity, so very common among many thoughtless persons? It betokens a low plane of thought, the user frequently interlarding every sentence with an expletive, annoying to refined ears, and degrading to those who resort to such foolish methods to make their expressions emphatic. In the heat of anger, the occasion a grave one when reason is almost dethroned, the accidental vulgarism may be looked upon with more leniency; but these outbursts will seldom or never occur to one whose language at other times is always correct. There is one case on record where strong language, "the word with the bark on," as an old acquaintance used to call it, seemed justifiable. During the Revolution the patriot army under Gen. Lee was making a disorderly retreat at Monmouth, through the inefficiency, or lack of loyalty, as some historians allege. General Washington chanced to meet the flying forces led by Lee, to whom in angered tones:

"What is the meaning of this, sir?"

Lee hesitated a reply, when, as reported by Gen. Lafayette—see Curtis' Washington, vol. 1, chap. 5—the aspect of Washington became terrible, and he again demanded:

"I desire to know the meaning of this disorder and confusion!"

Lee made an angry reply, when Washington called him a "damned poltroon."

Should any of our readers chance to be like situated as was Washington, he will please bear in mind we have no reference to him, but the time is probably distant when the expletive will be needed.

Is it not a fact that the clergy, by priority of use, are entitled to the exclusive employment of those vulgarisms?

THE DIFFERENCE.

When the art of printing was first discovered the monks and priests ascribed the invention to the Devil, and labored to suppress the sale of books made by the new process. The art of writing was credited to God. What passes as the early production of those ancient times is received as the word of God. Both systems were doubtless stepping-stones to higher civilizations; but the Devil's invention has taken the lead, and the world is filled with learning in consequence. The difference: The books alleged to have come from the hand of God remain substantially the same forever, though abounding in errors which would drive any other into obscurity. The Devil commenced in 1440, with making letters cut on bark, and pressed on paper by hand, using common writing ink. His system has improved day by day, without any period of rest, down to the present. Under its beneficent influence the world has advanced from almost savageism to its present enlightenment, the devotees of the older system, having been ever active in trying to place obstacles in the way of progress. No one can guess the heights in knowledge the world would have attained had the Devil's discovery met with no obstruction.

PRESIDENT BARRETT.

H. D. Barrett, president of the National Association of Spiritualists, has been appointed editor in-chief of the Banner of Light. The Banner is an old favorite, and has done a vast amount of good for the cause of Spiritualism. It has made a deeper impress, on account of its age, on the present generation, than all other Spiritualist papers combined, and we congratulate its proprietor, Mr. Rich, in securing the services of Mr. Barrett—one so thoroughly well equipped for the position. In reference to this matter Lyman C. Howe writes: "I was happily surprised to learn that Professor H. D. Barrett is from this time to be editor in-chief of the Banner of Light. He will put new fire into the time honored life of that excellent representative advocate of Spiritualism and its outlying fields of reform. His personality will carry it with new interest into thousands of homes where he is personally known as one of the most enthusiastic workers for the cause."

AIDING GOD.

We are told the Ten Commandments came from the hand of God, and were enacted for all time. That fellow Walter, in the Kansas Legislature, seems to suppose them obsolete, with insufficient penalties, so he proposes to lend God a helping hand by their re-enactment, with severer penalties. The modern Solon has more confidence in the efficacy of human legislation than he has in a law of God.

SUICIDE IN EUROPE.

From recent statistics it appears 25,000 people commit suicide in Europe each year. In Paris alone the number last year was 8,226—Medical Herald.

It is astonishing what influence Col. Ingersoll has on the Eastern continent. And stranger than all, this suicide business was just as common before his unwise lecture as since.

BRAVE WORDS FROM THE PULPIT.

Rev. Dr. Abbott, of Plymouth church, has not been frightened from his course because ignorance on the one hand and bigotry on the other, assailed him. It is questionable if the charge of radicalism would change his front. His position, and that of thousands of the most learned of the clergy, is identical with that of The Progressive Thinker, that the Bible, notwithstanding it has a Latin name in place of the homely English word, Book, and though the contents are also known by the Latin name of Scriptures, instead of plain Writings, yet book and contents should be subject to the same criticisms as any other book or writings. It takes one step farther than some of its readers: It has no inclination to brand the book as holy because it furnishes evidence that the loved dead held communion with mortals in ages past. It believes such revelations are in harmony with natural law; have always been and always will be; that the ancients mistook the voice of spirits for the voice of God, and that people of to-day are misled because of the ignorance of the past.

Rev. Abbott's course of lectures were entitled "The Scientific Conception of Revelation." Space in these columns can only be given to an extract, which might be profitably extended to a page. He said:

"The scientist approaches the Bible from what may be called a scientific, or a literary point of view. He assumes no theory of inspiration. When he is asked if it contains no error, he answers that he will look and see,

"The scientist, even if he does not believe the book is inspired, still believes the book must be read as other literature is read. Inspired philology is no different from uninspired philology. The scientist must assume that the same laws of grammar apply to inspired literature as to uninspired literature.

"If you take up a history and it refers to Abraham Lincoln, you are perfectly sure it was not written in the time of George Washington. Now, if you take up the book of Isaiah and read in it about Cyrus the Great, you are satisfied the book was not written by Isaiah, one hundred years before Cyrus the Great was born. Thus the scientific student of the Bible puts the traditions aside as of little value.

"We take this book, then, and open it. We find first of all, it is not a book, but a library of sixty-six books, which it took 1,400 years to bring together. We find the book is a growth, and that it grew out of the church. The church was not founded on the Bible. The Bible was founded on the church. There is no question about that. One thousand years elapsed between the founding of the church and the completion of the Old Testament, and two centuries elapsed between the founding of the Christian church and the completion of the New Testament.

"The student looks at the Bible, and finds there fiction, poetry, dramatic writings, etc. The Puritan could not believe there was fiction, or poetry, or drama in the Bible, because he believed such things were wicked; but we do not believe such things are wicked. Why, therefore, should we accept the conclusion of the Puritan, while we reject his reasons for that conclusion?"

The Doctor was interrupted at this point by a clergyman in the audience, who inquired: "What do you think of the book of Genesis?" to which, replied Doctor Abbott:

"Nothing is more certain than that the story of creation and of the flood is to be found on the Assyrian tablets that existed for ages before the time of Moses. What I believe is, the book of Genesis is a book of prehistoric legends, that were rewritten at the time of Moses or thereabouts. The author of the book of Genesis does not say where he got his information, and no other writer in the Bible gives any information on that point. I see no reason in the Bible for believing that the story of the creation was revealed to the author of Genesis by God."

TO DELVE INTO MAN'S HISTORY.

A late news dispatch from New York says: Morris K. Jessup, president of the American Museum of Natural History, will equip and send out the largest expedition in the line of anthropology and ethnology ever supported solely by an individual.

America, Asia and Africa are to be visited, and the information gleaned of man in his earliest stages, together with specimens collected, will be turned over to the Museum of Natural History. The expenses of the expedition, which it is estimated will be about $60,000, will be defrayed by Mr. Jessup himself.

Professor F. W. Putnam, who was in charge of the anthropological division of the World's Fair, will head the expedition, assisted by Dr. Ross. They will have a competent corps of assistants, and expect to occupy six or seven years in their researches.

WANT THE OFFICES.

The preachers seem to suppose the present national administration is a special child of theirs, so they wish to share in the principal offices. Rev. Martin, of this city, has an ambition to succeed Fitz Hugh Lee, as consul-general to Cuba; Rev. Dr. Holmes, of Terre Haute, Ind., would like to be minister to Denmark; Rev. Isaac S. Hopkins, of Atlanta, Ga., is sure he would distinguish himself as minister to Greece. These are not all, but it shows the trend of things. Not an applicant thus far, so far as we have noticed, to be a priestly ambassador to the cannibal islands, where they would meet with special welcome.

A BRAVE THINKER GONE.

We grieve to learn that John Steve, for near fifty years a resident of Durand, Ill., closed his earth-life on the 16th ult., in the 77th year of his age. Mr. Steve was an advanced thinker, for a time a patron of The Progressive Thinker, and always a great admirer of its independent character. He was a prolific writer on social, economical and religious subjects, and expected some day to publish a book in support of his advanced views, but consumption laid its heavy hand on him before his task of many years was completed. Old friend, a long and peaceful sleep, with no dreams of infuriated demons to disturb your repose.

SILENCING DEBATE.

A Cleveland physician recently filled his daughter-in-law's mouth with liquid plaster, which soon hardened so she could not speak. Did the gentleman borrow the idea of closing a discussion in that way from the Inquisitors, who poured melted lead down the throats of heretics? The talkative daughter-in-law has brought suit against the modern experimenter, claiming $5,000 for the improper use of her mouth as a matrix for making plaster casts. Cheap enough; she ought to have claimed double the amount.

GOING TO ROME.

Prof. Briggs, the Presbyterian heretic, has recently sailed for Europe. He was interviewed by a press correspondent on the eve of his departure, and is reported among other things to have said:

"I expect to spend the latter part of my vacation in Rome, in study of the Roman Catholic controversy, with special reference to the question of the union of the churches. I have great admiration for the present Pope, Leo XIII. I think he has the cause of church unity at heart, and that the words he has lately issued to the various Protestant and Oriental bodies, for unity, have been able and statesmanlike. I am of the opinion that he has gone as far as anyone can reasonably expect him to go until some cordial response to his proposals has been given. . . . I have learned to look upon some of the Roman Catholic positions more favorably than I used to. . . . I think there are possibilities in the future of a reunion of the Roman Catholic and Protestant churches."

We quote the above from the Literary Digest of March 13. From a less reliable journal we should expect the facts were garbled; but finding them as we do there is no reason to distrust the genuineness of the report.

As a whilom ardent admirer of Prof. Briggs, because of his earnest and independent utterances, we own to deep mortification to find him occupying his present posture.

It would be a real pleasure to know what portions of the Roman Catholic teaching Prof. Briggs has learned to look upon favorably. Is it because it has a supreme head, an infallible Pope, who voices the will of God to mortals, and who directed the destinies of nations so long as those nations would submit to his authority? Is it because the Pope professes to hold the keys of heaven and of hell, and divides his authority of binding on earth and loosing in heaven with his priesthood? Is it because of its celibate clergy, its harem convents, and its infernal confessional? Does he take a more lenient view of the past history of Catholicism because of its Inquisitorial dungeons, its racks and chains and tortures; its stakes and fire-brands? Does he think a revival of all these will advance civilization; enlarge knowledge; broaden the area of human freedom; increase the general happiness; and make the world better for men, women and children to live in?

"Kissing the foot or toe has been required by the Popes as a sign of respect from the secular power since the eighth century," says the Encyclopedia of Religious Knowledge, article "Kiss." If the learned Professor shall indulge in this luxury, will he return to America filled with pomp and pride, and insist he is nearer heaven than common mortals?

The carrion-bird will flop his sooty wings and rejoice when Prof. Briggs shall return home with still greater admiration for the reigning Pope, and his seductive methods of enlisting recalcitrants in his service; but is there not danger the bird of freedom will take his departure in disgust soon after, and leave us forever?

UNDER THE SOUTHERN CROSS.

Of all the many spiritual journals, the Harbinger of Light, published at Melbourne, Australia, in dignity of style, and instructive contents is with the foremost. Its editor and publisher, H. W. Terry, has almost a quarter of a century maintained its superiority, and by his own self-sacrifice given the Spiritualists in that furtherest country a paper that the very center of civilization might well be proud of. He has never for a moment been turned to any of the side issues, but kept Spiritualism as the one science and philosophy of life constantly in view.

Mr. Terry is a true Spiritualist by organization, a psychic of extraordinary power, and as a physician has no superior. To his own learning he is able to bring the most perfect intelligence from the spirit-side, and his success in curing the most difficult cases has been little short of miraculous.

In the February number, Mr. Terry has an able editorial on reincarnation. He allowed the use of his columns for discussion of that subject, and concludes that such discussion if allowed to go on would be endless, as well as unprofitable. He says that the very antique idea of reincarnation was revived by Allan Kardec, and taught by him, and has been received by a great many European Spiritualists. He reviews the evidences in its favor, and finds none that will bear questioning.

The other school led by Swedenborg, Davis, Tuttle, Judge Edmunds, Mrs. King, Stainton Moses, and all who stand on the firm ground of science, repudiate reincarnation as a dream of the childhood of the race, revived by those who prefer speculation to demonstration.

Wisely Mr. Terry remarks that this is not a "burning question," which many would have us believe, and is rather calculated to divert attention of investigators from much more pressing problems of how best the great work of the spiritualization of man shall be carried forward. X.

A BEAUTIFUL CLAIRVOYANT VISION.

While mingling with a parlor group of friends, seeking spiritual culture, I beheld clairvoyantly in a grassy park, a magnificent white marble edifice, pure and flawless, circular in form, with many spires, and a grand arched entrance denoting fine artistic skill and ornamentation. Looking intently in wondrous admiration upon the circular building, I perceived a massive side structure, also of white marble (but having a veined or clouded aspect), and of long and notably high dimensions, and part of the main edifice, a corridor apparently leading out to the park.

As I stood silently viewing the grand spectacle, a spirit anear me, said with emphasis: "That is a monument to Truth."

How beautiful, then, to give spirit expression to Truth's excellence, and I thought in coming centuries the "cardinal virtues," now, revered mentally and spiritually, may each also be thus monumentized. We admire and revere the higher characteristics of persons of our time, expressing it in sublime sentiment, and in grand monuments reared to their memory, thus bearing testimony to exalted virtue and principle.

The marble corridor of veined or clouded appearance, I thought might denote an aspect of Truth, while the grand, perfect circular embodied the higher expression of Truth—and, the many spires, forms of Truth, aspiring to light. MAY TRIMBLE.

Baltimore, Md.

WHAT WE WANT TO DO.

We desire to illuminate the minds of every Spiritualist. We will therefore send The Progressive Thinker to new subscribers for three months for fifteen cents, and hope by so doing to reach 1,000,000 of Spiritualists. For full particulars in reference to this remarkable offer read the communication headed "Fifteen Cents," on our fifth page.

A GRAND MEDIUM.

IT IS MANIFESTED THROUGH THE SENSE OF TOUCH, MAKING HIM A MARVELOUS INSTRUMENT IN THE HANDS OF THE ANGEL WORLD.

As set forth by the Mail and Express of New York, the death of Dr. Charles Sweet, which occurred recently in his native town of Lebanon, Conn., removes another member of the famous family of bonesetters. They were spoken of as the natural bonesetters, and it is said they never opened a book on the subject of anatomy. The death of Mr. Sweet probably leaves only two persons in the country who make a practice of setting bones by instinct. One is "Bonesetter" Reese, of Youngstown, Ohio. He is now a student in a Cleveland (Ohio) medical college. A recent law enacted in Ohio forbids the practice of medicine or surgery without a certificate of graduation and a State license, and Reese will have to take a regular collegiate course before he can resume his mysterious healing powers.

"Bonesetter" Reese has never studied anatomy in his life, his phenomenal cures, so to speak, all being accomplished by the "laying on of hands." "Bonesetter" does not claim that his cures are performed with the assistance of divine power. His fame extends over nearly every State in the Union, and his departure for Cleveland recently caused a crush at his home in Youngstown, Ohio. Some of his patients came in cabs, and others hobbled along on crutches, but all received the same greeting and all apparently went away cured. There were people present from Akron, Cleveland, Pittsburg, Washington, New Castle and other adjoining towns. All expressed sincere faith in the powers of their untutored physician.

WONDERFUL CURES.

One old man came from Austintown. He had been compelled to use crutches since last spring, owing to an injury to his ankle. He left the house without his crutches and seemed as happy as a boy out of school. An old woman from New Castle came to the house with her arm in a sling. It had been fractured and afterward set by a regular practicing surgeon. The pain afterward became almost unbearable. "Poor job," said Reese, after he examined the fractured arm. "It must be reset." Grasping the wrist firmly in his right hand he gave the arm a peculiar twist. There was a sharp snap, a crunching of bones and the operation was over.

Another of "Bonesetter's" remarkable cures was that of a Sewickley boy who had been unable to walk for two years. Physicians had been treating him for necrosis of the bone. Reese's marvelous sense of touch enabled him to discover the cause of the boy's affliction, and with a few twists and jerks the ligaments and joints were placed in their proper position and the boy has not been troubled since. Physicians cannot account for "Bonesetter's" skill. They deride him unmercifully, but are compelled to admit that he has made some marvelous cures. He has practiced his peculiar profession for the last twenty years and has many thousands of cures to his credit. There has never been a fracture of any kind that was beyond his skill.

BEGAN WITH CATTLE.

He became known for his wonderful gift of anatomy when a mere boy. He lived on a farm on the outskirts of Youngstown, Ohio, with his parents. He proved that it wasn't necessary to kill a cow, a dog or a pig because it had broken its leg. The broken limbs of the stock around the farm afforded ample portunities for young Reese to exercise his skill. As a veterinary surgeon he soon commanded attention that extended beyond the limits of his own county. Reese was called upon to doctor the injured stock of the farms for miles around. When a boy he liked nothing better than to dissect some animal, and in his own crude way learned anatomy. He dislocated bones for the mere pleasure of putting them together again. There was not an injured animal or bird within reach that Reese didn't experiment on.

Of course, it was but natural that he turned his attention to the setting of human bones, and it was soon discovered that his skill was not merely limited to the setting of animal bones. His reputation grew so amazingly that he abandoned the farm to take up his peculiar profession in more extensive fields.

Reese is now permanently located in Youngstown, Ohio, but has traveled all over the country. In some districts the people looked on him with awe and superstition. "Bonesetter" is married, and has a large family, but, strange to say, not one of his children inherits his wonderful instinct. He does not require the assistance of the "X" rays in locating foreign objects in the flesh. His delicate sense of touch is all that is necessary. On one occasion a bullet had been imbedded in a boy's leg for several years. Attempts to locate it had been of no avail. Running his finger tips lightly over the boy's arm, Reese declared that he had located the ball. The attending physician who accompanied the boy doubted Reese's assertion, and was at first reluctant to commence the operation.

"I know the ball is there," said Reese, "Cut into the flesh as I have described and you will find it." The doctor was finally persuaded to perform the operation, and to his amazement found the bullet in the exact place Reese said it would be found.

ALL SENSE OF TOUCH.

"I am not a Schlätter," he will reply when asked to explain how he acquired his mysterious gift. "I do not profess to be a divine healer. The only explanation I can give is that my sense of touch is more delicate than that of the average human being." Reese receives dozens of letters every day containing money from people who ask to be cured by the "laying on of hands." He also receives handkerchiefs to be blessed and returned, but he is not in the divine healing business, and returns them with his regrets, but not his blessings. In spite of his miraculous cures he is a poor man. He never makes any charges for his services except to those who are able to pay.

Mr. Reese is undoubtedly a most excellent medium, his delicate sense of touch being influenced by the angel world.

HAWAII ISLANDS.

The Library of Universal Knowledge says the population of the Sandwich Islands, when the missionaries landed there in 1820, was estimated at 130,000 to 150,000. In 1872 the official census gave 56,899. A census of the Islands just taken makes the native population, 31,019; Japanese, 24,407; Chinese, 21,616; Portugese, 15,191; British, Germans, French and Americans, 10,687. The American population alone, who usurped the government, vary but slightly from 3,000.

"Mahomet, His Birth, Character and Doctrine." By Edward Gibbons. This is No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. Price, 25 cents. For sale at this office.

THOUGHT FLASHES.

SENT FORTH BY THE PACIFIC COAST GREAT OCTOGENARIAN.

THE COMING CRISIS.

WHERE SHOULD SPIRITUALISM LEAD US?—AND WHAT ARE THE OLD CHURCHES WORTH?—BY PROF. J. R. BUCHANAN.

Spiritualism opens wide the gates to the Summer-land where our friends, our best beloved and our forefathers dwell—the gates that have been shut, locked and guarded so long by the imperial ecclesiastical despotism born at Rome, after spiritual Christianity had been crushed in blood.

Mankind have turned away from that horrible history, and few to-day have any just conception of the bloody rebellion against the world, which originated and kept up the Dark Ages for more than a thousand years, while murdering more than a million mediums under the witchcraft law of barbarian Judaism, which the Roman imposture sanctified in its bogus Bible.

The Progressive Thinker should be sustained in its noble effort to hold up this historic warning before the world, that all may see the plain alternative before us—are you for the angel world that calls us up to heaven, to love and to wisdom, or are you for the Roman conspiracy that walled out heaven and gave us instead its terrific panorama of an imaginary Hell and an imaginary Hell-God, whose only great achievement was to build an infinite furnace and establish near it a fertile world to raise a copious supply of human fuel for his furnace—a lie that one returning spirit could dispel.

The conspiracy that organized a church of Pagan ceremonies and Pagan creeds, and after running it a hundred years, compiled a Bible out of all the world's superstitions, and stolen fragments of distorted apostolic writings, to justify its usurpation, still has its hold upon the world by means of that Bible which impose upon helpless infancy.

It is necessary to state these truths over and over again, and prove them as I have proved in "Primitive Christianity," to clear the field for the triumphant entrance of Spiritualism, which is the dawn of light, liberty and wisdom.

The world has had many institutions and creeds called religions, that have all been signal failures. For the test of true religion is its ability to elevate the life of the individual and the nation toward the divine ideal, which would establish universal brotherhood, justice and love, resulting in universal prosperity.

As no religion has ever done this, we must begin anew, and the nineteenth century is about to begin, for it is sufficiently advanced to see its hopeless condition, if it prolongs the failures of more than five thousand years of superstition for religion, as expressed by churches, stands to-day in darkness, as geology, chemistry and astronomy stood five hundred years ago.

Buddhism has been much admired for its principles of benevolence, but it is not an enlightened religion, for Buddhism is blind, knowing nothing of the spirit world or of God. Brahminism is equally blind, and the two religions together have degraded women and degraded all India to national helplessness, suffering now from famine and pestilence. The Confucian religion of China has kept that nation in intellectual darkness, in moral and intellectual stagnation.

The Mohammedan religion, as seen in Turkey, is intellectually stagnant, politically despotic, intolerant and cruel.

The religion of the Christian church can claim no higher character, for it has been blood-thirsty through fifteen centuries, and it has ever been identified with the maintenance of despotism, of war, and of the oppression of the laboring classes.

And all four of these national religions have been identified with the oppression and degradation of women, which means the degradation of all mankind, for the status of every nation is determined by the status of woman and hence the one nation in all antiquity that honored women and gave her justice rose to the highest rank in civilization. That nation was Egypt.

ALL RELIGIONS FAILURES.

In the freedom of the 19th century we are now able to say that all national religions have been signal failures, and it is time that we should have a new and live religion that will not be a failure, but will redeem the wrongs and calamities of countless centuries of ignorance, war and despotism.

The churches that represent the world's religions are all without exception the surviving remnants of ancient superstition from three to ten thousand years old, and I have offered to demonstrate this in reference to the so-called Christian church, if any clergyman dare deny it. They may not face the issue openly, but I shall prove it at any rate, in the second volume of Primitive Christianity.

The world's churches or religions are all the allies of despotic power and

ENEMIES OF LIBERTY.

which civilization and science have not been able to overcome, and at this moment they stand firm as ever against the people and deny the right of self-government and freedom to the inhabitants of Cuba, Crete, Armenia and the Philippine Islands, which they insist must continue under the rule of robbery and murder by foreign powers. The Holy Alliance of Europe decrees it while professing to be Christian, and Greece alone, in the spirit of Marco Bozzaris, is ready to die in defence of liberty. The venerable Gladstone, although a Bibliolator, has manhood enough to denounce the barbarity of all Christendom. Its leading church sanctions the shameless butcheries in Cuba and repeats in Spain to-day the cruel tortures of the Inquisition.

Jesus rebelled against the ecclesiastic despotism of his day, and the only hope of redemption for the coming centuries lies in the similar rebellion against ecclesiastical despotism, beginning now as modern Spiritualism.

Jesus taught the democracy of brotherhood, as ably illustrated by Ridpath in the last Arena. He shows how it was all destroyed by the Roman imperial church.

Democracy means justice to the masses, the producers of wealth, but under Biblical morality and Asiatic superstition, labor is conquered everywhere but in the United States, where it fights a losing battle. But the toiler is too enlightened now to submit, and I beg leave to express my anticipation (on this 8th of March) of the coming conflict. Cuba will be free, for though Cleveland and Olney held it down, the present more American and manly administration will soon have a war with Spain—I believe in less than six months; and the heroism of Greece in resisting the power of Christian Europe, as it calls itself, will break up the Holy Alliance. Russia, England, Italy, Germany and Spain are approaching war, France may not be able to keep out of it, and the democracy of Europe will not be idle while Turkey realizes its long-expected downfall.

With one to three millions continually suffering as never before, I don't believe we can maintain domestic peace more than thirteen or fifteen years longer, for the masses are continually becoming more desperate and the classes more unyielding and determined to rule. The signs of the times are read by many who expect a conflict sooner, but I feel the scientific certainty which comes from the law of Periodicity which I have just illustrated in a little book, showing that such a law rules our country.

Eternal conflict and war is the destiny of selfishness, as eternal peace and prosperity came from brotherhood. The false religions of human ignorance, human speculation and human arrogance in priestcraft have kept the world in a condition which may be called "the martyrdom of man," and they will prolong that martyrdom until they are all abolished.

In the heavenly world alone are the highest ideals of love and purity realized, and from that world must all exalted religion come.

The ignorance of that world, among Asiatic nations, and the positive rebellion against that world among European nations prompted and sustained by priestcraft, are the reasons that the world to-day is destitute of true religion, and has not even a first conception of what religion should be. But the eternal fountains of divine love and wisdom in the higher world are no longer walled out of earth-life, and every spiritual message enriches the souls of men with the life and joy of heaven, which expresses itself in perfect brotherhood.

That life and joy and heroic love came to earth near nineteen centuries ago, through the most perfect medium of divine love that the world has ever seen.

In Jesus Christ appeared a noble human soul, living in closer communion with the higher world than with earth life. He was not an expression of Jewish nationality or of any other type of earth life.

To him the superstitions, the ceremonies, the intolerance, the wars and the selfish ambitions of the Jewish nation were intolerable, and he cast them aside, knowing the peril he encountered, nor did the superstitions and the doctrines of Egypt, India, and Persia, with which he was well acquainted, have any influence upon him.

No religious teacher known in history was ever so original, so independent, so inflexible in the statement of truth before its enemies, so quick in intuition, so familiar with angelic presence, so highly sustained by angel power in fasting, toiling and healing; and without rank, wealth or power, so impressive to all who were around him, even to his enemies, and so often taken for a divine being by the superstitious. In spite of his denial and his assurance that his followers would be able to do all that he did and even more.

From long familiarity with his apostolic associates, I know that they were men of sturdy character, of unflinching mind, of firm integrity and unflinching courage, who accepted him as a wonderful inspired teacher, but not as a God.

He taught the only wise and perfect religion the world has ever heard, and modern science cannot improve upon it.

But the religion of Jesus Christ did not survive the century to which he gave it. It never became one of the national religions, and it

IS UNKNOWN TO-DAY,

for the world has accepted the counterfeit gospels manufactured a hundred and forty years after his life and death by the Pagan priests of Rome.

The Christianity of Jesus recognized no Trinity, no transubstantiation, no ordained Sabbath, no Garden of Eden myth, no angry and ferocious God, no devils nor hell, no judgment day and burning world, no resurrection of human bodies, no salvation by the blood of atonement, and none of the impossible miracles recorded in the Roman Testament. His teaching was as rational as it was tender and loving, and his religion established a rational and democratic brotherhood among men, forbidding every species of priestly authority. If any of these superstitions had been taught by Jesus and his apostles, I would have classed their Christianity with the other false religions, and devoted my pen to its destruction. The wonder is that so pure and enlightened a religion could have appeared in the midst of a grossly superstitious race. It came because it found a proper channel—a man whom popularity could not entice and death not terrify. It was a direct transfer of the spirit of heaven to earth life, and his disciples were brought into close communion with heaven, through his teaching and their own mediumship and inspiration.

This was Spiritualism, on its loftiest plane—a religion for which his followers were willing to die if need be, and which they embodied in their devoted lives.

Modern Spiritualism begins at the foot of the mountain on which he and his disciples walked. It begins in curiosity and intellectual investigation, obtaining glimpses of truth, and steadily advancing; men see and comprehend moral truth long before they reduce it to practice in their lives, and I wonder when even a few will appear, ready to tread the lofty and dangerous paths in which the ancient disciples walked.

To them the love of mankind was an imperative duty which they could not neglect—could not shrink from. When they saw the nations sunk in ignorance, superstitions and cruelty, they did not wait for Christianity to become popular, they did not wait for a call or a salary, but went forth among tyrants and mobs, ready to be scourged, imprisoned, stoned and murdered, if such was their fate.

I hope there may be some to-day equally faithful and devoted, for the world needs the unflinching little army of heaven, as much to-day as it did in the days of the Cesars, and the times that "try men's souls" will come even to this generation. Our spiritual religion does not amount to much if we are not willing to make some sacrifice for it. And spiritual religion demands that we should do all in our power to save our country from ruin.

I most heartily endorse the excellent suggestions of Dr. M. E. Conger that we are bound to consider every question that concerns human welfare, instead of holding our Spiritualism as a mere intellectual luxury, to be obtained as cheaply as possible without even supporting a cheap spiritual newspaper. He who fails in that (unless compelled by poverty) has no right to the honorable title of Spiritualist. It is his first and easiest duty to keep the light burning.

The ancient Jews had a great deal of Spiritualism, but it was not religious. It was an earth-bound Spiritualism which had no elevating power. It left them in a life of turbulence, licentiousness, war, cruelty, intolerance, oppression of women, and superstition, subject to the influence of earth-bound spirits like themselves, and worshiping a low-grade spirit or a God. Their turbulent superstition and selfishness led to their destruction, which Jesus Christ foresaw and predicted.

A similar fate of convulsion and ruin is inevitable in every nation entirely dominated by the selfishness against which heaven protests. All over the world the doom of a race alienated from heaven is in progress. The laborer toils through a short and unsatisfactory life without education or comfort, the victim of the priest, the politician, the millionaire, the government and the soldier.

Republican constitutions and abundant land have only postponed our evil days a half century, and now the sentence of divine law against human selfishness is approaching its fulfillment, as I have shown in Periodicity.

The days of corruption foreseen and deplored by President Lincoln have arrived. He still has the same view, and has warned me of coming events. Every observer knows that wealth is now the supreme power, controlling elections, legislatures, Congress, and executive and judical officers generally. The New York Sun said that two-thirds of the voters in Delaware were purchasable, and if there is a city in the United States with a clean, honest government, I have not heard of it.

The days of calamity are beginning in earnest, and even Congress must know it, for Senator Teller told the Senate that our most splendid inauguration was accompanied by the most unhappy wretched condition of millions that has ever been known in America and Congressman Calderhead told the House:

"The whole United States is in a condition of unrest. The underhalf of the country believes that it is injured largely by the power of aggregated wealth. They actually believe it. They believe it to such an extent that large areas of the country need nothing but a leader of ability to give us an insurrection That is the truth, and that is the political storm that will foll any attempt direct or indirect, to incorporate the men named here into a private bank with a capital of millions of dollars, and the plea that it is done for the benefit of international commerce will not answer that mob—for it is a mob—which only needs a commanding general to lead it. If the leader should happen to have the military instinct it would mean civil war."

I have long foreseen these dangers, and many others foresee them now. I cannot live to the time of national convulsion, but I would like to show its certainty to those who still doubt it or propose to do nothing but wait.

The nation is sinking into distressing and alarming poverty, while the wealth of the lucy is increasing, demoralizing government, and making an arrogant aristocracy.

More than a million are kept idle by the loss of employment—this is the lowest estimate—two or three millions are believed by many to be suffering and suffering breeds demoralization and desperation. The amount of crime is increasing—for the last year we had more than one murder for every hour of the day and night—two thousand more—and not one in twenty punished unless by lynching, while more than half as many, from despair and suffering, have committed suicide. All other forms of crime, knavery and insanity show the same increase.

This is but the beginning of our dark days. For several years on an average fifty thousand farmers every year have lost their farms, becoming reduced to tenants and day laborers, when they can get employment, which many fail to do, and soon by our merciless laws are arrested as beggars or vagrants, glad even to find a home in a jail, instead of suicide.

Our social system of selfishness was called by Carlyle a "hell-scramble." It is a system of strife and monopoly which cannot fail to carry us further on the road to ruin. Poverty spreads like an epidemic and while farmers are losing their farms (50,000 annually a single American city has more tenants annually turned out into the streets by eviction than all Ireland and the army of the unemployed is continually increasing, not only by lockouts and strikes and stagnant business, but by invention and capital, as machines are introduced that supersede one-half, three-fourths or even nine-tenths of the hands engaged in any manufacture. There is no remedy for this. Soup houses and charity cannot meet the crisis.

I started once to portray our country's wretched condition for The Progressive Thinker by giving the established facts, but the task was too extensive for a newspaper writer, and I dropped my pen.

In such a crisis Spiritualists who recognize divine law should take the lead. But this essay is already too long I would like to give my views of the duty of all good men, and if The Progressive Thinker desires to receive them I would try to state them as concisely and clearly as possible.

The religion that could not save Palestine, because it was crushed, coming now in unfolding Spiritualism, may save this country when it has passed through its coming fiery trial.

San Jose, Cal., March, 1897.

VERY SIGNIFICANT.

The Progressive Thinker leads. It publishes more reading matter than any other dollar Spiritualist paper on this green earth. It was the only Spiritualist paper that had enterprise enough to publish President Barrett's address before the National Convention at Washington. It covered three pages of the paper. It now proposes to send out 1,000,000 copies of the paper containing his address.

Read the announcement on fifth page, headed "Fifteen Cents," for particulars.

"Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth $1. For sale at this office.

"Woman, Church and State." By Matilda Joslyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with masterly ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price $2, postpaid.

"The Philosophy of Spirit, and the Spirit-World." By Hudson Tuttle. A most able and interesting presentation of a most important subject. Every Spiritualist and every inquirer into the proofs and philosophy of Spiritualism should have this excellent book. Cloth, $1. For sale at this office.

"Progression, or How a Spirit Advances in Spirit-life." "The Evolution of Man." Two papers, given in the interest of spiritual science, by Michael Faraday. Price 15 cents. For sale at this office.

SPIRITUALISM SCIENTIFICALLY DEMONSTRATED.

BY PROF. ROBERT HARE.

His Remarkable Researches Made in the Early Years of Spiritualism.

Directly Edited and Revised by Him, Now in Spirit-Life.

"H. C. Gordon, a clairvoyant, interpreted the characters as follows: The first line, 95th Psalm, 2nd verse; second line, 3rd and 6th verse; and the third line, the 10th verse.

"Certain characters were found on the wall in the east chamber, on Sunday morning, May 4th, 1851. They were made with a candle on the wall near the south window.

"These were translated to be, 'Spirits of a higher order desire to communicate with you soon.'

"Spirit-writing, without visible human agency, has never been a common mode of communicating, although it was among the early occurrences at Hydesville, Rochester, and Auburn.

"Sometimes these missives were enclosed in a book, and thrown down stairs or into the room; sometimes wrapped about a key or nail, or anything that would give a momentum, and thrown into the room. Often they were seen to fall from above; this occurring frequently when the doors were closed, and it was not possible for any visible agent to have been the cause. Writing would appear on the wall at times made, as it appeared, with a pencil. On one occasion, Dr. Phelps was writing at his desk, and, turning his back for a few moments, without leaving his chair, turned again to his paper, where he found written in large letters, 'Very nice paper and very nice ink for the devil.' The ink was not dry, the desk was not two feet from him as he sat, and he was entirely alone in the room.

"About the first of May, Dr. Phelps of Boston, brother of the Rev. Doctor, and Prof. Phelps, of Andover, a son of the Rev. Doctor, went to Stratford to 'expose the humbug,' and with a full belief that it was a trick of evil minded persons, and that they should be able to detect and expose it without trouble; and they were disappointed, as hundreds have been under like circumstances. On Tuesday evening a loud rap was heard on the back door, seeming to be made by the knocker, loud enough to be heard twenty rods distant. The servant went to the door, but no person was there. After the lapse of five or eight minutes, the rap was repeated. It was then supposed that some one had done it mischievously; but, on looking about, no person was discovered. It was in the shades of evening, but not dark enough to prevent any person being seen, who might have done it, as easily as at mid-day. The knocking came the third time, when Dr. Phelps—the visitor—placed himself in the hall, perhaps four feet from the door, and the Professor, of Andover, took a position on the steps without, each having full view of the door. The same loud raps were repeated on the door between them. The knocker did not move, nor could the eye detect any cause for what met the ear. The noise was heard throughout the house, and both the gentlemen were positive that no visible agent was employed to produce it. About bed-time, a loud pounding was heard on the chamber-door. The gentlemen, each with a candle in hand, stood on either side of the door, as the pounding, as though done with a heavy boot, was continued. The noise appeared to each to be on the side of the door opposite to him. On the following morning, as Dr. Phelps, of Stratford, was standing at the foot of the stairs leading to the third story, a noise as loud and much resembling the report of a pistol occurred apparently close to his ear. These boisterous sounds occurred at intervals during a great part of the time that the distrurbance was continued. Sometimes for weeks they would not be heard; and again for days they were heard every day.

"It would seem, from various occurrences, that the agents of these sounds, whoever they were, must have been human beings, or, at least, possessed of all the leading characteristics of humanity. They were evidently influenced by kindness or unkindness, by respect and confidence, as persons generally are in this life. Some instances illustrating this are given. One morning, during the breakfast hour, they would push the table suddenly, raise it up one side and shake it in such a manner as to spill the coffee, and otherwise occasion serious inconvenience. A person at the table spoke to them in a tone of authority, commanding them to desist; but the act was at once repeated. Again they were commanded to cease, but increased violence followed this command. This was five or six times repeated, and the shaking was each time renewed. At length another person at the table said, 'I request you kindly to cease this annoyance, and allow us to take our breakfast quietly,' and they ceased at once, without a repetition. It was found, from this time, that kindness had about the same effect upon them that it produces upon mankind at large. A lady, the wife of a clergyman, spent a few weeks in the family during the summer, who received many communications from them, would often, when the scissors, thimble, or things of that kind, were mislaid, say, 'I will thank the spirits to return my thimble, scissors,' or whatever was missing, and the article named would drop at her side, or in her lap, within a minute. Things of this kind occurred very many times in the course of the time that these phenomena were continued. If a key or knife, or anything of the kind, was mislaid, and any person was looking for it, frequently it would be thrown to them as though their wants were anticipated. Dr. Phelps was once with Harry in the stable, when the curry-comb could not be found, and he asked Harry where it was, to which Harry replied that he did not know. At that moment, the doctor saw it rise, as if thrown, from a point ten feet distant from them, and, describing a parabola, fall within a short distance of the spot where they were standing.

"About the middle of May, Dr. Phelps and Harry were riding to Huntington, a distance of seven miles. When they had proceeded about one mile on the way, a stone, about the size of a hen's egg, was thrown into the carriage, and lodged on Dr. Phelps's hat. Soon another and another were thrown in. The carriage was a covered one, and the back curtain was down, and there was no way a stone could have been thrown in by ordinary means. At one house where they stopped, the moment the front door was oppened, two stones were thrown, one of which entered the door as it stood partly open, and the other hit one of the lights of glass, and broke it. Harry was standing on the door-steps at the time, and there was no one in the street who could have thrown them. Two stones were also thrown against another house where they stopped of an errand. Sixteen stones were thrown into the carriage on the doctor's return, and, including those thrown against the two houses, twenty, in driving three or four hours.

"As it was now apparent that these strange things were in some way connected with Harry as a medium, it was thought best to separate him from the family. Accordingly board was obtained for him in a family some two miles distant. One day, when he came home, he told his mother, in great secrecy, that on the night previous he had been awakened from his sleep by some person dressed in white, whom he saw standing by his bedside. He was frightened, and was about to scream, when the person spoke and said, 'Be not afraid, my son; I am your father;' and then placed in the boy's hand a silver watch, and told him to wear it for his sake. The boy affirms that he had the watch in his hand; that is was not a dream; and that he was entirely awake; and that his father told him to tell no one of it but his mother and Dr.P. His mother told him it was nothing but a dream, and turned it off as a light affair.

"It seems that a valuable silver watch had been left the boy by his father, which was not in use, but had been kept locked up in a drawer of a dressing-table, to which he (Harry) had no access. A member of the family, having occasion to look into the drawer, saw the watch, and knows it was there, and that the drawer was locked, and the key given to Mrs. P. A few minutes after the conversation with his mother about the apparition and the watch, the night previous, he came in from the yard with the watch in his hand! He said his father had again appeared to him, and put the watch into his hand again, and said, 'Wear this for my sake.' He brought the watch into the house, and showed it to his mother, and said that his father said, 'Tell your mother to look at the second-hand.' The hand was off, and lay on the face of the watch under the crystal. A credible person will make oath, if called upon, that she saw the watch in the drawer, where it was usually kept, not more than six or eight minutes before, and that she locked the drawer and gave the key to Mrs. Phelps. The key had been in possession of no other person, and Harry had not been in the room during the time. The watch was taken to Dr. P., and he tried to replace the second-hand, but could not succeed. He closed it, leaving the hand loose on the face, and passed it back to Harry, saying that he must take it to the watch-maker. When he took it in his hand, he exclaimed, 'Why it's on!' They looked, and it was on and going. In a few minutes it was off again, and was put on a second time, all within a minute or two. The doctor affirms that it was not out of his sight a moment; that he knows the watch was not opened, and that no visible power was employed in doing it.

"On one occasion the piano-forte was played while it is known that no person was in the room; and, at another time, it was turned around, the front toward the wall, and so far removed from the side of the room as to allow the player room to sit next to the wall; the stool was also appropriately placed.

"On several occasions, about this time, certain members of the family saw, or thought they did, visible appearances. Dr. P. did not give entire credit to these statements; not but what he had full confidence in the honesty of the family, but the excited state in which some of them had been for a long time led him to think that they might imagine they saw what had no existence in fact. Toward the last of May, it was signified that one of the spirits who had communicated would appear visibly—first to the daughter, then to Mrs. P., and then the doctor himself. They asked in what manner he would appear, and the answer was, 'In a sheet.' Between ten and eleven o'clock the same night, soon after the family had retired, Anna, who occupied the east bedroom, the door between her room and that where the doctor and his wife slept being open, and a lamp burning on a stand so placed as to light both rooms, called to her mother, and said, 'There it is, in a sheet.' Dr. P. asked where when she said it was in the door between the two rooms, coming from the room the doctor occupied, but the doctor saw nothing. The daughter was, frightened, and covered up her head, and in a few minutes looked and saw nothing. He was represented as moving slowly from one room to the other.

"In about two minutes Mrs. Phelps exclaimed, 'There it is!' and drew the clothes over her head. Both the daughter and mother saw it this time, but still the doctor saw nothing, although in as favorable a position as either of the others.

"After two or three minutes had elapsed, the doctor also saw it. It appeared to him to move slowly from the hall chamber into his, and turn and move slowly back. It had the appearance of a very tall person with a sheet thrown around it; he saw only the sheet. In about one minute, something was thrown on to the bed, which proved to be a sheet which had been taken from the wardrobe in the hall. Dr. Phelps declares that he was not frightened in the least, and could not have been mistaken in the appearance. Some two or three weeks subsequent to this a similar appearance was seen, and Dr. P. sprang out of bed, determined to seize hold of it if possible. It came part way into his room, and then moved slowly back. The daughter affirmed that the doctor was within two or three feet of it when it disappeared, and a sheet dropped into a chair. These were the only instances in which the doctor saw anything himself. Others of the family saw persons in a mysterious way several times.

"Two or three days after this, a communication was given by use of the alphabet, saying that Root, a gentleman who had been in the house, had destroyed the doctor's book. He inquired 'What book?' and was answered 'The big book.' Yet he did not know what book was designated, and repeated the question and received the answer, 'The big book in the secretary.' Still it was not understood. Again was spelled, 'Look and see!' Dr. Phelps had in the secretary two blank books; in the larger one he had written a full account of the mysterious manifestations, in the form of a diary, and, having noted them as they occurred from day to day, they were recorded with more minuteness than could afterward be done. Upon looking, it was discovered that every page that had been written upon was torn from the book and gone. After a long search, the fragments of the leaves were found in the vault. Copies of the characters which the doctor had carefully taken, and felt anxious to preserve, were every scrap gone. There were, in a dressing-table drawer in the chamber, a great number of the notes sent. These were set on fire with a match and burned in the drawer. The fire was discovered by the smoke, but not until the papers were so far charred as to injure them beyond preservation. A few of these writings only are retained, which were in other places. The last of the annoyances was on the 25th of September, and was that of throwing ink upon the daughter's dress. She was standing on the piazza, near the front door; the window of the front chamber was open, from which was thrown a small bottle of ink. The ink went over her dress in a way to entirely unfit it for further use. There was no person in the chamber who would have done such a thing for mischief; and, indeed, no person in the house who would have been guilty of it.

"The young lady was just setting out for a visit at New Haven, from which she was anticipating much pleasure, and I cannot conceive of any feeling, short of sheer malevolence, that would prompt such an act.

"On the second day of October, the family, with the exception of Dr. Phelps and the cook, left Stratford to go to Pennsylvania. During their absence all demenostrations ceased, with what may be termed one exception. A letter, addressed by Dr. Phelps to Mrs. Phelps, contained when it reached her, some of the spirit-writing in pencil, saying that 'her husband was sick and wished her to return if she expected to see him alive.' He was then in good health; but the next week was sick and confined to his bed two or threedays. There may or may not have been some connection between the two occurrences. It was the design of Dr. Phelps to separate the family for a time, in order, if possible, to get rid of the annoyance; and for the five weeks he remained at Stratford, after the family had left, no disturbances took place. Harry stayed in Bucks county (Pa.) all winter, and the other members of the family lived in Philadelphia.

"In the month of March the family returned to Stratford. The house had been closed and under the charge of a neighbor, and no sign of any disturbance was visible, as every article of furniture was found just as they left it. About the fourth or fifth day after their return slight rapping was heard as they sat at the tea-table. They affected not to notice it, and the next day it was repeated more distinctly, but no response was made. Soon after, certain characters were found about the house, which were known, from the circumstances, to be of recent origin. Two or three days after, distinct communications were made by a spirit purporting to be Dr. Phelps's daughter, who died at the age of twelve years. On being questioned, this spirit could not give any evidence of identity.

"At another time certain characters were given, which were interpreted by the rapping as follows: 'Evil one has gone, and better one has come.' No communications were made after the early part of May, but some things occurred indicating their presence and desire for mischief.

"On the evening of the 18th of July, they set fire to some papers in the doctor's secretary, and some twenty papers and letters were burned before they were discovered. Fire was set at the same time to the papers in both the closets, under the stairs in the hall. They were discovered by the smoke. Two or three days after this, when some friends who had visited them were about to leave, their bonnets and some other articles could not be found, although search was made in every part of the house, until the train by which they were to go to New York had passed. They were at last found, locked into an enclosed washstand, in a way that made it morally certain that they could not have been placed there by human hands.

"On the 29th of July Harry left to spend some time at New Lebanon, N. Y., and during his absence no manifestations were noticed, although they were constantly on the look-out for something of the kind. Anna and her mother left for Philadelphia on the 25th of September, and they had been so long exempt from annoyances that they hoped they had ceased altogether. But Harry had the manifestations at New Lebanon, and there was first operated on, by invisible agency, to produce a magnetic sleep, into which he passed with a sudden shock. He had never been magnetized before, although frequent attempts had been made to do so. In this state he evinced all the phenomena common to good clairvoyance. On his return to Stratford, on the 9th of October, the sounds accompanied him almost constantly; but they seemed less inclined to mischief than formerly, because, as they said, 'Harry has passed to a higher state, where the low and ignorant spirits could not communicate with him.'

"On several occasions characters of a unique description were made. Some were written early in April, 1851, which Harry interpreted to read: 'We are to take our leave of you very soon.'

"Some were traced out with chalk on the piazza of the house, on the 31st of March, 1850.

"These Harry interpreted to mean: 'You may expect good spirits to come by-and-by.' The same characters had been said, by A. J. Davis, to read: 'Our society desires through various mediums to impart thoughts.' The spirit that seemed to be most prominent in all these communications claimed to be Harry's father, and sometimes a sister of Dr. Phelps, who died about three years previous to this; also a child of Dr. Phelps, who died more than twenty-two years before. The communications seemed generally to come from the boy's father. On the 12th of October he passed into a mesmeric state, and wrote some characters, which he translated as follows:

"'My dear children: I love you, and try to do everything that will do you good. Obey dear Mr. Phelps in every thing, for he knows what is right and what is wrong. This is the advice of your spirit father.'

"On the same paper were written others, which, being translated, read: 'You were troubled with evil spirits, but now they are no more. They have bid adieu, and good spirits have come and are with you all the time.'

"Again occur others, which read: 'You must not fear, brother, that you will be troubled with evil spirits any more. No, brother, no more.'

"'Your spirit sister, BLISS.'

"The person here supposed to communicate is a sister of Dr. Phelps, a widow, who left the earth-sphere in 1848, and by whom several of the previous communications are said to have been made. Other characters, of the same general formation, were made at the same time, but were not then translated.

"On the evening of the 12th, Dr. Phelps, Harry, and two younger children, were seated at a table; responses were frequently given by raps under the table. Dr. Phelps inquired if it would accommodate them at all to have some substance to rap with; to which they replied affirmatively. He threw down a table-knife; the raps seemed immediately to be made by striking the knife against the table-leaf, and soon it was tossed up on the table. A small tea-bell was then placed under the table; it was rung several times, and tossed on to the table as the knife had been. It was again put down, and returned as before; the same being repeated several times in succession. The light was then extinguished, and the candle put under the table with a match-box containing matches, and the spirits requested to light it. They distinctly heard the match drawn upon the bottom of the box, which was prepared with sand-paper for that use. All saw the light, but the first match went out. Again the scratching of the match was heard; it ignited, the candle lighted, and was placed upon the table! The experiment was repeated several times, with the same result; every precaution being taken to prevent collusion in the matter.

"On a subsequent occasion a large-sized tea-bell was rung under the table, then rose up, passed round the room, ringing violently all the way, and fell upon the table. The candle was in the closet, but the room was sufficiently light to make it certain that no person left the table to convey it. It was manifest that from the time Harry returned from New Lebanon the manifestations began gradually to subside. They were less frequent and less marked. It was arranged that he should accompany the family to Philadelphia, and go to a boarding-school at a town about twenty miles distant from the city. At different times he had been told that if he went there he would again be annoyed by bad spirits. The question was many times put, 'Will you annoy him again if he goes to the school?' A.—'We will not, but others will.'—'What others?' A.—'Those who were with him last summer.'—'Will they disturb him if he stays here and goes to the academy in Stratford?'—'No. They will will not disturb him while he is with you.'—'What will they do if he goes to Pennsylvania?' A.—'They will tear his clothes, destroy his books, and break his windows.'—'Can you not control those bad spirits, and prevent their doing him any injury?'—'No.'—'Will you do all you can?'—'Yes.' At another time Dr. Phelps inquired if they would not leave him, as his mother was so much opposed to the whole thing. 'Will you not, to oblige her, leave him, that he may be a medium no longer?' said the doctor. The reply was, 'If we leave him, evil spirits will get possession of him again.' These communications were made by what purported to be the boy's father. For two weeks previous to going to Philadelphia the manifestations had almost wholly subsided; perhaps only occurred when requested; and notwithstanding the repeated declarations that when he should leave for the school in Pennsylvania, the bad spirits would come in and make him trouble; it was determined to try the experiment, and on the 11th of November the family set out for Philadelphia, where they were to spend the winter, while Harry was to go to school. He remained with the family in Philadelphia about a week, where a few communications were given to Dr. Phelps in private. The spirits said they would begin to annoy the boy on the cars, on his way to the school, would pinch him and tear his clothes, so that when he got there they would be found torn, and that the troubles would follow him in the school as long as he stayed there. Dr. Phelps, under all the circumstances thought it best not to send him; but on consultation it was decided to have him go, and on the 19th of November he started for the school. Dr. P. went a mile or two with him, put him under the care of the conductor, and told him to report on his return if any thing worthy of notice occurred on the way. In two days the doctor was sent for to come and take him away. He said that soon after his father left him on the cars, he was pinched, pricked with pins, and annoyed in various other ways, until he reached his destination; that on his arrival there, he found that his pantaloons were torn in front, between the waistband and the knees, in two places, several inches in length. He changed them for another pair which were new and made of very substantial material, and these were torn down in front at least half a yard in length, before the doctor arrived there. The knockings had attended him in school and other places; his books were torn and damaged to the amount of two dollars, which the doctor paid. The family where he was had become alarmed, and would not keep him, and he was taken away. The boy stated that on one of the evenings, while he was there, he was walking in the street, when his cap was mysteriously taken from his head and thrown upon the sidewalk. As he stooped to pick it up he saw the flash of a gun at some distance, and a bullet passed over his back and struck a board fence near him. He was afterward informed by the rapping that, had he not stooped down, he would have been killed, and that his friendly spirit took this means to preserve him.

"Dr. P. now concluded to return with Harry to Stratford, and was told that the bad spirits would have no control over him there. The family in which they resided in Philadelphia had become alarmed at the strange occurrences, and finally they again returned to Stratford. From that time the disturbances began to subside, and by the 15th of December, 1851, they had ceased altogether. The family remained at Stratford till the spring of 1852, when they returned to their former residence in the city. The house at Stratford is occupied by another family, but no disturbances have ever occured with the family which now occupy the house, and none with Dr. P.'s family since the above date.

WHY REMAIN IN IGNORANCE.

You should read Col. Ingersoll's masterly address. You should read Mrs. Cora L. V. Richmond's two lectures on "Spiritual Unfoldment" and "The Dwellings of the Dead." You should read about the Roman Octopus and "The Night the Light Went Out," and above all you should read President Barrett's Address before the National Convention of Spiritualists.

For full particulars read the announcement on the 5th page headed "Fifteen Cents."

"Commentaries on Hebrew and Christian Mythology!" By Judge Parish B. Ladd, LL.B., of the San Francisco Bar. This book is of more than ordinary value, giving the results of much patient thought and research by a mind well qualified to sift evidence and arrange facts. In compact form it gives just what is needed on the subject. Paper, 75 cents. Cloth, $1.50. For sale at this office.

"Arcana of Nature; or the History and Laws of Creation." By Hudson Tuttle. A well-known and most profound treatise. Cloth, $1. For sale at this office.

"Bible and Church Degrade Woman." By Elizabeth Cady Stanton. Comprises three brief essays, on The Effect of Woman Suffrage on Questions of Morals and Religion; The Degraded Status of Woman in the Bible; The Christian Church and Woman; written in Mrs. Stanton's usual trenchant style. For sale at this office. Price 10 cents.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price $1. For sale at this office.

TRYING TO MAKE THE WORLD BETTER.

WOMAN'S HIGH MISSION—IMPORTANT SUBJECTS CONDENSED AND PRESENTED TO THE YOUNG MEN AND WOMEN OF THIS NATION, TO HELP EXALT AND GLORIFY OUR COMMON HUMANITY—HOW TO BE BORN AND GROW BETTER.

In the various moral, social, and religious associations, woman's influence and power are largely and graciously recognized, and where her opportunities have been equal, she has shown herself the cultured, pure loving, faithful, patient and abiding friend of man. In intellectual wealth and esthetic culture she has won as proud an eminence as man. On the rostrum, in the pulpit, as editor, reporter, accountant, as a teacher in schools and colleges, at the bar, in the hospital and dispensary, with deft magnetic and skillful hand, prescribing and applying medical and psychological potencies, she has stood the peer of man.

In her intuitive soul impressions of men and measures she is superior to man. Her highest crowning glory, however, is her ability to exalt and perfect her direct successors through her own organism—through parentage. In this her field is wonderful, and realized but by few. Physically and mentally sound and well in the spiritual powers of love, wisdom and affection, and maritally united to the man of her own intelligent choice, her power to renovate and exalt her issue is practically unlimited. Born right at first, there needs no second birth, only wise guidance and culture. She should understand the laws of heredity, and fully realize how her mental and moral forces thrill and electrify her child in embryo; how music, love, religion, joy, peace, sympathy, benevolent acts, baptize and photograph the young immortal beneath her warm, loving, motherly heart, through all its organism. How hatred, grief, jealousy, revenge, pride, discouraging toil, animal passion, anger, indolence, mental and physical, render brutal, ugly, savage, dull, malignant, and idiotic, what might have been lovely, peaceable, content, intelligent, angelic.

In this magnetic fountain of transformation, where angels or demons are chiseled into beauty or deformity, the Washingtons, the Franklins, the Gladstones, the heroes and heroines—the great, the good, the glorified were first moulded for the world's highest honors. The mother's power to build the foundation on which to rear the grand superstructure of a great soul in a sound body is vastly superior to man, although his is an important factor in the premises. His physical soundness, purity, honor, love, intelligence, energy, love of home and family, are esssential elements in the formation of a being who may be only a little lower than the angels.

Can a mother realize all this, and not feel her soul expand with the sublimity and greatness of her mission? How can she vitiate and desecrate this grand citadel of life? With what devout persistent effort should the young men and women of health and energy discipline and culture their mental, moral and physical powers, preparatory to the acceptance of so high and exalted a mission. Streams cannot rise above their source. Like begets like. Every child should be a positive improvement on its immediate ancestry. Steady progress on all lines should be the rule.

Impressibility is a marked feature of motherhood. Her sensibilities during embryonic development are largely intensified, and thus she becomes mediumistic, sensitive, and easily affected by surrounding influences, thus operates for weal or woe on posterity. This is entirely in harmony with natural law, and will eventually be recognized as the grandest agency known to humanity for the physical, mental and moral salvation of the race. Oh! woman! Sublime is thy mission. Mayest thou honor and glorify it.

Can any fail to see the divine benignancy of this instrumentality under the guidance of enlightened and cultured motherhood? The plastic and susceptible being beneath the beating, thrilling heart of the mother, is like the sensitive plate of the photographer—when conditions are favorable, receiving and fixing the image or influence of desired objects or agencies. Hence various physical surface marks, discolorations and deformities or ineffaceable lineaments of beauty. But psychological or soul marks are more numerous, positive and indelible. Beware! Surface marks are produced only by the hand when desires are strongest. Let this photographing be reduced to a scientific basis, so that results can be calculated with positive certainty, without haphazard or retrogressive results. Every young woman, every young man, is looking forward to that auspicious time when parentage shall be their crowning glory. This is right, if there be no diseased condition or wasted vitality; and wise provision has been made to make a little Eden on earth. If consumption, scrofula, insanity, rheumatism, or great nervous debility are hereditary on either side, they should scrupulously avoid matrimony. The evils they entail on posterity are unspeakable. Do not venture. The world is alread overburdened with apologies for men and women. Let no one enter this Holy of Holies too young, or in violation of the laws of health and happiness, lest premature decay, sorrow, suffering and death rest like a terrible nightmare upon their fairest hopes and prospects.

Most of my readers know how imperfectly prepared are the majority of young men and women to enter the marital arena and acquit themselves and their posterity with credit and honor. I cannot blame such. This all-important subject has not been brought to their attention, or has been entirely tabooed or laughed down. This will not do. This 19th century has much light to give on this subject. Painless Childbirth, by Dr. Dye, valuable and cheap, get it and read, also many others on same themes. They will prove of untold value in the direction of physical, mental and moral development, as which no other educational agency is so sacred, important and far-reaching in consequences, and on which there is so much ignorance. Blind instinct and passion have ruled in this direction without a rival. Progress has been made in stock-breeding, fruit culture, flori-culture, etc., but ante-natal culture and development of the human species have been largely relegated to the realm of ignorance and mystery. Must this always continue? Shall man, the last and grandest product of infinite wisdom and power be the last to enter the scientific field of progressive culture? How much better to have an introduction upon the stage of action, even surrounded by poverty, under this guiding light of the mother's power over the destiny of her offspring, than to tread the old beaten track, unillumined by the searchlight of the present. I apprehend the intelligence of this age will joyfully accept this gospel of physical and moral salvation.

There is nothing vicious, nothing sensual, nothing morbid, nothing wrong, in the study of this subject. It is something grand, ennobling, inspiring and sublime. I know that deep down in the heart of youth is the desire for self-improvement and enlarged and vigorous powers in their posterity. They only need to be convinced that a particular course is right, to move in that direction and stir a slumbering world. Upon theme more than all others rests the task of giving to a waiting world an exalted manhood and womanhood. The task of banishing from their homes and country war, intemperance and crime, and inaugurating instead a grand and noble brotherhood and sisterhood, whose mission will be the establishment of health, peace, love, culture, homes of taste, beauty and plenty and the Golden Age. This is the grand Mission of Mothers. May they devoutly, lovingly and conscientiously accept this sacred trust, as the Redeemers and Saviors of their race.

D. R. HIGBIE, M. D.

LAKE PLEASANT CAMP, MASS.

The summer camps are again becoming subjects of conversation, and already the early visitors to Lake Pleasant are preparing for their journey to that mecca of the Spiritualists, as soon as the snow has disappeared.

A friend asked me recently why I always in my notices about our camp spoke of it as popular or successful—whether it was simply to laud the place, or was it really popular and successful; and a few remarks on this subject might be timely.

It is true that the management of Lake Pleasant wish to boom the camp, but not at the expense of truth and veracity. Success is very easy to grasp, if one have only the will and perserverance, for "nothing succeeds like success, and during the last two years of general depression everywhere, dear old Lake Pleasant has been popular and a success. In 1895 besides paying current expenses the management paid up a debt of $1,300. Last season the Camp-Meeting Association issued bonds to the amount of $10,000, but found it necessary to sell less than half of them to pay off all mortgages and debts, though $8,000 worth had been subscribed for, and to-day Lake Pleasant, the oldest and largest camp-meeting ground in New England dedicated to the promulgation of Spiritualism, and to that alone, is owned by Spiritualists who are lot-owners and annual campers there, with a credit which is, as President Daily stated at the Directors' meeting, almost too good. As for the truth of its popularity, why should it not be popular? This year, as in years past, we have engaged the best lecturers and mediums in the world to grace our platform. Not mediums who are endowed with excellent medinl powers only, but who also stand high for intellectual ability and morality. Music lovers will be attracted by the band concerts which will be given twice every week-day and three times on Sundays by an organization that stands among the highest in the State, the Fitchburg Band, the orchestra of which will furnish music for the dances to be given every afternoon and evening during the season. The band concerts are free to all campers and visitors to the grounds.

Excellent boating and fishing privileges can be enjoyed by lovers of those sports, and the lovely drives to points of interest in the vicinity, such as Mt. Toby, Poet's Seat, Pine Waunagen, Amherst, the prettiest college town in America. Old Deerfield and South Hadley of Indian war fame attract many on account of the lovely mountain and woodland scenery.

Lake Pleasant is emphatically the resort for people of moderate means as well as of the well-to-do. Rooms can be hired at prices ranging from $2.50 to $5 per week; board from $3.50 to $5. Tents for the season, well furnished, are let for $15 and $20; while the cottages rent at from $30 to $65. All railroads furnish excursion rates to the camp, and all visitors are cordially welcomed and made to feel at home. In fact, Lake Pleasant owes much of its popularity to the freedom from exclusiveness which at the other fashionable summer resorts is generally so prevalent. The management exercises much care in granting licenses to those wishing to conduct stores or entertainments, and our dances are noted all over the country for the culture and fine appearance of the hosts of young people who congregate in the Temple and pavilion every evening, and for the excellence of the management.

The National Spiritualists' Association and the State Association will each hold mass-meetings at the camp this season.

Any one desiring privileges or circulars can address

ALBERT P. BLINN, Clerk,
603 Tremont St. Boston.

SCIENTIFIC LECTURES—PROF. W. M. LOCKWOOD GIVES TWO INTERESTING ADDRESSES IN THE GRAND ARMY HALL.

Prof. W. M. Lockwood, the eminent scientist, of Chicago, opened a course of lectures in Grand Army hall Sunday, giving two scientific discourses before the Norwich Spiritual Union. The subject treated in the afternoon was "The Spiritual Forces in Nature and How They Promote the Visible." The evening topic: "The Spiritual Hypothesis; or, The Philosophy of Co-Relations."

Prof. Lockwood introduced some experiments with the electropoise, demonstrating the principles of attraction and repulsion as the basis of polarity. He affirms that all compound expressions of matter can be reduced to invisibility. Hence the use of the term spiritual as applied by the ancient alchemist and noted by the modern physicist is only a term expressive of the elemental and invisible forms of what we call matter. That matter and spirit are identical, since spiritual forces combine to promote the visibility or phenomenon of form. Therefore a study of the forms evoked by nature can only be understood as an investigation of how spiritual or elemental forces combine to promote form. And as all matter is polarized and highly tensioned, much more so than the popular mind has understood, a principle of electro and magnetic reciprocity unite in sublime rhythm the expressions of time and space.

Prof. Lockwood affirms that were it not for the principle of polarity promoting what we call affinity there would be no such thing as the co-relation of force and the conservation of energy, and no transference by electro process.

That this principle of polarity is absolutely automatic can be demonstrated, and any miraculous interference of Omnipotent caprice in changing or overruling this inherent principle of action and reaction and subjugating it to other mode of motion would result in a greater disaster to the universe than the sudden halt of this planet in its daily rounds through the nebula of space, since the rhythm of nature would be broken up and chaos imminent. Action and reaction is the formula of nature, and principles of polarity unite in universal co-relation all expression of cosmic energy.—The Norwich (Ct.) Record.

"Thomas Paine: Was He Junius?" An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this office.

FIFTEEN CENTS!

PROF. BARRETT'S ADDRESS.

Other Subjects Treated of Especial Interest.

The Progressive Thinker is to be sent three months for 15 cents to all New subscribers.

Spiritualists, keep posted in current Spiritual events.

Why remain in ignorance? Why don't you keep posted in regard to the great Spiritualistic movement? Prof. Barrett delivered an address before the National Association of Spiritualists. It was an important one, and should be read by every Spiritualist in this broad land. We have had his address (which covers three pages of The Progressive Thinker) and five other important lectures and articles embodied in one paper, which we propose to send forth to illuminate the minds of those who have not had an opportunity to read them.

The first page of this paper contains he lecture by Col. Ingersoll, given in a Chicago puipit. It scintillates through out.

The second page contains a highly interesting lecture by Mrs. Cora L. V. Richmond, on the "Dwellings of the Dead."

The third page has a splendid article on "Science versus Theplogy," in review of Andrew D. White's two superb volumes.

The fourth page has another excellent lecture by Mrs. Cora L. V. Richmond, on "Spiritual Unfoldment."

The fifth page is very suggestive throughout, and is devoted to the "Hindoo Teachers—They Will Try to Capture the United States."

On the sixth page commences Prof. Barrett's admirable address, occupying three pages.

We will also, in connection with this paper, send out another equally as valuable. The first page contains an excellent lecture by Virchand R. Gandhi, a learned Hindoo. The remaining seven pages contain the wonderfully thrilling narrative (founded on facts) entitled, "The Night the Light Went Out," exhibiting many of the inside workings of the Catholic Church. Besides the address by Mr. Ghandi and the remarkable narrative, "The Night the Light Went Out," the first page has an excellent communication obtained through Ouija. The second page has a startling statement in reference to the "Romish Octopus—It Is Winding Its Poisonous Coils Around Washington." The poem on the same page, "The Sad Picture of a Wrecked Human Life," is wonderfully suggestive. The third page has a striking illustration showing how the Romish Church treats heretics. This page and the fourth also have a continuation of the "Romish Octopus." The fifth page has that remarkable poem, "St. Peter At the Gate." Every freethinker should read it. It is full of excellent "points." It also contains interesting facts in reference to the Romish Church and offices. The sixth, seventh and eighth pages have the following: "Monasteries and Convents—Where Those Alive Are Entombed." "Rider Haggard and the Immuring of Nuns." This paper alone is well worth the price of a year's subscription.

Every Spiritualist in this broad land should have these two papers. Our regular subscribers have already read their contents. For Fifteen cents we will send the Progressive Thinker for three months to all New trial subscribers and also send these two valuable papers.

Bear in mind that by New subscriber we mean one who has not been on our list for at least three months. Those of our present subscribers who wish to buy these two papers can have them both now for five cents. All of our regular subscribers have read their contents.

Send The Progressive Thinker three months to some friend, and thus get him interested in the cause. Stamps taken on small orders.

We sincerely hope that no Spiritualist will be dishonest enough, or so dishonorable, as to take advantage of this offer, by continuing his paper when the time expires, in the name of some member of his family (or some one else) in order to get the benefit of this 15 cent offer, on which the publisher does not make a cent.

VERILY, WHAT NEXT?

Under the head of "A New Programme," we announced a radical new departure from the general routine of work assumed by the average Spiritualist paper. We do not follow old established usages unless we are thoroughly convinced that they are the best, which is very rarely the case. We established the original dollar Spiritualist paper, and introduced a new era in the line of Spiritualistic journalism. Others have followed after us, but in all candor the only thing in which they have equalled us, is in the price of the paper—one dollar.

We now have three books which we send out at a nominal cost to our subscribers: The two volumes of the Encyclopaedia of Death, and Life in the Spirit-World, and The Next World Interviewed. The three volumes will be sent out to those who remit a year's subscription to The Progressive Thinker on the following terms:

The Encyclopaedia of Death and Life in the Spirit-World, when ordered singly, will be sold at 50 cents per copy. The Next World Interviewed at 35 cts. Those who order the three books at one time will get them as follows:

Vol. I. of the Encyclopaedia	$ .45
Vol. II. of the Encyclopaedia	.45
The Next World Interviewed	.35
Total	$1.25

NO. OF PAGES IN EACH BOOK.

Vol. I. of the Encyclopaedia	400
Vol. II. of the Encyclopaedia	400
The Next World Interviewed	250

Each of these books is neatly and substantially bound in cloth, and printed on fine paper, and as prices go, are well worth one dollar per volume.

Bear in mind that this Library is being formed for the exclusive benefit of our subscribers, and all orders for one or more of these books must be accompanied with a year's subscription to The Progressive Thinker. To all others the price will be one dollar per copy.

Just think of the great good that will be accomplished by this plan which we have outlined. Tell your neighbors about it, and get them to subscribe for The Progressive Thinker.

Remember, please, that in order to obtain these three books for $1.25, you must send along a year's subscription to The Progressive Thinker; the paper one year, and the three books costing $2.25. It is the subscription to the paper that enables us to send you these three books at cost.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Communications must always be accompanied by the full name and address of the writer, or no attention will be paid to them.

L. M. Rose writes: "At least sixty persons testify to their belief in the genuineness of the phenomena presented by Mrs. L. A. Roberts and her son, of 107 South Leavitt street, Chicago, at six seances given in Elgin, Ill. Twenty-five or more different persons were identified by feature, form, color of hair, eyes, or by names and facts unknown to any one else in the seance. Some of the best seances were given at private houses with improvised arrangements."

Mrs. A. L. Morris writes from Chesterfield, Ind., of seances with George Runyan, at Muncie, Ind.: "At one seance one good old brother sang a hymn in which the whole band of spirit voices joined, male and female, singing above our heads. To say it was beautiful beyond description cannot express it. Trumpet talk was also a feature of this, as in all of Brother Runyan's circles. The trumpet control, Johnny Batson, is very intelligent and conscientious; he does not pose as a 'Wisdom Spirit,' and then talk nonsense, but calls himself an ardent student, and does give intelligent answers to any questions asked him."

Mrs. M. Bird thinks it was the test mediums that first demonstrated the truth of life beyond the grave, rather than the grand, silver-tongued speakers that could sway the crowded halls with their magnetism. The test medium, though perhaps uneducated, woke us to a realization that the loved ones still lived. No speaker could have done this—nothing but a convincing test could prove it to us. Let philosophy and phenomena go hand in hand to do battle for truth.

Mrs. E. E. Cowley writes an account of her troublesome experience with obsessing spirits, and states that she found deliverance trough the efforts of Mrs. May Cain, of Steubenville, Ohio, whom she recommends to all sufferers similarly afflicted.

Criticus writes from San Francisco, Cal.: "I attended Mr. Earle's seance last Sunday night. He is the most wonderful platform medium I have ever seen. It would take two or three thousand words to give an idea of the marvelous tests given at one of his meetings. We have four wonderful mediums on this coast: Edward K. Earle, Fred Evans, Maude L. Freitag and Dr. Schlessinger. The latter is getting better every week. Both his meetings at Washington hall and his private tests are free to all. His hall, which is a large one, is packed to hear him every Monday night. His example is a noble one."

Mrs. E. J. Bowtell writes from Canton, Ohio: "At a recent seance given in this city, Messrs. Miller and Renner being the mediums, the manifestations were of the most interesting nature, bringing to some hearts present the sad pleasure of greeting those loved ones whom they cannot now behold in mortal life. Either one of these mediums mentioned stand so far within that debatable ground between the two worlds, that spirits of many and varied characteristics can present themselves. Imagine, then, what their unite forces produced. A little child first made its presence known by a slight whisper, and then came an etherealization with fair flowing hair, the friends of daily life who have just stepped off this plane of existence, and lastly, the big Indian chiefs who roamed this very ground in all their native majesty less than a century ago, and now come to impart to their pale-face friends some of that strength which comes to those who are close to Nature's heart."

Prof. J. Madison Allen has received an appointment as State Agent of the N. S. A., for the Southern District of Missouri.

J. W. Ring writes from Galveston, Tex.: "The advance of Spiritualism in this section is doubtless as rapid as anywhere. Miss Lydia Allen, N. S. A. missionary, visited us not long since, and the largest audience that ever assembled in this place to hear Spiritualism attentively listened to her highly instructive lecture."

The lyceum at Springfield, Mo., is vigorously pushing ahead. Mr. and Mrs. C. M. Folsom write: "They have sixty-three members and getting new ones every meeting. Money in the treasury enough to pay all expenses and for some time to come." This lyceum has just supplied itself with the Lyceum Guide, and is officered with the best material. The interest in the lyceum is everywhere awakening.

W. G. Woodall writes from Littleport, Pa.: "We think this is a good field here for a good medium—test, trumpet or materialization. There are a number of towns here, including Littleport, that are anxious for investigation. They have had just enough to begin to understand the wonders of Spiritualism, and want to understand more of it. We think a medium can do well from a financial as well as a spiritual standpoint. I think it is a splendid field for missionary work."

Geo. W. Walrond writes from Denver, Colo.: "I am very sorry to record Mrs. Wagner's departure from Denver, Colo., for Omaha, Neb. During her stay here she had endeared herself to many hundreds of truth-seekers and Spiritualists. The secret of Mrs. Wagner's popularity lay in the fact that in all things she was a woman first and a medium afterwards. She took a great interest in the children's lyceum and public work generally, and gave of her mediumship freely at all these gatherings. I only trust she will enjoy the change and return to Denver again."

J. C. F. Grumbine has had over two hundred students for the season of 1897 and '98 in the class of psychometry alone. His other classes in clairvoyance and inspiration are equally large. Development is a specialty with Mr. Grumbine and his guides, and it is to be hoped that he will have large classes at his home school, 7820 Hawthorne avenue, Auburn Park, Chicago. He can be seen about development Mondays at 2 and 7:30 p. m., only. He will be at home April 5. See his announcement on the last page. Send for the new 8-page booklet containing his photogravure, enclosing a stamped and addressed envelope.

M. E. Van Luven writes: "Since 'all things come to those who wait,' the Spiritualists of Oakland, Cal., have embraced a long-delayed opportunity to build a genuine organization named the Union Spiritual Society, the 'cornerstone' of which was laid by Mr. Thos. G. Newman, president of the State Association; Mrs. Drynan, grand organizer of the N. S. A.; Mrs. Cowell and Mrs. Wrenn, local mediums of note, on Sunday, March 14. The officers were elected as follows: Prof. B. K. Lowe, president; Mr. L. M. Martell, vice-president; Mr. S. Palinbaum, treasurer; Mrs. L. W. Knott, organist; Mrs. M. E. Van Luven, secretary; Mrs. Dunham, Mrs Baldwin and Mr. H. B. DeMooy, board of directors. Articles of incorporation, constitution and by-laws, and a charter will soon be adopted. The order of Sunday services will be a general conference in the afternoon, with lectures and tests in the evening, for which the best talent attainable will be engaged. Mediums and all workers in the field of labor are cordially invited to attend all meetings. Those wishing engagements will please correspond with the secretary, and unless universally renowned, must appear before the officers and board of directors before the final engagement. The angel world has waited long and patiently for this united effort to be made, and the parents of the coming generation of Spiritualists have as anxiously waited for the right opportunity to establish a progressive lyceum in which to teach the children all branches of ethical culture and a knowledge of the living truth. Therefore, we believe that the Spiritualists of Oakland desire more than all else to have one good liberal society in which all can have a voice in its management and in which all will feel the liberty that Spiritualism demands. The hour is fully ripe for this movement and none too soon to prove a grand success. President Newman stated that there was no such word as fail to determined, united efforts. Mrs. Drynan's words were full of sympathy for the world's poor. She said, since heartrending scenes are a daily occurrence in the cities, of the rich rolling through the streets in chariots and the starving poor, footsore and weary, marching the walks with no work nor where to lay their heads at night, it is high time that the bigotry and superstition of dogmas and creeds slink into the shadows of the dark ages and the light of Spiritualism take its place."

Frank T. Ripley can be engaged for camp-meetings and grove meetings anywhere for the season of 1897, to speak and give tests.

Lyman C. Howe has engaged with the society at Flint, Mich., for the Sundays of April, and probably May, and will answer calls for week evenings at accessible points. Terms suited to the times. Mr. Howe has also engaged for the annual picnic at North Collins, Erie county, N. Y., June 5 and 6. He has July free, and the last ten days of August.

The Band of Harmony will meet with Mrs. Mitchell, 772 Walnut street (West Side), Thursday April 1. Inspirer, Margaret Fuller. Subject: "The Higher Humanity."

Will C. Hodge, inspirational speaker, has the months of April and May open, and will make very liberal terms for engagements. Address No. 3 Elizabeth street, Chicago, Ill.

E. C. Getsinger, scientist, of Detroit, Mich., who has originated a new philosophy of creation, based upon vibrations, is in Chicago at present lecturing to classes in Masonic Temple Hall 810, in the afternoon, on Tuesdays and Thursdays each week; also at 2910 Indiana avenue, Tuesday and Friday evenings. His course of lectures consists of nine lectures, fourteen subjects of the physical sciences. He promised the readers of The Progressive Thinker several years ago that he would in time confer with professors of universities as to the soundness of his views. This he has done and his premise remains unrefuted, and the professors of science are awaiting his book which he will write this summer. Those interested in the particulars of his lectures can write him at 3111 Michigan avenue, and receive a synopsis.

J. J. H. writes from Unionville, Mo.: "We now have in our midst J. M. White, of Joplin, Mo., and on the 25th we had some demonstrations of spirit power. As a medium for dates, names and test work, we have never had a better one in our midst than he is. The lectures given through his organism by Brigham Young and others are equal to anything ever had in this town. This control is working for the salvation instead of the destruction of the human family, and is redeeming his earth record by his lectures and tests. Our society here is in a flourishing condition."

B. V. Cushman, president, writes: "The Spiritual and Ethical Society of New York celebrate the anniversary on Sunday, April 4, 2:30 p. m., our only meeting that day. We have an excellent programme and expect to have a grand day."

The Eleventh Ward Political Equality Club and Woman's Suffrage Society meets at People's Institute, Leavitt and Van Buren Street, Tuesday, March 30th, at 8 p. m. prompt. Dr. Randall will address the ladies on that evening. Madam Bourgeois will assist in the musical part of the entertainment. A general invitation extended to all.

Horatio Nelson, of Chicago writes: "I desire to call your attention to the quiet work which has been going on at 2970 Indiana Avenue, for the past four months as conducted by Mrs. Edith E. R. Nickless. She has done good work. The higher teachings of the spiritual philosophy as given by herself, together with the inspirational addresses from those in the higher life, have been the means of awakening many to walk in the truth and to endeavor to bring forth those Christ-like traits of character that all should possess. By her walk and example she has caused many to become strict vegetarians, to give up the use of intoxicants and tobacco. Her circle of harmony held on Sunday afternoons where the teachings of Christ were given in all their purity is very likely to bring several mediums into the field at no very distant day. Then her Thursday evening class for the higher teachings of the Science of Life have been largely attended and growing in interest from the start. It is with deep regret that we have to announce her departure for Anderson, Ind., to take part in the anniversary exercises and to remain there for a month or more or until she is called elsewhere."

J. J. Johnson writes: "After the usual vacation the First Spiritual Society of Toledo, Ohio, again resumed its labors for the 'Fall' and 'Winter' under the able leadership of their pastor, Mrs. Dr. Wyant. The meetings have been a great success, many being turned away at times for want of room. The lectures have been very instructive, interesting and grand; also the tests which have been some of the most wonderful in the history of the society, and the Doctor certainly deserves great credit and is without doubt one of the most successful speakers and test mediums before the public. The anniversary of the advent of "Modern Spiritualism" being at hand, it will be observed by a special address, etc., appropriate for the occasion."

J. M. White writes from Unionville, Mo.: "Mr. Amae Wheeler, the voice, slate-writing and trumpet medium, gave a trumpet seance in this city, March 25th, to private parties, twelve persons being present. The phenomena which occurred was wonderful, some five trumpets being used. While the trumpets were floating around the room, independent voices were heard in addition to those coming from the trumpets. Touches of hands and spirit lights also were a prominent feature of the seance, and Mr. Wheeler's voice being heard in conversation while the spirit voices were manifesting."

G. R. G. writes: "C. C. Gillette has been holding circles the past few Sundays at different Spiritualists' homes, in Fletcher and Fairfax, Vt., with good attendance and good results. He has been exercising his gifts mostly in a private way, the time not arriving yet for him to step out into public work. He is a good medium for the communications of spirits with their earth friends. He gives the names and goes into detail of circumstances largely. He is very sympathetic in his nature, and very free with his gifts, and were he to have the proper time and chance could do much good. All who know Dr. Bronson may be glad to hear that he is a constant visitor at Mr. Gillette's circles, at home or away. He says he is very much interested in Mr. Gillette's mediumship; in fact he was when in earth life."

Julia Steelman-Mitchell writes from Milwaukee: "Here in the Cream-city we find a society of most excellent people, a handsome hall, and efficient officers. Mrs. Flora Jackson, a lady of culture and intelligence, is president. Our second Sunday here brought out a crowded house, notwithstanding there are four other societies holding meetings in the city. G. H. Brooks, who preceded us, has done a good work here, and we can predict for the Unity Society a long and useful career. Our week-days for March are all engaged in the smaller towns north. Will engage for one or more lectures for week-days of April on line of railroad. I go to Missouri for a course of lectures and seances in May. Shall have three weeks of that month to engage with individuals or societies, for one or more lectures in the above State. Have June open for engagement. Address 558 Milwaukee St.

NEW YORK CONVENTION OF SPIRITUALISTS.

Delegates have been elected from different sections, and it is hoped that all localities as well as societies will make a special effort to be represented in the State Convention, which is to convene at Syracuse, N. Y., Tuesday, April 13th, at 10 o'clock a. m., and continue for three days. Look over the last few numbers of The Progressive Thinker, and see what has been said on the subject. We need organization to enable us to unify our forces, that more may be accomplished without so much waste of energy, that unwise legislation may be prevented by the reason of the influence of numbers. It will give us standing and legislators respect us, as they do other organizations. There should be no need of presenting any arguments in its favor, for it seems as if it ought to be self-evident to everyone.

Don't forget that you can secure reduced railroad and hotel rates, and above all send one or more delegates to represent your community. It will pay you to go for the treat that is in store. Visitors from other States are requested. Don't wait for some one else to move, but put your shoulder to the wheel and help make it a success by stirring up our people in your locality. If you cannot get a meeting, have ten or more Spiritualists in your vicinity sign an appointment of some one to represent them as a delegate, and if necessary try and raise a sum of money to help pay the expense.

For blank credentials and further information address the undersigned.

The Buffalo Mass-Meetings held the 19, 20, 21, were a grand success, owing to the generosity of Mrs. Dr. J. H. R. Matteson and others with the splendid lectures by President H. D. Barrett, Vice-President Cora L. V. Richmond, Trustee Hon. L. V. Moulton of the N. S. A., Mrs. A. E. Sheets, vice-president Michigan Association, Lyman C. Howe (that veteran worker), E. W. Sprague, G. W. Katesand wife and spirit through the mediumship of Homer Altemus and Mrs. Kates. Sweet music was rendered by Mr. Altemus, Miss Blanche Fisher, of Farnham, and others. There was raised in cash and pledges over $800 for the N. S. A. and local societies and a renewed interest created for the cause in Buffalo. The meeting was under the auspices of the N. S. A. and the First Spiritual Church of Buffalo.

FRANK WALKER.

Hamburg, N. Y.

IN RE DR. NICHOLS.

To the Editor:—If the Dr. Nichols referred to in the current issue of your paper is Dr. T. L. Nichols, author of "Esoteric Anthropology," and other works, the writer, although not personally interested, can give the information that seems to be lacking concerning him.

In the sixties Dr. Nichols started a hydropathic sanitarium just outside of London, where he continued to work for more than a quarter of a century, contributing articles to hydropathic and other journals during all that period. He has never been lost sight of. For the past four or five years, in consequence of failing physical health and advancing years, he has been residing quietly with his step-daughter and her husband in Brighton, fifty miles south of London. Yours for enlightenment,

ANGLO-AMERICAN.

A STARTLING FACT.

The Progressive Thinker was the only Spiritualist paper that had the enterprise to publish Prof. Barrett's address before the National Association Convention of Spiritualists We have his address, covering three pages, and five other fine addresses and articles, one by Col. Ingersoll, grouped in one paper, and we want to send out 1,000,000 of them. It is worth ten times its weight in gold.

Read the article on 5th page headed "Fifteen Cents."

"Ancient India: Its Language and Religions." By Prof. H. Oldenberg. The subject is of unusual interest at the present time, and it is here treated in a way to interest and instruct all readers. For sale at this office. Paper, price 25c.

"The Universe." What Force Is. The Beginning of Creation. What Matter Is. The Creation of the Earth. The Beginning of Life. Immortality. The Substance of Its Environments. Psychic Science. What the "Soul of Things" Is. Song of Psyche. A pamphlet by L. M. Rose. Contains 71 pages of interesting matter. Price 25 cents. For sale at this office.

Items Suggested by, or Gleaned From, Spiritualist Exchanges.

J. C. F. Grumbine in his criticism of the National Spiritualists' Association says: "I, for one, am willing to let Spiritualism and Spiritualists run the gauntlet of the world's severest tests of merit by the intrinsic worth of the religion and its advocate. No religion can be quicker advanced than by the consecration and spirituality of its followers." He thinks the National organization should be an organization for business only—not for propaganda.

"It is time the ballots began to talk," suggests Wm. Foster. Yes, when there is danger that the rights of Spiritualists will be restricted. They then should talk in a voice of thunder.

Mrs. M. Ham's spirit passed into the first sphere while her body was at home. "It was a barren country with nothing to see but small one story shanties." She might have mistaken the sandy plains of California for the first sphere—the way she pictures it.

Dr. E. D. Babbitt, M. D. says: "For 28 years I have dwelt near the open window of heaven, and have also aimed at earthly science so as not to run wildly into the ideal." Pretty near heaven, that open window.

Just outside the city of San Diego, on Point Loma, a narrow ridge dividing the bay from the ocean, is soon to be built a school for the revival of the lost mysteries of antiquity.

"That small voice within, yet which sometimes speaks so loudly that we imagine the whole world can hear and which we call conscience, will tell us whether we are doing right or wrong, if we will but listen to it," says Irene Gay. Mrs. Gay has not yet learned that "conscience" takes its inclination from education. Common sense is the best guide, if it has been properly disciplined.

Take your choice! There are now six papers published at a dollar a year; but remember please, that The Progressive Thinker has at least fourteen long columns more reading matter than the best, furnishing by far the greatest variety of reading matter; in fact the Progressive Thinker is the largest Spiritualist paper published on this earth to-day.

"The true functions of religion may certainly include all attempts to demonstrate the immortality of man and the power of spirit over matter, though the supreme function of a religious congregation must ever be to ennoble the life that now is, and elevate the tone of society in the midst of which it is situated," says Mr. Colville.

"As a religion, or the religion, Spiritualism stands or falls on its own merits, not through the imperialism of an organization that can make it popular as Rome popularized the Nicean creed, at the cost of thousands of lives," says Mr. Grumbine. Mr. Grumbine evidently intends to work outside of the National organization, and do his own thinking exclusively.

"If you had not climbed to the mountain's top, you can not expatiate upon the grandeur of the scene from such a height," says Augusta Frances Tripp. If Mr. Grumbine had been made President of the National Association, at $1,200 per year, perhaps from that mountain's top of observation, the scenery of organization would have been grand and beautiful, and everything altogether lovely. The "mountain top" always has an exhilarating effect.

Swami Vivekananda, the learned Hindoo, says: "The essential idea is that we are all one, human beings and animals; every particle of matter, every atom, is like a point at one end of the radii; and as you go along all those radii converge and meet at one center, the heart, the soul of this universe, the soul of this world, the soul of our souls, the soul of your soul and my soul. Just as the body finds its unity—the body is a changing mass containing different parts which are constantly changing; yet there is something behind it where there is unity, and that is the soul of man."

"It has been proposed to lay still deeper foundations for the work of Spiritualism by establishing a Commission for the purpose of raising and controlling funds to uphold the National organization in its broader and more strictly spiritual plans," says President H. D. Barrett.

W. H. Bach is engaged at Springfield, Mass., until June 1st.

"I do not expect to answer many questions. Millions have been asked, only a few answered. Mystery faces us on every hand. If some one of you will explain to me a grass-blade a finger length high, I will explain for you all the rest of the universe. We face infinite mystery on every hand. And it is fortunate for us we do; for, if we could read the riddle of this universe, we should be reading our death-warrants. There would be nothing else left for us to do. Hope of anything like immortality would be absurd—not only absurd, but a curse—if we knew everything, and nothing more was left for us to investigate." Such are the words of M. J. Savage. What, Brother Savage, about an infinitely wise God. Has his death-warrant been signed in consequence of his unlimited knowledge? If you kill the infinitely wise man in advance, how is the infinitely wise God to continue on indefinitely? How we do wish these great men would reason to some purpose?

"Astronomy is the science of life and death of worlds and souls. Nothing is so beneficent as death understood; the history of the planet's progress shows that death has been, at every single step, the condition of growth and of advancing life. The lower types of organic life must die and disintegrate before we can have the higher stages. Thus, all along, it is life, new life, larger life, grander life, born out of decay and death. Do we not also see how, instead of being a terror and a calamity, it is really the last, highest, best, sweetest, crowning gift of God? There is only a separation, and that for a little while. When the world learns how to obey the natural laws of this, our human life, and knows the fact of continued existence, death will then be recognized as a beneficent spirit, the messenger of the Excellent Creative Power, a friend not feared, but welcomed as opening to us the golden gate of a life of greatness and splendor. We, humble travelers from the celestial worlds to the lands of heaven, look at death as the finest, greatest and noblest kind of birth from the most wise, most just and most loving Eternal Ordainer, and we shall all, when we know how to detach ourselves from certain ways of looking at death, from certain selfish views, be able to see the divineness of it. Birth and life, work and enjoyment, death and resurrection—such is the immanent law in the terrestial life, as well as in the universal and eternal creation; for inferior lives and superior existences form a single unity. Death comes and touches us, and then we realize the we are citizens of heaven," such were the words of Wilfrid Marsan.

C. B. Walker, the clairvoyant and healer, is about to close his busy season of four months, in Keene, N. H., relieving the sick and suffering and giving comforting tests and counsel to the sorrowing, puzzling the skeptic and giving light to the investigator. He will go early to Lake Pleasant Camp for the season.

From Two Worlds, London, England.

A HIGHER PHASE OF SPIRITUALISM

has to be presented. Phenomena of all descriptions are needed of a more decisive character, and the days for destructive criticism are nearly passed. What Spiritualists and investigators both require is the constructive presentation of the spiritual philosophy, based upon clear, forcible, and definite evidences of spirit identity.

THE NATIONAL FEDERATION

is steadily growing, and every year we register an increased number of affiliated societies and associated members; thus a bond of union—of power for cooperative effort—is quietly being formed which is consolidating the movement, and will ere long secure for us recognition in a variety of ways—for nothing succeeds like success. The Annual Conference at Liverpool showed that the Societies are in earnest, and are determined to grapple with the "burning questions" within the movement, as well as carry out a "forward" and aggressive policy in propaganda work.

THE TWO WORLDS.

We feel sure that readers will be pleased to know that "our paper" has steadily increased in circulation, and that our last issue touched the highest figures yet attained. We know we have to thank very many friends for personal efforts, and we are happy in the knowledge that very warm feelings of comradeship and regard exist between the ever-increasing army of supporters of the Two Worlds and ourselves, which cordial relations we shall strive to always deserve and preserve.

GOOD WILL AND BROTHERHOOD.

There is at the present time, so far as we can sense the psychic conditions of the movement, more of goodwill and brotherhood; more of hope and promise for harmony and progress than we ever experienced before, and although we do not anticipate anything sensational in 1897, we do expect that it will be a year of marked development—a steady advance towards the upbuilding of the great Spiritual Religion of the future.

AN INTERNATIONAL CONFERENCE

of Spiritualists is to be arranged in London early in 1898—we hope and trust by the joint action of the L. S. A. and S. N. F.—and the question of what is to be done in the North must soon be faced. If we are to have a big bazaar and a grand mass meeting in the Free Trade Hall in 1898, we shall need to have the hall secured in good time, and the Federation and the local bodies cooperating in a harmonious and practical manner to draft their plans and prepare for the great undertaking, so that it may be worthy the traditions of the great hall, the Cause of Immortality and progress, and the noteworthy occasion—the Jubilee of the most wonderful revolutionary religious and social reform that has ever been effected without shedding of blood.

From Light, London, Eng.

A BEAUTIFUL RADIANT GLOBE.

At a sitting which was being held one evening at the invitation of a mother who had just lost a dearly loved son, amongst other phenomena a remarkable light was seen. It was in the form of a beautiful radiant globe, the center of which was a bright blue of great brilliancy. It was apparently an immeasurable distance away, the wall of the room offering no obstruction to those who watched it, and it remained for about half an hour, when it gradually faded from their sight.

DEEP REVERENCE.

All present were filled with a sense of deep reverence and veneration. The control explained that this was indeed the Light of Christ, who, in verification of the belief which is now very generally held by Christians of every denomination, is gradually approaching this earth; and in fulfillment of His words spoken nearly two thousand years ago is coming to establish His kingdom, the reign of universal love and brotherhood, amongst us.

HOSTS OF ANGELS.

The control further said: "Write thus to the Editor of 'Light.' Tell him that Light is coming to all men. It grows brighter day by day. This light is the Light that should lighten all men that come into the world. Love is embodied in it. Truth is bringing it. Wisdom teaches it. Faith reveals it. Hope nourishes it. Justice craves for it. Glory attends it. Peace claims it. Power waits for it. This remarkable Light is attended by hosts of angels; by dwellers in the spheres of the Blest; by mighty conquerors; by those whose sins, being scarlet, now shine radiant in this Light. Perfected good, perfected man, perfected light.

BEAUTIFUL ANGELS.

Beautiful angels surrounded the medium. The Light appeared behind her; but she was pleased to know that the greatest glory shone when she spoke of Christ's power. Although not herself viewing the greatest glory of the Light she saw it, far, far away, having a starlike radiance.

From Harbinger of Light, Melbourne, Australia.

SHAKESPEARE'S KNOWLEDGE

of and belief in Spiritualism are sufficiently attested by the fact that he has introduced the so-called supernatural element into two of the greatest of his tragedies, two of his historical plays and three of his comedies; but, on rereading Victor Hugo's William Shakespeare (writes a contributor), I came across the following passage which had previously escaped my attention. It will be found at page 50 of the edition of 1864:

MAGICAL PRACTICES.

"Forbes, in the pamphlet consulted by Warburton, and lost by Garrick, affirms that Shakespeare was addicted to magical practices; that magic was in his family, and that what little good there was in his pieces was dictated to him by an "Alleur" or spirit." That the poet was impressed, inspired, or controlled, is a conclusion that almost every thoughtful Spiritualist must long since have arrived at. Such superhuman genius could have had only a superhuman origin. But this is the first time we have met with any direct reference in print to Shakespeare's magical faculties, which may be interpreted to mean his gift of mediumship.

DEALINGS WITH MAGIC.

If Forbes was in possession of any trustworthy information with respect to the dramatist's dealings with magic, that information would be invaluable, taken in connection with the knowledge we now possess in relation to spiritual control, and psychic phenomena generally. Not only so, but it would light up the fifth act of The Tempest with more weird meaning.

THIS DRAMATIC POEM.

Thomas Campbell, when speaking of this dramatic poem, which is spiritual from beginning to end, remarks: "Shakespeare, as if conscious that it would be his last work, and as if inspired to typify himself, has made its hero a natural, a dignified and benevolent magician, who could conjure up spirits from the vasty deep and command supernatural agency by the most seemingly material and simple means." Now this is precisely what an exceptionally gifted and powerful medium would be able to accomplish; although as everybody knows, there is no "supernatural agency" involved. And if the dramatist was conscious of the spiritual forces which stood behind him, and inspired him, how significant became the words which he put into Prospero's mouth, at the very time he (Shakespeare) was preparing to lay aside his pen forever, on the completion of The Tempest:

HAVE WAKED THEIR SLEEPER.

Graves at my command
Have waked their sleepers, op'd, and let 'em forth
By my so potent art. But this rough magic
I here abjure; and when I have required
Some heavenly music (which e'en now I do)
To work mine end upon their senses, that
This airy charm is for, I'll break my staff,
Bury it certain fathoms in the earth,
And, deeper than did ever plummet sound,
I'll drown my book.

INVISIBLE WORLD.

As Victor Hugo writes, in his commentary upon this exquisite play, "Shapespeare did not question the existence of the invisible world; he rehabbilitated it. He did not deny man's supernatural power; he consecrated it." But, then, Victor Hugo was one of those "supremely ignorant" men called Spiritualists, at whom the Fidgets et hoc genus omne lift up their long-eared heads and—bray!

From The Mystical World, London, England.

THOUGHT-AWAKENERS.

Man's prejudice can never be overcome. He must be left with it. That is, if it does not destroy him.

Where reform begins in self-denial of vices, it is safe to believe that one person at least will be reformed.

I judge no one. I care not what a man did. It is what a man or men are doing that concerns me. Judge not, for in judging ye but judge yourself.

When we live within ourselves, we live for the world, hence we exact nothing from the world; therefore we cannot be disappointed.

In harmony one man changes the destinies for good of the people of all nations of the earth forever, inharmony will destroy a man, a family, or a nation.

He who has not the power to seek wisdom, will never have it thrust upon him.

The Truth is the root of all religions, and 'isms' are the branches distorted by human passions.

The 'pearls' I pick up with great care are not recognized by the vain multitude, who would trample them in the mire.

Every person who lives a 'true life' expects nothing from the outside world, therefore cannot be disappointed no matter what happens.

Mothers in the past have emulated each other to see which could bring up their children in the greatest ignorance of that which they should know, especially their daughters.

Where there is no restraint there can be no excess.

The man in society who most successfully deceives his fellows, though a devil in immorality and dishonesty, is the most popular. Deception in materialism is a great virtue.

From The Spiritual Review, London, Eng.

CAMILLE FLAMMARION,

the French astronomer, is still busy in studying the planet Mars. It is not improbable that the conlusion he has arrived at, in stating that the inhabitants of Mars are winged beings, may yet be proved to be scientifically accurate. Should it be so, the Spiritualistic notion of "winged messengers" (angels) being a childish fancy of the early Christians may be no longer entertained. We must be ever on the look-out for progressive thought, but we must be careful that, in treading the path of higher knowledge, we do not kick aside in our ignorance and blindness those very facts that may add still greater weight to the important spiritual discoveries of modern times, and which have been the basis of belief of some of the greatest thinkers of the world.

WINGED BEINGS.

It is rather curious, but Nero, in the second book of his spiritual experiences, gives a description of nearly every planet in the Solar system and its respective inhabitants. He mentions Uranus as being inhabited by winged beings of a decidedly high order; while Jupiter, he declares, contains almost every conceivable shape of human life the imagination of man can suggest; and while many of the races live in the lowest stages of barbarism, yet others can boast of the highest state of civilization. We may add that many of the revelations of Nero are based upon actual experience.

CLASSICAL HISTORY.

Nothing is more fascinating to us than the study of classical history. The ancient Greeks and Romans were not the heathenish idolators that they have been regarded as, by numerous theological sects. Their "gods" and "goddesses" were personifications of their intellectual and emotional faculties, and served a most useful purpose in illustrating to the people the qualities of virtue and vice. Mrs. Britten has clearly shown that magical arts existed amongst the ancients, and were practised by them under various forms of religious ceremonies and rites.

THE CHURCH OF ROME

is beginning to recognize the value of the Spiritual philosophy. Various Catholic periodicals have been, in a sort of way, throwing open their columns to the Light of the Coming Faith. We bear no ill-will to the Church of Rome. The forms and symbols of her faith, though laughed at by those who are grossly ignorant, have indeed a great Spiritual significance; and though to a certain extent she has lost the "Spirit" and lives now more by the "letter," yet if she will turn her eyes once more to the glories of the New Dispensation and be willing to join us in sharing its wondrous light, and establishing it firmly throughout the world, her dying hopes may be revived, and her temples filled once more with worshippers of an immortal faith.

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CHAPTER I. The Bible and the Priest of Rome.
CHAPTER II. My first School-days at St. Thomas—The Monk and Celibacy.
CHAPTER III. The Confession of Children.
CHAPTER IV. The Shepherd whipped by his Sheep.
CHAPTER V. The Priest, Purgatory, and the poor Widow's Cow.
CHAPTER VI. Festivities in a Parsonage.
CHAPTER VII. Preparation for the First Communion—Initiation to Idolatry.
CHAPTER VIII. The First Communion.
CHAPTER IX. Intellectual Education in the Roman Catholic College.
CHAPTER X. Moral and [illegible] in the Roman Catholic College.
CHAPTER XI. Protestant Children in the Convents and Nunneries of Rome.
CHAPTER XII. Rome and Education—Why does the Church of Rome hate the Common Schools of the United States, and want to destroy them?—Why does she object to the reading of the Bible in the Schools?
CHAPTER XIII. Theology of the Church of Rome: its Anti-Social and Anti-Christian Character.
CHAPTER XIV. The Vow of Celibacy.
CHAPTER XV. The Impurities of the Theology of Rome.
CHAPTER XVI. The Priest of Rome and the Holy Fathers; or, how I swore to give up the Word of God to follow the word of Men.
CHAPTER XVII. The Roman Catholic Priesthood, or Ancient and Modern Idolatry.
CHAPTER XVIII. Dire Consequences of the Dogma of Transubstantiation—The old Paganism under a Christian name.
CHAPTER XIX. Vicarage, and Life at St. Charles, Rivierre Boyer.
CHAPTER XX. Papineau and the Patriots in 1833—The burning of "Le Canadien" by the Curate of St. Charles.
CHAPTER XXI. Grand Dinner of the Priests—The Maniac Sister of Rev. Mr. Perras.
CHAPTER XXII. I am appointed Vicar of the Curate of Charlesbourgh—The Piety, Lives and Deaths of Fathers Bedard and Perras.
CHAPTER XXIII. The Cholera Morbus of 1834—Admirable courage and self-denial of the Priests of Rome during the epidemic.
CHAPTER XXIV. I am named a Vicar of St. Roch, Quebec City—The Rev. Mr. Tetu—Tertullian—General Cargo—The Seal Skins.
CHAPTER XXV. Simony—Strange and sacrilegious traffic in the so-called Body and Blood of Christ—Enormous sums of Money made by the sale of Masses—The Society of Three Masses abolished and the Society of one Mass established.
CHAPTER XXVI. Continuation of the trade in Masses.
CHAPTER XXVII. Quebec Marine Hospital—The first time I carried the "Bon Dieu" (the wafer god) in my vest pocket—The Grand Oyster Soiree at Mr. Buteau's—The Rev. L. Parent and the "Bon Dieu" at the Oyster Soiree.

We have not space in this notice of Father Chiniquy's work to give the heads of all the Chapters. Those omitted are of especial value. The following, however, are of thrilling interest:

CHAPTER LIII. The Immaculate Conception of the Virgin Mary.
CHAPTER LIV. The Abomination of Auricular Confession.
CHAPTER LV. The Ecclesiastical Retreat—Conduct of the Priests—The Bishop Forbids Me to Distribute the Bible.
CHAPTER LVI. Public Acts of Simony—Thefts and Brigandage of Bishop O'Regan—General Cry of Indignation—I determine to resist him to his face—He employs Mr. Spink again to send me to Gaol, and he fails—Drags me as a Prisoner to Urbana in the Spring of 1856 and fails again—Abraham Lincoln defends me—My dear Bible becomes more than ever my Light and my Counselor.
CHAPTER LVII. Bishop O'Regan sells the Parsonage of the French Canadians of Chicago, pockets the money, and turns them out when they come to complain—He determines to turn me out of my Colony and send me to Kahokia—He forgets it next day and publishes that he has Interdicted me—My People send a Deputation to the Bishop—His Answers—The Sham Excommunication by three drunken Priests.
CHAPTER LVIII. Address from my People, asking me to remain—I am again dragged as a prisoner by the Sheriff to Urbana—Abraham Lincoln's anxiety about the issue of the Prosecution—My Distress—The Rescue—Miss Philomena Moffat sent by God to save me—Lebelle's Confession and Distress—My Innocence acknowledged—Noble Words and Conduct of Abraham Lincoln—The Oath of Miss Philomena Moffat.
CHAPTER LIX. A moment of Interruption in the Thread of my "Fifty Years in the Church of Rome," to see how my sad Previsions about my defender, Abraham Lincoln, were to be realized—Rome the Implacable Enemy of the United States.
CHAPTER LX. The Fundamental Principles of the Constitution of the United States drawn from the Gospel of Christ—My first visit to Abraham Lincoln to warn him of the Plots I knew against his Life—The Priests circulate the news that Lincoln was born in the Church of Rome—Letter of the Pope to Jeff Davis—My last visit to the President—His admirable reference to Moses—His willingness to die for his Nation's Sake.
CHAPTER LXI. Abraham Lincoln a true man of God, and a true Disciple of the Gospel—The Assassination by Booth—The tool of the Priests—John Surratt's house—The Rendezvous and Dwelling Place of the Priests—John Surratt Secreted by the Priests after the murder of Lincoln—The Assassination of Lincoln known and published in the town three hours before its occurrence.
CHAPTER LXII. Deputation of two Priests sent by the People and the Bishops of Canada to persuade us to submit to the will of the Bishop—The Deputies acknowledge publicly that the Bishop is wrong and that we are right—For peace sake, I consent to withdraw from the contest on certain conditions accepted by the Deputies—One of the Deputies turns false to his promise, and betrays us, to be put at the head of my Colony—My last Interview with him and Mr. Brassard.
CHAPTER LXIII. Mr. Desaulnier is named Vicar General of Chicago to crush us—Our People more united than ever to defend their rights—Letters of the Bishops of Montreal against me, and my answer—Mr. Brassard forced, against his conscience, to condemn us—My answer to Mr. Brassard—He writes to beg my pardon.
CHAPTER LXIV. I write to the Pope Pius IX, and to Napoleon, Emperor of France, and send them the Legal and Public Documents proving the bad conduct of Bishop O'Regan—Grand Vicar Dunn sent to tell me of my victory at Rome, and the end of our trouble—I go to Dubuque to offer my submission to the Bishop—The peace sealed and publicly proclaimed by Grand Vicar Dunn the 28th of March, 1858.
CHAPTER LXV. Excellent testimonial from my Bishop—My Retreat—Grand Vicar Saurin and his assistant, Rev. M Granger—Grand Vicar Dunn writes me about the new storm prepared by the Jesuits—Vision—Christ offers Himself as a Gift—I am forgiven, rich, happy and saved—Back to my people.
CHAPTER LXVI. The Solemn Responsibilities of my New Position—We give up the name of Roman Catholic to call ourselves Christian Catholics—Dismay of the Roman Catholic Bishops—My Lord Duggan, Coadjutor of St. Louis, hurried to Chicago—He comes to St. Anne to persuade the People to submit to his Authority—He is ignominiously turned out, and runs away in the midst of the Cries of the People.
CHAPTER LXVII. Bird's-eye View of the Principal Events from my Conversion to this day—My Narrow Escapes—The end of the Voyage through the Desert to the Promised Land.

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QUESTIONS AND ANSWERS

This department is under the management of the distinguished author, speaker and medium,

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

A. U. Collins: Q. Can a deformed brain produce good thoughts? If it cannot, who is responsible? We have pity for bodily deformity, had we not ought to have more charity for those having deformed brains?

A. The activity of the spirit is limited by the formation of the brain, and hence, in the common acceptance of the term, it is not responsible. A man may have the conformation of the brain of a tiger, and his character will be that of the tiger. He is, however, as a man, held responsible by society which is compelled to protect itself against him. Another has the brain f a savage, that organ never has developed beyond that stage in its evolution. He remains a savage. He is incapable of reasoning, and is governed by instinctive impulses. The very existence of the higher types of mankind depends on the successful repression of these abortive forms. Over his birth and organization no one has choice or control, hence cannot be held responsible. But here comes in the supreme law: The higher shall control the lower; that the moral sense of society, expressed in laws, however faultily, must give protection to those who are in advance, against the lingering savages. These laws are based on expediency, and confer the greatest good on the greatest number.

Yet, acknowledging the necessity of this protection, we confess that we ought not to assume credit for superior birth or endowments. We had no choice between affluence and beggars' rags; between superior mentality and savagery. Hence we with humility must grant that had we been born in a different station we should be different, even a savage or a criminal.

We cannot truthfully say that the lowest can do better, but we may place ourselves in such relations with them as to become a new circumstance in their lives and turn them to righteousness.

S. B., Cleveland, O.: Q. (1) What are the motions of the earth?

(2) If a man could raise himself above the earth's atmosphere and remain for six hours, and then descend, would he strike the earth, or would he be in space?

A. The earth is in round numbers, 92,000,000 miles from the sun, and the circumference of its orbit is 550,000,000 miles. As it passes around this vast circle once in 365 days or one year, it must travel 18 miles in a second, 64,000 miles an hour, and 1,500,000 a day. At the same time it turns on its axis once each day, so that every part of its equatorial surface must revolve from west to east at nearly 1,000 miles an hour. Its spheroidal form, assumed when still a plastic vapor, prevents any change in the axis of its rotation.

If a person could be lifted from the earth's surface, and wholly freed from its diurnal motion, and at the end of six hours "dropped," there would be no earth there to fall to, for in six hours it would have gone nearly 400,000 miles along its orbit, and in common with the solar system, moved in another vaster circle around some unknown center, at probably a far greater velocity.

This suspended individual would witness a rare spectacle. For the earth at first extending to the horizon, would contract into a vast moon, growing less and less as it rushed away. At the end of the third hour it would appear thirteen times larger than the full moon; at the end of six hours no larger, and in less than a day would shrink into a star and disappear.

If this observer could be carried forward by gravity, yet be free from the earth's rotation on its axis, he would see the surface of the earth rushing from west to east at the velocity of 1,000 miles an hour, or about 17 miles a minute—a speed that would render all objects invisible, and if he was dropped after six hours, he would find himself 6,000 miles west of the point from which he ascended.

A. D. T., Chicago: Q. (1) What rational proof have we that the spirit of man survives the death of the body and is immortal? And by whom was the idea invented?

(2) What rational proof have we of the doctrine of reincarnation? And who invented the idea?

A. (1) The idea of immortality is of remote antiquity. The cave-man of Europe left food, the spear and arrow at the grave for the use of the spirit. That the spirit of man survives the death of the physical body, is proven by all the facts of Spiritualism.

(2) There is not the least evidence in favor of the doctrine of reincarnation, but there is overwhelming evidence against it. It was introduced in remote antiquity.

O. W. Barnard: Q. (1) Is Christian science reliable in curing disease?

(2) Is that belief founded wholly on the Bible or not, and if so what justification is there for it?

A. Christian science is a misnomer, because it is not Christian in the common meaning of the word, and in no sense a science. There is a large class of diseases dependent on the mind, usually known as nervous, which may be reached by Christian science treatment, which in reality is only suggestive mesmerism, or hypnotism. The mind has a great influence over the physical condition of the body, and many ailments may be cured by calling away the attention, or strengthening the will. Cases of organic lesion or change, however, are quite beyond its control. Christian science would be helpless before an attack of the microbes of typhoid fever, or diphtheria as it would be in warding off the attack of a tiger.

The only support it has in the Bible is in the miraculous cures of the sick said to have been made by Christ. And yet healing of the sick is only an accidental means of testing the devotee's belief. It makes the proud claim of being the science of spirit, and as spirit is causation, it is the science of sciences—a complete system of religion and morality. It starts with the declaration that all things are a part of God, and as God is good, and cannot be otherwise than well, no part of him can be evil, or sick. Hence there is no evil, no sickness. All is good. It is flattering to vanity to be a part of God, and ought to lead a superior life.

F. H. Rudd, Oregon: Q. In a communication made some time ago, it seems that a lady went to a medium hoping to get a word from her friends, but because she had unearthed a criminal murderer steps in and uses such vulgar language that she refuses to hear him, and whatever medium she visits she receives the same. Why are such things allowed?

A. A cardinal principle of Spiritualism is that the spirit remains the same after the death of the body as before, until changed by the processes of growth in morals and intellect. By potent, yet not well understood laws of repulsion and attraction, those not in accord are restrained from interfering with each other, far more strongly than in this life. There are exceptions, some avenues being opened whereby the annoyance may approach. In this case, if the murderer came it would be expected that he would retain his hatred, and the disposition with which the lady met him was the open gateway for his approach. He was a spirit in prison, and she should have hailed with gladness the opportunity it afforded her to extend the hand of loving charity, and redeem him to the light. Instead, she attempted to thrust him away, and the lower nature excited in her was the means of still stronger attraction so that whoever she consulted as a medium, she brought the same atmosphere and received the same result.

B. F. K., Sterling, Ill.: Q. Where can I obtain the works of Epictetus and Antoninus?

A. They may be obtained through the office of The Progressive Thinker.

Neurist: Q. Why must some mediums continue in perfect health, with vigorous nerves, for continuous manifestations, when others acquire powers on beds of sickness when the nervous system is prostrated?

A. This question is presumed to refer to preceding answers wherein it is held that mediumship in its best form depends on a healthful organization. It is not, however, maintained that such must be the condition for sensitiveness in its broad sense. On the contrary persons who are almost devoid of this faculty, become highly sensitive by sickness, and in others sleep brings on the essential conditions of sensitiveness not at all experienced during wakefulness. D. D. Home—perhaps the most marvelous medium that ever lived—was a great sufferer, and every lengthy series of sittings he gave almost brought him to the borders of death; yet it is to be remarked that with every improvement of his health the manifestations were more astounding.

Nettie Maynard, for some years, lay on her couch unable to move hand or limb, for they were drawn and distorted, and she suffered continuous pain, yet all that time she gave wonderful communications. During the last year I listened to a message from Lincoln through her lips, which if ever an inspired word was uttered, those words were from the source they claimed.

How shall we account for this wonderful ability to be controlled by one who constantly suffered as though drawn on a rack of torture? Her brain was fire. Her countenance bore no trace of the years of pain. It was simply angelic in its sweetness. Her spirit was free, joyous, and already seemed apart from her body. It was spirit talking to and through spirit.

We know that at death full sensitiveness is gained; that is the faculties of a spiritual being are gained, and sensitiveness is one of these. The dying when they lose the physical senses, gain clairvoyance, or the use of their spiritual senses.

Yet we return to the primary proposition that it is best to cultivate sensitiveness with health, that its receptivity is more trustworthy, than when occurring as attendant on weakened conditions of the physical body.

Student, Cambridge, O.: Q. (1) What college do you recommend, good and cheap?

(2) I am told that I am an intuitional medium? Would that be of advantage in my studies?

A. (1) The Ohio State University is one of the cheapest and best.

(2) Intuition is a most valuable assistant, in fact to those who pursue original investigations it is priceless. It has made more discoveries, pushed further into the unknown, than experimentation and reason combined.

All great discoveries have been made by its inspiration. Thought and study by the concentration of mind they cultivate furnish also the conditions most favorable to intuition, or sensitiveness to impressions from higher intelligences. The scholar attracts the scholar from the other side, and the more intense his thoughts the stronger this attraction and the better instrument he becomes for the reception of impressions.

LYNN (MASS.) SPIRITUAL ASSOCIATION.

To the Editor:—The Lynn (Mass.) Spiritual Association, Mr. J. M. Kelty, president, is meeting with grand success in conducting its series of meetings this winter. During the month of February we were favored with the services of that able advocate and Bible Scholar, Rev. Moses Hull—oftenassisted by Mrs. Hull—who called out some of our best people and also some severe critics, who, it is needless to say, were set to thinking as they have never done before, at his interpretation of the Bible, wherein mediumship in all its phases as occurring to-day, was most clearly and indisputably shown to exist, and as a result many converts will be added to our numbers. He was followed by Mrs. Nellie Burbeck, and Mrs. Effie Webster—both good platform test mediums, and to-day by Mr. J. D. Stiles, who with his fluent delivery in logical discourse, poems and wonderful array of names and descriptions of spirits, even to minute detail in many instances have all attracted large and interested audiences.

On next Sunday, March 28th, we celebrate the 49th anniversary with an extensive program of speakers, mediums, reciters of selected and original poems, vocal and instrumental music, etc. An elaborate dinner will be served in our banquet hall, and a good time generally is anticipated.

Your correspondent is making many additions to his already large list of regular subscribers to the Thinker, all of whom speak in warm words of praise for its able management and of its large list of able contributors. Long may they all remain to shed the light of the glorious gospel of Spiritualism to the world, which so much needs the truths they—and you, Mr. Editor—are so grandly promulgating. G. W. F.

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LYCEUM LESSONS

As Presented by Hudson Tuttle.

GOLDEN THOUGHT.

Death is not change of being; it is change of sphere.

SUBJECT—DEATH.

For the older groups: Death by the Greeks was not regarded with terror. They went to the funeral rites with crowns of flowers. It was the doctrine of eternal punishment, of hell and the Devil, introduced by Christianity, that gave rise to the horrible ideas of death which are now entertained.

Death is the gateway to a higher existence. The physical body being no longer useful to the spirit, is thrown aside.

We cannot expect the resurrection of the body. That belief came from Egypt, where the body was preserved as a mummy, with the expectation that after a thousand years the spirit would return and enter it. Its elements are scattered, and used over and over in countless bodies.

The resurrection of Christ proves nothing, for if he was a God incarnate, a God-man, he was unlike other men, and St. Paul says: "Flesh and blood cannot inherit the kingdom of God."

There is a spiritual body, and a physical. During life these are almost inextricably blended. Death is their separation—the cutting asunder of the silver cord which unites them.

The spirit, whether in the body or out of it, is the same; as the man who goes out of the door of his house is the same that he was within.

We should not mourn for the dead, for the next life is a continuance of this. They have entered it before us, but they are fully conscious of us, and overshadow us by their presence. They will be the first to welcome us.

For the younger groups: (Each leader may fill out this outline, enlarging, and drawing out the views of members.)

The caterpillar feeds all the summer day on the foliage, when autumn comes buries itself under the dead leaves, winds a silken shroud about itself, and remains as dead in its grave. When spring comes, within it has grown a beautiful butterfly, which breaks through the shroud, and spreading its golden wings, floats away a spirit of the air.

So the spirit at death withdraws from the body which is placed in the grave.

If we sought the caterpillar at its burial place we should find only an empty shell. As a butterfly it would be away sipping nectar from the flowers. If we go to the grave of a friend, we find only a worn garment, and that soon dissolves away; the spirit, the real friend we loved, has gone out of it, and perhaps is by our side, or else is with the angels in some fair realm. As they see all our actions and thoughts, how truthful and good should we be to merit their loving care.

MEMORY GEMS.

The perfect fruit of the great tree of life is man, and the perfection of man is in his immortal spirit.

Man as a being of infinite growth, must have infinite time in which to expand, and this is bestowed by death.

As flesh-clad spirits, we walk the courts of immortality as much now as we shall in the infinite future.

We, as spirits, are now in the spirit-world, and to pass rejoicing from this sphere we must leave nothing to regret not having done.

Not alone passes the spirit to its new home: those it has loved, gone before, are there to welcome it.

The spirit loses nothing, gains nothing; it is the same individual, with its faculties the same, before whom extends a vista of infinite possibilities.

Respect for the dead! Not paid with crape, sighs and tears, but a well-ordered life.

Whether as a spirit clad in flesh, or as a spirit in the angel spheres, man is amenable to law.

We are not ephemeral of a day but companions of suns and worlds, and when these have passed away we shall have but begun our never-ending course.

Immortality is the highest achievment of creative energy.

We live that we may die, and we die that we may gain life eternal.

Let us not call back the dying with our grief; rather unite with the angels in their glad welcome.

The spirit-world is our home; and we are all going home.

We must not say that there is rest or sleep in the grave; the spirit awakes to activity.

GOLDEN CHAIN RECITATION.

Conductor—Where are the dead?

Leader—They have been resurrected into the realms of immortal light and life.

Con.—Have they transported their bodies there?

L.—They have bodies, for they have organic form, but their physical bodies were left in the grave to return to the elements and nourish other forms of life.

Con.—Death, then, is but transition to a higher plane;

L.—The passage from one room to another; the casting off of a worn garment.

Con.—And the mind with its attainments, its affections, its desires,

L.—Remains unchanged.

Con.—Shall we mourn our dead?

L.—Aye, we will mourn, for it is human to weep; and while they gain, it is our loss. They cannot be to us as they were, and we have not reached, the heights of their new life.

Con.—Yet we should not cast over them the clouds of our unrestrained grief;

L.—Nor ask them to return to the shadows from which they have passed.

Con.—Death itself is not painful;

L.—No, for its beginning is the freeing of the spiritual faculties, which come with the insensibility of the body.

Con.—And when these gain full activity;

L.—The great change has been, and the spirit is free.

Con.—These spirit friends are ever near us, loving, sympathizing, helping;

L.—And hence we should live in full recognition of their benign presence.

Con.—They cannot become to us as of old,

L.—But we shall go to them and the least we can do to show our respect and gratitude is to so conduct our lives

All—That with unsoiled garments we may gather without reproach in the loving bands to which they will welcome us.

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TINCTURED VIEWS

ON THE SUBJECT OF PLATFORM TESTS AND LECTURES.

To the Editor:—In common with the forty thousand readers of The Progressive Thinker, I have been an interested reader of the various opinions expressed by your correspondents in late issues of the paper concerning the advisability of supplementing the lectures by tests from the platform.

My position has always been that without the phenomena it would be impossible to interest the masses in Spiritualism, and I still believe that the demonstrations should go hand in hand with the philosophy.

The philosophy without the demonstrations of mediumship would be much like the play of Hamlet with that character eliminated from the play.

Nearly every person who is a pronounced Spiritualist has been made such by the phenomenal manifestations, and they will remain necessary for the benefit of all investigators as proof of the continuity of life.

We cannot have too much in the line of demonstration, if of the right character. Leaving out all that is spurious and of doubtful character, there is still left much that is helpful to weary, struggling mortals who are reaching out for tidings of their loved ones who have crossed the river of death.

With many others, I do most earnestly protest against much that is given and that passes with the multitude as genuine.

I am not of the opinion that our speakers generally are making a concerted effort to rule the phenomenal mediums from the platform, as expressed by one of your late correspondents; at least that is not my own position, but I do desire to have tests that bear the genuine stamp instead of the hodge-podge jumble of guesswork and questions too often directed to the recipient calling out something in their experience and then claiming it as a test.

Let us have tests by all means, and the more the better, but let us have them straight from the shoulder, without circumlocution or the dragging process so often resorted to, and we shall hear less complaint, and the objections raised will largely disappear.

There should be no ill-feeling generated between the teachers of the philosophy and the demonstrators of the phenomena, nor will there be when viewed from an honest and sensible standpoint.

I wish also to enter my earnest protest against introducing in our meetings the old and stale forms and ceremonies of the church, with its ordinations, installations, invocations and the ordinance of baptism.

This is usually done to cater to the ignorance and prejudice of church people, and from my standpoint is no part of Spiritualism.

If societies must have pastors, and prefer the name of church, let them have it, but in the name of truth and common honesty let us cease teaching a mixture of Christianity and a diluted spiritual philosophy with the hope of catching suckers and gudgeons.

If the philosophy of Spiritualism is true, it relegates to eternal oblivion the heavens and hells of Christian superstition with their attending gods, devils and atoning saviors, and introduces us to a rational philosophy and natural religion, and which is founded upon the eternal verities of nature and which needs no distributing of orthodox platitudes for its maintenance. We have nothing in common with the decaying dogmas of the church nor can we make progress by catering to the prejudice and ignorance of its adherents, as witnessed by the periodical efforts made to crush out all free thought and all persons who refuse to pronounce its shibboleth, the annual effort in our State legislatures to squelch natural healers, and the still later effort of an assinine Chicago alderman to tax mediums. We need no more laws than we already have to punish the mendacious scoundrels, who, in the guise of mediumship, practice arts that would shame his Satanic majesty, and for the purpose of lining their own pockets.

It is high time that we discriminate between people possessing the virtue of common honesty and the shameless frauds who use the livery of Spiritualism for selfish and unholy purposes, and when this is done we shall hear less of suppressing genuine mediums by law.

I wish heartily to commend a late article in The Progressive Thinker by Dr. Conger, as well as a later one by Dr. Juliette Severance, and fully agree with them that there is nothing to be gained by a milk and water policy.

Radical and positive opinions are the demand of the hour, and the promulgation of a Spiritualism in sympathy with the struggling masses and with every reform that has for its object the freeing of humanity from all unjust conditions.

What are we doing to benefit humanity right here and now? should be the earnest question of every person who has a true conception of the demands of Spiritualism, and unless we as Spiritualists can rise to the occasion, doing all that within us lies for the betterment of existing conditions, we shall fail to do our duty and the work will be taken up by other hands.

It is related of certain parties in the earlier days of Spiritualism that they sent application to a bureau which furnished speakers, requesting that a speaker be furnished, but with the particular request that no one be sent who was tinctured with any reform notions, to which was replied, "We can send you a —— fool; all the rest are tinctured."

We have heard much of Spiritualism per se, and of the many objections to all reform topics on the part of its fearful adherents that somebody's feelings might be hurt; but if Spiritualism has come simply to bolster up a fast decaying theology, or to found another sect for humanity to wrangle over, it might as well have remained away and let the numerous sects fight it out if it takes until doomsday.

Yours for a Spiritualism that does something for this world.

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SUNLIGHT HAS AGAIN COME.

To the Editor:—Sunlight has again visited our humble home. The Progressive Thinker has again come to hand with its cheer. A short time ago my subscription expired, and I could not renew at once, and you cannot think how lonesome I was. It seems to me as if I had been asleep for several weeks, and just returned to consciousness.

The Progressive Thinker, brimfull of the best thoughts that were ever put into one paper or ever emanated from the fertile brain of men and women, inspired by the bright beings of the spirit realm. The time I first began to read it marks a great event in my life. That was three years ago. It was then that I passed out of bondage and slavish fear, to a full sense of liberty—made free by the light of truth. I believe that The Progressive Thinker has been the means of making more people supremely happy, as far as happiness goes, than any other source on earth.

A person, as a usual thing has to learn to read it. Some friend will come into my house, pick up a copy of the paper, glance at it, read something derogatory to the church or Christianity, throw it down, feeling anger rising; but when that cools they have to acknowledge its truth. After that, on the sly, they read more and more. Then they will fly to their Testaments and read it as they never read it before. They will read the paper awhile, then the Bible. Soon they will speak slightingly of it (the Bible), as if to question its truth.

Ah! brother, it is so hard to break away from early teachings. They have been taught to believe that "Jesus Christ was the only begotten son of God," without question, and "no man cometh to the Father (God) except by him." Brought up in Sunday-School, and having listened to some good man tell of the unsearchable riches of Christ, how loving, kind and gentle he is, etc., and singing: "Ashamed of Jesus—that dear friend, on whom my hopes of heaven depend," and then to have it pointed out that they are depending on things that have no foundation of truth! Their idols must be shattered, torn down and destroyed, before they can accept the spiritual philosophy and phenomena of modern Spiritualism. There are some who try to hang onto both. They make me think of a hen that has hatched out two or three chickens and they get out of the nest, and she tries to go with the chicks and set on the eggs at the same time. How a person can investigate the broad, liberal views of Spiritualism, and at the same time try to stay in the old rut of superstition, is a curiosity to me. Long live and prosper The Progressive Thinker and its noble editor. Z. F. VALLIER.

ALL HAIL—A PENTAMETER.

All hail! the good and grand in every age,
The Athens scholar and the Eastern sage,
The noble Trojans who the world surprised,
The Zoroaster, Buddha or the Christ.
All hail! the good and true of every clan,
The trusting woman and the manly man,
The ones who counsel peace in time of strife,
The ones who make more bright the paths of life.
All hail! each country's true and loyal sons,
The war-scarred warrior and the martyred ones;
The ones who fight 'gainst destiny's sterner might;
The ones who fall while fighting for the right.
All hail! the thinkers of this living age—
The ones who fear not bigot's foaming rage.
All hail! the Yuletide on its peaceful wings,
While tiny birdling in the Southland sings.
All hail! the ice-king and Borealian storms,
Which crystal globules in its pathway forms.
All hail! the mortals who with glory sing—
See beauty, purpose in each worldly thing.
All hail! the loving men and women too,
Who through life's struggles standing staunch and true
To one another firmly as they go,
While earthly storms and blasts the fiercest blow.

C. J. JOHNSON.

Pocatello, Idaho, Dec. 20, 1896

A NOTE-WORTHY WRITER OF FICTION.

The attention of the readers of The Progressive Thinker should be called to Frederick Upham Adams, editor of New Occasions, a radical monthly magazine published in Chicago, and a brilliant writer of works of fiction. Mr. Adams has been for years an earnest student of social phenomena and, at the same time, a writer constantly in practice and always in demand on the daily press. He possesses a brilliant imagination and a keen insight into men and affairs, together with a versatile and polished style. These various characteristics are abundantly illustrated in his latest novel, "President John Smith," written before the last National campaign, but accurately foretelling much of it, although the date of the campaign narrated in the book is set at 1900. Mr. Adams believes and earnestly desires that the issue of the right of the people to rule shall become the paramount question to be fought out in 1900. He takes steps to make it the issue, and, in the opinion of many "President John Smith" may become the "Coin's Financial School," preparatory to that campaign. Mr. Adams is now running through the pages of New Occasions a thrilling new novel, entitled "Spirits of '76," which cannot but be of interest to Spiritualists, in that it deals with the views which the fathers of the Republic are supposed to form upon mundane affairs as the result of a revisit.

MILES MENANDER DAWSON.

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BY MOSES HULL.

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SPIRITUALISM VS. BRAHMINISM.

Poet Replies to Poet, or Is It the Brahmin Spirit Revising His Work Done In the Body?

In The Progressive Thinker of March 13, appeared an excellent article entitled "Death Beautiful," from the pen of J. W. Dennis, which he closes with a Brahmin poem, which seems out of harmony with the rest of the article. Perhaps, Brother Dennis, in admiring its beauty of language and description, failed to catch the true meaning of the line.

This poem illustrates the Brahmin's belief that the soul flies away, is "absorbed in the bosom of Brahm," and returns no more.

I am inspired to answer the verses in the poet's own rhyme and rhythm, and therefore recopy the one quoted by Brother Dennis and subjoin the revision thereof as I receive it, leaving it to the public to judge which best accords with Nature's laws, the original or the revised. Perhaps the ancient Brahmin poet, with a desire to correct his former errors, may be my inspirer. As yet I know not a word that I shall write, but am positively impressed that by the time I have copied the original the revision will be given to me.

Following is the Brahmin poem, (Kilatza is a mountain and the Gunga is a river).

The snowflake that glistens at dawn on Kilatza,
Dissolved by the sunbeam descends to the plain;
There mingling with Gunga it flows to the ocean,
And lost in its waters returns not again—
It comes not, it goes not,
It comes not again.
On the rose leaf at dawning a dewdrop is shining,
Which later exhaled falls in nourishing rain,
Then rills back to Gunga, through green fields meanders,
Till onward it flows to the ocean again—
It comes not, it goes not,
It comes not again.
A snowflake still whitens the peak of Kilatza,
But the snowflake of yesterday flows to the main;
At dawn on the rose leaf still glistens a dewdrop,
But the dewdrop of yesterday comes not again—
It comes not, it goes not,
It comes not again.
So the soul that is freed from the bondage of nature
Escapes from illusions of joy and of pain,
And pure as the flame that is lost in the sunbeam,
Ascends unto Brahm and comes not again—
It comes not, it goes not,
It comes not again.

A SPIRITUAL REVISION.

The snowflake that glistens at dawn on the mountain,
Dissolved by the sunbeam descends to the plain;
There joining the river it flows to the ocean
And lost in its waters it floats o'er the main—
It rises, it comes back,
It goes once again.
On the lines of the sunbeam in morning's bright gleaming
That drop from the ocean is lifted again,
And back to the mountain o'er green fields and forests,
It falls on its mountain in snowflake or rain—
It rises, it comes back,
It goes once again.
And so while a snowflake still rests on the mountain,
The snowflake of yesterday floats to the main,
But still it may rise in the clouds of the dawning
And to its companions return once again—
It rises, it comes back,
It goes once again.
So the soul that is freed from the bondage of earth-life
Is borne far away from all sorrow and pain,
And free as the dew that ascends on the sunbeam,
It goes to its rest, but at will comes again—
It rises, it comes back,
It goes once again.

ERNEST S. GREEN.
San Francisco, Cal.

PROGRESSIVE THINKER SCRAP-BOOK—ARE YOU MAKING ONE?

How many of the 40,000 readers of the Thinkers are making or have already made a scrap-book?

I have just completed one of 125 pages 8x12, and presented it to my aunt, Mrs. W. H. Calvert, who is greatly pleased with the present. Occasionally I see that a correspondent writes that he has made one, and so I thought I would tell you about mine.

After completing it, I cut the title of the Thinker off and pasted it on the inside cover page, which reads like this: "The Progressive Thinker" Scrap Book, also "Progress, The Universal Law of Nature; Thought, The Solvent Of Her Problems." Mucilage is the best for this purpose, pasting only about ½ inch on the edge to prevent creasing, (cut out some of the leaves to prevent bulging.) After I would finish clipping the Thinker there wouldn't be very much left as there are so many good articles in it worth preserving.

I intend to commence another soon, as the work is very fascinating as well as valuable. Our scrap-book is also profusely illustrated with portraits of mediums and other pictures. It is too bad to have those grand articles, poems, etc., destroyed, and all subscribers should preserve them in this way. We also lend our Thinkers, and scrap-book too, and thus we may do much good in spreading the truth.

We think that The Progressive Thinker is a grand paper and is in the front ranks of progression. We are deeply interested in "Solon and Mary," and think it is one of the best things you have ever published. We would very much like to know how it is communicated.

Hoping this will be the means of booming the "Thinker Scrap-Book" somewhat, I will now close with best wishes for the success of the Thinker and its able publisher. Yours for truth and humanity. GEO. L. BARRUS.
Beloit, Wis.

SUPERFLUOUS HAIR CAN BE REMOVED.

"I am free from the mortification of years," writes one lady. "Worth its weight in gold," writes another. Any lady can get this information by addressing MRS. M. N. PERRY, A 130 Box 93, Oak Park, Ill. Mention that you saw this item in The Progressive Thinker and you will receive a sealed letter in return.

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Thanking you for your kind letter, I remain yours respectfully,
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119 Pond St., Providence, R. I.

She does not know how the Doctor knows about her:

Dr. Watkins:—I received your letter, but owing to sickness in my family, I have been unable to write before. Hope you will pardon me for the delay. I would say in answer to your letter, I think you fully understand my case, as you described my feelings better than I could myself. I don't see how you knew about me, but it seems you do, in some way. Yours truly,
JENNIE M. WORCESTER.
84 Pecker St., Haverhill, Mass.

Wonders hows the Doctor knew the baby was to be a girl:

Dear Dr. Watkins:—Your letter came in due season, but I am very happy to be able to say I did not have to follow its directions in order to get back my strength. Have been gaining very fast, especially in the last week. My daughter is recovering very fast, so of course we are all happy. I wonder who told you that a girl was wanted here much more than a boy. Whoever did, gave the information correctly. That you should know it, caused us to smile more than once. Thanks will not half express my gratitude for returning health. But I do wish you and yours very many happy new years. Very sincerely,
S. C. LADD.
E. Somerville, Mass., Jan. 3, 1897.

Dr. C. E. Watkins:—I received your letter prescribing for my throat, and I am trying the remedy, and think it will help me. I do not think I will take another month's treatment now, as I am so much better, but if I ever need help again, shall surely send to you. Yours truly, MATTIE A. WILCOX.
Jeffersonville, Vt., Sept. 1, 1896.

Dr. C. E. Watkins—Dear Sir:—I have nothing to say but the same story—still on the gain. I still eat like a pig, and nothing seems to distress me; no pain in my back. I have gone to work again.
Yours in haste,
LORENZO WORTHEN.
Hillsboro Bridge, N. H.

Dr. C. E. Watkins—Dear Sir:—I am feeling so well I won't need any more medicine. I shall miss the strengthening power that has come with this course of treatment; also your kind letters. With many thanks for your kindness, may the good angels strengthen you for the good of others, is the wish of your friend and ex-patient,
MRS. S. P. TARBELL.
West Braintree, Mass.

Dr. C. E. Watkins—Dear Sir—I received medicine for this month's treatment, but do not think I shall need it as my health is so fully restored, that with the help of Nature and right living I shall be able to continue in that condition, so I return it to you unopened, as per agreement in last letter. I thank you for the kind interest you have taken in my case, and shall take pleasure in recommending you to any of my friends who are ailing, as one that can be relied upon. Yours sincerely,
ALLEN LUCAS.
East Weymouth, Mass.

(Continued next week.)

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NEW BOOKS.

Book of Portraits of Leading Anti-Vivisectionists and Others Who Have Aided the Anti-Vivisection Cause. Anti-Vivisection Print, Aurora, Ill.

If someone had said a few years ago that a society would have to be organized, and by a strenuous educational campaign, have laws enacted to prevent live animals being bound on the dissecting table before classes of young boys and girls, and cut fibre from fibre for their instruction, it would have been ridiculed as absurd. It would have been replied that the people had become too merciful and sympathetic, and the age of such brutal cruelty had forever passed. Yet just this has come. The old delight of the savage in torture has revived. That reversion to the types of the past has taken place. The Inquisition cannot with thumbscrew and rack tear the limbs of the heretic, in the name of religion, but the dumb and helpless animal can be bound and subjected to tortures to which no human being ever was or could be, in the cause of pseudo-science.

The movement began in the assumption that all study must be by individual research; that nothing should be accepted unless proven by direct investigation. It was not sufficient that one or a hundred animals were subjected to the awful suffering of having their spinal cords dissected, and their brains lacerated in order to demonstrate the functions of its parts; classes in the colleges, and even high schools, must have a living animal brought before them, and these operations performed!

No one knows where this fiendish practice originated, but France appears to be the hotbed for its propagation. It soon became common in colleges, and as fast as professors adequate to the duty were obtained, gained its way into the leading academies and schools. It was like an overwhelming wave of cruelty, and was upheld because it gave vent to the brutality which in restraint lurks beneath the mask of pretended culture.

There were those trained in ways of mercy, who had sought through the societies for humane education to ameliorate the sufferings and abuses of animals. They were shocked by this new cruelty which came under the plausible plea of being in the interests, and for the advancement of science, and at once set themselves at the task of its suppression.

Among those who gave themselves and their fortune to the cause was Mrs. Fairchild-Allen. She saw that the most effective means to educate the people in ways of mercy was the press, and at once launched The Anti-Vivisectionist, a monthly for the discussion of the subject. An organization was effected, the Illinois Anti-Vivisection Society, with branches in various States, and tracts, books and periodical literature widely distributed.

The cause of justice is moving on to triumph. The accursed revival of the Inquisition, applied to animals, has been arrested in its advance into the public schools, and now the Torquemadas of "science" hold their bloody "researches" behind bolted doors.

Mrs. Fairchild-Allen thought the time had arrived to present to the world the portraits and brief biographies of the leaders of this branch of the humane movement, and has made a beautiful book of nearly fifty portraits, executed in the highest style of the new methods of engraving, with brief notices of the life-work of each.

Francis Power Cobbe fittingly leads, and there is a beautiful view of her ancestral home, and her home in Wales. She was the originator of the movement in England, and assisted in starting the Illinois society. Then comes Lord Shaftesbury, president of the Victoria (London) Society for the Prevention of Cruelty to Animals. This is followed by a portrait of that grand and devoted man, Henry Bergh. Then that of George T. Angell, president of the American Humane Education Society, who has given his life and fortune to the cause.

On the same page is the speaking face of Emma Rood Tuttle, the originator of the Angell Prize Recitations, which is rapidly being adopted as the most popular and effective means of educating the people out of cruelty.

Space will not allow of a full enumeration. Among the many others are: Mrs. Mary F. Lovell, superintendent of the World's Department of Mercy, of the W. C. T. U.; Sidney H. Beard, Miss Caroline G. Ewen, Mrs. Anna E. McIntire, vice-president for Michigan; Anna Sewall, author of the famous book, "Black Beauty;" Marshall Saunders, author of "Beautiful Joe;" Mrs. Mona Caird, president and founder of the Independent Anti-Vivisection League (London); Mrs. Mary O. Elster, vice-president for Indiana; Dr. Philip G. Peabody and his son Charles; Dr. Elliot De Bellville Preston, author of "Old Beau;" Miss Clair Tuttle, of the Vanguards, the well-known actress, who has won laurels by her charming articles; and lastly, Mrs. Fairchild-Allen and her youthful daughter who is preparing to assist her distinguished mother in her contemplated exhibit and work at the World's Fair at Paris in 1900.

This is a book that will go into the history of the Vanguard in the cause of justice and mercy to the beings that although having the same keen sense of feeling, the same appreciation of comfort and enjoyment, the same nerves for suffering, cannot speak for and defend themselves.

HUDSON TUTTLE.

Poverty's Factory, or the Curse, Cause and Cure of Abnormal Wealth. By Stanley L. Krebs, M. A. Boston. Arena Publishing Company. 25 cents.

With many good and correct ideas are intermixed some that are far from just and correct. His "cure" for the "curse" appears to be the "Christian" cure, notwithstanding the patent fact that Christianity as embodied and practiced by the churches, apparently lays not a straw in the way of the limitless hoarding of wealth. The tenet of Socialism that wealth is created by labor, and, therefore, belongs to the laborers who have produced it, he says is positively impregnable, sound and logical. Then, to combat Socialism, he asserts that "Socialists mean muscular or manual labor. They seem to know nothing of mental labor." This statement is incorrect, as everyone properly instructed knows. The author seems to have gotten his knowledge of Socialism from that ceaseless fountain of misinformation on that subject, the general daily press, which systematically misrepresents Socialists and Socialism. He should seek knowledge of Socialism from recognized Socialists, and not from their enemies.

A Dead Man's Thoughts. By Rev. Edgar Foster, M. A. Cantab: Vicar of Lindsey, Ipswich. The Roxburghe Press, Westminster, England. 3s, 6d.

Just why this series of sermons should be called "A Dead Man's Thoughts," may be considered a puzzle. Were we to give our solution of the riddle, we should say the title is well taken, as the sermons are devoted to the customary setting forth of the dead theological doctrines of a dead orthodoxy, wholly outgrown by the living, progressive thought of to-day. If one relishes orthodox doctrines, one will find the volume pleasant reading—and perhaps, in some inscrutable way, profitable.

The Heaven of the Bible. By Ida C. Craddock.

This is a peculiarly interesting little volume. Its tendency is to show to orthodox church people, from the Bible itself, that the world beyond the grave is a much more cheerful and substantial place than they are in the habit of thinking it to be—that it is in fact a really delightful land. The author's deductions from Bible texts are logical, natural and correct, showing the naturalness of the world and life "over there." It is a book that will interest and please Spiritualists and Christians alike, and all may gather spiritual instruction from its pages. It is handsomely bound in cloth. Price, 50 cents.

Truth in Song, for the Lovers of Truth Everywhere. By Clara H. Scott, 1351 Lexington avenue, Chicago, Ill. Boards, 25 cents.

For the use of christian scientists, Christians, etc., this selection of hymns, songs and tunes, seems well adapted; but Spiritualists pure and simple have little use for songs better adapted to orthodox revival meetings than to the purposes of Spiritualist meetings. There is too much iteration and reiteration of orthodox phraseology. If one wishes to teach orthodoxy, it is well enough to use orthodox phrases; but if one does not wish to inculcate orthodox ideas, it were better to drop orthodox phraseology and stick to the pure and clear language that expresses pure spiritual truth without any admixture of orthodox adjuncts. Versified adulation of "God," and "Christ Jesus" does not harmonize with the spirit of Spiritualism, so well as it would with the ways of the Salvation Army.

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With affectionate regards, very truly,
REBECCA LEVY.
8331 Laclede ave., St. Louis Mo.

PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

At her residence in Vicksburg, Mich., Lydia S. Baker, wife of Robt. Baker, passed to immortal life, March 14, after a long illness, aged 68 years. She was a life-long Spiritualist, being mediumistic from early childhood. Dr. Peter Johnson, of Battle Creek, officiated at the funeral. J.

Passed to spirit-life at his residence, Downer's Grove, Ill., March 10, 1897, Mr. William Griffiths, beloved companion of Caroline Griffiths, aged 77 years. Mrs. Lyman, of the Spiritual Church, of Chicago, preached his funeral services in the chapel of Rosehill cemetery.
C. M. GRIFFITHS.

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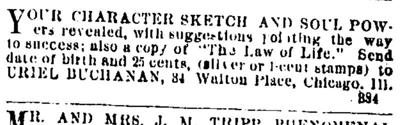
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INCIDENTS WORTHY OF CAREFUL CONSIDERATION.

HALLUCINATION REMOVED BY HYPNOTISM—FRENCH METHODS OF TREATING INSANE PATIENTS—BY SUGGESTION AN INNOCENT MANIA IS SUBSTITUTED—EXPERIMENTS IN THE UTTERMOST DEPTHS OF CONSCIOUSNESS—HYPNOTISM AND MESMERISM AS CO-ORDINATE FORCES IN SPIRITUALISM.

"The amazed interest which men and women have recently shown in themselves," said Dr. Grace, "is my only apology for continuing the discussion of some of their peculiarities which are appropriately called phenomenal, says the Cincinnati Enquirer. There is no wider field of inquiry than this; none more needful of intelligent and painstaking cultivators; none where investigators may enjoy a higher reward for their work. When Pope declared that the proper study of mankind is man there were thousands who believed, but scarcely a score who understood the remarkable significance of the hint; and it has grown into an apothegm that your nearest neighbor knows you better than you know yourself. As a rule this is true, but it is scarcely credited.

"What man thoroughly understands all the minute details of his own organization? Who is conversant with the psychical economy that governs his thoughts, acts and motives? What are the springs of action which induce one man to do good and another to do evil continually? What are we, where are we, whither are we bound? Upon these lines an infinite number of questions may be asked without eliciting one substantial response, and yet the asking will continue so long as man occupies the earth, with probably an occasional answer that will stimulate additional inquiry.

"If we pick five of the most intelligent men in the community and request them to explain the origin of life, or even the process by which a blade of grass is produced, every one will stumble in the first sentence, and finally leave the problem unsolved, without throwing upon it a ray of light. To this same committee we exhibit two little brown seeds, no larger than a pin's head, apparently exactly alike, and ask why, when planted side by side in the same soil, one will produce a magnificent crimson flower as large as a dinner-plate, and the other a little colorless blossom less than an inch in diameter. Will they answer? No; they cannot.

"We know nothing about causes. Millions of apparently simple problems in nature are far above our solution, for the reason that we apprehend nothing but results. Many years ago, upon Cape Cod, the residents cut down and marketed some magnificent pine forests. The timber was in demand, and brought a remunerative price. It would pay the proprietors of the land to let other pine forests spring up and mature for the value of the timber, and this was the plan of the good people. They proposed, but another power disposed, for when the new growth of trees appeared they were not pine, but oak! How could the acorn develop from the pine cone? Not according to any natural law that we understand, and probably not at all. More likely the seeds of the oak had been buried deep in the sands of centuries till the pines were removed, and then the vivifying force of the sun brought their germinating principles into action before that of the pine could be reawakened. This is only a guess, and may be as far from the truth as any mere supposition, for it is only the result that we are sure of. That is patent to every comprehension, and unprofitably so to the lumbermen of Cape Cod, where pine lumber commands a more profitable market than any other.

"That which we know not makes an interminable list, and that which we think we know may be almost wholly included by it. Many determinations of science—I will keep within bounds when I say several hundred—which were regarded as final a century ago, have since proved absurdly fallacious. Not a few of these misled and negatived the services of the medical profession in cases of unusual moment, as every well-read physician now understands. Twelve years since I was appointed to prepare a thesis upon a subject then agitating the medical world, but to which I had devoted only the most superficial attention. Excuses were of no avail, and therefore I implored the assistance of a well-known expert, living in a distant city. He sent me a mass of facts and deductions and made my task comparatively easy. Circumstances arose which caused the reading of the paper to be dispensed with, and it was laid aside for future use. Three or four years later I was again appointed for the same service, and, thinking myself fully prepared,

RESURRECTED THE OLD DOCUMENT,

and subjected it to a close examination. Many of its assertions were startling, and one I knew to be untrue, although when first presented by the expert I thought it a magnificent fact. I mailed it to my former monitor and requested him to criticise it. He did so, and sent me new material for the essay, accompanied by the statement that most of the principles announced in the original document as fully determined had been discovered as radically false; that many deductions had been made from results rather than from causes, and others from hypotheses which incisive experiment had negatived! He cautioned me to make no positive declarations, but rather to state results from apparent causes and leave the final issue to be determined in the future.

"What could be more unsatisfactory? But I had no other course, and it is well that I adopted the advice of the expert, for since that time it has been discovered that many exceptions to what were supposed to be well-established rules apply oftener than the rules themselves in the specialty I treated, and some of its declared principles are found to be far from radical. By no means have all the old nets of error in this direction been filled, and many continue to walk in them toward an extra-hazardous result. We grope in darkness while searching for the light. Why not take advantage of our neigbor's taper when we have none of our own, and thus profit by any glints of truth it may disclose, no matter where?

"I am prompted to indulge in these preliminary remarks as a general reply to some criticisms received through the mail from professional brethren, all of which are doubtless well meant, and under this impression they are received. One condemns hypnotism as an agent of two dangerous possibilities to be generally used. True. Does our friend also reflect that scores of acids and deadly drugs are the agents of possibilities too dangerous to admit of their common employment? Their sale and use are justly regulated by law, and to the same condition must hypnotism be subjected by those in whose care the public welfare is reposed, else there will eventuate incalculable mischief. My theme is the uses, not the abuses, of hypnotism, just as the professor of surgery talks about the uses of the knife, at the same time knowing that its abuses would furnish the more fruitful theme. Discussions that instruct to profitable ends are alone valuable from my standpoint. Let me give a few illustrations of hypnotism in cases where it proved of inestimable value.

"On one occasion I was called to attend a gentleman whose head was severely injured by an accidental fall from a portico. He was delirious and difficult to manage, and the hospital authorities had been unable to learn his name. Next day, after a restful nap, he appeared sensible and I conversed with him. He had no recollection of his fall and wondered why he was not taken to his home. I asked where he lived. He couldn't tell. What was his name? He had forgotten. His business? Really, he could afford no information about himself, and I concluded that lesion of the brain had destroyed his memory. It must be restored as promptly as possible, but the patient was not then in condition for the attempt. He improved physically with great rapidity, giving evidence of a robust constitution, but memory refused to awaken. On the tenth day following the injury I essayed the hypnotic trance and found him a good subject, and three days later I was enabled to put him into a deep trance, and while in that condition he told everything about himself that we desired to ascertain. He was a merchant in a nearby town, on his way to Eastern cities for the purchase of goods, and had stopped over to call upon an old acquaintance whom he had not found when the accident occurred. His family was just beginning to feel alarmed at not hearing from him when I notified them of his accident and condition. Prompt arrival of his wife at his bedside had a good effect, and his memory was finally restored through hypnotism by establishing a connection between his trance and normal states, by a slow and painstaking process, it is true, but no work is too much for the physician who accomplishes his object. By what other known means could this result have been promptly and satisfactorily reached? 'Trepanning would do it,' says the old time doctor. Well, he may take his choice if the patient is willing, but progressive science favors hypnotism, and it will grow in favor more and more till its employment becomes universal.

"It will not only save drugs—an inconsiderable economy—but lives of untold value. We all know with what frightful and inconsiderate haste people are buried in time of great epidemics, many of them yet alive when placed beneath the sod, beyond human aid. Some diseases, like cholera, superinduce the trance state and all fevers are subject to the same phenomenal influence. It is related that about the beginning of the present century the city of Philadelphia was ravaged by yellow fever. A prominent citizen contracted the disease and passed into a condition of

LUCID LETHARGY.

No pulse could be felt, no respiration was visible, no movement of an eyelid, yet every word spoken in the death room was registered in that man's consciousness. He heard himself pronounced dead by the attending physician. They washed from him the death sweat and robed him in a shroud. The touch of the cold water and the clinging embrace of the shroud thrilled him alike with horror. He gave no sign of life, because he could not. He had ceased to be a 'motor' for the time being. There was fortunately some delay, and just as the coffin lid was about to be screwed down a supreme, despairing effort caused a slight movement and the man's condition was recognized. He was restored and lived several years, but his escape was almost miraculous, whereas the employment of hypnotism would have immediately discovered the presence of life and averted the danger of premature burial. It is a danger against which too many guards cannot be devised.

"When a person has been sick for a long time with dangerous symptoms nothing is more deceptive than the hysterical trance into which he or she is likely to fall. Its exact simulation of death is more frequently calamitous than anybody imagines. The power of recognition passes away, all the muscles settle into absolute quiet, the pulse becomes more and more feeble till it can no longer be felt at the wrist, respiration ceases so that even a feather held over the mouth refuses to vibrate, all signs of life fail and the person is pronounced dead. Some of the most eminent physicians have been misled by these indications and will be again. As I have said, they are frequent in sudden epidemics, and then the maddened people stop for no ceremony. The dead must be buried out of sight without delay, and no provision is made for the false death signals hung out by hysterical trance. American visitors have seen in the Wiertz Gallery at Brussels a pair of pictures which produce any but an agreeable sensation. They illustrate the closing scene of a cholera trance more tragically than any words can picture it. The first represents the father conveyed in a rough pine box by two scoundrelly appearing fellows to his burial, despite the frantic outcries and attempted resistance of his wife and children. The second mirrors a later scene. In a dark and noisome vault the coffin lies with others piled high upon it; the occupant, recovered from his trance, has burst open the lid, and, with agonized face peering through the rent, is struggling violently to free himself from the prison house of defunct mortality. These pictures have a history in an incident fully recorded in the catalogue of the gallery, and there can be no question as to its truth. Thousands of similar tragedies might be recorded if all the details of murderous burials were known, but enough have come to public knowledge, it would seem, to impel the erection of stronger guards against their recurrence.

"History and experiment both prove that in the entranced subject most of the mortal powers—generally all—are suspended, and only the mental and immaterial person is left decidedly in evidence. The spirit, the consciousness, is there as full of life as ever, but its power over the human machine has for the time passed away. It is able to resolve, but impotent to act without outside help. It is as competent as ever to judge of what should be done and what omitted, but the spiritual element finds itself in the strange and unwonted condition if knowing without the power of doing. The personage has retired to the remotest recesses of its inner consciousness and knows not how to emerge therefrom. Under these conditions it is easy for a stranger spirit to reanimate and occupy the mortal tenement; perhaps an

UNCLEAN SPIRIT,

such as the Master gave 'the twelve' power over and the grace to cast out devils in His name. I may safely state that spirits of this sort are always looking for such an opportunity, and I know that the vagrant demons yield to no other agency so readily as to hypnotism. It seems to exercise the same power over them as did Jesus of Nazareth when He 'cast out many devils, and suffered not the devils to speak, because they knew Him.' Undoubtedly He possessed hypnotic power in a high measure and was a medium with every psychical gift—otherwise He could not have performed the many miraculous deeds which He did. I use the word 'miraculous' in its conventional sense, for even Jesus had no power to perform any act in contravention of natural law.)

"The trance condition is a deeper sleep than natural slumber and plunges its subject into a more helpless state. The helplessness of those who dream of the impossibility of escape from impending danger is real, they know not why. They cannot flee from the wild beast, the all-consuming fire, the impending avalanche, because in sleep their physical powers are almost invariably in abeyance. The exceptions are somnambulic subjects—dreamers who retain the 'motor' faculties and use them freely, often disastrously. These not infrequently act for a purpose—revenge, theft, perhaps murder—and are unable to control themselves against its execution. In this connection there is a thrilling story of a monk in a German abbey. The prior, going to his cell much later than usual, was astonished to see one of the brothers passing along the hall, wild and fierce of visage, a drawn dagger in one hand and a light in the other. The Superior watched the monk as he walked with determined mien to the prior's door and opened it. The prior followed him without noise. The man placed the lamp upon the table, went over to the prior's bed, felt cautiously with one hand, and then with the dagger struck three times so forcibly that the weapon pierced quite through the bed covering and mattress. The light of triumph came into his face, and picking up his candle he walked out of the room and back to his cell..

"Next morning the prior sent for the sleep-walking brother. The monk was evidently embarrassed. He was asked if he had enjoyed a restful night.

"'No,' said he, 'I had an unquiet night.'

"'What was the matter?'

"'I shall have to confess. I dreamed that you had murdered my mother, and that I was impelled by wild fury and revenge to go to your room and stab you to death, and that I succeeded. When I awoke the sweat stood on me with horror at the deed, and on my bended knees I thanked God it was but a dream.'

"Good care was thereafter taken to lock the dreaming brother securely in his cell every evening, for no one could foresee the nature of his sleep-walking impulse on the next occasion. What would have been the nature of his crime had he accomplished his somnambulistic purpose? You think it would not have constituted a criminal act? But where would proof be found to establish that it was not purposive? This is a difficult thing to establish, as was proved in a Court in Scotland a few years ago. In one of his sleep-walking spasms a somnambulist killed his daughter, and was arrested to answer for the deed. It was proved that he had been the victim of somnambulic terrors from early childhood, during which he had done many unaccountable acts, mostly contrary to his nature and general disposition. After his marriage these fits assumed another form. His nights were made miserable by visions of wild beasts attacking his family, in whose defense he made those exertions which natural affection prompted. It was in such somnambulic and unconscious condition—as testified by his wife and son—that he had seized his youngest child to drag her away from a threatening beast, and had hurled her with such force against the opposing wall that she dropped limp and dead.

"The father's grief was irrepressible, but the law must be satisfied. His trial was conducted with all the solemnity that would attend that of the most hardened murderer, but it was almost impossible to awaken the man's interest in it, so heartsore was he at the death of his child. Notwithstanding proof as to high character and the somnambulic impulse, he was found guilty of manslaughter! An appeal to the Crown was promptly made and the best people in the neighborhood busied themselves in the man's behalf. There were many difficulties and impediments to overcome, however, and the poor victim spent more than two years in prison before he was pardoned for the act he did unconsciously and in direct opposition to his nature and inclination!

"How can a crime be committed under these conditions? It cannot. The act is demoniacal, performed by an obsessing spirit while the man or woman seeming to act is morally and physically helpless. It may do to talk about the mighty Ego, and speculate upon individualities of irresistible force and commanding power, but there is nothing weaker or more puny than mortal man in the hands of an influence which always attends him and is ever on the watch to surprise him off guard. This is a subject about which there is much to learn, for about it

NEXT TO NOTHING

is definitely known. I doubt if it is as inexplicable as some metaphysicians assert, and especially am I doubtful of that theologian's wisdom who says it is a matter into which we ought not to inquire. What is there relating so intimately to mankind that it is not interesting and profitable to be informed upon? We cannot dispose of the subject by sweeping generalizations nor by sneers. In a commanding way it is said that Spiritualism, Hypnotism and Mesmerism are unworthy of intelligent examination, but it is rarely by persons of the highest or most alert intelligence that such declaration is hazarded. Only through this trinity of isms has much of the phenomenal progress of the nineteenth century in knowledge been effected, especially that knowledge applicable to the relief of human misery.

"Observations of fact will continue to lead to new issues and fresh conclusions. It is a good plan to let theory alone till a good foundation for it is laid in solid fact, and that is what we are looking for. M. Janet, as I have had occasion to remind you, has made a great stride toward this result and his co-workers are keeping even pace with him. They are showing the world many new things, as well as how to do old things, hitherto done awkwardly, much better and with larger effect. They have found a positive cure for many types of insanity, and feel encouraged in the view that they will discover a remedy for all cases of this direst affliction of human kind. We cannot have too many catholicons for the thousand ills that flesh is heir to.

"It is unnecessary to claim anything for hypnotism beyond what it is now actually accomplishing. In the therapeutic field it is proving immensely useful, and the subtler knowledge of subconscious states which we are now gaining will increase the power of healing many fold. How many pathological states—not those which are simply nervous and functional, but organic ones also—may be due to the existence of some perverse buried fragment of consciousness obstinately nourishing its narrow memory or delusion, and thereby inhibiting the normal flow of life, is a problem of awful moment to the race and to unborn generations. Let me illustrate what I mean by the outline of a case far from exceptional.

"It is that of a girl of 19, whom I will designate as Clarise. She visited M. Janet in a condition almost desperate, and implored his help. She had monthly convulsions, crises, chills, fevers, delirium, attacks of terror, lasting for days, together with shifting anesthesias and contractures all the time, and a fixed blindness of the left eye. Divining no particular psychological factor in the case, the physician took little interest in his patient, who remained in the hospital seven months' and had all the usual courses of treatment applied, including water cure and ordinary hypnotic suggestion, without the slightest good effect.

"Despair seized upon the girl, the result of which was that M. Janet threw her into the deeper trance for the purpose of obtaining, if possible, some knowledge of her remoter psychologic antecedents, of which, in the waking state and in ordinary hypnotism she could give no definite account. He succeeded beyond his expectations, for both her early memories and the internal memories of her crises returned in the deep somnambulism, and she explained

THREE VITAL THINGS

"1. Her periodical chill, fever and delirium were due to a foolish immersion of herself in cold water at the age of thirteen; and now, years later, the experience then stamped upon the brain for the first time was repeating itself at regular intervals in the form of an hallucination undergone by the subconscious self, and of which the primary personality only experienced the other results.

"2. The attacks of terror were accounted for by another shocking experience. At the age of sixteen she had seen an old woman killed by falling from a height and the subconscious self, for reasons best known to itself, saw fit to believe itself present at this experience also whenever the others crises came on.

"3. The hysterical blindness of the left eye had the same sort of origin, dating back to her sixth year, when she had been forced, in spite of her cries, to sleep in the same bed with another child, the left half of whose face was disfigured by a foul eruption. The result was an eruption on the same part of her own face, which came back for several years before it disappeared entirely, and left behind it an anesthesia of the skin and the blindness of an eye.

"The thing needed was to get the subconscious personality to leave off having these senseless hallucinations. They had become so stereotyped and habitual that this was no easy task. Simple commands were fruitless, but M. Janet finally hit upon an artifice which shows how many resources the successful mind doctor must possess. He carried the poor Clarise back in imagination to the earlier dates. It proved as easy with her as with many others when entranced to produce the hallucination that she was again a child, by an impressive affirmation to that effect. Then he made her believe that the horrible child with whom she slept had no eruption and was charming, so that she was finally convinced and caressed without fear this new object of her imagination.

"He made her re-enact the cold immersion, but gave it also an entirely different result. He caused her to live again through the old woman's accident, but substituted a comical issue for the old tragedy that had made so deep an impression.

"The subconscious Clarise, passive and docile as usual, adopted these new versions of the old tales, and soon all morbid symptoms ceased as if by magic. M. Janet says: 'Clarise no longer shows the slightest mark of hysteria. She is well and has grown quite stout. Her physical aspect has undergone a decided change for the better, and she is cheerful and happy.' She is no longer hypnotizable, as frequently happens in these cases when health returns.

"We know too little about trances. They are not sufficiently studied. I can relate the case of a subject, not hysterical, who in the trance condition describes people and places which she never saw nor heard of in her normal state. She speaks in tongues of which her normal self is totally ignorant, and resolves problems in calculus which would puzzle a professor of mathematics, while normally she is a blunderer in the most ordinary calculations in figures. This looks like a large statement, and it is. But it is strictly true. T. P.

SOMETHING ABOUT "I."

A STUDY OF MYSELF AND THE CHANGES WITHIN ME.

What is that written in one sweep of the hand, one broad, independent, self-declaring individuality? What so potent, so full of freedom, so prophetic? What lifts the head, straightens the spine, squares the shoulders, invigorates the whole body, like the declaration of "I?" Not egotistically speaking, but with the new consciousness of power born of a higher concept of our Godhood, our immortality, our infinity. What am I—what to-day? Not the I that I was ten years ago, oh, no. To-day I am a new I, a new being without limitations, and why? I am thinking differently—that is why. I is a product of thought, is thought. "As a man thinketh, so is he." I was a weak, suffering woman, had faith, great faith in my weakness—thought it nice to be weak. I could tell of my ailings and draw on people's sympathies, did not know I was robbing them of what did not belong to me or that which hurt rather than helped me. O, what consummate foolishness, what unwisdom!

But that was one of my series of Is. I took up the study of Spiritualism; I found within myself new potencies, I entered new fields, I found new possibilities—endless ones. I had been a statement of weakness, now I was growing strong. I found my strength was good for others—I could help those weaker than myself; I could go into a sick room and the sick would feel better. What kind of an I was I now? If I could help others, need I be sick? If I could help others, the potency was there to help myself. I became that I. I found, too, that I could be a transmitter of the thoughts of others; here was another power—what did it mean? Am I a chameleon, changing colors according to time and place? I saw the faces and forms of the departed, I heard voices talking to me from the air. I could dance though I had never learned a step in my life, I could read character and at times describe the interior of the human body—what was all this? the make-up of a new I? Yes; just that; new Is coming to the front all the time, new powers being unfolded, new light coming, new desires, new thoughts doing their work, reconstructing, reorganizing the individual.

I can look back at the old I as I can look over the old story, and wonder to myself until I feel like the old woman who became so changed that her little dog did not know her. How I can see by watching myself that it is thought that has made the change. I changed the methods of thinking, I opened the door for other intelligences to come in and help me. By the power of their thought, added to mine, wonders have been accomplished. What, then, are we but expressions of thoughts, statements of intellectuality and spirituality on one plane to-day, on another to-morrow?

And I affect others by my thinking: where, then, lies duty, responsibility? Surely in the development of the power of thought. Strengthen the I, build it up by seeking knowledge, by observation, by desire towards the unfailing source of knowledge, answered always by induction, by reaching out for at-one-ment with the Principle of Being, the only god, past, present and future, by which I am and in which the I shall be eternally—this is life, this is being, this is the I that shall be—even as God is—infinite in unfoldment, eternal in existence, omniscient, omnipresent, omnipotent. M. A. CONGDON.

Elgin, Ill.

The charities that soothe and heal and bless are scattered at the feet of man like flowers.—Wordsworth.

All beings have their laws; the Deity has his laws, the material world has its laws, superior intelligences have their laws, the beasts have their laws, and man has his laws.—Montesquieu.

Cleverness is a sort of genius for instrumentality. It is the brain of the hand. In literature cleverness is more frequently accompanied by wit, genius and sense than by humor.—Coleridge.

In the pursuit of knowledge, follow it wherever it may be found; like fern, it is the produce of all climates, and like coin its circulation is not restricted to any particular class.—Colton.

Charity ever finds in the act reward, and needs no trumpet in the receiver.—Beaumont and Fletcher.

A SPIRITUAL LESSON.

NATURE'S RESURRECTION—WHAT IT TEACHES US.

Gorgeous colors, brilliant plumage, beautiful cloud effects does Nature put on now. Yea, verily, she doth revel in color, in beauty, and the miracle of awakening spring is most wondrous, typical indeed of the wonderful resurrection of the spirit when it is released from the clayey envelope that is its protection, its covering while it tarries here upon earth. When this tomb shall open and the spirit occupant shall freely step out into the beauty and glory of spirit life, leaving behind the dross of earth life—the natural body—then shall be the same onward, progressive movement, if the individual has lived worthily his earth life, has developed his talents, his faculties; has grown in reason, in capacity, and has fitted himself for existence the the realm just ahead, the realm whose portals we call death.

The putting off of the mortal is only what all new spring life is now doing; the dainty blue violet whose face mirrors the dome of blue ether above it, and whose beauty is but the outgrowth of last year's work of storage in the roots and leaves, culminating in the thing of beauty that adds joy and comfort to earth's patient toilers—if only they have a cultured eye to see it, and a beautiful soul to feel the glory, the harmony, the joy that is the privilege of each soul, if only he be in harmony with nature's typical resurrection.

"There is a grandeur in the pathless woods" writes that great poet; there is a glory that this world doth put on that is the blessing mundane, the sweetness of sunshine, the glory of earth life typified—beautified if only the mind of man is educated to know how much of wonderful beauty there is in the grass at our feet.

What a miracle of sweetness in the lily of the valley; what a promise of heaven in the golden face of even the humble dandelion!

Does earth seem dark and damp? raise your eyes to see the opening flower whose fairy face conceals enough of beauty to bring a promise of what will be but an additional unfoldment of loveliness when we leave behind us the beauty terrestrial, if we are thus prepared to take upon us the beauties celestial.

When all of earth's people are educated to drink in all of beauty there is in the earth life of nature—when our people have made their own the beauty in flower, in leaf and in tree, then will the spiritual sense begin to assimilate, to feed upon that absorbed food for the mind, and grow into harmony with nature's seasonable unfoldment.

Don't crush your aspirations after beauty! Don't crucify the love of a beautiful object, but gaze upon them till through them you can realize the life of beauty that is the heritage, the possibility, of every mortal man or woman.

There has been among some a false idea, that art contained more of beauty than nature; but only as art can approach the beauty of nature and preserve the same, is she worthy of a name. Art is the perpetuator of natural beauty, not the creator in any sense, and when the two are in perfect harmony, and the mind of the artist is filled with the glory of nature's works, is he ready to begin to copy from nature which is the inspiration of art. The most successful artists that have ever lived have made their reputation by their close study of, and their power of interpreting nature, and in their almost perfect imitation of her beauties has their success been evident.

Do artists—real ones, true ones—follow their own bent, giving their imagination full play, produce a masterpiece that will live in the hearts of men as long as time shall last? No, truly. Only when the artist's heart is overflowing with the beauty, the love of the object he is trying to reproduce, when he buries self and lives in the heart of his work, his creation, does he produce anything that might really be a "triumph of art."

Apollo, Venus! beautiful! oh, so full of perfect natural beauty! The very soul of the author is worked into the marble block, as well as the noble manhood that he is living, and the principles of his own being has he chiseled into the stony block.

The power arising from these creations is a force, a marvelous educator, and always will be. So long as man can speak will he continue to rave of the glory of these statues

Do you want to develop a man? cultivate his love of the beautiful in art, in science, in music. If you want to make him religious, make his religion a thing of beauty, or it will not be to him a joy evermore. Our race needs, more than any other one thing, to learn to know beauty wherever found, whenever seen, and they will gradually leave out of their lives those ugly things that mar, that demolish; for a soul, a mind full of beauty has no room for those foul, loathsome weeds that, if allowed, will choke the germs of life immortal whose very soul is beauty.

The most useful, most beautiful lives we know are those who work out their time by the light of a beautiful mind, a clean heart, and an enlightened, cultured reason.

I saw a pure white lily yesterday, and the purity of the blossom filled me all that day, and I thought of the sweet-faced baby who only came for a little while to brighten, to purify my life, and who drooped and faded away, leaving only the remembrance of a heavenly lily to bless me while I lived, and the inspiration to make of my soul the abode of heavenly purity while I walked the streets of this earthly city, and lived in this mortal tenement. Heavenly beauty! How thinly sometimes the veil intervenes between that fair city and me! How short seems the road, how sweet the music, if only we are the pure, the noble souls we might be—we ought to be.

True, honest souls, living out their lives in the full discharge of duty, in the highest possible light of all the reason, all the beauty, that may be their inheritance or environment, perfecting a white soul to finally enjoy the results of a well-lived-out earth life, eternal, life immortal, when this mortal shall put on immortality.

Cursed be he who would blot, who would soil the purity of one of the lowliest of earth's flowers; who would bring trouble unnecessarily upon "even the least of these"—saith the great teacher—he of Nazareth.

We must have right-minded, pure-hearted men and women, who will draw their inspiration from nature's radiant face; who will drink deep from nature's fountain; who will go forth in the bright and glowing sun and list to nature's teachings.

The noble soul who draws deeply from nature's secrets, who lives in nature's mysteries, will tell you that the sweet communion, the solemn rest he enjoys is not to be found by him who is out of harmony with his own noble manhood, out of sympathy with perfect womanhood, and out of tune with the symphony played by hands unseen upon our hearts and minds by those who only a little while before us, have outgrown earth and have arisen to behold the light of a more beauteous morning—even life eternal.

A PROGRESSIVE THINKER.

PSYCHIC BODY.

THE MEANING OF A SCRIPTURE TEXT.

To the Editor:—With other valuable articles in your paper of January 30th, I read with deep interest and much pleasure the one by B. F. Sliter, entitled: "What is Life?" The mode of explaining force and spirit was excellent. My own way of treating the subject would be somewhat different, but every one has his own way. I am hardly ready to say that matter cannot be created or annihilated, for I am rather inclined to the notion that it is constantly coming into existence and perhaps passing from it. In more direct terms I regard spirit as the one primal substance underlying all things—the "real reality" of being, and manifest as love and intelligence. What we call matter appears to be its humbler negative—a something phenomenal which emanates from it, and not being or having life in itself, becomes the objective receptacle of life.

Creation and evolution are the next necessity and the next results. For love cannot subsist except there be an object to love; and so a universe and intelligent humanity are its necessary sequence and conjuncts. If matter ever came into existence by a supreme will that is eternal and ever-present, then it must be constantly coming into existence.

"Matter" and "Mature" have etymologically the same meaning—genetrix or mother. It denotes the mater or materia, the mother-principle, which, of course, presupposes spirit or the over-mind as the father-principle. Hence, as in the allegory of Eden, the woman, mother of all that live, was taken from the man (being his side, not rib), so the declaration of Paul holds true: "All things are out from God."

We are, however, in pretty deep water, and I refrain from wading out further. Besides, before one takes issue with what another says, it is due to candor to make sure of the exact meaning that he attaches to his words.

My worthy friend, of Grand Rapids, however, will bear with me when I venture to correct his application of a text in Paul's Corinthian Epistle. It reads: "There is a natural body and there is a spiritual body." He suggests the word "material" for "natural." The adjective in the Greek text does not admit of this. It is psuchikos from psuche, the soul. It should be rendered psychic, psychical or psychal. The same adjective occurs in other places in the Greek Testament. In I. Corinthians ii:14, it is rendered "natural," and in James iii:15, and Jude 19, "sensual." Of course it means of or partaining to the soul, and in all these places is contrasted with things that are spiritual. This is illustrated by the context, as I will show: "There is a psychic body and there is a spiritual body. And so also it is written, The first man Adam was made a living soul (psuche); the last Adam a quickening spirit."

Even this does not give the legitimate full meaning of the Greek original, but it is not germane to the present subject to go into that. Let us hope that the men who are undertaking the Polychrome version will have sufficient courage, fidelity, intelligence and I may add spiritual insight to give the English-speaking world a Bible in the genuine sense as the writers meant. The canonicity, authority and inherent sanctity can then be more intelligently determined. A translation in which many of the readings are positively inaccurate, and many of the words have acquired a different meaning from what they had three centuries ago, ought to be set aside as obsolete.

ALEXANDER WILDER.

Newark, N. J., January 30, 1897.

THE ROSES.

The brooding sunshine fills the skies
And from the roses' brimming eyes
Smiling archly with dewy lips
A thrill from head to finger-tips
Breathing perfume on the air
Beams the roses everywhere,
All the air grows wondrous sweet,
Overhead and underfeet—
Underfeet and overhead—
From the roses white and red.
Like rosy children's faces white
Aglow with innocence and light.
Pink and yellow, pale and bright,
Nod the roses with delight.
From my couch I wake to smile,
And my weariness beguile,
As I watch the golden dawn
While the earth seems new-born,
Freshly kindling in my heart
Strength to do my humble part
Undismayed, though changes come,
Every change shall be welcome,
Looking back to say good-by
When my twilight hour draws nigh.

BISHOP A. BEALS.

Summerland, Cal.

To have a respect for ourselves guides our morals; and to have a deference for others governs our manners.—Sterne.

Lucid Statements Illustrating the Fact that Spiritualism Antedates the Fox Sisters at Hydesville, N. Y.

FACTS OF HISTORY.

SPIRITUALISM — OUTSIDE OF SPIRITUALISTS—IT HAS EXISTED THROUGHOUT ALL THE AGES PAST.

"Truth is a suppliant who, standing before the threshold, is forever pressing towards the hearth from which it has been banished. As we pass before the door, that majestic and mournful figure fixes for a moment our distracted attention; we have not been able to repudiate the truth, we still retain what of its light our enfeebled eye can bear, the rest we reject or disfigure—we retain the name of things we no longer possess."—Vinet's "Vital Christianity."

"The Christian system of the spiritual and material world stood for fifteen years unshaken. All at once the monk Copernicus stood forth; with a mighty hand he pushed away the Globe from the center of creation, fixed the Sun in its place, and bade the former make the circuit of the latter, in a year and revolve upon its own axis in 24 hours. By this fortunate discovery much that was incomprehensible became intelligible, and much that was inexplicable, demonstrable. The clergy threatened curse and excommunication, but Copernicus was gone—the earth was now in motion, and no anathema was able to arrest its progress. Encouraged by this the physical philosophers fought still harder against the church, and soon promulgated the doctrine that there was nothing in the world but matter and its properties; they delved in matter and finding nothing by their tests but matter, they declared there no powers but material."—Stillings' "Pneumatology."

Still there was the spirit of truth whom the world cannot receive, because the world seeth him not" (St. John 14—57) "Lo I am with you alway" that is the spirit of truth which has always been, "is now and ever shall be."

"In Jewish history, whence chiefly originates the spiritual faith of the Christian people, supernaturalism reigns supreme; from Pisgah, Carmel, Ararat and Sinai, it streams down in dazzling splendor, it illumines the tents and palm shades of the ancient patriarchs; from the wilderness, cities and streams of Judea it comes; it is the imperishable manna from God; it is the heaven-promised heritage of the faithful to the end of time, "Lo! I am with you alway." Churches of every shade claim Spiritualism as their own, and revivers of the faded glories of past faiths claim to be reinvested with it. Derided by material philosophy, it lives on regardless of it; wherever literature extends Spiritualism stamps the page; wherever man lives with nature, it lives with man; with Plato, Socrates, Seneca, Tacitus and Cicero—men worshiped for their mighty intellects—Spiritualism was a worshipful guest, and a mighty power."

In this enquiry, though distinct from professed Spiritualists, we do not have to pry into obscure corners for Spiritualism; we meet it as legion; it is enthroned in all temples and seated in every hall, college, cottage or tent; its phenomena are more forced on us than sought by us; and so large are the harvests of facts, that we can store but a small percentage in our historic barns, and those given here will be but an ear plucked here, and an odd grain there, for to give all would be to nearly repeat all history. Yet this is the thing some of the wiseacres of to-day doubt and deny; a professor Heller on the one hand and a De Witt Talmage on the other, have never met the phenomena, ergo they do not exist. They are like the fly on the acorn, which could not realize that totality of a whole seed to say nothing of the tree itself. So much by way of introduction and now to proceed to subject proper.

THE PARSEES, OR FIRE-WORSHIPERS.

It is well-known that amongst all ancient nations there was prevalent a belief in Spiritualism, and that spiritual phenomena were common to them; amongst the ancient Egyptians were diviners who in various manners cultivated amongst themselves, discovered the Will of the Divine Mind. Some of these had a natural gift in that way, and were called oracles; others cultivated the art by various spells, drugs, herbs, etc., and were named sorcerers, while amongst the Brahmins of India, and fire-worshipers of the East, these singular spells were wrought, the highest God, that of Light, dwelt in the sun and His principal power was manifested in fire; hence the name Parsee of fire-worshiper. Again there were amongst them several sects or societies each of which practiced divination in its own way and had its own secrets (revealed only to their highest officers, the Magi) some of which secrets and signs are said to have been transmitted by them down through the ages to their present representatives on earth—the freemasons. It is also singular and worthy of note that among the Persians there existed a sect of solitary monks who dwelt in caves and denied themselves every luxury—the Dervishes—who were known to possess to a remarkable extent the gift of tongues and other gifts as well, and to such a degree were they cultivated that they became at last the chief exponents of sorcery and magic in the world.

The Egyptians no doubt borrowed much of this from these eastern nations, but amongst the Egyptians themselves it is first found incorporated with a form of natural worship—the Ahriman and Ormuzd of the Persians became the Osiris and Isis of the Egyptians. They studied the arts and the sciences more persistently and advanced in knowledge and power, and with wealth, splendor and luxury, they forgot their first love, turned their back upon inspiration, departed from the truth, and their Oracles became pretenders, their inspired mediums frauds, their religion form and ceremony, and their philosophy materialistic. The veiled and pure Isis and the unseen Osiris were forgotten for Deities of a depraved order and their power crumbled away. The shadows of that vast and faded power, the monu-to-day in the pyramids and sphinx.

The Romans and Greeks, however, even in their highest state of advancement, and in the very foundation of their government, held to the distinct inspiration of their gods; as instance, when Lycurgus in establishing his model government of Sparta went and consulted the Delphic Oracle as to the laws he should frame, the voice of the oracle being always listened to by the wise, learned and good of that people.

HEBREW INSPIRATION.

Then we have the Hebrews, who held communication with Jehovah, the one God; and amongst them a secret order the Caballa, from which came inspirational writings attributed to Jehovah, but these writings criticised the Hebrew scriptures to such an extent that the devout Jews ignored them, in the same way as secret societies, to this day, are condemned by the church; yet the proofs are undoubted that they had secret sources of inspiration, and held communion with unseen powers. All this the outside Hebrews themselves acknowledged, but declared the communion was with unhallowed spirits, and condemned it as sorcery and witchcraft, only accepting such inspiration as came to the world through the order of their priesthood; yet their priesthood, too, became corrupt, and their greatest secret, which they were not permitted to more than breathe, was the name of their Deity, and Moses himself proclaimed Jehovah openly to the people, so in time their power and inspiration also passed away.

Now though much was done by the powerful in all these nations to crush out inspiration, there was still left a remnant of the faithful, who had not forgotten their God, and amongst the Persians, Greeks and Romans, more than amongst the Hebrews, there was abroad a spirit of expectancy—a watching for the new revelation—the coming man so long foretold. Who were the first to discover in the the Christ babe the long-look-for reformer? The Eastern heathen Magi, guided by the star; they came and exemplified their work (probably of some secret order) bringing gifts to the babe, showing that inspiration was not crushed out amongst the heathen in these days any more than to-day; and you will doubtless remember how Herod the king desired the Magi on their return to let him know where the "young child lay," but they were warned not to do so, but to depart in peace to their own country, showing that some angel or spirit had spoken to them through their inspirations, as well as to those who were the direct descendants of the Hebrew prophets. One most remarkable feature of this matter is that, whilst other nations were ready to receive this new advent, the Jews rejected Him, and except the few who followed Him in His wanderings, the Hebrew scholars and devotees did not receive Him; so their inspiration was lost, their church was dead, and more spirituality, more life, more love, was found amongst the heathen.

MODERN INSPIRATION.

Coming down to more recent times, how common are spiritual manifestations amongst all people, except, of course, those who are particularly well learned and whose personal wisdom is far beyond that of ordinary mortals; indeed how frequently we find the best mediums to be reputed as fools, weak and vacillating, even sometimes "babes and sucklings" and unfortunately, too often laying themselves open to the slanderous tongues of vicious men worse by far than themselves. Talking of fools, here was one: Gomiates relates in his life of Angelus that "when the Emperor was at Redostos he paid a visit to a man called Basilicus who had the reputation of possessing the faculty of seeing into futurity, but who was otherwise regarded by all sensible persons as a fool; Basilicus received the Emperor without any marks of respect, and instead of answering his questions, walked over to the Emperor's picture, scratched out the eyes and tried to strike the hat off his head." The Emperor set him down as a perfect fool, but it all happened he was deposed by his brother Alexis and his eyes put out; he was a fool but he was a clairvoyant.

Claus, the court fool at Weimar, rushed at one time in amongst the sitting councillors and exclaimed: "You are consulting about very important matters, but no one thinks of the fire raging at Colmar." On arrival of the mail it was found an alarming fire was devasting the city; another fool but a clairvoyant.

At Perouse, in 1616, a priest named Jacques, while celebrating mass turned round to the people and instead of saying "orate fratres," etc., he exclaimed: "Orate pro castris ecclesiae quae laborant in extremis," which is, "pray for the church's army which is in extreme danger;" and at that moment the army was being defeated about twenty-five leagues from Perouse. Under similar circumstances Apollonius of Tyana, in the middle of a lecture at Ephesus, suddenly announced the death of Domitian at Rome.

St. Cyprian in his epistles has a letter from one Fermilianus (in the third century) who tells of a woman who fell into ecstatic fits in which she "foretold extraordinary things which came true, did marvelous things and performed real miracles." Both the early fathers and the woman attributed these effects to spirits; probably they, too, were fools but mediums.

Fernalius tells us of a gentleman who was attacked by convulsions daily or oftener and who in these fits spoke Greek and Latin; told the thoughts of those around him, and twitted the physicians on their ignorance of his trouble. It was discovered, however, that the secret of the whole trick was magnetism, even though this peculiar force called itself a spirit, it was not so. Now, which was the most consummate folly? to believe that it was an invisible intelligence, or that it was dead though subtile matter teaching the classics?

You have all heard of the many cases of cured diseases by the wiping with napkins brought from the tomb of the Abbe Paris in 1731, some hundred and odd years ago. It may seem ridiculous that such means should be used. but testimony as to the facts are beyond question; why then should we doubt ancient history which informs us that all manner of diseases were cured by napkins taken from the body of St. Paul, or that the woman was cured of her long standing issue by touching the hem of Christ's garment?

Cotton Mather says nothing was "so common for the old set of Quakers as to cure and convert people by merely stroking or breathing upon them; and Olaus Magnus says that amongst the Laplanders, after certain ceremonies, there were people who fell into a profound slumber, and gave information of events transpiring at far distant places, and in many cases on waking, had a distinct recollection of their visit to those places. Of course it is well-known that the Catholic Church through all its existence, did, and does still acknowledge spiritual manifestation, but, unfortunately, like the ancient Egyptians, Persians, Greeks, Romans and Jews, whatever inspiration happened outside of herself was unhallowed.

Again there were the numerous small, but heroic Protestant churches which arose chiefly about the 12th and 13th centuries, differing in many points one from another, but all rejecting the authority of Rome, yet in their diversity every one of them clinging to the ancient power of Christianity, claimed Spiritualism as their own. The histories of the Albigenses and the Waldenses are crowded with the spiritual, to say nothing of the smaller sects of Peter de Bruys, Eudo de Stella, etc.

LUTHER AND THE DEVIL.

Down through all these ages to the present century, through every religious schism, and in every shade of opinion, Spiritualism is manifested in a higher or lower degree, as circumstances would allow. Coming down nearer to our own time we would glance for a moment at the period of the Reformation, and I would here say that, as far as my limited knowledge of history extends, the most scientific, though most materialistic phase of religious opinion that ever existed found in the various sects of the Protestant faith dating from the Reformation. In their detestation of Roman corruption and Roman faith—nicknamed by them credulity—in their anxiety to cast away from themselves every semblance of popery, they sacrificed on their altar of appearances much that was noble, much that was true, and much that was grand. Coming out from the warm, nestling bosom of a church great and powerful, and coming out as they did, bare and shivering, refusing all miracles because some were false, and rejecting the very "gifts" of supernaturalism that God himself had given, they were hardened by the cold, and soured by the persecutions of the world, they rolled themselves up in themselves, for a little warmth, and blew upon themselves for a little life, and if there be a spark of life found in a Protestant church to-day, it is itself a spiritual manifestation and a miracle, after what they have done to crush it out; and yet the early reformers themselves could not have carried out their great work without Spiritualism. 'Tis true Luther said, "I do not desire that God should send an angel to me, and would not that He should send visions or revelations;" but after that the people—what a power there is in that people—brought a girl of 18 who was possessed of the devil. It would take too long to tell you all Luther said: suffice it to say, he hesitated, and that hesitation has been a blight and a curse on Protestantism. But the people were there, so Luther was under pressure and ordered her to repeat the Apostles Creed, which she did until she came to the name of Jesus Christ and could go no further; then Luther said: "I know thee, Satan; thou wouldst that I should talk with great parade. I will do no such thing." But the people were persistent and brought the girl again the following day, while Luther was preaching (probably their faith had more to do with the miracle than Luther's), so when she was thrown on the floor in convulsions. Luther laid his hand on her head and repeated the creed, the Lord's prayer, and the words of Jesus, "He that believeth in me, the works that I do shall he do also, and greater works than these shall he do," and I sometimes think how Christ-like his action was, for then he touched her with his foot, then said: "Thou proud Devil, I know thy head is crushed," and went away. The girl was taken home to her friends, and was no more troubled by the spirit. On another occasion, at Eisenach, a woman with hands and feet twisted like horns, swollen body, and her tongue dry and rough; she had been so for years, and Luther said it was the "direct work of the Devil." He however rebuked the spirit, prayed over her, and she responded Amen, slept soundly that night, and awoke next morning entirely cured.

Besides many such instances, Luther's biography teems with manifestations of the spirit; invariably, however, accredited to the Devil; in fact one would almost at times pity the Lord, for according to Luther He sometimes seemed like getting the worst of it.

On one occasion when at prayer a vision of the Lord appeared to him showing the five wounds so distinctly that he thought Christ present in the flesh; on reflection, however, he knew it must be some juggling of the Devil, so he said: "Avoid thee, confounded Devil. I know no other Christ than Him who was crucified"—"wherefore," he says, "the vision vanished, clearly showing whence it came." Poor Luther thought it impossible to "quench the spirit."

In Luther's Table Talk there are scores of pages relating his conversations, argument, etc., with invisible personages, alway devils, even when they enjoin him to give up his errors; he will accept the advice, but will declare it was the Devil; he rejected the supernatural in the Catholic Church, and said it was all the Devil, and when surrounded with it in his own church and experience, it was the Devil there too. He says: "Many devils are in the woods, waters and dark poolly places, ready to hurt people. I see him there, not far off, puffing out his cheeks till they are red, blowing against the light." When there was a great storm he said: "It is the Devil does this; the winds are nothing else but good and bad spirits." "Satan produces all the maladies of mankind." "The lame, blind and dumb, are men possessed by devils, and physicians who attempt to heal such cases are ignorant blockheads, who know nothing about the power of the demon." "In Poltersburg there is a lake in which if you throw a stone a storm arises and the whole neighborhood quakes; it is the devils kept there prisoners who occasion this." "Satan once tried to kill our prior by throwing down a wall on him, but God saved him." "Last Good Friday at Sassen the Devil carried off three grooms, who had devoted themselves to him."

Again, in 1521, when translating the Bible at Wartburg, the Devil interrupted him; he got mad and threw his ink bottle at his Satanic Majesty's head, and if you don't believe it, go to the castle at Wartburg and you will to this day see the ink on the wall where the bottle was smashed after passing through the Devil. To tell the truth, we think we would rather have been like Moses, believing every spirit to have been the Lord, than like Luther taking them all for the Devil. The poor fellow was much troubled in the night time, too, by the spirit voice; he would hear the spirit stamp across the room above, and come down behind the stove and then address him in a loud, sonorous voice; but he had not the knack of little Samuel, who said "speak, Lord," when he heard the voice; Luther would say: "Get away, thou Devil!" and I think the spirit must have had some pluck, for when he was talked to like that he would not go.

OTHER REFORMERS.

But we can't stay longer with Luther, much as we like his company, for we have said enough to show that this great father of the Reformation was, even if he knew it not, like many others a believer in Spiritualism. Numerous instances of the supernatural might be given of the other reformers Melancthon, Beza, Calvin, Knox, etc., but to take one instance more, and then proceed: George Wishart, the Scottish martyr, after a whole life of spiritual episodes, was captured and condemned to death by Cardinal Beatoun. The Cardinal, surrounded by his prelates, reclined on rich silken cushions, at the tower window, where they might witness the abominably shameful and cruel sentence carried out. When the stake was ready to which he was tied, George Wishart, who had knelt in prayer, was raised from his knees, and said: "Father of Heaven, I commend my spirit into thy holy hands;" the pyre was then lit and the powder, fastened to his body, blew up. Seeing he was still alive, the captain bade him be of good cheer. When he opened his eyes, amid the leaping, crackling, devouring flames and said: "My spirit is undaunted, but he who from yonder place beholdeth me with such pride, shall in a few days only, lie in the same, as ignominiously as he is now seen proudly to rest himself!" Only a few weeks later, the castle was surprised, the Cardinal put to death, and his body hung out at the same window from which he enjoyed the execution of his orders. The spirit of prophecy was with the martyr in death.

MODERN SPIRITUALISM. JOHN WESLEY.

Now having shown that, as far back as history would carry us, down through the ages, Spiritualism was alive ere Spiritualists were born, we arrive at the eighteenth and nineteenth centuries, and will take a hurried glimpse at these ere we conclude.

In the eighteenth century religious society seemed to be divided into two extremes, each running wildly in their own way; the one towards ceremony, formalism and ritualism; the other towards material rationalism; while the fruit they bore between them was a hybrid—a mule, barren of results, without continued life, therefore ending in death. Just at this point, when humanity's wants created the demand, nature provided the supply, and John Wesley and his contemporaries step upon the scene. He was cradled in supernaturalism, and grew up and walked with spirits in his schoolboy rounds; the parsonage at Epworth was truly a "gate of heaven" where the spirit spake through the bars; another Bethel where the angels ascended and descended between Heaven and Earth. The manifestations of spirits there were both remarkable and astounding, a long account of which was written by John Wesley and published by him in the Arminian Magazine. Having had such unquestionable proof of spiritual agency in his youth and in his own family, he held fast by his faith in it throughout his whole remarkable career. I need not say that his brother Charles, as indeed the whole Wesley family, were like himself, believers in Spiritualism, and that he gave it freely as his opinion, that "the reason why the gifts of the Holy Spirit are no longer to be found in the Christian church is because the Christians are turned heathen again, and have only a dead form left." Is there have only a dead form left."—Is there a faithful follower of John Wesley who reads this article.' If so he is a Spiritualist.

MOTHER ANN LEE.

One more, in or about the year 1758, Ann Lee, the daughter of an English blacksmith, conceived, she had an inspiration from Heaven, and becoming the head of a small society in Lancashire, a few Quakers and others joined her, when, to escape persecution, they set out for America, arriving in the States about 1774. In 1776, I understand, they founded their first establishment, near Albany, and to-day, I suppose there are at least a score of Shaker communities throughout the country. They declare that all through their existence they have had the gifts of healing, prophecy, speaking in tongues, etc., and aver, that they have been led by the spirit in all their experiences. Elder Frederick Evans, the head of the Shaker society, informed the writer, in the presence of J. M. Peebles, about twenty years ago, that the rise of "Modern Spiritualism" was predicted, seven or eight years before its advent, within their community, and claims that without Spiritualism they would have had no existence. I regret to know that the good old man is not now laboring in his earthly vineyard, having passed on to the harvest. Then again Orson Pratt, perhaps the most reliable advocate of the Mormon Church, claims that their church has been founded, not alone on the blood of their martyrs, but upon spiritual signs and wonders, and miraculous gifts of the spirit; and there is not much to be said against this, unless it were proved false, for every church, or sect, except the general Protestant church, claims the same thing; the Roman and the Greek, the Waldenses, the Camisards, the Quakers, and many individuals even amongst the Protestants, assert the same claims. We do not wonder, then, that Orson Pratt, should say, claiming as he does a spiritual origin for his church, that, "wherever people enjoy true religion, they enjoy visions, ministry of angels, etc., and wherever they cease to enjoy these blessings, they cease to enjoy true religion;" and again, "New revelation is the very life and soul of religion, and is indispensably necessary in the church." In these matters he was right, and I feel free to say, if the Mormons had only remained true Mormons, and not introduced polygamy into the church, there would not have been much the world could have laid to their charge.

Sometimes I have heard it claimed that Henry Ward Beecher was a Spiritualist, but he was always so extremely cautious that we think we had better place him outside the line; yet here is his testimony: "I have often been in that state which links us with a higher and better life, one of the occasional openings into the other world, a state in which the invisible world is more potent and real, than the visible world, and in which we see through the body and discern the substance of eternal truths;" while his brother, the Rev. Chas. Beecher, who was appointed to investigate the subject, by the Congregational Association of New York, comes out quite boldly with the report in its favor, and advocates Spiritualism, though not a Spiritualist. Theodore Parker, who was also outside the line, yet bears this testimony: "This party has an idea, wider and deeper, than Catholic or Protestant, namely that God still inspires men as much as ever, that He is immanent in spirit, and in space." On one occasion Dr. Gardener invited the governor, council and legislature of Massachusetts to investigate the matter; a committee of members was appointed, and thirty or forty intelligent tests were given, the committee reporting their belief that every thing was fair and there was neither collusion nor fraud; this committee, gave their testimony for Spiritualism though they were not Spiritualists.

The Rev. T. L. Harris, is frequently claimed as a Spiritualist, but there are many who refuse to yield that claim, because for some years he cut himself away from their associations; but whether he would acknowledge it or not, his testimony has always been earnest and fervent in its favor, and when he was busy with burning eloquence preaching the New Gospel, in the old country, he suddenly stopped, in his triumphant career, cancelled all his engagements and proved himself a prophet, as well as a preacher; for hastening home, he declared it had been revealed to him, that the "nethermost hells were to be let loose in America." The breach 'twixt North and South soon followed to prove his prediction.

In 1858, before the Italian revolution had broken out, in the presence of an English lady, (Miss Bremer,) at a certain convent in Rome, Sister Genevieve, under prophetic influence, raised her arms, foretold the fall of the temporal power of the Pope, and bloodshed and revolution, but out of which the church would come, holy, pure and renovated. She of course was no Spiritualist.

A very remarkable prophecy, by an American Quaker, Joseph Hoag, of the various schisms in that and other religious societies, of an outbreak amongst the freemasons and lastly of the American Civil War was printed and in circulation years before among the Friends. They are not Spiritualists.

As for knockings, there seems to have been no age or country without them. Cases of bell-ringing are numerous, aye innumerable, amongst people who were not Spiritualists. Clairvoyance has been known all over the world, under various names, and from time immemorial, it has been recognized in Scotland as "second sight." Spirit writing also has been wide spread, indeed universal—not only mechanical but independent. Since the days the spirit finger wrote the Mosaic law on Sinai, or the spirit hand wrote on Belshazzar's palace wall, down to the present time; yet with all this, the prophecy of Isaiah is again fulfilled, that "Hearing, they should hear and not understand, seeing, they should see and not perceive." Let us thank God, if we have received the spirit, clasped the vanished hand, or heard the echoes of the voice that is still.

ANDREW CROSS.

99 Middle St., Portland, Or.

KEELY'S PHILOSOPHY.

REVIEWED BY QUAESTOR VITAE—MIND, MATTER, AND RHYTHMICAL RELATIONS.

Keely conceives the basic Universal element to consist in a force which includes both mind, matter and manifests itself in rhythmical relations. These rhythmical relations have been experimentally found to express themselves in triune modes of vibration, bearing the relation of thirds and may be defined as assimilative, individualizing and resultant.

He describes the triune manifestations of this force as:

Positive, radiating, propulsive, dispensive, enharmonic; negative, focalizing, neg-attractive, polarizing, Harmonic; etheric, celestial, Dominant.

None of these can exist independently. All three are present in every stream of force. Their relations are as 33 1-3: 66 2-3: 100.

These three modes of vibration exist in six different orders of atomic subdivision of matter, or of vibratory motion of which we are capable of cognition. Molecular, Inter-molecular, Atomic, Inter-atomic, Etheric, Inter-etheric.

Material aggregation is caused by the second law, that of focalization or negative affinity or attraction, which meeting in mutual affinity or equilibrium, establishes a neutral center of attraction, where the vibratory forces of all three orders are held in sympathetic coincidence or harmonized motion; that is, balanced activity, entailing temporary suspension of propulsive radiating activity and consequently latent force.

It is the molecules that are the true centers of equated force held in perpetual neutralized oscillation. That they are formed of all three modes of vibration is shown from the fact that they respond to all the three modes of concordant impulse. The chord of a given mass of matter is the same as the chord of every molecule of the mass, as each must represent the same note in its oscillatory motion. They are centers of harmonized vibrations, held in temporary suspension by laws identical with those of resonance. These centers can be broken up by certain orders of vibration, or resonant induction, disturbing their equation. Every mass consists, therefore, of vibrations in harmonic equilibrium, related in proportions of thirds and consequently in harmonic relation or sympathy to every other mass or motion.

This sympathy may be increased or decreased by resonance, that is, by harmonic vibrations, which bring out in acoustics, what the microscope reveals to vision. If the harmonious balance of the three orders of force held in equation in the neutral centers of the aggregated mass, is disturbed, then the latent force existing in the neutral centers is released. This is the foundation of Keely's discovery.

Keely disturbs this oscillatory equilibrium and alters the relations of the three orders of vibratory force constituting the molecules, by resonant impulses set up by striking the same chord in three octaves, representing the third, sixth and ninth of the scale.

The sixth or Harmonic reduces the range of molecular oscillations and increases solidification. The ninth or Enharmonic extends the range of molecular oscillations and increases the tensity. The third or Dominant induces rearrangement of the modes of vibration into another form, or transforms the mass into its initial forces.

He can discover the chord of any mass, by a few acoustic tests. He seeks to alter the dominant or etheric mode of vibration in the triple flow of force. The three metals—gold, silver and platinum—give vibrations equal to 3: 6: 9—a wire made in these three metals transmits concordant impulses in those proportions. The interaction of the dominant and enharmonic elements of the triple flow of the current gives rise to rotation.

Science asserts that molecular aggregation is attended with dissipation of energy. But Keely shows that molecular aggregation is attended with the absorption of energy and that incalculable amounts of latent force exist in molecular specks, imprisoned by the infinite velocity of molecular rotation. This latent energy accumulated in molecular aggregation may be awakened and brought into intense vibratory action, by the means of sympathetic liberation, that is, stimulating resonance from without. Consequently all corpuscles and atoms of matter may be divided and subdivided by a certain order of vibration concordant with their mass chord.

Disturbance of equilibrium and sympathetic equation constitute the dual power that governs all the varied forms of life and motion that exist terrestrically; of which the electric and magnetic is the prime mover and regulator. Molecular differentiation is the dragon that wrecks the physical world, using the seat of the cerebral forces as its intermediate transmitter. The system of equating molecular differentiation is the St. George that will conquer.

The luminiferous ether is the one substance of which everything is composed. It is the great sympathetic, protoplastic element like itself. It is the celestial mind force, an inter-etheric element.

The substance of the brain is molecular, while the mind that permeates the brain is inter-etheric. The brain is the resonating receptacle, where the sympathetic celestial mind-flow acts. It becomes when thus excited part and parcel of the celestial itself; the finite is thus associated with the Infinite. This controlling media of the physical has its seat in the cerebral convolutions, from which it radiates as sympathetic emanation and this sympathetic outreach is mind-flow proper, or will force. The action of mind is a vibratory-etheric evolution controlling the physical by successive orders of transmission, etheric, atomic, molecular. Animal magnetism is the transmitive link of sympathy in the inter-atomic subdivision of matter. It is the etheric flow and not the magnetic or electric, that sends its currents along our nerves.

The action of the celestial mind-flow produces the motion of the molecules in all vegetable and mineral forms of Nature. It is the controlling medium of the Universe. All forces in Nature are mind-forces—magnetic, electric, galvanic, acoustic, solar, polar-terrestrial: all are governed by triune streams of celestial affinity, as also the molecular and intermolecular, the atomic and inter-atomic. These are all modifications of the One force, and all are composed of triple flows, carrying positive and negative radiation, or propulsive and attractive outreach. The positive vibrations are the radiating or propulsive; negative vibrations are the ones that are attracted towards the neutral centers. The rotation of the earth is controlled and continued by the action of the positive and negative sympathetic streams which make it into a great magnet. It is these sympathetic flows which regulate the motion of planetary masses in their relation to each other. These flows may be compared to the field of a magnet.

It will be noticed that Keely's system presents many analogies with the teachings of occult schools. The Universe, both etheric and material, is constituted of one element, comprising mind, substance and force. This element exists in six different modes (degrees; states; planes) with inter-connecting links, the finer of which permeate and control the grosser. The mutual inter-action of the implicit positive and negative forces produce rotation or circulation, entailing individuation; while the inherent negative attraction tends to focalization or materialization. The positive radiation, again, by increasing the tenuity, refines. These forces as described suffice to account for self-particularization (individuation) and for a circle of "becoming" from an ethereal to material state and back again to tenuity. And the existence of these forces has been experimentally demonstrated and made the basis for the mechanical liberation of almost unharnessable energy. But of course "official" science will "deny," for a generation or two to come.

His experimental exposition is of course limited to states coming within human cognition and consequently not pertaining to what have been called spiritual states. Yet he has been able to deal with the force pertaining to etheric states and which is only cognizable in its effects, induced in lower orders. This would imply that he had intuitively grasped a law pertaining to the plane of effects, and consequently in unison with the cause thereof, which has its prior field in domains transcending human perception, whether these be called spiritual, psychical, or vital.

QUAESTOR VITAE.

TOLD BY PEARL BRYAN'S SPIRIT.

Confession of the Murderers Recalls a Seance Held Last March.

Anderson, Ind.:—Last March an account of a seance held by Mrs. Thiebald of Muncie at the Indiana Spiritualists camp ground, in which Pearl Bryan appeared, was sent out from this city and published in Cincinnati and Chicago papers. It attracted but little attention at the time, but now Spiritualists hold it up with pride as being in line with the confession of Walling and Jackson in point of details.

The headless spirit, according to the account, appeared in the room.. From her neck, where the head should be, came a voice, and it told a story in which the spirit claimed to be that of Pearl Bryan. She said she had passed into a stupor like death, and those who were around her thought her dead. One was a strange doctor, but with him were Walling and Jackson. They grew desperate when she went into this deathlike stupor. She could understand and see everything, but could not move a muscle. At last, in order to remove all traces, they cut off her head.

The spirit said she suffered agony that could not be described. She felt the knife applied and also felt the rush of blood to her neck, and then the spirit of a dead sister came to her and took her spirit away. She says the head was wrapped up and the spirit lost sight of it and could not find it.

The scene was a weird and ghastly one and will never be forgotten by those who witnessed the seance. After she had told the story the headless body dematerialized in the center of the room without returning to the cabinet.

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PEN-FLASHES FROM OHIO.

BY C. H. MATHEWS.

WICKED PEOPLE

who live in the natural gas regions had better beware: Evangelist C. Fenwick Reed, of the M. E. church at Shelbyville, Ind., has been holding "wonderful meetings," and in January, notwithstanding the low temperature, had everybody redhot: "I came here thinking that this was a spiritual church. This is one of the worst towns outside of hell, and evidently drawing closer daily, and only about fity miles from hell. There must be in the 1,200 members some stinking carcasses. If they don't face about, they will march hand in hand with Satan into hell. I would advise the gas company in digging wells not to go too deep, as hell is less than fifty miles away." The sulphurous preacher is only twenty-seven years old, but he evidently has a "mission" to perform. He comes from London, England, and is determined to save the wicked people of Shelbyville from "the wrath to come." The press and people are indignant, however, at such hell-begotten preaching, and called for an apology from clergyman Reed. They will have none of his gassy diatribes. This is fun for the "infidels" and wicked "Spiritualists," and they smile serenely.

LACKS THE DIVINE FIRE.

I have ofttimes reverted to the lethargy in the Church, and its utter inadequacy to do the people any good as at present constituted. Now comes Rev. Don S. Colt, of the M. E. church, Allegheny, Pa. (Feb. 7.) and says: "A deal of the preaching of to-day is merely moral and ethical, and it lacks the divine fire. It is not because the power of God is any less, but because men have fallen short of the purposes of God. I would defend with my life the statement that the world has had enough of theology, and that what it wants is more Christ." The pastor earnestly invited the "brain and the brawn" of the two wicked cities, (Pittsburg and Allegheny,) to—

"Come to the Lord and seek salvation,
Sound the praise of his dear name;
Glory, honor and redemption,
Christ, the Lord, has come to reign."

Hundreds have been "converted,' and the work goes bravely on. There, I told you so.

STUDENT OF THE OCCULT.

It has been alleged that Hon. Lyman J. Gage, secretary of the Treasury, has been "a student of the occult." That is probable. In fact, how could it be otherwise? Living in the progressive city of Chicago, where so many Spiritualists live and move and have their being, the very air is redolent of spiritual forces. Well, Abraham Lincoln and Mrs. Lincoln were Spiritualists and entertained angels, (and were well aware of their presence,) in the White House. The action of President McKinley, when governor of Ohio, four years ago, as set forth in these columns March 13th, 1897, should encourage Spiritualists all over the world. Religious persecutors will have to take back seats.

NOTABLE OCCASION.

Brother Francis Rice, of Freeville, N. Y., has a very timely and suggestive column in the Thinker No. 378, in regard to the Spiritualists' celebration at Rochester and Hydesville, N. Y. This ought to be a notable occasion, and all Spiritualists should put forth their best efforts to make March 31, 1898, a red letter day in our history.

SAM JONES,

the eccentric Georgia evangelist, is to get $2,000 and his expenses for a month's revival work in Boston. So says the Boston Transcript. They might have a grand spiritual outpouring which would be of some practical good for about half that amount of money.

HEATHENISM IN PHILADEPHIA.

At the University of Pennsylvania, in the City of Brotherly Love, March 6, the students 150 strong, got on a rampage on the campus and beat and abused a poor Japanese student in the school and trampled him into insensibility. Then a general fight ensued and much blood was spilled. The police were called in to command the peace. I only mention this trifling incident to emphathize the assertion of Grover Cleveland that this is in reality a Christian country and that we do enjoy the blessings of a Christian (!) government. No "Heathen Chinee" need apply.

KEEP SILENT.

The Baltimore conference of the M. E. church voted 100 to 65 (March 6) against the admission of women to the general conference. Well, St. Paul ordered the woman to keep silence in the churches, and is not the conference merely obeying the edicts of their great exemplars? Who's to blame? Let the clergy explain.

THE COLOR OF HIS SKIN.

At Sharon, Pa., March 6, a colored theological student, Mr. A. B. Anderson, somehow became objectionable to Prof. Hogue; has left the institution and gone home. A majority of the students, of course, sustained the professor; and now we are told "all is peace and harmony." It does not appear that there was much objection to the brother except the color of his skin.

SOCIAL TYRANNY.

In Dauphin county, Pa., children cannot be admitted to the public schools, unless they present a certificate that they have been vaccinated. This was the dictum of the common pleas judge, recently. What social tyranny and arrant cruelty to children!

LAZY MINISTERS.

Rev. Dr. N. Woodside Ref. Pres. church, Pittsburg, knew what he was talking about Sunday, January 17, when he castigated "the lazy ministers who are in the churches to-day. They are the most abominable of all the types of so-called ministers of God. They are tedious to listen to, and their congregations get cold and then melt away altogether." Many persons inside and outside the pale of the church know that thesethings are true. Orthodox religion has been weighed in the balance and found wanting. Selah.

THE "SIGN OF THE CROSS"

is a new play that is drawing the clergy and the stage closer. Rev. Dr. W. A. Stanton, of the Shady Ave. Baptist church, Pittsburg, took his wife and daughter to see the sacred performance. He says: "I do not attend the theater oftener than once or twice a year; but I believe it will do them good." Progress? In London it attracted the attention of the clergy universally. Why not?

Dr. Chadwick, of the Second Unitarian church, N. Y., says (Feb. 14,) that "men who are tearing down some of the old theories about the Bible are its best friends—the gentlest readers of the book."

ATTENUATED ORTHODOXY.

Rev. Dr. J. M. Buckley, editor of the Christian Advocate, denounces Dr. Lyman Abbott's utterances: "If orthodoxy can be attenuated and made heterogeneous to the extent proposed by Dr. Abbott, it will have no more power against infidelity, false religion, or absorption in this material present life, than gold leaf and gauze would have against cannon balls and bullets." Dr. Abbott has severely criticised some of the "fish stories" in the holy book; and Dr. Buckley in substance charges him with making "ludicrous," serious things." When D. D.s disagree who shall decide? These criticisms are styled "revolutionary," and I agree that they are.

BEWITCHED.

An Ohio town "bewitched," is the way the newspapers print it. Richfield Center, Lucas Co., Ohio, is in the midst of a genuine witchcraft scare. Seventeen families, principally Germans, are afflicted with a peculiar malady: It seizes the whole family at the same time; they cannot sleep, and claim they are being pursued by black cats. The people believe it is the work of some "witch." Horses, cattle and sheep are victims of the disease. Physicians cannot diagnose the disease, but say it is possibly due to the unsanitary condition of the village. Spiritual philosophy unravels and explains many of these otherwise inexplicable maladies. Shakespeare says, "can'st thou not minister to a mind diseased?" Some pious people would blame all these uncanny things on their Devil, and dismiss it at that.

SHUTS OUT THE BIBLE.

Congress has enacted a law excluding all "lewd, or lascivious books" from the mails under a penalty of $5,000, or five years imprisonment, or both. This shuts out the Bible, provided anybody has the temerity to enforce the law.

"WAR IN HEAVEN,"

was the subject of a sensational sermon at Zion African M. E. church, at Pittsburg, Pa., Sunday evening, February 7. The learned pastor said: "There was a war for light, and light won. The phosphorus and zinc and other artificial illuminants were so arranged by God that light came, and a crowning victory was achieved. Another war, when God began to beautify the world by placing Adam in the garden; to make beasts harmless, and insects and other creeping things to obey the will of man, who having been left alone, was tempted of the Devil. A thousand legions of angels were enlisted into the service of God; Michael was the chief commander of God's armies, and Lucifer the chief of hell. The defeat of the Devil caused him to be thrust into an everlasting pit for a thousand years." He admonished his hearers to put on the whole armor of God and kill off the Devil at every opportunity. The colored brother was somewhat Talmagian in his sermon.

REPLETE WITH DELUSIONS.

The Detroit Evening News, a somewhat pretentious paper, thinks "There can be no doubt that the general practice of ghost-raising, whatever the theory of the thing may be, has degenerated into something that is little short of a vice; conducted under the sentimental guise of religion." Perhaps, if the learned editor would read his Christian Bible carefully, and without prejudice, he would find it replete with "delusions," that he now stigmatizes as "vicious." But, the world is destined to be kept in dense ignorance so far as the secular and so-called religious press are concerned. However, truth is mighty, and will eventually "cover the earth, even as the waters cover the sea." We can wait.

THE DEGENERATE CATHOLICS.

Two Catholic ladies of St. Louis, Mo., in the upper circles of society in that city, are engaged to be married (Feb. 11) to two gentlemen. This seems to be regular but it has caused a pronunciamento from Archbishop Kain, in which he informs the ladies that they will surely be excommunicated from the church, if they disobey his mandate. The bridesmaids and groomsmen will also be bounced. The men are Protestants, which explains the matter. "There may be cases where I would allow an infringement," said the bishop, "but no such case has yet come under my observation. It is not a general law of the church, but a diocesan regulation." Such a proposition is revolting to all ideas of civil and religious liberty. They will be married all the same. I wish them joy.

SO DIFFICULT.

Sam Jones said, in Boston, that the reason why going to heaven is that town is so difficult is because the streets are crowded with people going the other way. Shouldn't wonder.

SOMETHING OF A FARCE.

In empaneling a jury, (Jan. 19,) for the trial of Walter K. Freeman, who has been charged with assault, lawyer Brooke, for the defense was careful to ask each one of the talesman jurors as to his spiritualistic tendencies? It is said the lawyer will reject as jurors all firm believers in Spiritualism. This is a prejudice for which there is no warrant in law: and should be frowned down by all lovers of justice. Why not exclude Catholics? There would be just as much cause for it. Civil and religious liberty is getting to be a farce in free America.

THY NEIGHBOR'S WIFE.

John F. Miller, of Osnaburg, Ohio, obtained judgment March 9, against John W. Montgomery for alienating the affections of Miller's wife. The parties are all prominent members of the Methodist church. "Thou shalt not covet thy neighbor's wife," etc. I call the attention of Brother Henthorne, of the M. E. church, New Philadelphia, Ohio, to the fact that there are "free-lovers" in all the churches and people who live in glass-houses should not throw stones. The reverend gent. will understand.

COMPETITION.

In Youngstown, Ohio, the clergy and the justices are running opposition in the marrying business. Some of the ministers, it is alleged, made a deal with hackmen to pay them so much of the fee for every wedding couple delivered to them. It may be the "hard times" is responsible for this unhappy state of affairs, and preachers and laymen are pressed to make both ends meet.

Experience is by industry achieved, and perfected by the swift course of time.—Shakspeare.

CONSUMPTION

TO THE EDITOR: I have an absolute Cure for CONSUMPTION and all Bronchial, Throat and Lung Troubles, and all conditions of Wasting Away. By its timely use thousands of apparently hopeless cases have been *permanently cured.* So proof-positive am I of its power to cure, I will send *FREE* to anyone afflicted, THREE BOTTLES of my Newly Discovered Remedies, upon receipt of Express and Postoffice address. Always sincerely yours, T. A. SLOCUM, M.C., 183 Pearl St., New York. When writing the Doctor, please mention this paper.

CALIFORNIA.

WOMAN PLEADS FOR WOMAN—LORD'S DAY COMMITTEE—THE LION AND THE LAMB.

To the Editor:—By far the most attractive-looking public building in the goodly city of Santa Cruz is its new County Court-House. Built of a light-buff brick, with lighter trimmings, with large plate-glass windows, it is sunny, cheerful and inviting. Thither I went to hear a woman lawyer of Santa Cruz plead in Superior Court, the cause of a woman in divorce. The interior of the building was not disappointing. Tiled halls and white marble staircases lead us to the Courtroom. The wood finish, desks, chairs and tables in the whole building are of the various handsome native wood, and nothing could be more beautiful. The Courtroom had such a different aspect and atmosphere from the ill-odored ones in our large Eastern cities, that my first thought was: "surely some one has blundered,' and I am in a quiet, well-ventilated lecture-room!"

When the Court is seated, I have no longer room for doubt. A side door opens, and a large, well-formed woman, erect and stately, her face illumined with consciousness of power, and nobility of purpose, takes her place beside her client, at the table with the male lawyers, and I know this is Mrs. McCann and that a rare treat is in store.

I had been told that Mrs. McCann was an avowed Spiritualist, and that her lectures on that subject had met with fine acceptance by her audiences, but had not heard her until now. She has great dignity and force of character, and these are tempered and hallowed by rare womanly tenderness and intuition. Her strong, handsomely-formed physical body seemed full of reserve power, and amply able to sustain any mental effort of the shapely, well-balanced head, so nobly poised above it.

Her argument proved her a thorough mistress of her profession, by reason of her familiarity with the points of law, behind whose bulwarks she entrenched herself, while she enunciated with great clearness her profound convictions of equity and justice. Her voice is clear and resonant, her manner faultless, and I trust and believe she will yet be heard upon the floor of Congress.

Mrs. McCann had the advantage of living in a home atmosphere of law, her father having been a judge, and her husband having occupied the judge's chair in Santa Cruz for several years. It was not until after her husband passed to spirit life that she settled down to study with the purpose of making law her life profession. She passed triumphantly through a searching examination in San Francisco, and was admitted to the bar, since when she has been successful in her office work, here, but has never pleaded a case in public, until the time of which I write.

Heaven speed the day when every woman who is compelled to seek legal redress for the wrongs she suffers shall have to plead her cause as able and erudite a woman attorney, as is Mrs. Judge McCann.

The demand for mediumistic and progressive lawyers is likely to be pressing in the next few years, and especially for women lawyers, for church oligarchy, in support of a religion she did not foist upon the world, and which has always made of her a slave, is every hour attacking more and more defiantly the few rights of liberty of conscience we had thought could not be taken from us.

More than thirty years ago spirits prophesied through a Western New York medium that in the final struggle in this country to maintain inviolate the rights of the individual conscience against the usurpations of the creedal tyrants, but two great hosts would stand against each other; that the conservative Protestants could join hands with the Catholics, while the liberal and progressive element in every church would coalesce with Spiritualists, Agnostics and Freethinkers. I send a few straws gleaned from "The Endeavorer," of San Francisco, March 1st, and ask if they do not plainly show a strong wind blowing in the direction indicated in the first part of that prophecy. In an appeal from the

"LORD'S DAY COMMITTEE,"

of the "Sabbath Observance Campaign," I find this paragraph. "The Sunday mail work has been wholly discontinued in Mount Vernon, New York, a city of 17,000 inhabitants, and what was done there can be done in many places in this State. Cardinal Gibbons has asked Congress to stop all Sabbath work in the mails, and wherever else it has jurisdiction, and so Roman Catholics may be expected to co-operate." And the writer congratulates himself that this point toward securing all the Sunday laws the committee wishes, for once gained, the remaining struggle will be much more easily accomplished!

What the remainder of the struggle will be like, it is easy to foresee. Stop the Sunday newspapers, stop all travel on that day save in the direction of the church and pulpit, then stop all expression of conviction save what harmonizes with the blood-curdling superstitions the "Committee" shall choose to fulminate—these are a few of the beginnings of the tyrants' work to which we shall be treated, if we swerve one iota from a continuous demand for all the liberty we have enjoyed on what they so flippantly denominate the "Lord's Day."

Realizing to what extremes these fanatical sabbatizers may resort, if they once get a strong start, and in view of the preciousness of our present liberties, I can understand why I have so plainly heard my guides call Sunday the "Blasphemer's Day." That truly is the most flagrant blasphemy which calls one day of the week more holy than another, and does not recognize man's needs and liberties as unspeakably more precious, and needful to be considered, than any or all twenty-four hours of time.

THE LION AND THE LAMB.

Our March lion came blustering in, in most uproarious fashion; he shook snow from his strong mane upon the mountains, and sprinkled our streets with hail so that men and boys enjoyed a merry game of pelting in true snow-balling fashion. The flowers were not terrorized by all this furore, nor by the heavy winds and rains which followed; they went serenely on, blooming and filling the chilled air with delightful odors. The March Lamb followed quickly on the Lion's heels, and now they lie down in peaceful quietude together, seeming to have come to a definite agreement that lion should rule the night and lamb the day.

We sit close to a roaring wood fire in the morning and evening, and ride in open car in the middle of the day, pluming ourselves in the rich sunshine, and cheered by the roses that smile at us all along the way, and toss out their perfumed incense of delight in being, as we pass them by. If we drive out in the suburbs, we look down into the brilliant cups of that most luminous of flowers—the golden California poppy, and see great patches of the daintily-scented wild white forget-me-not!

I have wondered how we should know when spring came, in this wonderful country where the fields and such a great variety of trees are green all winter; but the line of demarkation has been unmistakably drawn by the flowering of the daffodils and buttercups, the almond, peach and apricot, and the leafing of the weeping willows. How wondrously beautiful they all are must be seen to be comprehended. I feel amply recompensed for a long life of waiting for such felicitious enjoyment.

OLIVIA F. SHEPARD.

Santa Cruz, Cal.

X RAY GHOSTS IN PARIS.

WONDERFUL AND STARTLING DISPLAY—THRILLING STORY RELATED IN THE JOURNAL DES DEBATS.

In the Journal des Debats M. Henri de Parville gives an account of a recent spirit manifestation in Paris cleverly produced by X rays. "The spectators," said M. de Parville, "were ushered into a parlor in which there was an abundance of vases and artistic glassware. In a corner there was an apparatus about as big as an ordinary magic lantern enveloped in black stuff. The guests numbered about twenty.

"The lights were extinguished just as in the case of a regular spirit seance. A sort of rattling was heard, and immediately afterward a gigantic and luminous hand passed over the heads of the assistants. Evidently it almost touched some of them for we heard a little cry of terror that was quickly suppressed. 'Don't be afraid,' said the host, 'it is not the hand of a ghost; I will show it to you in the light by and by.' At the same moment a flock of luminous violins appeared and flew about in all directions. An old habitue of the boulevard remarked that we were with the Davenports. 'Not at all,' said the host, 'there never was a ghost in this house.' And the violins continued to dance over our heads. At last they disappeared as silently as they had come. Then an immense globe descended from the ceiling like a ball of phosphorus, oscillating like the pendulum of a clock. A luminous bell appeared in front of this globe and made regular bows to it. We could see its fiery tongue moving while the globe waltzed around.

"Suddenly at the four corners of the room the glasses appeared to become ignited; the vases were illumined and the lusters sparkled. A table loaded with cups and glasses was lighted up. Everything seemed on fire. The whole room, that was so dark an instant before, was aflame on all sides with phosphorescent light of a soft and bluish color.

"Then again all was darkness. Gradually a little light streamed in, and in a corner in front of a velvet portiere a human form appeared, at first vague and vaporous, hardly distinguishable. But soon its outlines became clear and it advanced. A lady beside me stepped back. Evidently she was not the only one, for we could hear the noise of moving chairs. The phantom advanced a few steps and then stopped. It was a tall woman. Her face had a greenish pallor; and what an extraordinary face it was. There were no eyes. We could only see two black holes under the eyelids. The mouth was closed; the hair was phosphorescent. A long, luminous veil enveloped this animated statue, and in the folds of the veil little sparks shone like diamonds. She raised her right arm slowly and tossed flames from her hand. There was no applause; all was hushed. The silent and severe apparition was watched with intense interest. A gong sounded. The apparition receded gently, and gradually faded out of sight.

"Once more there was a noise of moving chairs, and we distinctly heard a sigh of relief. In the center of the room an immense and luminous bouquet next appeared with a blue band, upon which was written 'X rays.'

"Then the lights were turned on, and the parlor appeared in all its splendor. The host arose. 'The seance is over,' he said. 'There was no spiritism about it, no occultism, nothing supernatural; it showed what X rays can do and that is all,,

"And now I can explain in substance that mysterious seance. It is well known that the Roentgen rays, invisible to our eyes, render fluorescent substances phospherescent, especially screens covered with cyanide of platinum. Recently a well-known maker of physical apparatus, M. Radiguet, found that under the action of X rays all objects in glass and crystal shine with peculiar briliancy, while everything else remains in complete obscurity. The machine that produces the rays is concealed behind several black cloths. Nobody can have any suspicion of its existence; but, nevertheless, the rays pass through all the cloths and light up all the glass objects, and nothing else, so that a glass held in the hand and moved up at will can be distincly seen, while the hand is absolutely invisible. But glass is not the only thing that becomes phosphorescent at a distance behind the X ray apparatus. The same effect is produced upon enamels, diamonds, porcelain, etc.

"When M. Radiguet made this discovery he, of course, immediately said that it could produce sensational tricks, excite the public curiosity, and create a new amusement destined to dethrone the ghosts.

"The operator in the present case had only two assistants. They were sufficient to handle the objects and display all the marvels. Their task was simple; they had only to move them carefully. The operators could not be seen, but the glass violins, vases, and the glass model of the hand were visible.

"So much for the glasses. Now for the phantom. A figurante, tall and clever, was concealed behind some drapery, and enveloped in a veil that was covered by a fluorescent substance. Her face was glazed with a phosphorescent sulphate of zinc powder. It is needless to say that the material could not be applied to the eyes, and that accounts for their absence in the livid face of the phantom."

Evidently X-ray ghosts are only in their infancy.

A STARTLING FACT.

The Progressive Thinker was the only Spiritualist paper that had the enterprise to publish Prof. Barrett's address before the National Association Convention of Spiritualists We have his address, covering three pages, and five other fine addresses and articles, one by Col, Ingersoll, grouped in one paper, and we want to send out 1,000,000 of them. It is worth ten times its weight in gold.

Read the article on 5th page headed "Fifteen Cents."

"The Prophets of Israel." By Prof. C. H. Cornill, of the University of Koenigsberg. A scholarly and appreciative historical review of the prophets of Israel and their works. For sale at this office. Paper covers, 25c.

"Hypnotism Up to Date." By Sidney Flower. In the form of dialogue and story, the author presents very successfully a condensed account of hypnotism, its theory and practice up to date. Price, paper, 25 cents. Sold at this office.

DANGER SIGNALS!

SPIRITUALISTS, LIBERALS, FREETHINKERS AND SEVENTH DAY BAPTISTS AND ADVENTISTS MUST CONTINUE TO UNITE TO PROTECT THE LIBERTIES OF THE PEOPLE.

To the Editor:—I desire to call the attention of readers to the way the Physician and Parson Trust Companies are assisting to distress the poor and also assisting to produce hypocrites and liars. are too severe to receive the unqualified endorsement of judges who are progressive men. The following article I quote from Merck's Drug Report, March, 15, 1897:

DRUGGIST'S ARREST CRITICISED.

The New York County Medical Society is urged to make a real test case. Magistrate Cornell in Jefferson Market Court, New York, was evidently displeased on March 5, over an arrest of a druggist.

This man has done only what thousands of other druggists are doing every day, exclaimed the magistrate. He has not violated any law. If you want to make a test case, why don't you go into Hudnut's or Perry's or any other of the leading druggists, and get evidence against them. They will be able to make a fight that will settle the question. Why do you always select poor men? The case was that of Oscar Krause, a pharmacist, who has been doing business in Seventh Avenue for the last sixteen years. On the night of December 19, 1896, Clara Wittig, a detective in the employ of Agent Lurie, of the County Medical Society, pretended that she was ill and that the child she had with her was also ill. She begged him to prescribe for both, and he gave her a bottle of lime water and some simple prescriptions. One bottle contained a standard prescription for rheumatism sold by all druggists. On these prescriptions a warrant was obtained. He told the Magistrate how he had prescribed at the earnest solicitation of the detective, who claimed to be a poor woman suffering from various ailments and whose child was also ill.

If I had been a rich man and could put my prescriptions up in fine bottles and call them patent medicines, I could sell hundreds of bottles a day, and no one would interfere with me, but I am poor and cannot make any great display, cannot fight a case like this as it should be fought, and I am singled out for an attack, he exclaimed after he had finished his statement.

Magistrate Cornell coincided with the pharmacist and discharged him.

SUNDAY LAWS AND DRUGGISTS.

The people of this country most of them desire to have the drug stores open on Sunday. It is very handy in case of severe illness; even though you do not usually take much medicine. it is very convenient to have drug stores open on Sunday, but the battle always has been waged upon the druggist because he sells cigars and soda water, and the children will patronize him for candy and slyly expend the pennies intended for the dear heathen in India. It is all right to keep open for emergency cases. It is all right for the sale of postage stamps, and it is all right if the minister wants a horn of brandy to "inspire" him while he delivers himself of his Sunday sermon, but to sell cigars and soda and candy to the ungodly—oh! no, he must not do that. Its all right to have him in the store if the baby has the colic, and very convenient:

"She enters the drug store in a dignified
way,
Quite full of importance and pride;
She looks quite impressive, as if to convey
The thought of an influence wide.
The clerks make a rush to attend to her
wants,
Hand chairs for her comfort and ease,
But she cuts their hopes short when she
says in advance,
'May I see the directory, please?' "

But to give the poor devil who puts in from ten to eighteen hours a day in the store a chance to make a dollar on Sunday, is a very wicked thing to do; and so the druggist on one side of the street is persecuted and prosecuted for endeavoring to earn enough to support his family, while parson who preaches in the church opposite, working there every Sunday (and some of them work hard) is well paid for his labors, and makes more money on the first day of the week, than the druggist can in the whole week, Sunday included.

When I was a boy, living home on the farm, I used to have to feed the pigs. There was always one real genuine pig in the lot. This one would not be satisfied with eating all he wanted but would usually exhibit his superior grade of hoggishness by stretching his full length in the trough. Many modern parsons make me think of the "critter" that so often used to disturb my usually even temper.

"The American Hebrew" says, there is

"NO AUTHORITY FOR THE PURITAN SUNDAY.

Outside of England and America, no one—Protestants no more than Catholics—pretends that Sunday is the Sabbath commanded in the laws of Moses. The Spanish, Portuguese, Italian and all Slavonic-languages have for Saturday a name derived from 'Sabbath'—such are Sabado, Sabbato, Sobota—and the French Samedi and German Samstag are drawn from the same root. The very Sabbatarians of England and America call Sunday the first day of the week, in the same breath in which they quote the fourth commandment in Exodus 20, for the sanctity of the seventh day. Moreover, the day there commanded must in its very nature begin with sunset, for a man is enjoined to remember it, to keep it holy, in plain English to greet its advent, and that can hardly be done with the Sunday-Sabbath which begins at twelve o'clock at night, when most good Christians are asleep."

TOBACCO A DRUG.

Tobacco has been considered almost from time immemorial a drug and was used formerly in plasters, etc., quite extensively. The Sunday laws dictated by the parsons give the druggists the right to keep open on the first day of the week for the sale of drugs. A person desiring a cigar in a locality where such laws are enforced, can ask for cigars. The druggist will give him a wink and say: "Do you wish them for medicinal use?" And the man will laughingly reply, "Yes, I do." The druggist will then hand to him a small wrapper containing three cigars labelled "R." "For medicinal purposes." "One after each meal." "More often if required." Interesting isn't it? but the druggist thus euchres the parson and the Sunday law promoter.

The American Sentinel truthfully says:

"A Sunday law is a tax upon the people compelling all to contribute one day's time each week for the maintenance of a church dogma. Our forefathers went to war with Great Britain rather than accede to a tax far less grievous than this.

"The Church is now seeking political power, but political power is not the power of God. In a sense, all power is of God; but the power of God in His Church must be manifested in godliness. To be seeking for political power is a denial of the power of godliness.

"When the Church intermeddles in the affairs of the State, she forfeits the right of protest if the State intermeddles in the affairs of the Church."

A LARGE SIZED COLORED GENTLEMAN IN THE BIG WOODPILE.

Finally, brethren and sisters, I desire to call your attention to an article that proves for whom Protestant monkeys are pulling chesnuts out of the fire. The following dispatch which was sent out from Ottawa by the Canadian authorities, March 9, should be set over against the claim made in the Pope's latest encyclical, that it is a most grievous injustice to the papal church to represent that she interferes in the affairs of the State: "The government has decided to withold issuing the writ for an election in Champlain County, Quebec, until Parliment meets, when it will be announced to the House that owing to the attitude of the Roman Catholic bishops it would be impossible to hold a free election. Parliament will be asked to amend the criminal code to make it a criminal offense to exercise spiritual intimidation or influence in elections."

FRANCIS BAILY WOODBURY.

FARMER RILEY.

SEANCES AT MONROE, WISCONSIN.

To the Editor:—Farmer Riley and wife arrived in our city Friday evening, February 12th, and remained with us until Wednesday the 24th. Within that time he was busy giving seances that were very satisfactory to the sitters, among whom were Methodists, Universalists, Disciples, Presbyterians, Catholics and Spiritualists, the latter being in the minority.

One of the materializations was a fine-looking gentleman, husband of one of the number, (an orthodox Christian lady). He first wrote a communication, next materialized, pointing with his forefinger at his wife, and then disappeared, only to return stronger, and held his hand toward her in a way she hastened to him, and felt his strong pressure of her hand, and feels sure that had she been less timid he would have been able to embrace her. There came out a gentleman who was well-known to most of the people sitting in the seance, and they in chorus called his name, proving that all saw the same person. Later the same spirit came again and shook hands with one of his friends. This time he was stronger than at the first appearance, proving that a generous reception of a spirit helps it to a more perfect and stronger condition while manifesting.

There was one demonstration that seems more wonderful, if possible, than others to me. The mayor of our city and his good wife extended an invitation to a few of their friends to meet Mr. and Mrs. Riley at an eight o'clock tea. After we had partaken of the very elegant refreshments, we thought to have a seance. There being a bedroom off from the parlor, we decided to sit in the parlor and have Mr. Riley sit in the bedroom. There being a large square opening in the place of doors, this opening was closed by heavy curtains. The light was turned down, not so low but every object in the room was perfectly visible to us all. After singing some time, Dr. C., one of Mr. Riley's control's, came and requested me to sit with my back at the opening of the curtains and he would treat my ears (I being deaf). I did so and he gave me a thorough magnetic treatment, which made my ears and throat ache all that night and the next day, and I have had quite strange sensations at times in my throat and ears ever since the treatment. I cannot say that I hear better yet, but I do believe if I could have more of those treatments I might yet hear. Every person present will testify to this taking place just as I have related the occurrence, and any person who may read this article can address me and I will give the names of all present and they may write and find out for themselves the truths I have stated from the other parties present.

I will relate one other materialization; it was the form of a lady long since in spirit life, one that none of the people at the seance could in any way hold in mind, because of never having associated with her. I had an acquaintance with her only through having brought assistance to her in extreme poverty, so I could have in no way held her in mind, for I was thinking of those who were near and dear to me, and hoping for their appearance to me. When this lady came, I of course recognized her, and she kept bowing her head for "yes," as long as her head was above the floor. I asked one of the sitters to describe that form, and received a very accurate description of what I saw, proving that it could in no possible way have been produced through the activities of mind. There are many demonstrations that I could relate, had I time and space to do so, that transpired during Mr. Riley's stay with us. All will unite with me in saying that materialization is no longer a belief, but a positive knowledge obtained through the mediumship of James Riley, the medium who has withstood the watchful and vigilant eyes of the fraud-hunters, without a stain of dishonesty attached to his wonderful power. Our city is stirred from its usual quiet into an excited condition. Men and women are discussing the phenomena, and friends of long-standing are inclined to believe one or the other a fool. We hope Farmer Riley and his good wife will visit us again in the near future.

MRS. STRAWN SHRAKE.

Monroe, Wisconsin.

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SATURDAY, APRIL 10, 1897.

MIRACLE, A CHILD OF IGNORANCE

A miracle is defined as "a sensible contrivement of, or deviation from, the known laws of nature, wrought, or held to be wrought, either by the immediate act, or by the permission and assistance of a supernatural being; a supernatural event." Coming to us from the Latin, its primal meaning was "something wonderful, anything which excites wonder, surprise, or astonishment; a marvel."

A rainbow first beheld in a mountainous region, to an Egyptian who had never seen falling rain before, and, hence, had never seen a bow in the clouds, produced by the refraction of light passing through the raindrops and reflected back to the eye, was a miracle, only to be accounted for through supernatural agency. The receding tides, leaving the sea-bed dry land, over which fugitives fled, who were wholly ignorant of the cause of the phenomenon, was ascribed to divine interference. The returning tide drowning pursuers, if told by a priest, would describe the event as the parting of the waters at his command, and its forming a wall on either side. A person carried away in a cyclone, to one ignorant of the law that wind is but air in motion, would readily infer he was carried away in a mystic chariot and was translated alive to heaven. A case of suspended animation, to the untutored, is an absolute death, and his restoration is a resurrection from the dead. The slightly changed position of a sun-dial would seem to turn the sun backward in its course, and be a stupendous miracle, induced by the special request of a very influential prophet, he telling the story. Chrisna, raising a mountain above him, and using it as an umbrella to protect himself and milk-maids from the falling rain, was a magnificent miracle, quite equal to the feeding of five thousand hungry persons with five loaves and two fishes, by Jesus, all of whom were well filled, while twelve baskets of fragments remained. But are not such miracles, if not wholly fictitious, the exaggerated narratives of parties who wished to magnify the deeds of their hero, each trying to excel his co-relator of events?

The early history of humanity abounds in miracles. They were common to all heroes, many of whom became gods at their death and were adored as such. These gods were frequently born of virgin mothers. As knowledge advanced earth-born gods decreased in number, and their wonder-doings were correspondingly dissipated.

The age of miracles, of prophecies, of virgin-born gods, of the infraction of natural laws by the interposition of those half-human gods, all ceased when science dawned. They will wholly disappear when "knowledge shall run to and fro as the waters cover the great deep."

Demoniacs, witchcraft and sorcery are twin sisters of miracles and prophecy, and the world will be the gainer when the last of the infernal brood shall join their formerly associated companions, who are already numbered with the dead past.

HERE'S A QUEER ONE.

The citizens of Alexis, Ill., are puzzling their brains over the unparalleled conduct of a well-to-do farmer, named Green, who recently came to a butcher in the village and asked him what loss he had sustained in goods stored in a barn that was burned several years ago. The loss was figured up and Green produced a wallet and paid the amount, stating that he was the man responsible for the fire. He next went to the former owner of the barn, told him the same story, and paid the loss in full. He then hunted up several other citizens whom he claimed to have defrauded and insisted upon remunerating them. It is alleged that Green recently joined the church. He says that he has been a very wicked man and wants to make reparation.—Ex.

Write that convert down a freak. It is questionable if one in ten thousand attempts to right the wrongs he has committed. Jesus is expected to forget the past in compensation for believing that he is the Christ.

TOO PRACTICAL.

Elsie has reached the age, her parents think, where she should be taught something of the rewards and punishments hereafter. The description of the angelic hosts especially interested her. An angel, she was told, is that part of us that lives forever, either in bliss for its goodness or in torment for its wickedness. The other day she saw a picture purporting to be that of an angel. After studying it carefully, she turned to her mother with:

"Mamma, angels don't have bodies like us?"

"No," was the answer.

"Or no flesh?"

"No."

"But they have wings?"

"Yes."

A profound pause; then she asked:

"What do they fasten the wings to?"—Ex.

TREMENDOUS LIES.

The St. James Gazette, London, knows how the sensational press manufacture news to delight the populace. Its contemporary, the Daily News, had a correspondent in Turkey, who seemed to know just what would please his English readers, and increase their anger of the hated Turks. So in one of his letters he gave a detailed account of an Armenian, a personal acquaintance, on whom the Moslems wreaked their vengeance.

Sherro was a young fellow of thirty, a giant in stature, some six and a half feet in height, educated in several languages, and rich withal. He was a relative of the head man of Gheleguzan, where he resided. Sherro found himself in a Moslem trap and resisted the Turkish soldiers, who overpowered him, pronounced him a rebel, and determined to make of him an example. Now verbatim, as it appeared in the Daily News:

He [Sherro] was bound to a post, on a hillock in the center of the camp, and there he was flayed alive from the neck down. He lived for nearly three days, and as the fat of his body oozed out and melted in the burning sun, he shone, said the soldiers, like a mirror. The muleteer [his informant] did not see this revolting atrocity performed, but he saw his wretched friend bound to his place of torment while he was still alive, and again when death had tardily released him."

To this the St. James Gazette remarks:

"How this witness gloats over this description, and yet it is all a fiction."

A British delegate was instructed to make special inquiries after this case. He reported at length the result of his investigations among Christians and Mohammedans, none of whom had ever heard of the occurrence or one resembling it. Finally he found Sherro alive and unharmed at Ghelieguzan. The fact that the victim was reported alive, destitute of a skin, for "nearly three days," and his fat frying from his body in the sun, should have been ample refutation of itself without an investigation.

A parallel atrocity was reported from Canea. Four Christians were roasted alive in an oven. The British Commission thoroughly investigated this horror, and like the tortured Sherro, the victims were found alive. The Daily News claimed its authority in the latter case was the Athens Times, a Grecian paper.

The Youth's Companion, a Christian publication, referring to the innumerable falsehoods sent to this country from Crete, to influence popular dislike of the Turks, well says:

"The Apostle Paul quoted from a Cretian writer to the effect that 'the Cretians are always liars.' The conflicting reports from Crete, in which not all the misstatements and exaggerations are chargeable to the Turks, suggests that the habit of prevarication survives in that island."

A PAST AND PRESENT EVIL.

One of the most humiliating facts the historian becomes acquainted with, is that law which exempted the clergy, in all the earlier ages, and down to quite recent times, from the ordinary penalties for legal transgression. They were relieved from public burdens, both as regards person and property, and were held not amenable to the secular courts in criminal prosecutions. Though guilty of crime, like other men, because of their near relation to God, and because they could read and write, their guilt was compounded, and they were given over to the ecclesiastical courts for trial and to receive church penalties.

Out of these Middle-Age customs in favor of ecclesiastics came the exemption of church property from taxation. The same reasons urged for the exclusion of the clergy from secular punishment were insisted on for escape from taxes. The church structure was the house of God; in it dwelt the holy spirit; and as the residence of a living being was protected by more severe penalties than those not thus inhabited—so God's house should receive special protection, and be relieved from the cost of such protection, because of the dignity and sacredness of the character dwelling there.

The Progressive Thinker insists it is quite time all these fictions of law were relegated to the ignorant past, when priestcraft bore full sway. The jurist decides that drunkenness does not excuse the commission of crime, but aggravates it; so an educated clergyman, like a lawyer, guilty of felony, ought to be punished more severely than the witless ignoramus who is guided only by his natural instincts. And the temple built for show, though dedicated to God, idle six days in the week, should bear a heavier burden of taxation than the modest home of the producer who is rearing a family for the upbuilding of a State.

BLUFF THE WINNING GAME.

Rev. James McLeod, D.D., in a late issue of the New York Observer, said:

"The preaching of pessimism is not the best way to fill the Lord's treasury."

The good Doctor of souls was alluding to Rev. Dr. Pierson's claim of the "withdrawing of the Holy Spirit" from the churches. The great object of the church seems to be to "fill the Lord's treasury," so the kind of preaching which will best accomplish that purpose will evidently meet the Doctor's approbation. As the Lord's treasury is the church, and when the church structure is completed, the next want is to pay the salary of the preacher, so the repletion of that treasury is a serious matter and great care must be employed over the character of the preaching to net the largest revenue. Though everything should appear "going to the demnition bow-wows" yet the preacher should keep up his optimism and bluff his parishioners, to insure the filling of the Lord's treasury.

THE TRUTH OF HISTORY.

Lamartine's Turkey, p. 216, says: "Orkhan, the Mohammedan conqueror of Nice, founded there the first hospitals to feed the poor by obligatory donations from the faithful. These hospitals, suggested by a prescription of Mahomet, which claimed a portion of the revenues of the rich for the indigent, were called Imarets. Orkhan himself, after the example of the prophet and the Khalifs, used to distribute soup to the poor of Nice."

Asoka founded hospitals for men and beasts 263 B. C. The first insane asylum was established by Christians in which to incarcerate monks crazed by religion.

And now the "first hospitals to feed the poor" are traced to the Mohammedans! Verily, the clergy should study history before crediting everything to Christianity.

A GOOD MOVE HANDICAPPED.

The National Woman's Christian Temperance Union has determined to make a vigorous onslaught upon prize-fights. Pugilism is a survival of the gladiatorial sports of the Roman age, a twin relic of dueling. It ought to be suppressed by the strong arm of law. We are always glad to see women laboring in any field of reform, and we always bid them good speed.

If the above-named organization will drop its sectarian title, so all true reformers can join it, it will accomplish a far greater good. The last national census showed that only one-third of the American people are justly labeled Christian. Two-thirds, then, of the population, many as ardently interested in general reforms as Christians, are barred out by an objectionable appellation. Suppose it was a Woman's Spiritual or Agnostic Temperance Union, no Christian woman could conscientiously join the movement. The old Washingtonians, the Sons and Daughters of Temperance, the Temple of Honor, the Brotherhood of Temperance Watchmen, etc., all excluded sectarianism in name and in fact from their organizations, and they accomplished for reform what no other organization has approached. The haters of slavery, of dueling, of prize-fighting, and of all the great social evils, are as numerous outside of the church as in it, and they should all be joined in the grand work of human redemption. But this can never be done under a partisan, or a sectarian name.

A PAGAN RULER.

A sea captain has written to the Clarion, a London paper, lauding Mutso Hito, the present emperor of Japan, a Buddhist, who in Christian parlance, is a "pagan." He says of the empire itself—we greatly condense:

"It is a country whose land is nationalized, where not private individuals, but the State is rich. Only thirty years ago Japan was under the rule of a feudal lord. The Mikado is the most wonderful man in the world. One may see him any day in Tokio taking a walk or drive like any other gentleman. He wants no homage; is a man in every sense of the word.

"In the rebellion of 1868, when he escaped from captivity, he made the peasant a man, and with an undisciplined force defeated the troops sent against him. Instead of cutting off the heads of those who had opposed him, he told them to go home and behave themselves. He disendowed the churches, and set up free schools and colleges all over the country. There are no taxes on the people, except rent. Their only nobility is that of merit."

And all this in a country where Buddhism is the national religion. What a wonderful field for thought is here opened to us!

TO DISCOURAGE SUICIDES.

A bill has been introduced into Congress prohibiting the transmission through the mails of any newspaper containing any picture of any suicide, or any details relating thereto beyond the simple statement of death, with name, date and place of such suicide. Such legislation will be in the public interest. There cannot be a doubt that self-murder has been stimulated by the frequently disgusting sensational details by the press of these heart-rending transactions. It is believed by many that murders are increased in number and brutality by the frequent harrowing recitals of such events; yet possibly, this evil may be offset by their aid in the arrest, conviction and punishment of the offenders.

WONDERFUL RUINS.

An unknown ruined city, covering a space larger than New York City, with two temples and two great pyramids, has just been discovered in the mountains in the State of Guerrero, Mexico, by William Niven, the well known mineralogist of New York. He has just returned from a ten weeks' trip into that country, and brought back more than 300 photographs of the ruins. So says a Mexico special.

A SEVERE TEST.

If religion means anything, it must mean absolute truthfulness.—James Hinton.

It follows that all who claim to have religion are not trustworthy.

A VOLUME OF REVIEW, IN A FEW WORDS.

To the Editor:—Permit me to offer a strong endorsement to a few of the many good things in the proud, stiff-backed Progressive Thinker of March 20, 1897.

Allie Lindsey Lynch speaks out concerning weak-kneed Spiritualists of orthodox leanings. With her I roundly protest against offering "invocations," church notions or religious dogma, God or redemption, on the occasion of our meetings. Spiritualists should have nothing to do with superstition of any kind.

I also want to send cheering words to Dr. P. S. George, of Nebraska. If I were there he should not "stand alone" in that grand contest and war, which almost wages itself. He makes a brave and needful push against the hypocritical doctors' plot.

It is an insult to the powers and normal behests of nature not to embrace and uphold her lessons and her healers. The old so-called regular school, healing art blackens the face of her escutcheon by every effort at trying to elbow nature's healers out of legitimate work and standing. It is a confession of their weakness to invoke the aid of legal enactment. If M. D's. can't stand on their own merits, they should fail, as the non-fit to survive. Put away narrowness, and affiliate with the true, the light and good.

I congratulate Mrs. Levi Wood on her hymn, with the proviso of a suggestion and a little more of the "transposed." I would have it:

"No cares like a wild deluge come,
No storms of sorrow fall,
For love and peace dwell in ev'ry home,
And Law is all in all."

Not God, a myth. Law we know.

In like manner I would amend a line in "Pope's Essay on Man," thus:

"The universe is one stupendous whole,
Whose body nature is, and Law the soul."

If it be insisted on that God should remain instead of law, then it should read "sole" instead of "soul." In that case the lines would finish as a foot-note or a foot-piece to the subject. At any rate it may inspire a kick over the matter. A. S. HUDSON, M. D.
Stockton, Cal.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price $1.00. For sale at this office.

WHERE'S MOTHER?

ALL OVER THE WORLD THE QUESTION "WHERE'S MOTHER" IS BEING ASKED—EVER PRESENT IN THE CHARACTERS OF HER CHILDREN—THOUGH OTHERS FORSAKE, GOD AND MOTHER MAY STILL BE DEPENDED UPON—MANY ARE WATCHING AT THE WINDOW OF HEAVEN—HEAVEN AND EARTH IN CONSTANT COMMUNION.

Rev. T. DeWitt Talmage preached at the First Presbyterian Church on the subject "Where's Mother?" He chose for his text, Judges v:28: "The mother of Sisera looked out at a window." Mothers are slow to give up their boys—waiting at some window, it may be a window on earth, or at some window in heaven. All others may have cast you off. Your wife may seek divorce and have no more patience with you. Your father may disinherit you and say, 'Let him never again darken the door of our house.' But there are two persons who do not give you up—God and mother.

"How many disappointed mothers waiting at the window! Perhaps the panes of the window are not great glass plate, bevel-edged, and hovered over by exquisite lambrequin, but the window is made of small panes. I would say about six or eight of them, in summer wreathed with trailing vine, and in winter pictured by the Raphaels of the frost, a real country window. The mother sits there knitting, or busy with her needle on homely repairs, when she looks up, and sees coming across the bridge of the meadow brook a stranger, who dismounts in front of the window. He lifts and drops the heavy knocker of the farm house door. 'Come in,' is the response. He gives his name, and says, 'I have come on a sad errand.' 'There is nothing the matter of my son in the city, is there?' she asks. 'Yes,' he says, 'your son got into an unfortunate encounter with a young man in a liquor saloon last night, and is badly hurt. The fact is, he cannot get well. I hate to tell you all. I am sorry to say he is dead.' 'Dead!' she cries, as she totters back. 'Oh, my son! my son! my son! Would God I had died for thee!' That is the ending of all her cares, and anxieties, and good counsels for that boy. That is her pay for her self-sacrifices in his behalf. That is the bad news from the battle. So the tidings of derelict Christian sons travel to the windows of earth or the windows of heaven at which mothers sit.

THEIR EARTHLY WORK IS DONE.

"But," says some one, "are you not mistaken about my glorified mother hearing of my evil doings since she went away?" Says some one else: "Are you not mistaken about my glorified mother hearing of my self-sacrifice and moral bravery and struggle to do right?" No! Heaven and earth are in constant communication. There are trains running every five minutes—trains of immortals ascending and descending—spirits going from earth to heaven to live there. Spirits descending from heaven to earth to minister and help. They hear from us many times [every] day. Do they hear good news or bad news from this battle, this Sedan, this Thermopylæ, this Austerlitz, in which every one of us is fighting on the right side or the wrong side? Oh, God! whose I am, and whom I am trying to serve as a result of this sermon roll over on all mothers a new sense of their responsibility, and upon all children, whether still at home or out on the tremendous Esdraelon of mid-life or old age, the fact that their victories or defeats sound clear out, clear up to the windows of sympathetic maternity. Oh, is not this the minute when the cloud of blessings, filled with the exhaled tears of anxious mothers, shall burst in showers of mercy on this audience!

"There at home sits the old Christian mother, ripe for heaven. She has done her work and done it well. No child or want ever came to her door and was turned empty away. No one in sorrow came to her but was comforted. No one asked her the way to be saved, but she pointed him to the cross. When the angel of life came to a neighbor's dwelling she was there to rejoice at the incarnation of an immortal spirit. When the angel of death came to a neighbor's dwelling she was there to robe the departed for the burial. Her eyesight is almost gone, but the splendors of the celestial city kindle up her vision. The gray light of heaven's morn has struck through the gray locks which are folded back over the wrinkled temples. She stoops much now under the burden of care she used to carry for her children.

WILL ASK THE QUESTION AGAIN.

"She sits at home, too old to find her way to the house of God; but while she sits there, all the past comes back, and the children that forty years ago tripped around her arm-chair with their griefs and joys and sorrows—those children are gone now, some caught up into a better realm, where they shall never die, and others out in the broad world, testing the excellency of a Christian mother's discipline. Her last days are full of peace, and calmer and sweeter will her spirit become, until the gates of life shall lift and let the worn-out pilgrim into eternal springtide and youth, where the limbs never ache, and the eyes never grow dim, and the staff of the exhausted and decrepit pilgrim shall become the palm of the immortal athlete!

PROF. CHARLES DAWBARN.

Did you read his article on the second page of The Progressive Thinker last week? Several have already said that it alone is worth more than a year's subscription to the paper. Read it carefully; then re-read it several times, and contemplate the statements made. There is enough genuine thought in that article to afford food for the mind for at least one month.

ANNIVERSARY REPORTS.

They will be published in our next issue.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents.

"The Religion of the Future." By S. Weil. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, $1.25; paper, 50 cents.

"From Night to Morn, or An Appeal to the Baptist Church." By Abby A. Judson. Gives an account of her experience in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price 15 cents.

A NEW DEPARTURE.

PROCLAMATION OF PURPOSE—PRELIMINARY STATEMENTS.

Yesterday, March 21st, I was 79 years old; and as my eyes opened to the light this morning, on the commencement of my eightieth year, what I have been waiting for, some two years, flashed as clearly on my mental sight as did the golden sunshine on my outer vision.

Three years ago, last November, I was prostrated with la grippe, and for ten long months was unable to sit up all day. During that time it was revealed to me how the spiritual movement was planned in the Highest Circle of the Spirit Life, and also the manner in which that Circle was operating upon the people of Earth. It was also shown me that a "New Departure" on the part of Spiritualists was indispensably necessary. As soon as I was able to write, I prepared several papers on that topic and published them in the Light of Truth. From letters to myself and advices from the manager of that paper, I learned that a profound impression was made on the earnest thinking minds in our ranks in the direction of a more pronounced ethical culture among us as a people.

But for nearly two years, I have been waiting, most unwillingly, not being able to see what next was needed to be done to further the great purpose of the "Circle of the Higher Harmonies." And with the exception of writing one small book on Mediumship, I have done only fugitive work. Utterly unexpected, on this bright morning, under the cloudless sky of California, and the opening morning of my life's best work, I begin my eightieth year in penning this

PROCLAMATION OF THE PURPOSES OF SPIRITUALISM.

In the realm of mind there is no chance work—no accidental happenings. Mind plans, and works to carry out those plans. The higher life is emphatically a world of mind, hence, of purpose or intention. Spiritualism is the projection of that intent into actualization on the plane of earthly existence. And hence, there should be as full and distinct proclamation of that purpose on our plane of being and action as exists on the higher. And, until it is made and Spiritualist men and women range themselves under the true banner, and align themselves in working harmony therewith, Spiritualism will present no potent front to the falsities and sufferings of deceived humanity.

THE PROCLAMATION.

Spiritualism demonstrates and affirms the Brotherhood of Humanity. No other religion has done this. Brotherhood means man's equality of rights and privileges; and hence, denies all special advantages to any; according equal liberty to all. But, as all present forms of government are so administered as to produce and foster inequality among men, there is no liberty for man except what he casually secures. Spiritualism, therefore, proclaims its purpose to be the reconstruction of all governments—the abolition of all forms of inequality and despotism, and the establishment of a perfect democracy. Democracy is now only a name, not a reality. There is no "government of the people, by the people, and for the people on this earth at present.

The nearest approach thereto is in Switzerland. Spiritualism purposes to inaugurate such a government, and to completely revolutionize the social customs of exclusiveness, jealousy, contention and unbrotherly hate so rampant at the present time. And it hereby issues its proclamation of purpose to inaugurate a New Government—a New Social order—in short a new life on earth for the Brotherhood of Humanity.

EXPLANATORY.

This purpose is to be accomplished by the education of the people into a comprehension of the principles of brotherly kindness and justice, and, the gradual transformation of laws and customs into harmony with the wisdom of love. It proposes the transformation of the spiritual movement from a jealous, wrangling, disjointed mass of selfish individualism into a united, altruistic propaganda for the education and uplifting of the oppressed and sorrowing multitudes of our suffering brethren. It proposes an end to the utterance and printing of shallow common places and wornout platitudes, and the substitution of "thoughts that breathe and words that burn." It recognizes that "these are the times which try men's souls," and it proposes that the death grapple with the powers of despotism be now made and the victory won. Now or never is the time.

This proclamation is not intended to specify particular forms of action. This will be done by the Brotherhood in due season. But it is intended as a Toesin of alarm; and whoever has ears to hear is requested to forward his or her name to the writer so that steps may be taken for unitary work. It is not looking to any outward organization, or to rival or supersede others; but, one of love and wisdom—one which unites head and heart—the natural union of souls that think and feel alike. Hence, it will be the leaven to transform all external associations into its own image. Its work will be to induce such perception of principle, and such benevolence of feeling that society will be revolutionized of its own impulse instead of any forcible imposition from without. Address me at 566, 11th St.,

PROF. J. S. LOVELAND.
Oakland, Cal.

"The Watseka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watseka, Ill., and Mary Reynolds of Venango County, Pa. For sale at this office. Price 15c.

"Mahomet, the Illustrious." By Godfrey Higgins, Esq. (Library of Liberal Classics.) No author was better qualified to write an impartial and honest life of Mahomet than Godfrey Higgins, and this volume is intensely interesting. It should be read in conjunction with Gibbons' work. For sale at this office. Price 25 cents.

"The Relation of the Spiritual to the Material Universe. The Law of Spirit Control." By Michael Faraday. Price 15 cents. For sale at this office.

"The Dead Man's Message," an occult romance by Florence Marryat. The author's wide experience in Spiritualism and her study of occult science have prepared her to write this romance, which will be found laden with gems picked up in the course of her investigation and studies. Cloth $1. For sale at this office.

"Thomas Paine: Was He Junius?" An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this office.

"The Occult Forces of Sex." By Lois Waisbrooker. Three pamphlets are embodied in this volume, in which questions of great importance to the race are discussed from the standpoint of an advanced social reformer. Price 50 cents.

"Atlantis: The Antediluvian World." By Ignatius Donnelly. Sums up all information relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history. It is intensely interesting. Price, $2.

TO REFORM MANKIND.

COL. INGERSOLL'S VIEW OF MAN'S IDEAL HAPPINESS — NATURE HIS ONLY TEACHER—A BROAD DISCUSSION OF THE STUDY AND PRACTICE OF MATERIAL PHILOSOPHY—SOME CAUSTIC CRITICISMS OF THE INEFFICACY OF THE CHRISTIAN CREED.

Col. Robert G. Ingersoll, not a moment older and not a whit less aggressive than many years ago, delivered, perhaps, his ablest special plea against the Christian religion here before a very large audience at the New National Theater, says the Washington Daily Times. It could be anticipated that there would be in a attendance more than 50 per cent of womankind, inasmuch as the prose-poet was to talk on

"HOW TO REFORM MANKIND."

There was, as usual, a great deal of applause for the fine phrases of his oratory, but the biggest wave that swept over the house was when he referred to "the crusade" of the preachers against the newsboys, for the reason, as he put it, that the latter were interfering with the "business" of the former.

Col. Ingersoll spoke from two correlated themes, "There is no darkness but ignorance," and his own converse, "Intelligence is the only light." His whole argument was contained in the assertion that if the human race was to improve it could only be through the development of the brain. Every human being he assumed to be a necessary product and every one of them had some defect with the exception, perhaps of orthodox ministers of the gospel, and every step in civilization widened the horizon of man. The savage was influenced by appearances and passion, and therefore he sought the aid of the supernatural. The supernatural, however, is a myth, and nature is our only mother and teacher, although man has believed there was a master behind it, but he awoke and found that the remedies of life's ills were to be sought in nature herself, and even the pope, when he was sick, did not send for saints' bones, pewter virgins or little brass Christs, but for the doctor.

The age of miracles has departed for the good of humanity. Again, nobody would contend that all the popes, priests, parsons, or even exhorters, ever did, or ever would, succeed in praying down one drop of rain from the concave. The supernatural, too, had passed away as the foundation of government, and, here, government rested on the consent of the governed. As to the theories about morality, he held that whatever tended to the happiness of the race was moral and the reverse immoral. Proving the irresponsibility of man to the "Infinite Being," if there be such a thing, he said that the Infinite doesn't want anything, does nothing consequently, and therefore cannot affect us. All would be well as a beginning if man could understand that the universe is absolutely natural, and that prosperity is not the product of prayer. Col. Ingersoll then pitched into Jehovah in his old time way and abused Him for letting His enemies butcher His friends, the innocent to die on scaffolds, etc., as in former lectures.

Some of the lecturer's suggestions as to how to reform mankind were first to avoid waste, as in the money employed in keeping up standing armies with which "Christians intended to kill other gentlemen for whom Christ died," and following up this idea, he stood for all kinds of arbitration, and especially an international court, which alone should have an army and navy to enforce its just decrees.

Another waste was the money invested in churches, inasmuch as crime had not decreased at home, while millions were sent abroad to convert the heathen. He suggested a model church, in which some "gentleman of genius," not "called," should talk every Sunday on some subject that he knew something about, and that the building should be equipped with billiard and card rooms, libraries, etc., to make it interesting to the congregation. The Sunday school should also be a house of education, where people could learn something about Aeschylus, Socrates, sculpture and poetry, instead of Abraham, Isaac and Jacob. The congregation of such a church, he thought, would be the most intelligent in the United States.

He would reform the penitentiaries. Men had failed to reform the world by punishment and death, for they would commit murder if the government did it. Society, he said, had the right to reform, but not to punish. He would have convicts paid for their work, and go out to the world with a change of name and sufficient money to face it without the certainty of going back again as convicts.

Another way to reform the world was to make the home beautiful and happy, as it was the unit of the nation. He hoped that the time for tenant homes would pass away and every man have a home. He would enlarge the operation of the homestead law, and he would make the sale of surplus lands compulsory on demand. He would have a "free wife, a free mother in every home" as the foundation of an ideal state of human happiness. He stood for divorce, to be granted to the man on proof of flagrant abuse of the marriage vows by the woman; but on the "request" of the wife, if she found living with her partner intolerable. He characterized a man as a beast who would insist on keeping a wife who despised him. All welcome children, he maintained, should be the result of mutual love, and there never would be a generation of great men until there was a generation of great and free women. One of the most beautiful of all the orator's flights was his eulogy of the word and idea of maternity.

Col. Ingersoll closed his suggestions by a discussion of the labor question, in which he scored employers who underpaid their servants and otherwise took advantage of their necessitous conditions. He believed that one day labor would unite and solve its own problems in a reasonable manner. The panacea for all the evils of mankind, he persisted to the end of his argument, was education, and always education. He paid his respects to society, "which knelt at the feet of wealth," and the hypocrisy of ill-accumulated riches, which sought to compromise with its conscience by endowing churches and universities instead of returning it in part to those by whom it was really made. In conclusion, he held that his suggestions were the real religion, the real music of life. It might not be realized in a few years or a thousand, but he believed it would eventually be the means of reforming mankind.

"The Woman's Bible. Part I. The Pentateuch. Comments on Genesis, Exodus, Leviticus, Numbers and Deuteronomy." The contrast between the thoughts of these brave women and the thoughts of the orthodox world during all time past, is very striking. Keen analysis, ripe scholarship and fearless adherence to the right, characterize this very interesting effort of some of the brightest minds of to-day. For sale at this office. Price 50 cents.

GOD, CREATION, LIFE.

A PHILOSOPHIC DISQUISITION ON A DEEP SUBJECT.

It is generally conceded that space is boundless; that the furthest stretch of the imagination reaches no nearer to the outer limits of space, but that it extends on and on, without center or circumference. May not the planetary system be equally extensive and without bounds? We look upon the blue vault of the heavens bedecked with luminous points called stars, without any conception of their magnitude or distance. The para in this State (Texas) is the unit of land measure but in great distances, to simplify we use the mile as the unit of measure. Now the distance from the earth to the sun is about 93 million miles; take this immense distance as a unit of measure and multiply it by hundreds of millions and we have not yet reached some of the remote but visible stars. Some are so distant that it requires ages for their rays of light to reach us. And if they were instantly blotted out, future generations might witness the phenomena, but we would not.

Rays of light, like sound, require time to pass from one point to another. At a certain distance from a cannon when fired, you see the smoke and in ten seconds you hear the sound; double the distance and you double the time. Just so with sight. The rays of light coming from one of these distant stars require years to reach us; and could we be instantly transported to one of these stars, and could look back to earth clearly, we would see ourselves in infancy and watch every act of our lives up to the time we made our exit.

If the rays of light require forty years to pass from the earth to the planet from which we take our observation; then we would have to remain there forty years before the last act of our lives would reach us—unless, like the clairvoyant, we could annihilate time and space, and bring the whole scene in a grand panoramic view before us. What would we be looking at? not at ourselves but a reflection or photographic picture thrown out on the ether waves—and I will here parenthetically remark that these impressions may be what clairvoyants see and are thus enabled to read our past.

We have been contemplating a vast universe, worlds and systems of worlds, without limit or bounds. Whence this mighty structure. When was the universe created, and who is the architect? I hold that nothing was ever created, nor will anything ever be annihilated; that force and matter are as eternal as space is boundless; that there is neither more nor less matter or force to-day than at any other time in the past. Every planet like our world has had a beginning, and everyone must have an ending. While one dies, another is being born.

Ages before our world was conceived by the forces attracting the first molecules of matter as a nucleus for a world, other planets had grown hoary with age and were slowly disintegrating and returning to their original elements. And for aught we know, our sister planet, the moon, has lost or is losing her vital forces, and the molecules of matter are floating away to be gathered up by other planets, or forming with molecules of distant, decaying planets, the nucleus of a new planet which in the course of ages will become one of the first magnitude.

It requires no greater stretch of the imagination to conceive of force and matter being eternal, than to recognize an eternal God, that created force and matter. An eternal and unchangeable God carries with it the idea of an eternal and unchangeable code or system of laws. Hence worlds have been forming as far back as God has been unchangeable.

If there was ever a time before God invested in the enterprise of world-building, and had he continued unchangeable in that line of policy which he had followed through remote ages, we would not to-day have a universe for man to speculate upon. The various forces acting upon the molecules of matter would likely produce an effervescence resulting in chemical combinations and gathering matter in spherical forms.

It is not sufficient to presume that matter and force are eternal. This is not a solution of the apparent design manifested in many organic forms. Dr. Paley and others have made strong arguments in favor of a creator, on the theory of design. Forces were discovered and named by observing the phenomena they produced. Among them may be mentioned electricity, magnetism, adhesion, cohesion, gravity, etc. By these blind forces in conjunction with matter, many wonderful, physical phenomena are produced. The earth is held intact by gravity. Heat and light are radiated, volcanic eruptions, earthquakes, electric storms, and the much dreaded cyclones, are all traceable to these forces.

Why do we conclude that there is such a force as electricity? For the reason, we witness its phenomena. What induces us to recognize the force called magnetism? We are confronted with the phenomena of one body being drawn or attracted to another, and we have so named this force. Now in as much as we witness the phenomena of life with all its conscious attributes, are we not justified in concluding that there is such a thing as conscious force the basic principle of life? To recognize this as one of Nature's universal forces, we would no longer seek for a designer separate and apart from Nature's laws, but would look upon the marks of design as traceable to this conscious force, as naturally as we trace the falling of a stone to the force of gravity, and perhaps with as little concern as we watch the needle turn to the magnetic pole. But let as not confound these forces. We would not charge the falling of a stone to magnetic attraction, nor the turning of the needle to the attraction of gravity. Neither should we charge the volcanic eruptions, the earthquakes and cyclones to the conscious or designing force, unless they carry with them the marks of design or consciousness.

Life is not of spontaneous production, but all life comes from antecedent life. Now to avoid confusion and to distinguish between blind, active forces and the conscious force, we will call the latter spirit. Then man possesses a conscious, immortal spirit which emanates from the great spirit that pervades the universe. Now if we can bring the vibrations of our little spirit organism in unison with the vibrations of the conscious force or spirit that pervades the universe, then telepathy, thought transference, and clairvoyancy becomes easy. C. P. BENSON.
Graham, Tex.

WHAT WE WANT TO DO.

We desire to illuminate the minds of every Spiritualist. We will therefore send The Progressive Thinker to new subscribers for three months for fifteen cents, and hope by so doing to reach 1,000,000 of Spiritualists. For full particulars in reference to this remarkable offer read the communication headed "Fifteen Cents," on our fifth page.

THE DESTINY OF MAN.

THE RESPONSE OF SPIRITUALISM

Dr. H. V. Swerlingen's Response to a Toast Given to Him at the Banquet of the Commencement of the Fort Wayne College of Medicine, Tuesday, Evening, March 16, 1897.

Mr. Chairman, Fellow-Physicians, Ladies and Gentlemen:—Since I was informed a few days ago by my esteemed colleague, Dr. Gross, that I would be expected to respond to the last toast upon the programme of this banquet, and that its subject would be, viz.: "What Is the Ultimate Destiny of Man?" I have been endeavoring if possible, to ascertain the motive which actuated the committee in the selection of this subject, and of myself as the speaker upon it.

My impression is that the committee was of the opinion that by the time the end of the programme was reached, if the participants therein were capable of entertaining any sentiment at all, that sentiment would be, "O, give us a rest," and that my remarks would then have the effect of a prompt and efficient hypnotic.

However this may be, I do not lay the flattering unction to my soul that the committee desired to so arrange the intellectual part of the feast, that the best of it would be reserved for the last.

But seriously, has not the committee in the selection of the subject at least, simply represented the intense but yet quiet interest now manifested in it by the entire medical profession and the public generally, (an interest which is yet too much restrained by prejudice, ignorance, policy, conventional criticism and other environments), and chosen an individual to present it who had dared to enter into the forbidden paths of its investigation—dared to participate in the labors of a laboratory of inquiry into the mysterious?

But whatever may have been the motive of the committee in selecting the subject for our remarks, its action plainly suggests that if there is any information to be gained in regard to the ultimate destiny of the human race, the medical profession will stand second to no class of people in obtaining it.

The term "old school" is no longer applicable to the regular medical profession. While it is and ever shall remain loyal and orthodox to all old truth, it stands ready to give a hearty, orthodox reception to all new truth, well knowing that it cannot possibly antagonize the old, unless we should be mistaken in the old as being truth.

But the question is: What is the ultimate destiny of man? I may remark in passing that had I been allowed to choose my own subject for discussion, I would undoubtedly have selected something hard,' something difficult to handle; but of course, I must abide by the decision of the committee.

Until I began a personal investigation of this question, I was of the opinion that America was a land of "free thought, free speech, and free press," but I soon discovered that upon the question before us, at least, thought, speech and press were only "free" to give old orthodox expression.

"What is the ultimate destiny of man?" The generally accepted answer to this question is that either he will find his final avocation in walking the golden streets, wearing wings and golden crowns, playing golden harps, singing psalms and Solomon's songs and in doing all such things as we can readily imagine our esteemed confreres, Doctors Myers and Wheelock, would indulge in when they "get there"—or that he will participate in an ever-to-be-continued bath of melted brimstone under direct supervision of a fellow creature who rivals his Creator in power and influence.

However difficult it would seem to credit the latter destiny, it no doubt accounts for the animated discussion which occurred recently between our worthy colleagues, Doctors C. B. Stemen and Maurice Rosenthal, upon the merits of asbestos as a bathing-suit material.

You ask me 'What is the ultimate destiny of man?" In all becoming humility, I answer: I don't know. Nor does any man know. That word ultimate renders your question unanswerable. If eternal progression be true, there will be no "ultimate." It is my opinion, however, that the committee intended to ask: "What is the ultimate destiny of man's present existence? or does death end all?"

That what is called "death" is the ultimatum of man's present existence, requires no argument to substantiate. It is universally accepted as true. But whether or not his existence ends with death is a question upon which even Bishop Foster has expressed his ignorance. It is therefore absolutely necessary that some knowledge be acquired to satisfy the craving intellectual hunger upon this great question. I assert most positively that some knowledge has been acquired upon it, and that I have shared in the acquisition of that knowledge to such an extent as to enable me to declare most emphatically, that death does not end all. This is not the time or place to give you that knowledge. Suffice that knowledge is based upon evidence which appeals to my natural senses for the proof of its reality. I may be damned for believing my senses, but I'll be damned if I can help it.

Death is a delusion. It is the most collossal scarecrow of the ages. It is our warmest friend in the disguise of a most malicious enemy, of the "king of terrors," of a "grim monster." I have no more fear of death than I have of going to sleep. I have in common with humanity a natural fear and dread of physical pain and suffering which often precedes death, but for the articulo mortis or death itself, I have no dread whatever. This is something I could not have said a few years ago, and is the result of what investigation I have been able to make of the subject. With Bryant I can now sing:

"Beside the massive gateway, built up in years gone by,
Upon whose top the clouds of eternal shadows lie,
While streams the evening sunshine on quiet wood and lea,
I stand and calmly wait until the hinges turn for me.
"I mark the joy, the terrors; yet these within my heart,
Can neither wake the dread nor the longing to depart;
And in the sunshine streaming o'er quiet wood and lea,
I stand and calmly wait until the hinges turn for me."

Heretofore, between the spiritual and material realms the gate had not been left even "ajar" and "faith" and "hope" were our only consolation. But now the knowledge of a future existence is reaching the man of science in his laboratory or study, and he is ready for the demonstration of immortality.

It has walked into the churches of all denominations, religious and tongues; has stood beside the clergyman or priest or ministrant, and has whispered the message of immortal life.

It is proving itself a solvent of all religious and philosophies by correcting erroneous ideas born of imperfect human interpretations concerning a future life.

It has made thousands and hundreds of thousands to acknowledge it by name, within and without the churches, within and without established schools of philosophy, within and without the walks of science, and thousands of others to accept its evidence in the form of belief based upon the testimony of others.

Its sources of inspiration are the invisible hosts.

Its teachers and messengers are the great, the wise, and the loved ones who have passed on.

It has opened a royal or inner way to knowledge for many who are its chosen instruments, by touching child minds with facts and data, with scientific and philosophical knowledge, with wisdom far beyond their years, and with eloquence unknown to mortal art.

It not only has created a literature of its own, in hundreds of volumes of experience and philosophy, and scores of periodicals publishing its demonstrations and advocating its propositions, but it has pervaded the best literature of the age, touching and illumining the minds of such writers as Dickens, Longfellow, Thackery, Bryant, and scores of others with its living presence.

Its uplifting influence is felt in every life that accepts it, and in the whole world by making the aims of life here consistent with a life beyond.

It has bridged the chasm, spanned the gulf between the two states of existence by the iris archway of love.

It is establishing the fatherhood of God and the brotherhood of man.

Immortal messengers have brought the knowledge of their state of existence and have announced in unmistakable ways the nearness of that so-called undiscovered country.

Invisible hands have re-kindled the fires upon the altars of inspiration that had long been desolate.

Angels and ministering spirits have anew attuned the voices of mortal to immortal songs, and they have rolled away the stone from the door of the sepulcher of thousands of human hearts who thought their dead lived not.

Its authority is truth wherever found; Its sacred books the inspirations of every age.

Its oracles and priests, those whom truth anoints and inspiration calls; its creed the unwritten law of knowledge, wisdom, truth and love;

Its ceremonials the service of a noble life;

Its communion is with kindred spirits and its fellowship with all.

Its altars the human spirit; its temples living souls.

It is the open door, the present light, the demonstration, philosophy and religion of the immortal soul.

Calm-browed and unafraid this mild-eyed, open-visioned Presence views the heretofore and the hereafter, the present and the future, with equal interest and courage born of perfect truth.

The well-springs of eternal life are hers, and she bids mortals drink fearlessly at their living fountains.

The "bread of life" is hers, and she bids all souls partake freely from the all-bounteous store.

From the vintage of the spirit the wine of her everlasting kingdom is distilled in streams of living inspiration.

Poets quaff as this golden goblet is pressed to their lips and sing the songs of the spheres.

Sages gather from its open treasure-house the wisdom of the skies.

Seers and prophets, inspired anew, reveal again the forever old, forever new, immortal theme.

The mourner forgets her grief and dries her eyes while listening to the messages of love.

The weary find rest in its all-reposeful and eternal ways.

The weak find strength in its unhindered helpfulness.

Crime, sin, and all human imperfections and shadows fade gradually yet surely before its all potent light.

The whole world touched, awakened, thrilled, aroused from the lethargy of material propositions and dogmatic assertions, from charnel houses of the senses, the tombs of death and despair, from sepulchers wherein their hope and faith and highest love were well-nigh buried, turns toward this new day-dawn saying, "Is not this the light that lighteth every man that cometh into the world?"

GEMS OF THOUGHT.

If will is force, and thoughts are things, thoughts must be made up of thought individualities; as all things congealed are aggregations of units, visible or unvisible; these individualities of thought substance must sustain the same relationship to us, as our individuality relates to God's higher personality of mind as a whole. That is thought, or magnetism, made up of units or atoms of mind, without destroying the one personality of mind as the originator, of thought force, or will.

Thoughts are things! and each particle of that thought substance, atoms of thought, which are our thought children; shaped in impressions by the form of thoughts we may express. Let our thoughts be good thoughts then, that we may witness the harvest of growth, in after life, with impressions our mind has made upon them, with tendencies of growth toward goodness and beauty.

Every re-incarnation of the atoms in physical forms adds to them mental impressions that designates their after life tendencies of mental growth, when their individuality takes on larger personal form, and a physical body of their own. Every atom has a central force within it moving in love towards some atoms and hate for others by moving away from them, must possess an atom of mind, as love and hate are mind attributes.

If all worlds and solar systems in this universe are revolving around some central force of love and attraction, then all things must be governed by the law of love. And as love is a mind power, thus all things are moved by God's Omnipotent mind of love, as a dominant force and we but atoms of Its infinite mind.

LAURA A. SUNDERLIN NOURSE.
Moline, Ill.

WHY REMAIN IN IGNORANCE.

You should read Col. Ingersoll's masterly address. You should read Mrs. Cora L. V. Richmond's two lectures on "Spiritual Unfoldment" and "The Dwellings of the Dead." You should read about the Roman Octopus and "The Night the Light Went Out," and above all you should read President Barrett's Address before the National Convention of Spiritualists.

For full particulars read the announcement on the 5th page headed "Fifteen Cents."

"Bible and Church Degrade Woman." By Elizabeth Cady Stanton. Comprises three brief essays, on The Effect of Woman Suffrage on Questions of Morals and Religion; The Degraded Status of Woman in the Bible; The Christian Church and Woman; written in Mrs. Stanton's usual trenchant style. For sale at this office. Price 10 cents.

MELIORISM.

OPTIMISM REPUDIATED—PESSIMISM REFUTED—SOCIOCRACY THE GREAT SALVATION.

An exposition of Pessimism by W. H. Burr appeared in The Progressive Thinker about a yearago. He remarked that the word was not found in Webster's Unabridged Dictionary. Neither is the word Meliorism. And the latter, as a distinctive philosophy, is still more recent than Pessimism. The word Meliorism seems to have been first used by George Eliot, who was neither an optimist nor a Pessimist. She held to the middle term which she invented, and called herself a Meliorist.

Professor Lester F. Ward, of Washington, D. C., whom I am inclined to rank above Herbert Spencer, in his "Dynamic Sociology" 1883, now a text book for post graduates in several universities, defines Meliorism as "humanitarianism minus all sentiment." And in his later work, "The Psychic Factors of Civilization," 1893, he says:

"The philosophy that stands opposed to Pessimism and must ultimately triumph over it is not Optimism, which is the gospel of inaction, but Meliorism, which is scientific utilitarianism, inspired by faith in the law of causation and the efficacy of well directed action."

Happiness he defines as "a condition of continuous or constantly recurring pleasures, of whatever class, predominating largely over pains." He further says:

"Pain in and of itself is evil—the only evil. Yet viewed in the dry light of science it is good if there is any good, for it is the sole guaranty of life itself. This, then, is the origin of evil, and forever closes the great debate, while at the same time it furnishes the ultimate answer to Pessimism, asceticism, orientalism, and all the isms that bewail the sufferings of the world."

I quote further:

"Great thinkers are condemned not for their theorems, but for their corollaries, and further analysis often proves that the latter do not logically flow from the former. It was so with Hume, so with Voltaire, so with Comte, so with Thomas Paine, and it was so with Schopenhauer. The two great philosophical heresies of Schopenhauer were his Idealism and his Pessimism. Both these he believed to follow from his two basic conceptions, his Satz vom Grunde (Law of causation) and his Wille (will) The former was the first philosophical establishment of the law of causation in nature, now recognized as the foundation of all science. The latter was the first enunciation of the unity of psychic and physical force, the highest and most involved example of the law of the conservation of energy, formulated much later by the Physicists. If as most persons believe, truth is really to 'prevail,' then, when Pessimism and Idealism shall have become historic curiosities, Schopenhauer will be universally recognized as the philosopher who created two epochs.

"With the first of these philosophic fundamentals we have here nothing to do. It belongs to Cosmology and has received universal acceptance. The second is the essence of our present theme, and is scarcely known, much less understood, even by those who devote themselves to philosophic psychology. It is the practice, whenever Schopenhauer's name is pronounced, to throw up the hands and exclaim, Pessimist! Those who read his books skim over everything else, till they reach his pessimism and hang spellbound over this alone. The more it is condemned the more greedily it is devoured. Yet those who denounce it most vehemently are those who have not read it."

The author proceeds to say that Schopenhauer's Wille is nothing more than desire—the universal soul-force which constitutes the only basis of the real science of mind—that it has nothing to do with the rational faculty, which is something extremely modern—that it is blind impulse, the dynamic basis of mind, and as much older than intellect proper as the Eocene period is older than the glacial epoch. In "Dynamic Sociology" he treats the Wille as a phantom, consigning it to the limbo of paradoxical myths, and sees no reason for clinging to what is shown to be only a will-o'the-wisp. And in his "Psychic Factors" he closes the chapter on Schopenhauer as follows:

"The pre-eminent service which Schopenhauer has rendered to philosophy has been that of turning the current of thought out of the old and hopeless channels of objective psychology into the new and promising channels of subjective psychology. Here and here alone, is there hope for the science of mind."

Professor Ward's refutation of Pessimism is briefly as follows:

Pessimism is the negation of pleasure. The satisfaction of a desire terminates it. Is the painful state called desire continuous up to the time when it ceases? To say it is not is to deny the existence of pleasure, relegate happiness to the limbo of delusions and make Pessimism the only true philosophy. The answer comes from psychometry. All psychic phenomena consume time. If the act of gratifying a desire were absolutely instantaneous there would be no answer to the Pessimist. Life would be a struggle with no reward but that of putting an end, one after another, from childhood to old age, to the intolerable scourges that successively beset us. No one is capable of balancing the profits and losses of life. The reality of pleasure and happiness must be proved by the senses, the highest criteria of truth, if simple sensation cannot be relied upon, there is no certainty anywhere. I put a lump of sugar on my tongue. I declare the sensation agreeable. Who can gainsay it? If I do not know it myself, then there is nothing I can claim to know. Now the pleasurable sensation is not instantaneous nor brief; it lasts as long as the sugar lasts, though diminishing in force from an apparent gradual exhaustion of the capacity of the nerve to respond to the stimulus. Now what is true of the lower senses is certainly true of the higher. The mental state is a continuous one, and in the higher emotions the duration of the pleasurable state is greater than in the lower ones. While in the primary physical form of satisfying love it is only momentary, in the secondary, spiritual form it seems to be indefinite in time, or so long as the object is present. And what is true of love is true of all other permanent pleasures and enjoyments. And this is the refutation of Pessimism. The despairing view that Schopenhauer and Hartmann take, borrowed from the philosophy of India, is based upon the supposed necessity of the existing woes of life. With them it is the Will perpetually driving its victims on toward some goal of relief which is never attained, or if attained in the sense of the pain being simply ended, another and a new scourge is applied, and so on indefinitely. Therefore they see no hope except in denying the Will, resisting its power, abandoning all hope of happiness, refusing every proffered good, and letting every function cease until relief at last comes through death and non-existence. Pessimism is the product of a hostile social state. Its answer is the substitution of a friendly social state. If this can be done it will disappear.

"Sociocracy" is the title of Professor Ward's last chapter. He controverts the laissez faire doctrine; he says that extreme individualism borders on practical anarchy and is highly favorable to the spread of Plutocracy. Many honest political economists are still lured by its specious claims. Herbert Spencer defends it to the most extreme length. It will require a titanic effort to dislodge it and rescue society from its rapacious jaws. But it need not require a revolution to substitute Sociocracy for Democracy. Government needs to be strengthened in its primary quality—the protection of society. Plutocracy, though not a form of government, is wielding as great a power as any government has ever wielded. Monopolies are taxing the consumer from 25 to 75 per cent of the real value of the goods. An excise tax to that amount on all products would justify a revolt. Society can escape this conquest of power by the egoistic intellect. It has supplanted autocracy by aristocracy and this by democracy. Most of the European monarchies are practical democracies. The individual has reigned long enough. He should not be denounced nor blamed. He should be praised and imitated. Society should imagine itself an individual and becoming conscious of its interests should pursue them with the same indomitable will with which the individual pursues his interests.

Already is there a movement to this end. For the first time in this country a distinctive industrial party has been formed. In the Forum for June, 1887, Prof. Ward pointed out as the true solution of the great social problem of the age, "the establishment of a genuine people's government, with ample power to protect society against all forms of injustice, coupled with a warm and dutiful regard for the true interests of each and all, the poor as well as the rich." Four years later the Populist party was organized at Cincinnati.

Ethics as a factor in civilization, is practically ignored by Prof. Ward. He is unable to see that Herbert Spencer has found a scientific basis for it, or that he means anything else than the old basis. What he says that is new in his "Principles of Ethics" is no part thereof. "As treated by him it is a partisan defense of individualism, amounting to practical anarchism." "It would probably be better for personal morality if ethics were only taught historically and philosophically."

JUDEX.

COMMENT BY MR. BURR.

The above article in manuscript has been read by me, and I have but one criticism to make. Professor Ward says:

"No one is capable of balancing the profits and losses of life." Just so; and will anyone be better able to balance them when Socioeracy succeeds Democracy? Will the time ever come when the question can be decided whether man is happier in a civilized than in a savage state, or even happier than a clam?

W. H. BURR.

DEMONOLOGY.

THE THEOLOGY OF THE "DARK AGES"—CHIMNEYS OF HELL—HOW THE DEVIL APPEARS TO MEN.

Scientists are aware of the survival in man and animals of certain parts that were once useful in their physiological make-up, but which by the process of evolution and as the result of changed conditions and environments have become inoperative and outgrown, and of no further use in the physical economy.

The same law holds good in the realm of theology, as is demonstrated by the fact that in this year 1897 there exists in Germany institutions approved by the state in which are taught doctrines that smack painfully of the dark ages. In the University of Munster, Westphalia, Prof. Lantz teaches theology in which the volcanoes of this earth are declared to be the chimneys of hell, and the devil is regarded as constantly propagating new living beings after his own kind on this globe; Prof. Leistle, rector of the Lyceum in Dillingen, Bavaria, teaches of the various forms in which the Devil still appears to men—in the shape of a goat, a fox, a wolf, lion, bear, dog, snake, etc.—and gives exact methods by which to recognize Satan below this outward cloak and how to exorcise him. This gentleman, Prof. Leistle, in fact, has just published a voluminous book on demonology, in which all those things are set forth in detail. A Jesuit father, Lehmkul, has written a theological work for the use of Catholic missionaries in Germany, in which he expressly maintains that the Devil holds intimate intercourse with men and women, and another Jesuit, Rosiguoli, in a book published at Paderborn, tells remarkable tales of the appearance of late years of Satan and his assistant devils and of the means of escaping his tricks and assaults. All these teachings and writings are indorsed by the bishops and declared to be sound theology.

During the Dark Ages this theology was generally taught and believed, but the progress of science and enlightenment has gradually dissipated such diabolic notions, except in such dark nooks as the University of Munster, with its iron-clad non-progressive professors.

This theology of the Dark Ages was formerly held to be Bible truth, to doubt which was "heresy" and "infidelity," and to criticise it was to assault the Bible itself.

Forced by the progress of science and ethical ideas, theologians have been compelled to abandon the old notions and adopt a new interpretation of Bible teachings. This has been the course of Bible theologians—when driven from one Bible fortress, they have executed a flank movement and taken up a new position, and defend themselves with new ammunition—a new interpretation of Bible meanings.

A noted Bibliolater quite recently asserted that the Bible has withstood the assaults of criticism.

Yes—and the way it has done it, has been by its theological defenders' transferring their position behind the ramparts of a new interpretation—and when driven from that, they will continue the same tactics.

In this manner the Bible will ever be able to withstand the attack of criticism.

X-RAY.

"Commentaries on Hebrew and Christian Mythology." By Judge Parish B. Ladd, LL.B., of the San Francisco Bar. This book is of more than ordinary value, giving the results of much patient thought and research by a mind well qualified to sift evidence and arrange facts. In compact form it gives just what is needed on the subject. Paper, 75 cents. Cloth, $1.50. For sale at this office.

"Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth $1. For sale at this office.

HOME AND WORK.

PRAYER — INVOCATION — SILENT COMMUNION—HARMONY.

To the Editor:—I have in nowise forgotten you, nor the corps of workers engaged on your valuable paper, though I have been silent for a long time. I am as much interested in the Thinker as when we were neighbors and I was privileged to drop into your sanctum and learn by word of mouth of the progress of your work.

Mr. Hull and I have had a busy season, notwithstanding we have had the blessing of home comforts all winter. Our labors have been so near "The Hub," we have had the double advantage of home and plenty of hard work. With the exception of my recent trip to Philadelphia, our appointments during the season, have been within a few hours' ride of home.

I might have sent you items that would have been of interest to the cause in a general way, and reports of local work that would have been encouraging to those connected therewith, ere this, but I know the majority of readers who patronize the Spiritualist papers consider space taken by such reports can be used to better advantage, and knowing that you always have valuable articles "pigeon-holed waiting their turn," I do not like to introduce my communication too often.

I would like to say much in commendation of many of the contributions that grace the pages of the Thinker, but will not take the space or time here. I must however refer to the articles from the pen of Hudson Tuttle, on "Lyceum Lessons." He is supplying "a long-felt want" in the direction of Lyceum work, and I know his efforts must be appreciated. Every one of the contributions under this heading has been valuable and furnished much food for thought. He seems especially gifted in that line.

I was not a little interested, and somewhat amused over the communication from Professor A. B. Severance in reference to my "write up of the Baxter funeral." What a terrible thing it was for me to invoke the presence of our spirit friends—to express the earnest desire of my soul that we might be enabled to make "the best conditions" for the return of the lately arisen wife and mother, whose remains were surrounded by friends who were endeared to her during her pilgrimage among them.

Professor Severance, and Elvira L. Allen, (whose article endorsing Mr. Severance, "Sensible to the Last," appeared in a late issue,) are old-time friends of mine. They ought to know that among all their acquaintances there is no one who objects to "the whining cant of the church" more than myself. They know now, as well as they will after I have made the statement, that I have no faith in a personal God, nor do I invoke such a being. They know I have always urged that no Spiritualist should ever yield their individuality to any spirit and that I do not believe "in begging the dear spirits to come." I however believe in prayer, as I believe in breathing, eating and sleeping, because it is as natural. Montgomery defines prayer as "The desire of the heart, uttered or unexpressed." Among the definitions given by Webster, is this: "An entreaty, or earnest call." My critics object to "an entreaty, or an earnest call" in the presence of an assemblage, because it is "aping the church." One of them declares emphatically that it is a silly idea to call our spirit friends, because they will bless us whenever they can, and do as much for us without our pleading as they will when they are urged to come. This may be true; but who that has ever been blessed with a spiritual experience, whose soul does not sometimes go out silently, earnestly, entreatingly toward the dear ones who "are always willing to come?" They may not be affected by any words of ours, we know they are by our thoughts. In one sense, "Prayer may not avail among our Spirit Friends," but the outpouring of our aspirations affects us—makes us receptive to the inspiration of the higher powers. In other words, our earnest prayers open the doors of our souls, and puts us in a condition to receive the grander light.

There is another reason why invocation is sometimes desirable in an audience. In order to secure good results, it is highly important there should be harmony between the speaker and his listeners, that there should be a concentration of thought, a unity of purpose; sometimes the reading of a poem will produce the needful condition, at other times the expression of the uplifting thought of the lecturer or some one in the audience. There are some people who recommend "a few moments of silent communion," claiming that the expressing of an "entreaty" is a form resembling the church. If all who attend our meetings were united in thought, consequently in spirit, a few moments of so-called "silent prayer" might accomplish the result. But we know there are persons of all kinds of thinking in our audiences, and in many instances the chatter that is kept up in the hall until the moment the meeting is opened is bewildering, especially to a sensitive. There are persons who cannot "concentrate" their mental forces only as they are led by some other. A lady, whose business was that of trimming hats, once said to me, "I make up several designs of hats from those I see in the audience during the period of silent communion." I have frequently heard persons say: "I always think of everything I don't want to, when I try to concentrate my thought." Words are often necessary to lead the mind and as thought through words becomes united, a perfect rhythm is created in the atmosphere, and the result is harmony.

If my critics do not feel the need "of such nonsense" as the rendering of an invocation at the opening of the service, (they may object to that word as sounding "too much like the churches,") it is their privilege to dispense with it. As stated in the beginning, it is as natural to pray as to breathe, to sleep and to eat. Why not object to these because the church-people breathe, eat and sleep? Why not object to singing and preaching in our Spiritualistic meetings? Why hold meetings on Sunday at all, as it is the day for church gatherings? I cannot understand why we should eschew any good thing because it is in vogue with church-people. Are we not in danger of becoming a little like the Indian's tree, so straight that we lean just a little the other way, in our effort to get away from the churches?

Wherever I am known as a lecturer on Spiritualism, I am known as one who has no sympathy with hypocrisy, also as one who never caters to the church. When I poetize or sing, I do so because my nature compels me to do so; when enabled to express something of the harmony and rhythm I feel within, I am assisted into better mental conditions. When gratitude and aspiration well up within my soul, it is breathed forth as naturally as the birds sing, without any thought of what is done in the church. Even if such expression benefited no one else, I am always better for it. With all deference to my friends who think I have "so much nonsense mixed with Spiritualism," I shall go on in the even tenor of my way, "with malice toward none and charity for all." I do not desire to become an ape, nor a dogmatist, and I long since came to the conclusion that each one must do his work in his own way.

At the present time Mr. Hull and self are domiciled in Boston, as we are in the midst of the "Anniversary Jubilee," which covers nearly one week. "The Ladies' Aid" commenced the celebration the 26th. The following Sunday "The Temple Society" (of Berkley Hall) hold three sessions in Odd Fellows' Hall. Monday, "The State Association" holds three sessions in Berkley Hall. Wednesday, "The Veteran Spiritualists' Union" holds a convention in Horticultural Hall; Wednesday night the Jubilee concludes under the auspices of "The Helping Hand," in their place of meeting, Gould Hall. The best of talent in every department has been secured for all of these meetings. You may know we are busy at this time.

I cannot conclude this already too long communication without saying "The Spiritualists' Training School," will positively open on the first of June. Arrangements are under way, and interest in the enterprise increases. More concerning this in the near future. Suffice it to say that the opposition to the movement, in nearly every instance, comes from those who are the most in need of just such discipline as the proposed "Training School" will give its pupils. The leaders in the movement do not claim that it will be possible to "impart mediumship" or fit any and every one for the platform, but to those who "have the gifts," and to those who have an aspiration to enter the Spiritualist field as persons well fitted and "apt to teach," the school will be of great assistance.

With good wishes for workers and readers interested in the Thinker, I am most cordially, MATTIE E. HULL.

CHRISTIAN METHODS.

GLORIOUS GOSPEL!—GLAD TIDINGS!

"The end of life is not to do good, altho' a vast number of Christians think so."—Rev. Dr. Jackson, Columbus, O.

Notwithstanding the adverse opinion of "a vast number of Christians," Dr. Jackson is right from a truly Christian and Biblical standpoint.

Christ specifically settles this point when he emphatically states that "he that believeth and is baptized shall be saved, and he that believeth not shall be damned." Good works not mentioned or implied.

"Man is justified by faith without the deeds of the law."—Rom. iii:28.

"To him that worketh not, but believeth on him who justifieth the ungodly, his faith is counted for righteousness." So the ungodly is safe, if he devoutly believes on one who justifies the class to which he belongs. Faith supplemented by "free grace" is substituted for works, and the way to heaven is made free and easy. None but fools and idiots will travel the long, rough and wearisome way of duty and self-sacrifice when the smooth and flower-skirted path of faith lies of easy access before them.

"He that believeth on the son, hath everlasting life, and he that believeth not on the son shall not see life but the wrath of God abideth on him."—John iii:36.

That settles it against the poor, unsuspecting heathen. Since the commencement of the Christian era fifty-eight generations on our planet, numbering each 800 million, have died without ever hearing of Christ, making the awful aggregate of forty-six billion, four hundred million of unsuspecting heathen who unwittingly dropped into hell without being apprised of the fact that failure to believe in one of whom they never heard, was the cause of their endless misfortune and misery. Millions for hell and that, too, of the noblest and best men and women who have ever lived, while a select few of the John Calvin and Torquemada type are enjoying the transcendent beatitudes of a seven-by-nine heaven. The latter few were ignorant and mean enough to embrace the popular faith, while countless myriads of the former were too honest and intelligent to accept it, and are now suffering the pangs of "unquenchable fire."

"Doomed to live death, and never to expire,
In floods and whirlwind of tempestuous fire,
The damned shall groan, fire of all kind and forms,
In rain and hail, in hurricanes and storms.
Liquid and solid, livid red and pale,
A flaming mountain here, and there a flaming vale."

Such is the description given by a distinguished Christian clergyman, of the boundless inferno prepared by the Christian's "Heavenly father" for the eternal dwelling-place of ninety-nine hundredths of his earthly children. "Glorious gospel!" "Glad tidings!" "Let the bells in gladness ring!" "Praise the Lord, for his mercy endureth forever!" "Selah!" Oh! Christianity, where is thy shame!

WARREN SMITH.
Smith's Fork, Tenn.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price $1. For sale at this office.

"The Philosophy of Spirit, and the Spirit-World." By Hudson Tuttle. A most able and interesting presentation of a most important subject. Every Spiritualist and every inquirer into the proofs and philosophy of Spiritualism should have this excellent book. Cloth, $1. For sale at this office.

"Woman, Church and State." By Matilda Joslyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with masterly ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price $2, postpaid.

"Arcana of Nature; or the History and Laws of Creation." By Hudson Tuttle. A well-known and most profound treatise. Cloth, $1. For sale at this office.

"Progression, or How a Spirit Advances in Spirit-life." "The Evolution of Man." Two papers, given in the interest of spiritual science, by Michael Faraday. Price 15 cents. For sale at this office.

"Mahomet. His Birth, Character and Doctrine." By Edward Gibbons. This is No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. Price, 25 cents. For sale at this office.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding. 430 pages. Price $1. For sale at this office.

FIFTEEN CENTS!

PROF. BARRETT'S ADDRESS.

Other Subjects Treated of Especial Interest.

The Progressive Thinker is to be sent three months for 15 cents to all New subscribers.

Spiritualists, keep posted in current Spiritual events.

Why remain in ignorance? Why don't you keep posted in regard to the great Spiritualistic movement? Prof. Barrett delivered an address before the National Association of Spiritualists. It was an important one, and should be read by every Spiritualist in this broad land. We have had his address (which covers three pages of The Progressive Thinker) and five other important lectures and articles embodied in one paper, which we propose to send forth to illuminate the minds of those who have not had an opportunity to read them.

The first page of this paper contains he lect ure by Col. Ingersoll, given in a Chicago pulpit. It scintillates throughout.

The second page contains a highly interesting lecture by Mrs. Cora L. V. Richmond, on the "Dwellings of the Dead."

The third page has a splendid article on "Science versus Theology," in review of Andrew D. White's two superb volumes.

The fourth page has another excellent lecture by Mrs. Cora L. V. Richmond, on "Spiritual Unfoldment."

The fifth page is very suggestive throughout, and is devoted to the "Hindoo Teachers—They Will Try to Capture the United States."

On the sixth page commences Prof. Barrett's admirable address, occupying three pages.

We will also, in connection with this paper, send out another equally as valuable. The first page contains an excellent lecture by Virchand R. Gandhi, a learned Hindoo. The remaining seven pages contain the wonderfully thrilling narrative (founded on facts) entitled, "The Night the Light Went Out," exhibiting many of the inside workings of the Catholic Church. Besides the address by Mr. Ghandi and the remarkable narrative, "The Night the Light Went Out," the first page has an excellent communication obtained through Ouija. The second page has a startling statement in reference to the "Romish Octopus—It Is Winding Its Poisonous Coils Around Washington." The poem on the same page, "The Sad Picture of a Wrecked Human Life," is wonderfully suggestive. The third page has a striking illustration showing how the Romish Church treats heretics. This page and the fourth also have a continuation of the "Romish Octopus." The fifth page has that remarkable poem, "St. Peter At the Gate." Every freethinker should read it. It is full of excellent "points." It also contains interesting facts in reference to the Romish Church and offices. The sixth, seventh and eighth pages have the following: "Monasteries and Convents—Where Those Alive Are Entombed." "Rider Haggard and the Immuring of Nuns." This paper alone is well worth the price of a year's subscription.

Every Spiritualist in this broad land should have these two papers. Our regular subscribers have already read their contents. For Fifteen cents we will send the Progressive Thinker for three months to all New trial subscribers and also send these two valuable papers.

Bear in mind that by New subscriber we mean one who has not been on our list for at least three months. Those of our present subscribers who wish to buy these two papers can have them both now for five cents. All of our regular subscribers have read their contents.

Send The Progressive Thinker three months to some friend, and thus get him interested in the cause. Stamps taken on small orders.

We sincerely hope that no Spiritualist will be dishonest enough, or so dishonorable, as to take advantage of this offer, by continuing his paper when the time expires, in the name of some member of his family (or some one else) in order to get the benefit of this 15 cent offer, on which the publisher does not make a cent.

VERILY, WHAT NEXT?

Under the head of "A New Programme," we announced a radical new departure from the general routine of work assumed by the average Spiritualist paper. We do not follow old established usages unless we are thoroughly convinced that they are the best, which is very rarely the case. We established the original dollar Spiritualist paper, and introduced a new era in the line of Spiritualistic journalism. Others have followed after us, but in all candor the only thing in which they have equalled us, is in the price of the paper—one dollar.

We now have three books which we send out at a nominal cost to our subscribers: The two volumes of the Encyclopaedia of Death, and Life in the Spirit-World, and The Next World Interviewed. The three volumes will be sent out to those who remit a year's subscription to The Progressive Thinker on the following terms:

The Encyclopaedia of Death and Life in the Spirit-World, when ordered singly, will be sold at 50 cents per copy. The Next World Interviewed at 35 cts. Those who order the three books at one time will get them as follows:

Vol. I. of the Encyclopaedia	$ .45
Vol. II. of the Encyclopaedia	.45
The Next World Interviewed	.35
Total	$1.25

NO. OF PAGES IN EACH BOOK.

Vol. I. of the Encyclopaedia	400
Vol. II. of the Encyclopaedia	400
The Next World Interviewed	250

Each of these books is neatly and substantially bound in cloth, and printed on fine paper, and as prices go, are well worth one dollar per volume.

Bear in mind that this Library is being formed for the exclusive benefit of our subscribers, and all orders for one or more of these books must be accompanied with a year's subscription to The Progressive Thinker. To all others the price will be one dollar per copy.

Just think of the great good that will be accomplished by this plan which we have outlined. Tell your neighbors about it, and get them to subscribe for The Progressive Thinker.

Remember, please, that in order to obtain these three books for $1.25, you must send along a year's subscription to The Progressive Thinker; the paper one year, and the three books costing $2.25. It is the subscription to the paper that enables us to send you these three books at cost.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Communications must always be accompanied by the full name and address of the writer, or no attention will be paid to them.

J. E. Ferris writes from Lincoln, Nebraska: "We are doing what we can here to advance the cause of Spiritualism, and are succeeding admirably. The society is under the management of Mrs. C. L. Johns, who is one of the best test mediums that has yet visited Lincoln. The G. A. R. hall is crowded every Sunday evening to witness her wonderful tests, and the people of this city of universities are becoming awake to the great truths of a future life and spirit return. We hope to keep the light burning until spiritual truths become known to all and appreciated as they should be."

A. Markley writes from Topeka, Kan.: "There will be a spiritual camp-meeting held in Garfield Park, Topeka, Kan., commencing September 4, and continuing over three Sundays. The best speakers and mediums will be secured."

F. F. N. writes from San Jose, Cal.: "I desire to write of the most excellent work that is being done here by Dr. Coonley. He is organizing the new Spiritual Church and his labors are well received, and a new interest is being taken in Spiritualism. He is a young man and his lectures are of a higher order than those commonly heard on the spiritual platform, and he is a very forcible and logical speaker as well, and to hear the wonderfully sweet music given while he is in trance condition, is an inspiration indeed. His control uses two instruments at one time, and to say the music is grand don't begin to express it. It is the marvel of all who hear it. He also gives tests at the close of the lectures, and they are as fine as any I have ever heard, often giving full names and dates. I enjoy a good lecture, and Dr. Coonley's address on last Sunday was all that the most critical could desire. The subject was 'Knowledge vs. Superstition,' and he held the crowded hall almost breathless for an hour. I only wish the cause had more workers as thoroughly in touch with the 'other side' as Dr. A. B. Coonley, and as ready to assist others to the light. Long may such laborers live to break down the barriers of ignorance and superstition."

B. F. Underwood has returned from the East where he has been lecturing to full houses in New York, Brooklyn, Boston and other cities. He will make another trip East in April. Those who wish lectures by him should address him at once at 2653 Evanston avenue, Chicago, Ill.

Mrs Minnie Wood writes the following appeal, to Spiritualists: "I wish to appeal to your generosity. On my way from California to Massachusetts, I stopped off here to visit a Spiritualist friend. While here the house was burned down and I lost all my personal effects, money and ticket, and had my hands so badly burned in trying to save my five-years-old orphan child, that I can do nothing. Will you each help me a little so I can get to Boston, then I can get business, as I am a clairvoyant and magnetic healer. Send what you can and I will give you a test from your writing. Address Mrs. Minnie Wood, Caledonia, Ohio."

Dr. and Mrs. Noyes would like engagements with societies for months of May, June and July. Inspirational lecturers, psychometrists and test mediums. Charges reasonable. Are open for camp-meeting dates of 1897. Address Dr. Noyes, 2016 Olive street, St. Louis, Mo.

James L. Moore writes from Brookville, Pa., that many of the best citizens there were favorably inclined toward Spiritualism, but through the blunder of an over-zealous convert, one D. B. Jemison was brought there and gave several seances—with such results that he was threatened with arrest unless he left the town immediately—and he left.

Chas. D. Knight writes from Seattle, Wash.: "In my short experience of some six years I have to my astonishment found out that a great deal of our opposition comes from so-called Spiritualists. Now with your permission I would suggest that all sincere spiritual people will do all they can to discountenance anything approaching to fraud, and to stay away from those meetings wherein everything and anything is to be given to the public. A move has been made by the doctors and ministers of this city against mediums. I think the time has come when the Spiritualists of every city, in fact, all over the country, should impress the authorities with the strength of their power as voters. These politicians will bow the knee to the voting power; therefore, let all Spiritualists who are voters show their strength, and make it understood that if this opposition continues they will feel themselves called upon to act as voters. This is the only power which will bring these people to time—at least I have found it so in my experience."

W. H. L. writes from West Potsdam, N. Y.: "Your highly prized paper comes to our little hamlet each week, freighted with gems of thought that must gladden the souls of many. I do not often see anything from this place, and for fear you will think we are dead, will say the cause of Spiritualism here is not wholly neglected. We have been having a rare feast. Mrs. Hannah Morse Baker was with us during February, and gave us lectures of a very high order. I would cheerfully recommend her to all societies. Our society expects to have her with us again in the near future. We have a small society of thirty-two members that meets every Sunday evening. Our officers are: E. E. Blood, president; Mrs. D. E. Paine, vice-president; F. S. Burnham, treasurer, and Elizabeth P. Lewis, secretary. We also have a very acceptable choir."

Charles Carter writes from Lancaster, O.: "I have had some wonderful tests. I think the Psyche helped me develop. I am using my gift free of charge in order that I may make converts, and develop rapidly. I understand that we are to have a better time than ever this summer at the National Summerland Beach Camp-meeting, at Millersport, O."

Dr. E. H. Denslow writes from Centreville, Ind.: "We were called to officiate at the marriage of W. R. Sturgis, of Sturgis, Mich., and Miss Addie Hennard, of Centreville, Ind., which occurred at the home of the bride's parents, near this place, on March 17. The wedding was somewhat novel from the fact that the groom is an Episcopalian, and the bride a Methodist, and a minister of the gospel of Spiritualism performed the ceremony. We have succeeded in creating much interest in our beautiful philosophy in this vicinity, and some of the most beautiful developments are following. We are pleased to note the wonderful progress our cause is making in all parts of the country where we have visited during the last autumn and winter."

M. B. Welcher writes from Marcellus, Mich.: "Dr. A. B. Spinney, of Reed City, Mich., has just closed a series of lectures on physiology and hygiene at this place, which were very interesting and instructive, and those that failed to hear them missed much that should have been added to their stock of knowledge and understanding. Brother Spinney also gave three lectures on Immortality and Spiritualism, which were of the highest order, and were highly complimented by all that heard him. Bro. Spinney is a very deep thinker and a fine speaker, and can do full justice to any subject that may be assigned him."

A. B. Severance, the well-known psychometrist, has taken up his residence at North Chicago, Ill., where he can be addressed.

A. D. Perry writes from Tomah, Wis.: "We had Mrs. Clara L. Stewart, a trance and inspirational speaker, from Stevens Point, Wis., with us for ten days in January. There were four lectures given, which were pronounced by believers and non-believers alike, grand and beautiful. We know a great deal of good has been done, and all who are seeking for the truth and philosophy of Spiritualism will be satisfied by having her come and give a few lectures. Her charges are reasonable, and you will also find her a grand, noble and true Spiritualist."

Ella Gibson Magoon writes from Kansas City, Mo.: "After a trip of some weeks, extending from Louisiana through Texas localities, we are turning our faces once more northward, and are glad to meet old friends and familiar faces once more, though many new-found friends in the Southland will hold our thoughts in association with pleasant memories. We shall be in this city during this month and the early part of April, and may be addressed at any time at 1012 New York Life Building, from which place mail will reach us, forwarded, when en route."

A trend of the times. In unity is strength. In Taunton, Mass., pastors of all the Protestant denominations in the city united to hold Sunday evening services in a theater during February. The people filled the theater, seats, stage, standing room.

H. W. Boozer writes from Grand Rapids, Mich.: "This city has had a spiritual feast. Perhaps one hundred persons have seen the full flower of phenomenal manifestation in the materializations from Mrs. Tripp, of Chicago. We had exceptional conditions in a 'holy of holies'—a place used for the one purpose alone, the production of physical phenomena. Materialization and dematerialization, a profusion of voices, recognitions, faces without veils, lace made and demade right before you, the passing of matter through matter, etherealization culminating in beautiful voice and sentiment from the extempore full form; twenty to forty forms in an evening, very much individualized, and the indescribable and almost continuous humor of the child control, were among the features of interest presented by the operating spirits and chemists."

India Hill writes from Decatur, Ill.: "Never was our city so thoroughly aroused to the investigation of Spiritualism as at the present time, as was proven by the fact of so many being present at the materializing seances given by C. E. Winans, at the home of Mrs. India Hill. It was proven to the entire satisfaction of all present that the spirits of loved ones do return. There appeared before the audience not less than twenty-five or more different spirits in full form, two or three at a time, in almost every instance walking out into the room and reaching out their hands to their friends and leading them up to the aperture in the cabinet, as if to the brink of the great river, and there seat them. Soon they would appear again, with renewed strength, and there hold converse in an audible and intelligent manner with their loved ones."

Rolla Stubbs, of Minneapolis, speaks in high terms of John Eouzet, as an inspirational lecturer.

The First Spiritual Church of Cincinnati, Ohio, has been incorporated by F. W. Nye, Hatfield Pettibone, J. E. Bruner, Theophelus Frantz and G. W. Bachman.

The Commercial Tribune says: "Jas. Brittingham, an enthusiast on Spiritualism, of West Union, Ohio, received an anonymous letter warning him that unless he ceased talking on the subject he would be treated to a coat of tar and feathers." Verily, the days of bigotry and intolerance are not yet over. A fragment of the 16th century still survives.

J. M. White writes from Unionville, Mo.: "On Sunday, April 4, I leave here for Bonaparte, Iowa, and mail addressed to me there will reach me at that point. Through this month I wish to only make two changes of location and would much prefer only one. I am open to engagements for the camp-meeting season. Those desiring to know my phase of mediumship will receive prompt replies to all letters addressed me at Bonaparte. I wish steady work through May and June, so when the camp-meeting season comes on I will be prepared financially to fill engagements. Work in Iowa and Minnesota preferred, though if I can get work in Lincoln, Neb., on sufficient guarantee, it will be acceptable. All parties writing me for engagements will please bear in mind that when I am sent for I bear no expenses of hall rent, or printing."

J. C. F. Grumbine, the well-known speaker, writes: "All honor to our esteemed co-worker, Hudson Tuttle! I have long since been tempted to write my cordial appreciation of the brilliant and forceful work of Hudson Tuttle for The Progressive Thinker. He is indeed a man of rare gifts, one who is erudite, profound and balanced, a seer and medium of unmistakable power, of insight and prescience. He is not half appreciated, although I congratulate the editor for calling him to an editorial work for which he is eminently qualified. While we honor the so-called dead, let us keep in mind the truly great who labor by our side. A man like our esteemed co-worker, Hudson Tuttle, should give an added value to your paper. His literary work alone is worth $50 a year to each Spiritualist. May he continue among us through a long autumn that will merge into a spring in which there will be a sweet Easter to him and us, without any winter."

P. Miller writes: "Mr. G. W. Runion, from near Muncie, Ind., made us a visit and gave us a grand trumpet seance, April 1. All got messages from their loved ones from the other side. Two trumpets were used. There were independent voices, singing and talking at the same time, playing musical instruments and ringing bells."

The First Spiritual Temple Society meets at 7820 Hawthorne avenue (Auburn Park), every Sunday evening at 7:30 o'clock. J. C. F. Grumbine is the permanent speaker. The school in metaphysics, psychometry, inspiration, psycopathy and clairvoyance convenes at the same place during the week. Friends in the city and strangers out of town are most cordially invited.

May F. Ayres, State Secretary, writes: "The Michigan State Spiritual Association has engaged G. H. Brooks, of Wheaton, Ill., as its State missionary, to commence his labors at once. All societies chartered or not can secure him by corresponding with him or the State secretary, at Lansing, Michigan. Wherever he works he is expected to be furnished hall and entertainment. He will also organize lyceums. Also wherever grove meetings are desired, his services can be secured."

H. S. Mitchell writes: "In your issue of April 3, Divine Wright, in the communication headed 'A Fragment of Old Superstitions and Intolerance,' has made some mistake as to dates, if I understand him rightly, viz.: Second column, line four, he says: "It may be protested by some delvers into deep and curious records that the statutes of James I., passed in 1603, was repealed under Henry VIII. in 1736;' also line twenty-two, he speaks of the 'repealing statute of Henry in 1736.' The facts are that Henry VIII. reigned from 1509 to 1547, nearly one hundred years before the time of James I. The king who ruled England in 1736 was George II., who ruled from 1727 to 1760."

The Band of Harmony will meet Thursday, April 8, with Mrs. Lhommedieu, 7748 South Peoria street. Take South Halsted street electric or Wentworth avenue electric.

E. W. Sprague, missionary for the N. S. A., and now working in the State of New York in the interest of a State association, has open time for the coming camp-meeting season, and can be engaged to lecture and give platform tests. Address him as follows until June 1: 965 Grove street, Meadville, Pa.

E. Summers writes: "Meetings at 151 East Randolph street, Sunday afternoons, under the auspices of the Independent Students of Nature, and direction of Mrs. M. Summers, continue to increase in interest. Dr. Hasenclever and Mr. Grubb have recently added great enthusiasm by their lectures and readings. Attendants are surprised at the revelations they receive from these three mediums."

Mrs. Cora L. V. Richmond, vice-president of the N. S. A., goes on to Washington to attend the quarterly meeting of the board, which occurs on the 5th. A convention is arranged in Washington for the 6th, with all the speakers on the board to help.

J. J. Jones writes from Philadelphia, Pa.: "I have no special words of praise to offer The Progressive Thinker, each number being a self-evident fact of its own merits. On the same principle I never 'praise God,' he not seeming to be in any particular need or want of my adulation."

Geo. H. Brooks returned from St. Joseph, Mo., last week. The society there is by far in a better state than when he went there. They had had sad experiences with some who had been there, and the society was greatly weakened; but they are united now, and in time will do a better work. They celebrated the Forty-ninth Anniversary, and Mr. Brooks was assisted in the work by Doctor and Mrs. Magoon, who are to remain there for the month of April. Mrs. T. J. Mullen is now president. Mr. Brooks will respond to calls to lecture, to officiate at funerals and weddings. Address him by letter or telegram at Wheaton, Ill.

L. D. Putnam writes from Pennsylvania: "The book, 'The Next World Interviewed,' received in good order. My daughter and myself have read it and to say we have enjoyed it, is not the half. We have always been Spiritualists, and had our own views upon these subjects. This meets our views. It is so natural. We are doing what we can for Spiritualism by living and teaching its higher truths to the best of our knowledge, and the help of the dear ones gone before, and are glad to lovingly stand by what we believe. We come in close touch with the unseen world. We have received more education and loving care than from any other sourse. Always so truthful, I go to them for advice, and receive it as naturally as from this side of life, with this exception. I can trust it better. If people would reach out for the highest and best, keeping their own thoughts pure and good, they would receive the truth. The highest, best and purest thoughts, with love divine, will find more of the same in all mankind, and making our own dwelling a fit place for angel visitants. Then we are made able to lift others up."

NEW YORK STATE SPIRITUALISTS

This is the last appeal to you through the columns of the press to come to the State convention, to be held at Syracuse, April 13, 14, and 15, to organize a State Association. We need it and you need it.

Remember, if there be seven in a community they can elect a delegate, whether they are organized as a society or not; therefore, don't delay, but stir about it at once.

We will have business sessions and the evenings and the last day for music, speeches and messages. Come! Come! Come! Let there be such an awakening that those outside will know that we are aroused to action. H. D. Barrett, Cora L. V. Richmond, L. V. Moulton, of the N. S. A., Lyman C. Howe, Dr. Fred L. H. Willis, Carrie E. S. Twing, Judge Dailey, Mary Pepper, Maggie Gaule, Dr. W. B. Mills, W. J. Colville, Mrs. Clara Watson, E. W. Sprague, Mrs. C. A. Sprague, and other eminent speakers and mediums are expected to be present as well as Prof. Whitelaw, violinist, and other first-class musical talent. Special railroad rates. Headquarters at "The Vanderbilt." For particulars address

FRANK WALKER,
Hamburg, N. Y.

"The Great Roman Anaconda." By Prof. Geo. P. Rudolph, Ph. D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Hortsmann. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15c. For sale at this office.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents. For sale at this office.

Items Suggested by, or Gleaned From, Spiritualist Exchanges.

The World's Advanced Thought of Portland, Oregon, says: "The Progressive Thinker, has steadily improved since its first appearance, and it is now one of the cheapest, most popular and widely circulated of the Spiritualist papers. It is only one dollar per year."

Dr. E. D. Babbitt says: "We know from countless facts that we have a more interior vision, a more spiritual ear and a greatly quickened power of feeling, all of which can be brought into action by the psychic ethers when not smothered by the coarser animal ethers which we use in the ordinary consciousness of every day life. With this refined vision we can see a more glorious phase of all the universe around us including spiritual beings, for the psychic lights and colors are immensely penetrating." Dr. Babbitt is now a resident of California. He is the author of several popular works and knows whereof he speaks.

"Health is not merely a luxury, it is a necessity," and Col. Ingersoll would have "good health" catching, thus reversing the usual methods of epidemic diseases.

Our good Brother Newman has had a right royal reception in San Francisco. Everything that was said in his favor was decidely sweet, refreshing and cheering, and ought to have increased his height six inches at least and made him in that proportion more weighty. But did it increase his subscription list?

J. C. F. Grumbine says: "Whether such an institution as the N. S. A., shall exist is at the discretion of those who are interested in its behalf. It does its work when it discharges its business obligations; it exceeds its office when it enters the field as an exponent of Spiritualism."

"The powers of the soul are so various and countless in number, that one may exhaust the vocabulary of names to designate the forces that emanate from it, and yet have to invent new ones. The world, generally, is disputing about the names given to these forces. Some maintain that hypnotism comprises the powers of the soul; others, magnetism; others again, auto-suggestion, and so on. None of these disputants know what the powers of the soul really are, and what it is that heals. They perceive that certain manifestations follow the observance of certain rules, and give it a name, and then quarrel with all who give it a different name. Until men cultivate and practice Love and Wisdom they will continue to quarrel about names." So says the World's Advanced Thought.

"A heaven-born soul will not, even in his dreams, play the Sensualist." Of course not, for he has never tasted of the "forbidden fruit."

"The Universe is only Man written large," says S. A. Merrill. Quite anthropomorphic that, including both God and the Devil. What next?

Mrs. R. S. Lillie is still in California where she seems to be doing a good work. Referring to the statement that the Fox sisters at one time denied their mediumship, Mrs. Lillie in an address in San Francisco, Cal., said that the Fox family were all church members and the mother a praying woman. "If Spiritualism was of the Devil, why did not God answer that good woman's prayers and suppress those early manifestations instead of permitting them to spread like prairie fires all over the civilized world? Referring again to the exposure of Spiritualism by the Fox girls the speaker said that Christianity had its Judas and Peter, and Spiritualism had its Maggie and Kate."

"Resistance to tyrants is obedience to God." The greatest of all tyrants is the Catholic church in Spain, in some sections of South America, and in various localities of the United States. In opposing that church, one demonstrates his obedience to God.

"When we realize the God in us—that we are God—that we are infinite, death will indeed have lost its sting, and the grave its victory. Then, in fact, there will be no death. Man will be so spiritual that, like Elijah, he will be seen to ascend." So says Moses Hull. That expression is broad enough to include the fourth dimension of Prof. Crooke; in fact it exalts the mortal to a high plane—and who will object to occupy it?

Chicago has the largest of everything—even the largest Spiritualist paper.

The camp-meeting season is just beginning to bud.

But I shall endeavor, says Enos, to show that the social evils of the time are something against which we should take a stand, not only individually, but collectively. To do this I must lay down certain premises, as follows:

1. Spiritualism claims to be a religious movement, therefore Spiritualists must be religious men.
2. Every movement claiming to be a religious movement, must also concern itself with Social Reform.
3. Any movement claiming to be a religious movement, and not taking an active part in the progressive lives of the people, is neither logical nor sincere, and is, therefore, unworthy of support.
4. Spiritualism claims to be superior to all other systems of worship; therefore the superiority of Spiritualism must be demonstrated.
5. If Spiritualism is not superior to other systems it has no claim upon the people, therefore we must consider in what respects Spiritualism is superior to other systems, and why the other systems have failed.
6. The chief reasons why the old systems no longer claim the affection of the people are—(1) Because they have proclaimed so many things as facts which could not be demonstrated; and (2) because they were no longer actively concerned in the welfare of the people.
7. The Religious Philosophy of the future must be able to demonstrate its facts of a spiritual nature (if any), and must supersede all others in its ardor and activity for public weal.

MEDICAL BILL DEFEATED.

To the Editor:—The bill introduced by Senator Lee, to amend the present existing medical law, has been defeated. Had it become a law Nebraska would have exceeded any State in the Union in medical monopoly. The M. Ds. are not at all satisfied with their present law now upon the statutes of this State. Hon. C. T. Muffly, senator from Madison county, should be complimented by every Spiritualist in this country for being instrumental in defeating this measure. I wish that every Spiritualist who can spare the time would write a letter of congratulation to the Senator for his determination to crush out this monopoly. Address him as follows: Hon. C. T. Muffly, Meadow Grove, Neb.

Mr. Muffly is a Methodist in faith, and has been for many years. He is 62 years old. Shower him with letters; it may be the means of electing him to the same place two years hence. I expect to be better prepared at the next session of our law-makers to defeat and repeal all laws that have a tendency to enslave or infringe upon the rights of any class of people of this commonwealth. During the present session I have fought the battle lone handed. Let us rejoice that things are no worse than they are. Now please don't forget Senator Muffly. Send him a letter.

DR. P. S. GEORGE.

From Light, London, Eng.

AT WINDSOR CASTLE, ENG.

I cannot quite understand why the English papers (as far as my very limited knowledge of them goes) have made no reference to the above subject. I am indebted for my knowledge of the report to a paragraph in the "Petit Journal" for January 18, which I translate. It is headed "The Windsor Ghost."

QUEEN ELIZABETH.

At the present moment the one great subject of conversation at the English Court is that of the supernatural phenomena of which for some time Windsor Castle has been the theater. This royal residence, it seems, is haunted, and it is even affirmed that every night Queen Elizabeth or her shade walks its corridors. All the inhabitants of the castle are in a state of terror, and the Princess Beatrice has been obliged to change her apartment on account of the strange and unaccountable noises which have disturbed it.

TERRIFIED ENGLISH.

At all events, these apparently supernatural occurrences have made such an impression on the inhabitants of the castle that recruiting of the night guard has become a matter of great difficulty. The terrified English refuse the service, and the authorities are obliged to have recourse to the Irish, who show themselves less timid, and perhaps consider themselves, as Catholics, better armed for combat with the daughter of Henry VIII.

GROANS.

It is declared that the nightly promenade of the Windsor ghost is accompanied by the sound of groans, the burden of the complaint being, "You have destroyed my work."

THE ENGLISH CATHOLICS

conclude (not without a certain amount of satisfaction) that the Queen, who was the nursing mother of the Reformation in England, watches the Catholic movement now at work in the United Kingdom with great bitterness of spirit.

THE VALENCE-EN-BRIE "HAUNTINGS,

have naturally much helped to bring the subject thus prominently before the public. The inmates of the house in question, one an invalid lady, were greatly distressed at the disturbances. Furniture was thrown about, windows were broken, and a voice, indulging in odious language, was heard. All this lasted for some weeks. The doctors, the parish priest, and certain strong-minded neighbors tried in vain to solve the mystery, until one Abbe Schnebelin did something which seems to have put a stop to the demonstrations, though no one seems to be any the wiser as to the cause of the disturbances, or the means by which they were made to cease, if indeed they were made to cease at all.

THE PHOTOGRAPHIC EXPERIMENTS

of Dr. Baraduc, if verifiable, are unspeakably important. His conclusion is that every person has a "fluidic" existence,—what we should call a life-principle or spirit-self. This fluidic or spirit-self, he maintains, sends forth emanations corresponding to every thought or emotion (a notion familiar enough to our readers), and he asserts that he has proved it, by actually photographing these emanations. The photographic plate is placed under the hand or on the forehead, and the mental or emotional condition is made visible upon it.

A PHOTOGRAPHIC PLATE,

placed on the forehead of a woman praying, showed something like a flame. Certain plates revealed swirls as of a snow storm; others showed only mist; on others there were forms. We have heard from other directions, that the emotions of anger or affection produce strangly dissimilar and curiously symbolical pictures. In some cases, says The "Standard's" correspondent, Dr. Baraduc discovered in the blurred cloudy photograph the forms of either the persons whose "fluidic soul" had produced the impression, or of the persons or things which those persons were thinking of at the moment.

From The Mystical World, London, England.

THOUGHT AWAKENERS.

'Tis the wounded bird that flutters, and 'tis a foolish bird that goes where it will be wounded.

I did not begin to live until I died to the world. As I want nothing that the world can give, I am looking for nothing but I still see man fall before the tempter.

There are some men who will never forgive another if they perpetrate a crime, to them, of knowing more than they do.

If we would find perfect happiness, we must live for others (contentment) and not for another (selfishness).

It is not necessary for innocence to prove its own existence. Innocence is of the spirit and not of the flesh. A guilty conscience stands self-condemned, while the flesh may be innocent.

To live and to work for one's self will by no means promote happiness, but is a source of eternal misery.

A spiritually shallow person should never venture into the deep waters of occult science.

Egotists always mistake honest, positive expression in another as egotism. Knowledge always asserts itself, and never quotes another as authority for the truth uttered.

We cannot avert a trouble when we have brought it into existence, but we can meet it, and thus destroy much of its power to injure us.

We must become Truth before Truth can find itself in us.

MYSTICAL MADNESS.

The number of cases of mystical madness in France is increasing daily. They are caused by visions and visionaries, not only in distant and benighted provinces, but in Paris and the larger towns. The French bishops are endeavoring to cope with this craze of fanaticism, which appears to be as political as it is religious. Tireuse, a village near Moulins, is, says the Chronicle, the new center of attraction for the credulous.

MME. JEANE TULLE

is a young married woman of ethereal appearance, who is supposed to have had certain visions. The periods of ecstacy are very striking. The "voyante" is raised from her bed and her eyes become fixed. She recites prayers, and appears to be quoting some ascetic work. The husband of Mme. Tulle declares that these phenomena have been going on for nearly two years.

HERB PROPHECY.

A plant grows in Mixteca, Mexico, which the natives call the "herb of prophecy." A dose of it produces sleep similar in all respects to the hypnotic state. The subject answers with closed eyes questions that are put to him, and is completely insensible. The pathologic state brings with it a kind of prophetic gift and double sight. Furthermore, he loses his will, and is completely under the control of another. On returning to himself he remembers nothing of what he has done.

From The Spiritual Review, London, Eng.

PAVED WITH GOOD INTENTIONS.

Hell, 'tis said is paved with good intentions. It is a good guess, but "paved" is not the word. "Peopled" is the word. When we are in hell, we see our good intentions in palpable shape all around us. They touch us now and then, to call our attention, and we cannot choose but look. It is a part of our punishment.

GOOD RESOLUTIONS.

And when we look, we see a long vista, the happy consequences of some good resolution, had we kept it; the benefits we missed by turning aside from the right track; the bliss we lost by rejecting some choice of good that was offered us. And the sudden realization of what we have missed burns us as with white fire. Yet we cannot choose but look.

IT IS ALL GRAY-DARK IN HELL,

excepting when we gaze steadily into the gloom. Then we see what does not make us happy. And there are white ghosts floating about—light withered things. You know what it is to have your flesh creep? Well, when the spirit creeps it is worse. When one of these ghosts comes nigh, it makes one's spirit creep.

SAD WOMEN IN HELL.

There are many sad women here in hell—aye, and men too, who are haunted by little white ghosts of babes. And the little wizened things peer into the faces of their mothers and fathers that might have been. "Oh, why did you not bear me?" they wail woefully to the one; "Oh, why did you not beget me?" to the other. And those thus accosted have to look, and they see the happiness they have missed by not doing as God bade them; and the vision gives them pangs like those of one's body being consumed by white fire. But immeasurably worse, for the spirit is the "quick" of the human entity, and it is laid bare in hell.

WHY DID YOU NOT WED ME?

Then there are the ghosts, that visit those of either sex who chose celibacy on earth. Ghosts of wives and husbands that should have been. "Why did you not wed me," they cry. "See what might have been." And vistas of the bliss of twin-souls happily mated appear; but it is too late, too late, and the tortured spirits writhe in agony.

From Two Worlds, London, England.

THE HELLS OF DANTE AND MILTON

were painted with terrible force and skill, but we are quite sure their descriptions never proved a deterrent to evil doers. In fact, no description of that awful place of torment ever deterred men from sin—nor ever will. The great Ghibeline's hell was both a religious and political place of punishment; friends and foes are alike portrayed there.

CLAIRVOYANT REVELATIONS.

Although John Milton's Devil is a far more terrible personage than the noble Florentine's, both the Divina Comedia of Dante and the "Paradise Lost" of Milton bear the unmistakable impress of clairvoyant revelations. The minds of both poets were strongly imbued with their peculiar religious beliefs. In the writings of Dante we perceive the inquisitorial gloom and severity. In Milton's, the puritanical rigidness coloring the entire poem.

SWEDENBORG'S VIEWS.

It is a strange fact that the clairvoyant revelations of Swedenborg resembled both the descriptions of Dante and Milton. Whether the philosopher's mind was colored by reading their two great dramatic works, or whether he really saw with his own eyes all that he describes in his visits to the Nethermost, will ever remain an unsettled question, just as will that other question, i.e., whether Dante really visited Hell, in company with Virgil, in clairvoyant vision. True, the children in the streets of Florence plucked his gown, and whispered to each other, "See, the man who has beheld the flames of Hell."

DISCORDANT NOISES.

Swedenborg gives us more local details in description of Hell. He tells us of "stinking pits," of other places full of dreadful discordant noises; also, like the Florentine and England's blind old man, he describes abodes of darkness, where the extremes of heat and cold meet and blend to torture the damned therein.

BURNING BRIMSTONE.

The lake of burning brimstone, so dear to the Calvinistic mind, must have originated in seeing some volcanic eruption, such as the Solfaterso Stromiboli Vesuvius, and that other more terrible crater in America—the Cotopaxi, a place all ready made to hand, above the earth in broad daylight, where there is "unquenchable fire." Probably some highly-imaginative individual among the churchmen of the first or second centuries took these actual and natural phenomena to illustrate his ideas of future punishment, and produce a sensational effect among his flock.

INTERMEDIATE CONDITION.

The Protestant Party eliminated purgatory from their states of punishments, just to be different from their Roman Catholic brethren, whom, we think, were nearer the mark in having an intermediate condition for the ordinary rank and file of sinners, while for the positively bad—those who smashed the Decalogue wholesale—hell was their portion. For those negatively good people, Limbo was a kind of neutral state very appropriate for their neutrality. Altogether the Roman Catholic idea of degrees or conditions is nearer the truth and common sense, for whether in our conception of God, Heaven, Purgatory, or Hell, we must be reasonable, and exercise our common sense, which is the most uncommon sense of all our senses.

HELL ONLY A CONDITION.

Hell is a condition which we make for ourselves here and hereafter. The delinquent born here, if not cured in this time-sphere will certainly be cured after he, or she, "crosses the Bar." Entrance into the Eternal Port will perhaps not be triumphant nor jubilant for them, but there they will be cured, educated, improved, perfected to their highest capacities. In the Father's home there are many mansions. For the greatest sinner there is also a place at the Father's table when that lost one is fit to appear among the guests. Progression is the creed for the enfranchised souls. We are none of us wholly responsible for actions. We inherit from our ancestors defects of organism and character which color our lives and mould our respective destinies, "rough-hew them as we will."

(Continued on page 7.)

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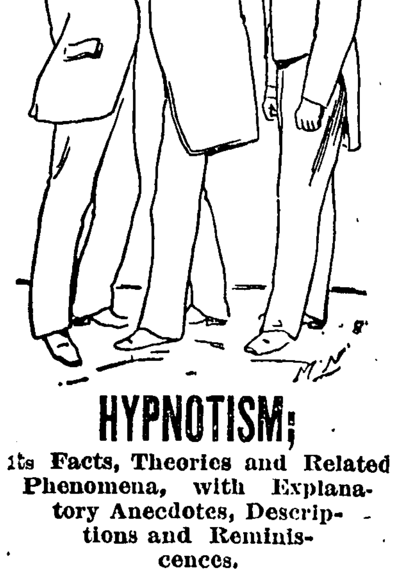
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L. L. E: Q. Where can I get a medal or charm that I can wear and thus restore myself to health and strength?

A. All medals, charms, belts, magnets, of whatever form or name, depend on mental impression for their efficacy. Aside from this they have no value. The best of all "charms" to wear is light and healthful clothing; garments that do not in any way bind or fetter the free movement of every muscle and organ. To this "charm" add healthful food, pure, fresh air, generous exercise and if health and strength are not restored, they will be looked for elsewhere in vain.

H. Trombly: Q. If, as we read, spirits are condemned by their own conscience, do you suppose they condemn themselves to miserable, dark places? And who keeps a record of their conduct?

A. The condemnation of conscience affects the spirit, just as it would in the earth-life. It is not necessary for the troubled conscience to seek a lonely isle or a reeking cavern. There are tortures of the mind, which physical pain relieves. Wherever the suffering spirit, it may be said to be in darkness. It cannot go away from itself, and although it stood in the midst of a group of radiant angels, it would be lonely, with the gloom of night environing it. The records of life are kept on the ineffaceable tablets of memory. The recording angel is always present, for it is the spirit's self.

J. Steadman: Q. (1) If the wrong is in the act, is not the same act as wrong when committed by church or State as by an individual?

(2) Is not God the personification of good? When was the God-idea created out of good?

A. If absolute right be considered, then the collective rights of a community of individuals cannot be different from the rights of each individual composing it. But all government less than the perfect organization controlling a perfect people must be expediency and choice of the better for a worse. Thus an individual has no right to deprive another of liberty or life. If the individual were allowed to decide, and become a law unto himself, there would be a relapse to barbarism. The community by its laws makes decisions for the interests of all, for every one feels the necessity of security of his life and possessions.

This high power of the community over its component individuals, should not exceed absolute necessities. If it is found by experience that a lower degree of punishment protects the community, that lower should be used. Neither justice nor right justifies cruel punishments; as tortures and loathsome dungeons, or sentences not looking to the reform of the criminal as well as protection of society. Capital punishment should not be resorted to, if it is found that imprisonment equally well protects the community.

It is now becoming an open question whether government has a right to exceed measures of reform of its criminal individual members. The old method of vindictive, retaliatory punishment has borne bitter fruits, and is now well understood to be not only debasing to the criminal, but to the community.

As for the power of the church as a governing power, it has no delegate right whatever. It can show none from a higher source, and when, as in the past, it has subjugated individual rights and punished disobedience, it has placed itself side by side with the outlaw, the robber, and pirate.

In passing, one thing cannot be too deeply impressed. The assumption of this high power by the community, or the majority, demands imperatively, for its just use, the thorough intellectual and moral culture of all. With ignorance comes abuse and intolerable tyranny.

(2) The confounding of good and God is of recent origin. In the Saxon, good and God were represented by the same word, god, which occurs in no other language. The words for God usually mean ruler, or lord, while good is primarily, strength, free, strong, advancing—quite distinct from the idea of God. While there has been a tendency from remote times to refer evil to a personal Devil, and all good to a personal God, this has taken more tangible form by this chance resemblance of the words. The modern conception of God is the personification of all good, power and strength; the complete blending of the two meanings of the Saxon word god, which has been retained with many another in English speech.

The God-idea began with the conception of savage man, of a terrible being, like himself but vastly stronger, who ruled the world in an irresponsible manner, as pleased his own selfish whims. This idea has been evolving through the ages, and now has become man's highest ideal of power and goodness. Although this conception is held in abeyance by the Bible teachings which present the ideal God of 5,000 and 2,000 years ago.

The end of the God-idea will be when man learns that beyond the laws and forces of nature he cannot know; that any worship he may give is an appeal to the unchangeable that asks not for, nor is benefited by such devotion. If it may be so called, the only service man can render to the Supreme, is obedience to the laws of his being.

Let man think less of God and more of himself. It is not bringing God to him, to bend to the voice of his prayer, but lifting himself up to the sphere of greatness, of love and spirituality, that is demanded. The most exalted ideas which can be formed of God mark the possible attainments of those who entertain them. The end, then, of the God-idea, is the perfection of man—a perfect man.

A. T., Lewick, Md.: Q. I live in a small town where spiritual mediums and lecturers are unknown. Now if this is such a grand knowledge for humanity, why are matters so that multitudes are not able to be convinced, and will live and die without a single opportunity?

A. Our spirit friends are as anxious to communicate with us, as we are with them, and gladly avail themselves of every opportunity. But the majority shut the door in their faces, or at least refuse to open it, and then complain, as though their words were conclusive, that they cannot receive communications. There are speakers anxious to be heard, and mediums who would gladly visit such people. Then why this complaint, as though it were argument? One good medium and a lecturer would convert any such place in three months' time into a stronghold of the cause.

If this is not acceptable; if there is fear of popular sentiment, or the mind is not fully convinced as to the status of Spiritualism, there is always open to all the family circle, which is the Spiritualists' prayer-meeting. Gather those who are interested around the family table, select with care a few friends. Have them promise to meet for at least six seances, and with an earnest desire and purpose do all that is possible to allow the friends on the other side to communicate.

In the circle thus formed there is sure to be some spirit in unison with at least one member.

If any live and die without a single opportunity to know the truths of Spiritualism, it is their own fault, for the fountain flows for all.

"B": Q. (1) Is it possible for a human body to be formed and no soul take possession of it, as in lowest idiots?

(2) When the dual germs are divided and one half is incarnated, does the other half have to incarnate in the same race, at nearly the same time, and does each germ have the same rate of progress?

A. (1) It is not necessary for the germ to be taken possession of by a soul or spirit, for its growth. Nor is it true that because it grows, whatever impels its growth is a spirit and immortal. Until it has reached a certain perfection of growth it cannot be said to have an individualized spirit. The study of pathology will convince anyone that this statement is true. It is because this growth is not observed that such theories are entertained; drawn from the "internal consciousness," in utter ignorance of facts. A germ may start in its growth and become a monstrosity without scarce a resemblance to a human being. It may develop into a tumor of strangely agglomerated parts; it may become a body without a brain, or only an apology for that organ. No spirit has "taken possession," or more correctly, the attempt to evolve a spirit has been a failure, as well as to create a body.

(2) We infer from the question that "B" has in mind the very ancient idea that there were two halves which journeyed into and through mortal life, and true marriage was when these came together. Hence it was obligatory that these should enter this life at the same time and place or they would not find each other. At least, "B" thinks that the soul-germ is double, and hence the query.

Again we have to meet an idea which came as an explanation of phenomena, before these were carefully observed, or observed at all; ideas which were dreams of childhood. The study of embryology proves that the germ is single, and as for the soul-germ, we know nothing, and it is only a fancy unsupported by the least evidence, and entirely needless to explain the facts. Up to a certain time the germ develops into the composite organization of both male and female, and then follows in one or the other direction. In rare instances there is an imperfect physical development of both. The full discussion of this subject leads to grounds which have been by the feelings of delicacy left to the treatment of medical science. We can only briefly reply that before we theorize on the incarnation of "dual germs" we must first prove that there are such germs, and they are required to explain the phenomena attending the genesis of life.

UNCLE JOSH AN' THE DEACON.

I wus talkin' with er deacon down in town the other day,
Erbout the style of churches an' religion of terday,
An, he kinder sighed an' grunted way down inter himself
That "All the true religion wus upon an upper shelf,
An' the victims of perdition aroun' the mourner's seat,
Wus only thar er learnin' just how ter lie an' cheat."
He said he fit their notions an' he prayed with all his might,
But in spite of all his prayin' truth is sinkin' out o' sight.
He pinted ter the spires an' his saddened, whitish face
Told plain ter me the sorrow thet they brought the human race.
Here was whar he'd worshiped ever since he was a boy.
An' here was whar he married his boyish heart's own joy,
Whar the preachin' an' the prayin,' an' the singin' was so good,
An' so simple, an' so common that it all wus understood;
An' it seemed ez though Jehovah he wus right amongst 'em then,
But he knowed with all these fashions thet He'd never come again.
But when he got done talkin' of the church of former years,
I give him some new logic thet soon brushed away the tears.
I told him thet the children of the deacons of the past,
Hed worn their parent's clothin' till they wus gone at last
An' thet styles an' tastes is changin' an' advancin' every day,
Till the church hed lost its devil an' its hell hed blowed away;
Till their Bible's picked ter pieces an' their God is tempered down
Ter the mercy of er human 'stead of demon with er crown.
Then the deacon sorter chuckled at the thoughts of changin' God
From er great an' mighty ruler on a throne, an' golden rod,
Ter a human an' a spirit with more mercy fer the bad;
An' yit there come er twinkle in his eye thet made me glad;
Then I showed him how the verses so long ago composed,
An' so fondly sung by all could easy be transposed.
Then he commenced with me—"When I can read my title clear,"
"To truth's celestial skies," said I. The deacon shed a tear.
"I'll bid farewell ter every fear," in tremblin' voice he sung,
"An' wipe my joyful eyes," says I—an' then more tears wus slung.
I told him how ter pray fer things he allers knowed he'd git,
An' then he'd prove thet prayer wus right, an' right would allers hit.
An' when I read him from the Thinker an "Old Hymn Transposed,"
He then an' thar wus made anew—content—fer he'd supposed
Thet God hed helped ter make thet song fer saints erlone ter sing.
Oh, how awful much of comfort these progressive minds do bring.

DR. WILKINS.

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GOLDEN THOUGHT.

One great soul comprehending and unselfishly devoted to its duty is stronger than the combined forces of the world.

SUBJECT:

What shall we do to be saved?

For the older groups: If you had committed a grave crime and were sentenced to death by torture, and a friend should offer to die, that you might go free, would you accept the sacrifice? If not, why? No. No one honorable could do so.

No one can thus suffer for another, for every one must answer for himself. We are like swimmers in a stream where no friendly hand can support us. We have to rely on ourselves, or drown. We are not to look without for assistance, but within. Courage, reason, will—these are the forces of the soul which win the battle.

To convert is to turn about, and as all men are from ignorance constantly getting into wrong ways, they have to turn about, as constantly.

Hence conversion cannot be sudden. A man cannot be saved in a moment. He is being saved all the time. Every time he turns from error to the right he is saved from the consequences of wrong-doing. Hence it takes a whole lifetime for salvation, as it takes a life time to fashion the character.

What are we to save ourselves from?

From ignorance—by gaining knowledge;

From disease—by observing the laws of health;

From the control of the appetites and passions—by the cultivation of the spiritual.

For the younger groups: Leaders may in their own language tell the story of the building of a beautiful house. The bricks are bought, the mortar tempered, the foundation stones laid, the material for the roof, and the windows, doors, and finishing material, all brought together. Each brick or hod of mortar is a little thing, of itself, but when all is put together by the builder, the whole is a stately edifice, beautiful in all its lines.

So our characters are formed by the little deeds and passing thoughts, which alone are scarcely noticeable, but put together make our characters, and as they are, so the total will be. It may be thought little things to speak respectfully to the aged; to confess our error; to be faithful in common cares; yet all these go to the formation of our characters. The boy who, when asked to kindle a fire, does it faithfully, and is not satisfied until it burns brightly, is qualifying himself for high responsibilities when he becomes a man. The girl who does not forget the wants of her pet canary and leave its care to others, is cultivating that thoughtfulness for others which will bring her blessings.

(The members may relate incidents in their daily lives; the leaders adding commentaries thereon, showing how momentous the smallest actions become, closing with some story showing the necessity of attending to details.

MEMORY GEMS.

Religion, if it mean anything, means reliance on the absolute supremacy of law.

We should love truth for its own sake better than anything else in the world.

To gain the truth is the constant effort of mankind.

Love is the divine power which reveals itself in obedience to the laws of the physical and spiritual world.

Its justice is merciful; it has infinite charity and benevolence.

Let us not depend on another, but ourselves.

We do not want a staff, but to be master of our own strength.

SILVER CHAIN.

Conductor—What should be our first care in seeking salvation?

Lyceum groups—To preserve our health.

Con.—How shall we do that?

L. G.—By a knowledge of the laws of life and their implicit obeyance.

Con.—What should be held of fundamental importance?

L. G.—A sound and healthy body as the temple of a pure spirit.

Con.—What is your next step in salvation?

L. G.—The cultivation of the spiritual faculties, including the moral and intellectual.

Con.—Who must think for us?

L. G.—We must think for ourselves.

Con.—On whom must we depend for advice?

L. G.—With careful attention to the legacy the world's thinkers have left for us, we must depend on ourselves.

Con.—Where are we to find strength and consolation, when in need?

L. G.—In the reserved powers of our own souls.

Con.—How shall we surely know that we are saved?

L. G.—By our faces being turned toward the light, and the joy we feel in constant growth in right-doing.

QUOTATIONS.

I do not wish to indulge in personalities, but I make the following quotations without comment, leaving the readers to form their own conclusions.

"I never mix my morality with my religion.

"I believe a clearer conception will be gained of both by holding them as entirely distinct from each other.

"Morality has relation to our dealings with our fellow creatures here in this life, while religion has reference to our Creator. It is one of the most common observations to see people very pious and yet very immoral, and vice versa. This fact is very puzzling to the mass of mankind that believe a truly religious person must of necessity be moral, for they are taught that morality is always included in true religion. The dictionary says religion is a system of faith and worship. I would omit the word 'system,' and say simply that religion is faith in a Creator and reverence for him or it, according as one believes in a person or a Creative energy."—Samuel Blodgett, in The Progressive Thinker, No. 383.

"The true religious code and the moral are one. The most moral man is the most religious. Every thing outside of a well-ordered life—a life devoted to the most perfect accomplishment of the object of being, under the name of whatever religion—is a sham. . . . Furthermore, and a fact of great significance, religious feelings and observances become refined and elevated, and tend to disappear in morality, in exact ratio to the advance of reason and knowledge."—Hudson Tuttle, Religion of Man, pages 53 and 56.

"Religion, pure and simple, is the aspiration of the soul to the source of its being, as the child to its parents, however crudely expressed, and the love element is what binds us to one another and to God. . . . Religion, in its last analysis, is a true life, embracing all that is good, pure, honest, just, moral and spiritual. Live this life with all its work, and call it what you please. 'A rose by any other name smells as sweet.'"—R. Neely, in The Progressive Thinker, No. 379. R. NEELY.

INTERMEDDLING.

The well-informed correspondent of the Chicago Record, Mr. Wm. E. Curtis, furnishes the following instructive account of Romish intermeddling with political affairs in Canada:

It is learned at the Catholic legation here that his holiness determined to send Mgr. Merry del Val, who sailed from London yesterday, as an apostolic delegate to the church in Canada in compliance with the request of Mr. Laurier, the prime minister, who sent Charles Fitzpatrick, solicitor-general of Canada, and Mr. Russell, of Manitoba, as special envoys to Rome to explain the situation and the causes and possible consequences of the struggle that is now going on there between the hierarchy and the government. Mgr del Val is an attache of the vatican, and has the full confidence of the Pope and Rampola, the cardinal secretary of State. The mission of the legate is to straighten out matters among the hierarchy and arrange for peace between the government and the church. Cardinal Taschereau is living, but is out of his mind, and governs the church through Archbishop Begin, of Quebec, as regent. The latter has been very radical in his opposition to the policy of the liberal party in Canada, and active in his interference with political affairs. He started for Rome as soon as he learned the mission of Solicitor-General Fitzpatrick, but it is not believed that he made much impression there. He appealed to the holy father not to interfere with Canadian affairs, and demanded his support for the sixteen bishops who are opposing the liberal party. But after hearing his arguments and explanations the Pope decided that it was not only expedient but necessary to send an impartial legate to make an investigation and report.

Before his departure for Rome, Archbishop Begin sent to the clergy of Canada a circular letter, to be read from the pulpit, commanding all Catholics to vote at the coming election for those candidates only who have the religious and moral interest of the country at heart, and warning them that to support the enemies of the church is a sin which cannot be condoned. By the "enemies of the church" he means the liberal party.

Archbishop Langevin has gone still further, and has instructed the clergy in his diocese that Catholics guilty of the "sin" of voting for liberal candidates will be refused the sacrament and absolution and cannot be buried in consecrated ground. All spiritual penalties are imposed upon those who "sin" by supporting the liberal party. The interference of the church in politics has become a political issue, particularly in the province of Quebec, which is very largely Catholic. Not only are the faithful forbidden to vote for liberal candidates, but the liberal papers are interdicted, and the parish priests refuse absolution not only to the voter himself, but to his wife and children.

A similar war occurred in Canada about twenty-five years ago. Liberal Catholics fear that this contest will break up the church before it will break up the liberal party. In the former contest the church got the upper hand. The parliament adopted a law, a copy of an English act, prohibiting the use of spiritual influence at elections. The clergy refused to recognize the right of parliament to pass such a statute and refused to obey it. The Supreme Court of Canada sustained the statute, however, and the Pope sent over Archbishop Conroy, a venerable and distinguished man, to arrange a compromise.

The present fight is on the same lines, and has grown out of the school question. In Manitoba the trouble has been practically settled by allowing the clergy of all denominations to enter the schools for one hour a day, three days of the week, to give religious instruction.

The liberal party is much stronger now than it was during the former contest, which is largely due to the influence of the French Canadians in New England, who number between 300,000 and 400,000, and are constantly going and coming between the United States and Canada. Every French Canadian in the United States is a liberal, and there are fifteen liberal newspapers in New England, which are circulated by the carload in Canada. The independence and freedom enjoyed by the French Canadians in New England has led them to demand the same rights and liberties in Canada. The church has very much less power on this side of the border, and the French Canadians who have lived for any time in the United States decline to obey the Canadian priests as they did formerly.

It is the same old story of Romish intermeddling in politics, always with the same intent, which is not the interests of the people, nor the furtherance of the principles of popular liberty and mental and religious freedom, but solely the strengthening of the power of the Romish hierarchy. In truth Rome is a political organization, instead of being in any proper sense a church or religious fraternity.

And yet, in a country where the spirit of freedom is alive, how these Jesuitical adherents of Romish politico-ecclesiasticism prate of their love for the principles of human liberty! But, in their hearts they mean always liberty bounded and circumscribed by Romish ideas and governed by priestly dictation.

True, generous human freedom, free from priestly rule and not subject to the tactics of churchly coercion, Rome never wants nor will ever accept—except in Jesuitical way, that it may secretly undermine and destroy what it cannot rule. X-RAY.

WITH HIS OWN RETARD.

To the Rev. Dr. Lyman Abbott, editor of the Outlook, it must have caused a shock of surprise to find himself shut out from the pious precincts of the Young Men's Christian Association of Philadelphia, where he proposed to deliver a lecture. It must have been especially painful to know that this action was explained by the statement that the association considers itself responsible for what takes place in its building, and its portals are barred to Dr. Abbott on account of recent utterances of his on the subject of the story of of Jonah and the Whale.

While this is an exhibition of intolerance such as The World cannot possibly approve, there is one circumstance which throws around it the atmosphere of poetical and retributive justice. Through the columns of the Outlook Dr. Abbott has warmly applauded and endorsed the very policy of exclusion and intolerance of which he has been made the victim. The World would like to believe that this little dose of his own medicine may serve to cure the Doctor of his intolerance and lead him into the ways of peace and liberalism.—New York World.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M.D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

FROM TWO WORLDS

(Continued from page 6.)

THE PHYSICAL ORGANIZATION is an evolution of the objective concrete, and tangible, from the subjective, causative, sublimate, and ethereal. The experiences of life tend to arouse the mental, liberate the spirit, and enable it to express its innate powers.

THE HIGHER MAN EVOLVES the less capable are the physical senses to take cognizance of, and register, his activities; but a higher range of transcendental powers, and realms of activity adapted thereto, have awakened his latent consciousness from sensuous lethargy, and these intuitive faculties correspond as the blossom to the bud, compared with man's primitive mate-

GAL FORTY—EIGHT

rial powers, and their radiance is likened unto the perfume of the rose in full bloom.

MATERIALIZATION IS EFFECTED by the exercise of knowledge acquired, firstly, in the earth life; secondly, in spirit life, by communication with and through earthly surroundings. Occasionally spirits meet with persons of distinct physical and magnetic constitutions, who shed an emanation of vital magentism, or the superfine particles of material substances, infinitesimally small, yet possessed of distinctive qualities and potencies, by which the various phases of these phenomena can be produced.

MAN MAY, BY DILIGENT STUDY, and self-culture, exercise the same capability as a disembodied spirit, even in the direction of materialization, overcome the physical impediments, leave the body, and travel to distant regions previously unknown, and find practically unlimited scope for the exercise of his spiritual energies.

THE SPIRIT BY EXERCISING its will and creative abilities, can ments to fulfill its desires with much more exactitude and delicacy than any of the most finished work of master minds on earth. The flowers thus evolved, the beautiful panoramas, and sculpture perfectly representing the wish and the thought and fancy of the thinker. The very garments are embodiments of thought—good, bad, or indifferent, and hopes, aspirations, and wishes urged into motives leave their indelible impress therein.

Spiritualist Meetings in Chicago.

We would call the attention of the aldermen of Chicago, to the following list of meetings held in this city. These meetings are conducted by mediums who are regularly ordained ministers of the gospel, and you might as well impose a license on every pastor of the other churches in the city, whether Catholic, Presbyterian, Methodist or any other so-called Christian denomination, as to inflict the burden on mediums, and thus restrict religious freedom.

The Church of the Soul, at Room 412, Masonic Temple, at 8 o'clock in the evening. Mrs. Cora L. V. Richmond, pastor.

The First Spiritual Society of the South Side, New Masonic Temple, 3120 Forest avenue. Services at 2:30 and 7:30. Mrs. Ada Foye lectures and gives tests.

Beacon Light Church, 617 North Clark street, near Burton Place. Services at 2:30 and 7:45 p. m., conducted by Mr. and Mrs. Geo. F. Perkins.

German Spiritualist Society, Gartelman's Hall, 13th street and Ashland avenue. Services at 3 and 8 p. m.

The Spiritual Endeavor Society meets at 1 South Hoyne avenue, 7:45 p. m. Mrs. Sarah E. Bromwell, pastor.

Spiritual Gospel Temple, Hygeia Hall, Washington boulevard and Paulina street. Services at 2:30 and 7:30 p. m.

Home Spiritualist Society, 11 Ada street, at 3 and 8 p. m.

People's Home Association, Bricklayer's Hall, 93 South Peoria street. Services at 7:30 p. m.

Brown's Hall, Forty-seventh and State streets. Services at 8 p. m. Lecture and tests by Dr. Harry Abbott, of California.

Society of Spiritual Truth, 887 West Monroe street. Services at 8 p. m.

The First Society of Spiritual Unity will meet Sundays at 11 a. m., 3 and 7:30 p. m., in Washington Hall, 490 Washington boulevard, corner of Ogden avenue. Mrs. Mary C. Lyman, speaker.

The Progressive Spiritual Church, Lakeside Hall, southeast corner Indiana avenue and Thirty-first street, G. V. Cordingley, pastor. Services at 3 and 7:30 p. m. Harry W. Miller, soloist. Children's lyceum at 1:30; Bible class at 2:30.

German Spiritual Society, Hanshman's Hall, 384 W. Division street. Services at 2:30 p. m. Mrs. Caroline Drews, medium.

The Church of the Star of Truth meets every Sunday evening, at Wicker Park Building, in the large lodge hall, on North avenue, near corner Milwaukee avenue, North avenue and Robey street. Services at 7:30 p. m. Easily reached from all parts of the city. Max Hoffman, pastor.

Spiritual Church of Love, Faskin's Hall, 3012 Archer avenue. Mrs. E. J. Hanson. Children's lyceum, 2 p. m., followed by developing circle. Spiritual science at 7:30 p. m. Tests at all meetings.

Spiritual meeting every Sunday evening at 7:30, at 2970 Indiana avenue. Conducted by Mrs. Edith E. R. Nickless.

The First Spiritual Society of Kensington holds meetings every Monday evening at 8 o'clock. Mrs. Lee Norie Claman, pastor.

The Society of Spirit meets every Sunday at Kenwood Hall, 4308 Cottage Grove avenue. Mrs. Lee Norie Claman, pastor. Sunday-school, 2 p. m., conference, 3 p. m. Lecture, 8 p. m., each meeting followed by messages from loved ones. Good music. All welcome.

The Spiritualist Society, Students of Nature, meet every Sunday afternoon, at 2:30 o'clock, at the first door from Hooley's Theatre, 151 Randolph street. Mrs. Summers, pastor.

The First Spiritual Temple Society meets at 7820 Hawthorne avenue, (Auburn Park), every Sunday evening at 7:30 o'clock. J. C. F. Grumbine is the permanent speaker.

The Church of the Spirit, Willis Edwards, pastor, meets at 620 N. Clark street, at 3 and 8 p. m. Lyceum at 2 p. m.

"Angel Whisperings for the Searcher After Truth." By Hattie J. Ray. A volume of genuine poems, of such fine moral and spiritual tone that all will be pleased and benefited by it. For sale at this office. Price $1.

A new edition of "Three Sevens," by the Phelons, is just issued. The May Arena says: "The gist of such books as Dr. Phelon's 'Three Sevens,' and other works descriptive of or alluding to the various occult societies, which seem to have existed for ages, has never, until recently, been said so openly and plainly that 'he who runs may read.'" Cloth $1.25, postpaid. For sale at this office.

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The objective intent of the book may be gathered from this sentence:

"The cunning ferocity that murdered him and his apostles, suppressed or distorted all their honest writings, concealed their true history, and organized with political and military power the entire mass of ancient superstitions which he was overturning, into a church sanctified by his name feloniously assumed, should inspire every lover of justice and truth to rally to the standard of this noble martyr and listen to his teaching now rescued from oblivion and hideous distortion."

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The author considers his subject under two general heads: Metaphysical Phenomena and Physical Phenomena. His style of treatment is sententious, sparkling, thoughtful, philosophic and yet entertaining. It is adapted to the ordinary reader's comprehension, clothing deep and abstruse thoughts in plain every-day language. The wise and the unwise, the learned and the unlearned, will find entertainment and instruction in his crisp, bright presentation of his views; and no reader can follow him without a feeling of pleasure and satisfaction. It is a good book for the Spiritualist's library. Cloth, 208 pages.

AN EARNEST APPEAL FOR HELP.

To all whom it may concern: F. L. Hughes, of Wheatland, Hillsdale county, Mich., was convicted of assault and battery in the circuit court of that county on complaint of one of a party who raided a seance in Hughes' house.

Hughes appealed to the Michigan State Spiritual Association for aid in taking the case to the supreme court, and a partial fund was raised at the mid-winter convention.

From the transcript of the case, it appears to the satisfaction of the M. S. S. A. Board and its counsel that the trial was unfair; that the verdict got by admitting evidence against the medium who was not on trial; by playing on the prejudice of the jury against Spiritualism; the admission of totally irrelevant evidence; and improper argument by the counsel; that no assault was made by Hughes or proven against him; and that the raid on the seance and subsequent prosecution was the result of a conspiracy to persecute Mr. Hughes on account of his belief in Spiritualism. If allowed to succeed it establishes a precedent dangerous to the liberty of all Spiritualists. We need and must have more funds to assist Mr. Hughes who is a poor man and unable to bear the entire expense of his litigation in which we should all be interested. We therefore issue this appeal pursuant to the following resolutions adopted by the board at Lansing, March 24th, 1897:

Resolved, That in the opinion of this Board the Hughes case should be appealed to the supreme court, and that the president and secretary be instructed to make further effort to raise funds for that purpose.

Resolved, That when sufficient funds are raised the same is hereby appropriated for the purpose of taking such appeal.

Friends, if anything is done by you to help Mr. Hughes it must be done at once, as the court gives him until April 14th only to decide whether he will appeal this case and decision depends upon the financial aid he receives from the friends of Spiritualism. All funds are to be sent to the secretary.

L. V. MOULTON, President M.S.S.A.
MAY F. AYER, Secretary.
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Dr. C. E. Watkins—Dear Sir:—I am gaining very fast every day, and possibly may decide not to take another month's treatment of you. I shall, however, leave that to you. Don't you think I am all right to "go alone" now? Yours truly,

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Drs. Peebles & Burroughs—Dear Doctors:—The new medicines arrived safely and found my daughter doing nicely. She never rested nights as well as she does now.
MRS WILLIAM GRIFFIN.

Elmdale, Kan., March 21, 1897.
My Dear Doctors:—I received my new medicines all right. I am feeling better all the time. JOHN KENNEDY.

Cleveland, O., March 23, 1897.
My Dear Friends:—In compliance with your wishes, I will inform you that all my symptoms are improved, and that I am gaining in strength both in body and spirit every day, which very much encourages me.
MRS. DELIGHT A. DOOLITTLE.

Wakelee, Mich., March 23, 1897.
I am improving as fast as can be expected. SARAH E. GOFF.

11 Boston St., Malden, Mass., March 8, 1897.
Dear Doctors Peebles & Burroughs:—Your favor of the 26th came to hand and can only say that I have improved wonderfully the last month, and I can't express my thanks for what you have done for me. You can't imagine how thankful I am that I heard of you.
MRS. EMMA FOWLER.

Wimer, Ore., Jan. 18, 1897.
Drs. Peebles & Burroughs—Dear Doctors:—I consider it my sacred duty to extend to you my heartiest thanks for the perfect cure your advice and medicine have effected, and may say that I was very skeptical of the issue when I began to use your medicines, but doubt has entirely subsided, and I have now a confirmed belief in their almost miraculous efficacy. Three months ago I bore about my body the piteous spectacle of my terrible disease. Now I am mentally and bodily a healthy man. If the avowal is likely to be of any service to you, and of use to suffering humanity, you may publish it as the statement of a Fellow of the Royal College of Physicians. Respectfully,
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With affectionate regards, very truly,
REBECCA LEVY.
8331 Laclede ave., St. Louis Mo.

WORK IN OHIO.

OHIO STATE ORGANIZATION—GOOD WORK BEING DONE.

To the Editor:—Since the opening of the campaign for State organization in Ohio, March 1st, there has been a steady increase to the interest favoring such organic action. The workers in the cause throughout the State have taken up the work in a systematic and zealous manner. Mass-meetings have been held in Columbus, Canton, Springfield, Cleveland and Geneva. Everywhere the halls have been packed with crowds of investigating people desiring to gather more of the truths of Spiritualism.

At Cincinnati, April 17 and 18th, a big mass-meeting will be held. Prominent speakers and mediums will be present, and an effort will be made to bring out the same spiritual enthusiasm that used to charactrize the meetings held in that city several years ago. Local societies are requested to appoint delegates for the State Convention to be held in Columbus about the first of May. One delegate to every twenty-five members or fraction thereof is allowed. In communities where there is no society the Spiritualists can create a temporary organization, appoint delegates, and after the State Convention can further create their society by the aid of the State Association, through its bureau of speakers and mediums. Special rates on railroads are expected, and an effort is being made by the Columbus society to entertain the delegates.

If Societies or committees desiring speakers for dates in April, on the extraordinary terms—traveling expenses and collections, will send in their applications at once, so that dates can be arranged, such talent as Hon L. V. Moulton, Moses Hull, W. J. Hull, and Maggie Gaule will be furnished. Ere two more moons have come and gone, Ohio will have a State association that will reflect credit to the cause universally and render much good specifically.

C. W. TAYLOR,
Special Agent N. S. A., Columbus, Ohio.

PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

Mr. Jacob Pfeifer, who has been a true, devoted Spiritualist for many years, passed to higher life, from his home at Durhamville, N. Y., March 27, 1897, at the age of 82 years.
WM. BEGGS.

On the afternoon of January 22, Sister Mary E. Watson, of Jonesboro, Ark., was born into spirit-life. Sister Mary was the genial and loving conjugal mate of Bro. B. F. Watson. She was an honest and sincere medium, and within the sacred precincts of her hospitable home convinced many who wandered in superstition's darkness, of the reality of a future life, and the necessity of improving the present one by leading an unselfish and blameless career. Her phase was rapping and independent slate-writing, and all who asked for light at her hand were served cheerfully without compensation. WARREN SMITH.

John B. Miller, aged 57 years, passed to the higher life, March 7, from his home near South Haven, Mich. His death was the result of an accident sustained while trimming peach trees. Funeral services were conducted by Mrs. A. C. Woodruff, assisted by Mrs. Levi Wood. MRS. C. MILLER.

Passed to spirit-life, from her home in Searsmont, Me., Mrs. Abba Morse, aged 73 years and 8 months. She was one of the early pioneers, and for thirty-eight years held up the banner of Spiritualism, ever willing to do the bidding of the angel world. She has spoken words of comfort and consolation to the mourners at over two thousand funerals. The funeral services were given through inspiration by Mrs. M. J. Wentworth, of Knox, who spoke beautiful words in loving remembrance of the arisen one. MRS. L. D. SHOREY.

John M. Gay, aged 52 years, a soldier in the late war, and Spiritualist for many years, was born into the higher life, March 13, at his home in Flint, Mich. His wife and one son are left in the home, knowing well that the veil is thin that separates him from them. Hon. L. V. Moulton, of Grand Rapids, conducted the funeral services. The burial service was read by the G. A. R. Post, of which deceased was a member.
EFFIE M. POST.

Mrs. Mary J. Norman, of 112 South Peoria street, Chicago, passed to spirit-life, March 29, 1897, at the age of 74 years and three days. She was born in Richmond, Ind., and for many years had been a Spiritualist. Appropriate services were conducted at the residence on the following Wednesday by Mrs. M. Summers, pastor of the Spiritualistic Church of the Students of Nature, at 1052 Milwaukee avenue, and Rev. M. E. Hulbert, of Kirkland Mission, 111 South Halsted street. The remains were taken to Aurora, Ill., for burial.
W. SCHUMACHER, Sec.

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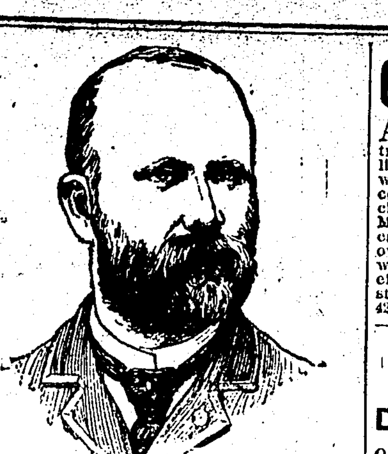
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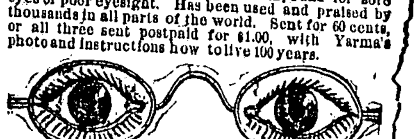
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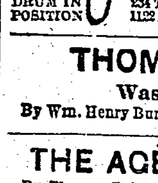
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The Progressive Thinker

VOL. 15. CHICAGO, ILL., SATURDAY, APRIL 17, 1897, NO. 386.

The Progressive Thinker Joins in the Celebration of the Forty-Ninth Anniversary of Modern Spiritualism.

THE CHURCH OF THE SOUL DULY CELEBRATES THE FORTY-NINTH ANNIVERSARY OF MODERN SPIRITUALISM, AND MANY THOUGHTS ARE GIVEN WHICH LEAD THE MIND TO A HIGHER AND GRANDER PLANE—A LECTURE GIVEN BY MRS. CORA L. V. RICHMOND.

INVOCATION.

Infinite Spirit, life of all light; Infinite Soul, supreme and eternal, at the altar of truth we praise Thee. Within the charmed silence that abides with thee thy children bend, yet ever mindful that the universe of physical life is vocal with rejoicing; that springtime brings its ever recurrent beauties with bird and blossom; and sweet sound of winds and waters ever declare the glad rebirth, that rebirth that is like unto the manifestations of the soul, making ever more and more perfect attestation of the life within and above. So do we praise in approaching the shrine of nature, that this day and hour upon the earth, death is set at naught and the message of life stands revealed, revealed to those who will receive it, and ready for those who understand; and that life itself is but a continuous change evermore pointing to added and diviner perfection. May all who sorrow because of death remember the greater beauty of life. May all who mourn in the outer world, who have not knowledge of that which is beyond, find comfort in ministering presences, and may such as scoff and sneer and do not understand the great revealment that is at their doors, still find comfort in its presence, for even though the light shineth not into darkened ways of human life, the light is there and affects the atmosphere. May all who turn toward the light find abundant evidence to lead them on, and may such as are in possession of its wondrous truth and beauty gain added knowledge, so that from height to height there is the attestation of the power of the spirit. May those rejoice who have conquered death and the fear of death, who have bridged over the chasm that lies between them and their loved ones; may they know that these are but the stepping stones unto that eternal life that is ever and ever abiding. Amen.

DISCOURSE.

The ever recurrent springtime brings ever recurrent cause for rejoicing, and although the heralds of the spring are scarcely here in this northern latitude one robin may have declared it; a few blossoms may have whispered it, and the winds take on a less sharp and boreal edge because of the summertime that is coming. And you are always glad when it appears. It is the time for the sowing of the seed, for the planting of the garden, for the pruning of the fruit trees and the vines, and the earth in her turn makes ready for this glad acclaim.

This is why we may acclaim concerning Spiritualism. No longer new, yet it is forever to be declared; no longer something to be proven, yet there are thousands and millions who do not know of it; no longer as a fact possible of disputation with those who keep pace with the facts and record of facts of the age and the truth that is in the world, still there are a great many on the border land of that truth; a great many outside of the range of those facts, and a great many who refuse to turn thither even now. Yet while this ever recurrent season of rejoicing must be attested, must be declared, must be noted, we must never forget that in the modern presentation this theme had its beginning in those small sounds that were the signal for the voice of the spirit-world, and those ministrations coming through childish lips were the announcement of a great truth that the world was yearning to hear.

We still have somewhat of another view to present this night. The old, true statement will be declared from hundreds of rostrums today; little children will have learned it, and in Lyceum and in Sunday-school you will know the cause of this rejoicing; flowers and garlands and songs will tell of it, and the people will know, who care to know, that Spiritualism celebrates its Forty-ninth Anniversay.

Before another half century it is quite likely that there will not be a person in all the enlightened world that will not know of the existence of Spiritualism, though possibly there may not be those who will question it—that is whose intelligence and whose daily walk is of any value apparently to human life; and within another half century there may be edifices, schools, institutions, means of experimenting and investigation added to what is already known. All this is possible, but it is just as true that because Spiritualism has announced thus much concerning the spiritual nature of man and the existence beyond the grave and the proof of communion between the two worlds, that it also opens up other vast fields of inquiry and one cannot pause there. Those

WHO HAVE LEARNED THE LESSON

do not need to learn it over and over again. Although they enjoy the communion, they appreciate the ministration, but the knowledge of a future life should be so engraven and engrafted on the minds of all Spiritualists that they need no added proof at this hour. Yet it is quite amazing that whether in public audience, in private seance; whether spoken from the platform or given on the slate, Spiritualists as a rule are as anxious to receive—shall we call it a test? No, we will not insult them if they are as anxious to receive a test as they seem to be, so we suppose the secret of their being anxious is to receive a message; yet if it is marvelous they will turn smilingly to their next neighbor and say: "Oh, what a splendid test!" as though they needed it.

FORTY OR FORTY-FIVE YEARS

ago they had the clouds riven, acknowledging the spirit communion, the tidings from the realm unseen, and if it was a fact then they knew it just as well as they do to-day. The sweetest ministration does not often come in that way, nor do communications such as friends would give to friends; but it is valuable to those who have not made inquiry.

All these years have wrought another message and have brought a greater change. With knowledge concerning the spirit of man it opens up, not only the ancient inquiry, but the inquiry of all time as to the soul of man, its state before, its state now, its state hereafter, and Spiritualism certainly cannot be a finality in the presentation of the next stage of existence only. Albeit, we are fully aware that that next stage is the one in which most human beings on the earth to-day are most interested; that that next stage is the next step, and if that is solved most of the fear, all of the doubt, and indeed everything that troubles the human race concerning the immediate future will be cleared away. But do not think that humanity is satisfied with this.

DOUBTING STAGES.

There are plenty of people in the world who have never doubted immortality; there are plenty of people in the world who have passed through their doubting stages, have heard the teachings in past expressions and are ready for what Spiritualism implies in its larger meaning, for the other open avenues that it may lead to, for whatever it heralds, since neither human life nor the next stage beyond can be a finality, and it is that other thing that Spiritualism heralds, that larger something, of which it is the preparation, that we are about to speak.

The whole world makes ready

FOR A NEW DISPENSATION

of some sort; religion in its various denominational lines is making ready for it, and there are many distinct prophets among those who declare the new dispensation, the second coming of Christ. The computation, mathematically and theologically, has been made that that coming is imminent, that it is now here.

Many periods of time have gone by in which this prediction was to have been verified, but it has not been literally, so far as human beings know. Yet all this which is in the air indicates that there is something, and Spiritualists do well that they heed this indication, because while pursuing a single line of fact they may lose sight altogether of the large truth that the fact implies. Many people often are so busy with one special line of life and some particular daily occupation that is needed that they forget the larger necessities and emergencies that existence in fact implies and conveys.

So it is that this truth having settled the fact of a future existence many people trouble nothing about it any further. If they get a message from the other world, it is well; they seek a message oftentimes, but they think there is nothing more to be done, that the question is settled. Having

ESCAPED THE TORTURES OF HADES,

and the still greater tortures of a limited heaven, they believe they have nothing more to learn, nothing more to do; and these are the people that for forty years have enjoyed this ministration, this communion and still have not touched hands in sympathy with the great movements that are going on in the world all around them.

SIGNS OF THIS INCOMING TIDE,

of this something, that is beyond, are heralded all around and about them and they pay no attention to it; but they are here, and the announcement that we have made repeatedly from the pulpit of this church, or wherever we have spoken to this congregation, must be repeated tonight: That Spiritualism is the herald of the great truth that is in the upper air; that if Spiritualism cannot enlarge its domain to include it, it will include Spiritualism in its domain. That light, that knowledge relates to something more than the immediate stage of existence beyond the earth.

Let us repeat again what we said but a few moments ago: That as it is much to know of a future state, it is great to know that death is abolished, that it does not end all, and that there is intercommunion between the two worlds. It makes an entire change in the ethical and theological thought of the age. It changes the past with reference to the change called death, and with reference to the states of the spirit in the hereafter. It sets at naught, being proven, the theories of theology, that claim that there can be no knowledge concerning the future state, and that the states of futurity are final and limited and in one condition, either of darkness or of light.

In fact, the entering wedge of the

SMALL SOUNDS AT HYDESVILLE

opens up anew and re-arranges the whole proposition concerning the future life, and this re-arrangement has taken place not only among Spiritualists as a body, not only individually and collectively, but among all kinds of worshipers. No theology in the world today but is affected by it. There is a different statement, there is a different perception, and while much of the ritual and much of the denominational creed remains the same in the books and on the records, the clergymen do not preach denominational theology; they preach the religion that is in the air; they preach the religion that is in the world, and Spiritualism impinges upon them in their place as it does upon those who avow it, and sometimes we think their minds are better impressed by it than if they occupied themselves too much with the details of intercommunion and mediumship.

A great many clergymen preach Spiritualism; that is, if Spiritualism means a future state; if Spiritualism means the intercommunion between the two worlds; if Spiritualism means the knowledge of that intercommunion daily; if Spiritualism means the changes that may come to the spirit after death. All this is preached from the pulpit, not only from Unitarian and Universalists pulpits, but other pulpits throughout the world.

Then there has been a general spiritualizing going on besides. Something that does not seem to be born of the phenomenal part of Spiritualism, but is the impelling force behind it, for say what you will of the phenomena, attest them as you will, great care is taken on the part of the spirit world that the phenomena shall not exceed the philosophy; that the knowledge of the fact does not take the place of the knowledge of what it means.

Hence,

SOMETIMES A VEIL OF DOUBT

is thrown over the phenomenal phases in their particular expression for the purpose of arousing this inquiry as to what the fact may mean, if true. This is why scientific bodies, as a rule, have made little progress in the investigation of phenomenal Spiritualism, for the simple reason that the fact implies more and a different basis and standpoint than they are willing the accept. They approach the subject a priori, presuming that there is nothing but phenomena produced by causes that are in the usual and ordinary realm of nature, namely, unintelligent but acting laws. To their utter discomfiture they find no such methods governing the phenomena of Spiritualism, and the scientist who approaches the investigation with the thought that he is to reduce the phenomena to a possible demonstration, either with or without the accepted theory as to its cause, finds himself utterly at sea. He can investigate scientifically, but he cannot make a science of what he investigates unless he includes the whole proposition. If he refuses to include the whole proposition, which means the same circumstances: tables will not move under apparently the same conditions; raps will not come with the same medium or psychic and apparently the same condition, yet under more unfavorable conditions all these things will appear, showing that the power of intelligence behind is that precisely which baffles the ordinary investigator.

Therefore, the facts of Spiritualism phenomenally will not be accepted as conclusive, until the theory, until the teaching, until the

KNOWLEDGE BEHIND THE FACT

is also accepted. That the source of the manifestation is spiritual, is intelligent, is in fact what it claims to be—beings who have lived upon earth and are in a state of spirit existence beyond the change called death. We say much has been accomplished, a revolution has been wrought in this way, and if it were possible by some psychic or spiritual process for you to trace the cause of these changes you would find that they are largely due to that which you call Modern Spiritualism. That the revolution has been wrought silently and not by name makes it none the less true and none the less valuable; but because Spiritualism has gone forward, has announced its theme, has given its manifestation and its teaching, many have thought that there was nothing else in connection with it, nothing more to follow.

ALONG THIS BORDER LAND

which is now occupied by theosophy and christian science, and many other occult themes, is the suggestion of that other something that Spiritualism is the herald of. A great open doorway unto the soul; a step toward the revealment of all that man can know concerning the past and the future and that eternity that is neither past nor future, and because of this impinging larger subject many are not attracted to Spiritualism in its phenomenal phase. The phase that is more frequently presented by the one anxious to make converts than any other; and because of this larger theme it breaks out in many forms of inspiration that may not be wholly included in what is usually termed Spiritualism.

It is true that the Spiritualist has more knowledge of spiritual healing than possibly the christian scientist can comprehend, and it is also true that in any realm of psychical investigation the phenomena which are brought before the world as the result of recent investigation were familiar to Spiritualists a quarter of a century or even forty years ago, and nothing can be brought forward that has not already transpired within their knowledge. But in the realm of what is called speculative philosophy, or that deeper realm of real intuitive knowledge that is to form the great religious outgrowth, that is the basis of it as well as the source of it, Spiritualists, as a rule have not given heed to that which is manifest; and as a rule they have turned away from any religious interpretation whatever, many of them thinking that this is to be a science and not even a philosophy, while others accredit to it the term philosophy, meaning, however, not that which is essentially religious.

On the other hand, it is just as true as any other fact of human history that periods of religious must appear; that

RELIGIONS HAVE THEIR BIRTH,

have their inspiration and their stamp and their culmination, and then recede because of the lack of inspiration in their followers; and it is true that these waves of inspiration and religious truth are always accompanied, heralded and followed by manifestations, that the prophets and seers have gifts of the spirit; that those who form the culminations of religious periods have gifts of the spirit in greater power, and that their disciples and followers have gifts of the spirit, and that these gifts of the spirit, or manifestations, are the accompaniments of a new announcement of truth, of a restatement of the primal truth, and of the re-arrangement of thought in the world in a given direction.

Spiritualism has already given indication of this and the statement that Spiritualism is the herald of

THE NEW DISPENSATION,

by no means is an under-valuation of what Spiritualism is. Many may think there are no ramifications of human thought into which it can not lead, but if the soul is greater than the spirit, then the term Spiritualism will only apply to that which relates to spirit, per se, and its manifestation in this world and the next, and this is generally the accredited meaning of the term; while all that realm that relates to soul, to the new manifestation of truth in the world in the highest spiritual sense, is overlooked.

You cannot make a religious truth of an external manifestation. The church has tried to do this many times and failed. All religions have tried to do it and have failed. Spiritualists have tried, many of them, and many of them have failed. The great truth under-lying it, that which is its life and its birth and its motive and incentive, is the presentation to such as need the knowledge of the future state, the doing away with mourning and with terror concerning a future life, for the purpose of preparing the way on earth for the added light. We have been telling you, who were our congregation for these many years, that this added light is so pressing and pushing upon human life to-day that there are many lives prepared for its reception; that there are in all parts of the world those who are made ready, and that not necessarily in connection with the outward manifestation of Spiritualism will this be wholly known, although necessarily it will be more largely known in that connection than any other; but that this new light is to take up those fields of inquiry, those realms of thought, those added and higher teachings that you have been familiar with, and bear them forward to the announcement of the new truth for which Spiritualism is the herald.

It was said, you know, that among the Jews they thought that John the Baptist might be the Christ for whom they were looking; but he denied this, and Jesus was recognized by him as the true Christ. So it may be said of many another movement, that the herald of the movement was not the movement itself, but only the outlying skirmishing army that prepared the way for the great forces of spiritual truth to follow. Something

LIKE THE DAWNING OF A DAY

is this, when a few clouds start across the eastern horizon and are tinted with the rays of the thing that is to be, when at last the whole sky becomes luminous and armies of clouds appear with wonderful resplendent banners of glory, and then at last all at once the full tide comes and the full splendor of the day appears; and the king of day triumphant claims entire possession. So it is with the dawning of truth. The first clouds of glory, the winged messengers that are at your doors, bring the knowledge of communion between the two worlds, those babes lisping to you the consciousness that they have not died; those messengers that interpret to you the future existence because of the larger message that is to follow.

It is not true that there could be any glory in a spirit message if there were no added realm beyond that realm into which the spirit passes with death, any more than it could be true that the morning splendor would be reflected on the clouds unless the morning were to follow; and it could not be true that so many in the world to-day are expectant for the new light, for the larger truth, for the perfect solution of human difficulties and problems, unless that problem were solved in the higher realms beyond.

It limits the possibility of spiritual knowledge for people to say: "Oh! yes, but spirits do not know any more than we do." They do. They know one thing that you do not in your present consciousness, that you cannot know until you pass through the change called death. Many spirits may not know of other subjects as much as you, or of different regions and realms of thought, but that one experience that you are to express in this form, as you may have in others, but were not conscious of it, must vary with the degree of intelligence. Just as the interpretation of human existence varies with the degree of intelligence,

One man thinks life is for a certain purpose. If he is a clod he associates with the clod; if he is an artist he associates with the lovers of art; if he is a poet he makes rhymes and poetry. If he is a philanthropist he associates it with works of this kind. So spirit existence is interpreted differently by different spirits according to their state, and you must bear in mind that if Spiritualism offers you no general or particular statement concerning a future life and the habitation of the spirit-world, it is simply because every spirit declares according to his or her experience and according to his or her enlightenment; and as that life is not generic, but the flowering out of the human expression, so more particularly than human life is the spirit life and its interpretation dependent upon spiritual condition. But there can be no limit to that realm of knowledge of which that life and this life and all other human lives are but the vestibule. There can be no limit to that realm of knowledge that lies within and beyond in the realms of souls.

It is true that in that realm you may know more than a common communicating spirit, and when a spirit comes and says in a seance there is no such thing as another embodiment, that does not settle it, because there are not only a great many people here who would say so, but there are a great many people who do not even know the meaning of the word embodiment (and if you are to depend upon human testimony as to what life is in a future state, as the skeptic does concerning Spiritualism then there is no human life, so varied are the opinions of humanity concerning it, and even events are witnessed, with such different states of mind, that they are almost capable of being reasoned out of existence, because of conflicting testimony. And when it comes, then, to the statement concerning what may or may not be true, spirits, unless the general enlightenment is adequate, may not know; yet those who do know and who can declare and who can make the statement and who can present it in such a light that human intelligence, if accustomed to mental action, can perceive it and state it. Those are capable, unquestionably, of teaching and do teach.

Then what is this light that Spiritualism is the herald of? What is this truth not included in the present and past religious teaching of christendom that is here? It is undeniably true that something has been lost from the primal proposition of christendom, from the primal proposition of the statement of religion in the past, and even if taught by Buddha not preserved in such form that they can be restated simply and clearly to modern understanding; at least those who have studied theosophy do not find the statement made clear in that direction: and those who read poems find that it is veiled too much in the poetic expression and imagery; while, perhaps, clearly perceived by the author, but not presentable as a statement or thesis.

What is this that is included and implied in the dispensation that is approaching?

IT IS THE ONE GOLDEN CHORD

and thread that has been lost in other religions, the chord and thread connecting the human life with an eternity. We do not mean an eternity beyond, nor behind merely, but an eternity that is complete, that is perfect, that is absolute. It is the one golden chord explaining the entity of the soul in its entirety. It is the one great theme of immortality talked about, but may be conditional in every system of religion as taught in the world to-day except this.

You can lose it somewhere in the Christian statement; you can lose it somewhere in the Theosophical statement; you can lose it somewhere in the Buddhistic statement, but immortality means immortality; that which it is not possible to lose, because if possible to lose it is not immortality. This one great longing in the human state proceeds from the one great knowledge within the soul. It is to bring this knowledge ever and ever to the surface, to bring it ever and ever to human consciousness as needed, as the ages are ripe for it, as the world is ready, that Spiritualism is here. It must be the herald; it cannot be the conclusion; it, by very necessity, cannot be the culmination; that which all the world seeks in various ways, that is all the world which is interested in this line of subjects, must be the one thing that is answered by it.

Now, those who declare the new Messiah are not exactly agreed as to what the New Messiah shall teach; those who declare the second coming of Christ are not exactly agreed as to what this shall mean; but all feel the pulsation of this mighty approach. Even the false Christs even the imitators, even those who are declaring themselves saviors beforehand. Twenty, thirty, within the last half century, more than a hundred that you could name if you would recall them, have said

"I AM THE MESSIAH."

Why should this thought be in the world? What is there to produce it? There is nothing in the world of commerce that leads a man from the board of trade to announce that he is the coming Christ. And the kind of egotism or insanity—and that kind of insanity is egotism, many kinds of insanity are—the kind of egotism and insanity that causes people to declare this is touched by the fact, touched by the actuality that is approaching. The false Christ could not be declared without the true; the false announcement of the dispensation unless there were a true; and even mathematical computations but prove that something where in the approaching tide, that is now near the earth, this light is really to be found.

It is no wonder that mathematics might err because the data are wrong. It is no wonder that prophets cannot see it, because time is not the principal factor in the announcement. The preparation, the making ready, is the principal factor; and all this demonstration of making ready, both by true and false means, are evident in the world at this hour. Making ready by signs and tokens that are real; making ready by signs and tokens that are fictitious; making ready by claims that are of the angels; making ready by claims that are of human egotism and weakness but making ready by the great winnowing wings of this mighty herald of life that is to reveal all things as the souls are ready. That which Christ could not because they could not hear it, the Comforter has come to declare, and that Comforter, in the light of modern Spiritualism, lifts the burden of sorrow, sets aside the veil between the two worlds, comforts the mourner, gives to the afflicted that which in turn shall make them more and more calm, and in some sense uplifts the burdens of life.

But the greater truth that lies beyond solves the meaning of the sorrow, the meaning of the problem, and shows that the way through the sorrow is by its victory, just as we have said before. You can neither go around, nor over it, nor under it, but through it: experiencing all the work that it is to produce in your lives, and thus making ready for the knowledge of why and wherefore it came.

IN THIS ADDED LIGHT

we give no time, no period. We know that many are anxious for us to declare whether it shall be next year or one hundred years, but certainly we will not since it is not the time of the coming, but the preparation, that is most needed. Were the Christ already here, which could not be before the time, you still would not be ready. Were the millennium here, which could not be before the time, you are not ready for the millennium.

The day of human brotherhood is put off, not because it is impossible, but because the world has not outgrown selfishness. You cannot bring by force that which

THE WORLD HAS NOT GROWN TO,

and when the new dispensation comes only those who are ready shall know. Perhaps as few as saw in Galilee the sign and token; perhaps as few as have seen in any dispensation the visible presence and understood its fullest

(Continued on page 8.)



THE APPEARANCE TWENTY-FIVE YEARS AGO, OF THE HOUSE AT HYDESVILLE, N. Y., WHERE THE RAPS FIRST ORIGINATED.

ROCHESTER, N. Y., WITH GREAT ENTHUSIASM CELEBRATES THE FORTY-NINTH ANNIVERSARY OF THE ADVENT OF MODERN SPIRITUALISM.

49TH ANNIVERSARY.

ANNIVERSARY MEETING AT ROCHESTER, N. Y., MARCH 28—HISTORY OF THE RAPPINGS WHICH MADE THE FOX SISTERS FAMOUS, AND LAID THE FOUNDATION FOR THE PRESENT DOCTRINES.

The convention of the Spiritualists has an unusual amount of interest attached, from the fact that this city may be regarded as the birthplace of the modern doctrines, although it was not here, as is the general impression, that the famous Fox sisters had their first experience with the "rappings" for which they afterward became noted. It was in this city, however, that the first public demonstration was made.

Late in the fall of 1847, John Fox and his family moved from Rochester to Hydesville, a small hamlet near the town of Newark and made their home in the cottage which was the scene of the first experience with the rappings. It was December when they first occupied the house, and from the very first day the mysterious sounds were heard. They continued through the next two monthsand it became a source of great annoyance to the family. No mention was made to the neighbors of the trouble as it was feared that they would be ridiculed. The noises still continued, and the family who were devout church members continually prayed that they might be freed from the affliction.

On Friday evening, March 31, 1847, the members of the family had retired for the night when the noises were repeated. The youngest child, Kate, had become so accustomed to the sounds that she was no longer afraid and sat up in bed saying "Here, Mr. Splitfoot, do as I do," at the same time snapping her fingers. The "invisible rapper" immediately responded by rapping the same number of times that she snapped her fingers. The child repeated the performance several times and the rappings always corresponded to the number of times she had snapped her fingers. Finally, she made a number of motions without any noise, but the rappings were given corresponding to the number of movements she had made. Upon seeing this she cried out "Only look, mother, look, it can see as well as hear."

Her mother then entered the room and asked the "invisible" to count ten. Immediately there were ten raps given. Mrs. Fox then asked a number of questions relating to the age and number of her children, all of which were correctly answered. She then asked if the rappings would be given before the neighbors, and being answered in the affirmative summoned several of them and the questioning was repeated in their presence.

One of the questions as to the nature of the cause of the rappings received the answer that it was the spirit of a man who had been murdered in the house some years before. The matter was investigated and remains of a human being were found buried in the cellar. The story of the occurrences at the Fox cottage aroused great curiosity and it was thronged with visitors. In a short time strange stories were circulated and the family made very uncomfortable. The stories came to the ears of Mrs. Ann Leah Fish, another daughter of Mr. Fox, who was a resident of this city, and she made a visit to the cottage and after a careful investigation of the matter told her mother that it would be better for her to take Kate home with her and send Margaretta to stay with a friend in Auburn.

The trip was made by canal and Mrs. Fish was congratulating herself that the rappings had been left behind when they were heard on the floor of the cabin of the boat. They were also heard at the home of Mrs. Fish and several of the neighbors were summoned to listen to them. One of those summoned was Isaac Postman Quaker, and it was through his efforts that the alphabet was successfully used. After a number of meetings had been held at the home of Mrs. Fish the "invisibles" insisted that a public meeting be held. This was distasteful to the family and they opposed the spirits, who finally declared that they would leave the house unless their wishes in this matter were complied with. The rappings did cease after a time when nothing was done, and after they began to be missed it was some time before they could be induced to return. It was finally decided to hold a meeting as the spirits had requested and arrangements were made and November 14, 1849, was selected for the time and Corinthian hall as the place for the meeting.

Rev. A. H. Jervis, Nathaniel Draper, Lyman Granger, Amy Post, Sarah D. Fish and Mrs. Pierpont were selected by the spirits to appear on the platform with Mrs. Fish and her sister, Margaretta, the medium. Mrs. Post was further directed to sit by the medium, and to remain there constantly during any investigations which might take place. On the evening appointed for the meeting the hall was filled. All the parties named were on the platform, and an address was delivered by E. W. Capron, of Auburn. The closest attention was given to his remarks and at the close a committee of five prominent citizens was appointed to investigate the matter, and instructed to report on the rappings which had been heard during his address. The members of this committee which was selected by the audience were A. J. Combs, Daniel Marsh, Nathaniel Clark, A. Judson and Edward Jones.

On the evening upon which the committee was to render its report the hall was packed, and most of the audience were of the opinion that the matter would be fully explained and an end put to the "nine days' wonder." The committee made substantially the following report:

That without the knowledge of the persons in whose presence the manifestations are made, the committee selected the hall of the Sons of Temperance for investigation; that the sounds on the floor near where the two ladies stood were heard as distinctly as at other places, and that part of the committee heard the rapping on the wall behind them. A number of questions were asked, which were answered, not altogether right or altogether wrong. In the afternoon they went to the house of a citizen, and while there the sounds were heard on the outside (apparently) of the front door, after they had entered, and on the door of a closet. When the hand was placed upon the door a jar was sensibly felt when the rapping occurred. One of the committee placed one of his hands upon the feet of the ladies and the other on the floor, and though the feet were not moved there was a distinct jar on the floor. On the pavement and the ground the same sounds were heard. A kind of double rap, as a stroke and a rebound, were distinguishable. When the ladies were separated at a distance, no sound was heard; but when a third person was interposed between them the sounds were heard. The ladies seemed to give every opportunity to the committee to investigate the cause fully, and would submit to a thorough investigation by a committee of ladies if desired. All the members of the committee agreed in reporting that the sounds were heard, but they had failed to discover any means by which they were made.

The report was a disappointment to many of those present who had expected an exposure and they claimed that the matter had not been thoroughly investigated. Therefore, another committee consisting of the following gentlemen was appointed: Dr. H. H. Langworthy, Hon. Frederick Whittlesey, D. C. McCallum, William Fisher and Judge A. P. Hascall, of LeRoy. This investigation was conducted at the office of Chancellor Whittlesey, of the committee. Mrs. Fish and her sister Margaretta were placed in a number of different positions and every precaution taken to prevent deception, and as a result of the investigation it was the unanimous opinion of the committee that the sounds were "inexplicable."

So intense was the excitement that a third committee was appointed, among its members being two physicians. This committee was even more exacting in its tests, but were unable to discover the cause of the sound and when they reported their failure there was almost a riot. It had been anticipated that there would be trouble and the chief of police, S. D. W. Moore, had made arrangements for protecting the mediums. As it proved these precautions were necessary as the audience, carried away with excitment, made a determined rush for the platform, and it required the utmost efforts of the chief and his assistants to enable the ladies to be removed to a place of safety under guard.

From the time of these public meetings the doctrines of the Spiritualists have made considerable progress and they claim that at the present time the believers number 25,000,000. Among the prominent men who have been believers in their doctrines are Alexander Aksakoff, Robert Chambers, Hiram Corson, August De Morgan, J. W. Edmunds, Dr. Elliotson, I. H. von Fichte, Camille Flammarion, Hermann Goldschmidt, Dr. Hoffle, Robert Hare, Lord Lyndhurst, Robert and Robert Dale Owen, W. M. Thackeray, T. A. Trollope, Alfred Russel Wallace, Nicholas Wagner and Archbishop Whately.

The mass-meeting which opens this morning will consist of addresses by the leading members of the body and tests of various sorts will be made by a number of mediums. Several of the mediums have attracted wide attention by their seances and it is expected that the tests will be something out of the ordinary. If there is a sufficient attendance of local believers steps will be taken for perfecting a state organization. Arrangements will also be made for the celebration of the fiftieth anniversary of the rappings of the Fox sisters which occurs next year. On Wednesday an excursion will be made to the Fox cottage at Hydesville.

The chief speakers and mediums at the present meeting will be Lyman C. Howe, Mrs. S. A. Armstrong, W. B. Mills, Mrs. A. Atcheson, Mr. and Mrs. G. W. Kates.

ANNIVERSARY.

EXERCISES AT SPRINGFIELD, MASS.

The First Spiritualist Ladies' Aid Society of Springfield, Mass., celebrated the Forty-ninth Anniversary of the advent of Modern Spiritualism in a manner befitting the day, Wednesday, March 31st.

The speakers were Mrs. Tillie U. Reynolds, of Troy, N. Y., Mrs. H. G. Holcomb and W. H. Bach, of Springfield, and recitations were given by Mrs. Carol Marks, of New York City, and Master Lovel Smith, a member of our Lyceum.

The hall was elaborately decorated and Mrs. Vesper who had the decorations in charge deserves great credit for the same. Bunting was displayed in pleasing combinations while a profusion of natural and artificial flowers gave color and life to the scene. Directly over the speaker's head was a large artificial sunflower.

Music, vocal and instrumental was furnished by our own people. The Ladies' Aid Chorus of ten people furnished sweet spiritual music and during the day rendered an opening "Welcome Song" at both sessions, followed later by "Morn of Freedom," and closing the afternoon session with a benediction song, "Ministering Angels." The other selections were, "Something Sweet to Think of," "Are We forgotten When We're Gone," and the evening closing song, "Twilight." This music was in pleasing contrast to the old Gospel Hymns so often used.

Instrumental music was rendered by our pianist, Miss L. C. Magoon, as an overture at both sessions. Mandolin and piano duet by Mrs. Bach and Miss Maggon, and autoharp and mandolin duet by Mr. and Mrs. W. H. Bach. In the evening the Otro Mandolin Club, consisting of three mandolins, guitar and autoharp, and composed of members of the Spiritualist and Liberal societies, rendered "The Andalusia Waltz," "March Bohemia," "Waltz Gems," and "Spanish March."

The address of welcome was delivered by Mrs. H. G. Holcomb, and the anniversary address by the writer, while Mrs. Reynolds gave two very interesting talks and tests at each session. All of the speakers received hearty applause, and the recitation by Mrs. Marks, entitled "Her Creed," was repeated by request of the audience. Master Lovel Smith quite outdid himself in the "Roll Call."

The Ladies' Aid Society served a bountiful supper, and after enjoying it we adjourned to the hall where a Fact Meeting took place. Much interesting thought and facts were presented by our own people and by our visitors, some of whom came from adjacent States.

All of the services were well attended, the local press gave us long and respectful notices and everybody pronounced it a decided success. Perhaps we are a little conceited, but we think we had about as good an anniversary celebration as took place. W. H. BACH.

Springfield, Mass.

THE FORTY-NINTH ANNIVERSARY.

The Spiritualistic Church of the Students of Nature at Munson Hall, 1052 Milwaukee Avenue, Chicago, remembered the origin of Modern Spiritualism, showing its appreciation of this great boon to humanity by extra services on Sunday evening, March 29. The hall was filled with an intelligent and appreciative audience. Many beautiful flowers were used in decoration. The children gave their little recitations and appropriate discourses were delivered by the Pastor. Mrs. M. Summers and others. W. D. SCHUMACHER.

I CURE FITS

When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Postoffice address.

Prof. W. H. PEEKE, F.D., 4 Cedar St., New York

AT HYDESVILLE, N. Y.

ANNIVERSARY AT THAT NOTED PLACE—FIRST PUBLIC MEETING EVER HELD THERE AT THE HOME OF THE FOX SISTERS—A BAND OF FIFTY SPIRITUALISTS GO THE WAYNE COUNTY MECCA—THE CEREMONIES OF THE DAY—MANIFESTATIONS OF SPIRITS—REVISED REPORT FOR THE PROGRESSIVE THINKER.

Newark, March 31.—Over fifty Spiritualists who had been attending the three days' convention at Rochester arrived in Newark on the 9:07 Central-Hudson train this morning, bent on paying a visit to the famous Fox house in Hydesville, where Spiritualism originated March 31, 1848. The company was composed of all kinds of people. There was the old man with gray beard and feeble step, the young man with loud tie and cigarette, the old lady with a whole dictionary desiring to be expressed and the young lady with camera all loaded.

Liveryman Chapman was on hand with carryall and carriages, but many preferred to walk. As the strangers stepped from the train they stopped and held a council, after which all eyes were turned toward the Mecca of Spiritualism, which was soon reached.

Among those in the company were the following: Lyman C. Howe, of Fredonia, inspirational speaker; Professor W. M. Lockwood, of Chicago, scientific speaker; Mrs. S. Augusta Armstrong, of Buffalo, a woman suffragist as well as a Spiritualist medium; Mrs. A. Atcheson, of Buffalo, vice-president of the First Spiritualistic Church, of that city; Dr. Kates, of Philadelphia, who started the movement for the convention which was held in Rochester this week, and his wife, Mrs. Zaida Kates, who is a trance speaker; A. K. Sisson, president of the First Spiritualistic Church, of Rochester, and Mrs. R. H. Joslyn, vice-president; Mrs. Simmons, of Buffalo; Mrs. Van Buskirk, of Buffalo; Mrs. Bingham, of Rochester, inspirational speaker; Dr. Eddy, of Rochester; Mrs. Nugent, of Buffalo; E. C. Galusha, Mrs. Howe, Mrs. Dr. Parkhurst, Misses Ida Sisson and Neta Hawley, A. S. Clarkson, Mr. and Mrs. W. L. Christiance, all of Rochester; Mrs. Smiley and daughter Gena, of Andover, O.; Mrs. L. P. Fullom, Mrs. Dudley Palmer, G. E. Jones, Mrs. Wilson, Mrs. L. Farnsworth, Miss E. Shafer, Mrs. C. A. M. Simpson, Samuel Farnsworth, Mrs. Farnsworth, Mrs. J. L. Wilson, Mrs. A. J. Palmer, of Rochester; Mrs. E. J. Wilkinson, of Honeoye Falls; John Coolidge, Mary Coolidge, Mrs. Burdick, of Phelps; and Mrs. James R. Sanford, of Newark, a niece of the Fox sisters.

As soon as the company of Spiritualists had taken possession of the old house, William Hyde, the present owner, had a stove put up and some school house benches brought in. Soon all was warm and cozy and a general air of sociability prevailed. A goodly number of curiosity seekers from Newark were present.

G. W. Kates, of Philadelphia, arose as soon as all had arrived and announced that there had been no cut and dried program arranged. He said that those present believed in the spirit world and that they would hope to have something interesting to say as the spirit moved. "Nearer My God to Thee" was then sung in chorus after which Lyman C. Howe, of Fredonia, was introduced. He is a tall, spare, man with full beard and a peculiar expression about the eyes. He arose slowly and said that the spirits do not "come and go at our bidding;" but at just this time his hands went together with a resounding whack and he fell into spiritual guidance. For about ten minutes he seemed to be in a trance and talked as if inspired, and finally sat down at another whack together of his hands, the spirit having evidently taken its departure as suddenly as it appeared.

Interesting remarks were made by Mrs. E. Nugent of Buffalo, and Mrs. Dr. Parkhurst of Rochester.

Dr. Kates arose again and told what Spiritualists did not claim, did not do, did not think, etc. He recounted some of the stories about the Fox sisters and the rappings of nearly a half century ago and called upon George H. Pierson, of Newark, who lived in the vicinity of the Foxes at the time, to enlighten those present with any information he might have. Mr. Pierson said that he was not present when the cellar was dug into to find the remains of a peddler who is said to have been murdered. But he had heard that a body had been buried there. He had himself heard rappings in the Fox house when one of the girls had been in the room where the noises were heard.

At this point in the proceedings the chairman stated that there might be those who would like to see some material manifestations of the spirit. Accordingly four ladies and two gentlemen sat down to a table upon which their hands were placed. Then the song, "Let the Good Spirits Come In," was taken up, and soon Mrs. James R. Sanford, or Newark, one of the ladies at the table, began to pound the table with her hands as if frantic. "Let me have a pencil, let me have a pencil!" she cried. The pencil was immediately forthcoming, and then she began to write on paper under the control of the spirit, who part of the time would make her write like a court reporter, and the rest of the time like a country justice of the peace. All eyes were turned to the medium, and when the spirit had left her these words were found:

Good People: I am with you to-day. I will enlighten you all I can, for I am the spirit of one gone that you all know. While on earth I prayed for development to be made that might prove the truths you must know that are true. Work for this cause, loved ones. I am with you all, my dear friends, in my spirit. A. L. UNDERHILL.

The signature is that of Ann Leah Fox, the oldest daughter of the Fox family. Mrs. Sanford took another message as follows:

My spirit cannot tell all I would like to say. Never was I so happy to think the cause that must be brought forth must come to light. Our dear ones on earth must know that their departed ones have not gone to a world of everlasting death. But a communication must be given to the living to let them know we are with each one to-day. And many are the things we would like to tell you all. Each person here has a loving spirit gone to the other world, and they all want to say something. So it is very hard to control a medium intellectually. However, we must say something that will let you know as a fact that we are all with you to celebrate this anniversary of Spiritualism. I am a spirit, and one that you will all be glad to know, that enjoys a spiritual belief in the other world. You know the spirit of

HORACE GREELEY.

Mrs. Sanford, the medium taking these messages, is the daughter of David Fox, of Newark, a brother of the famous Fox sisters. Her name is Leah Fox Sanford. Here the exercises of the morning ended and the Spiritualists became materialists by enjoying basket lunches, which were discussed with great relish.

In the afternoon brief exercises were held in the open air, but the air was so raw that they were ended very shortly.

Professor Lockwood, of Chicago, addressed the meeting. He is a very forceful speaker and set up Spiritualism as the greatest belief in the world, saying that it would have carried the whole world had not it been opposed in the beginning by ministers who had to preach against it to earn their salaries. He showed that no religion had ever shown such a growth in forty-nine years as has Spiritualism, and carried the opinion that it would be the one belief in a century from now. Mrs. Kates concluded the program with a short address. On motion of Mrs. Armstrong a vote of thanks was extended to Mr. and Mrs. Hyde for their hospitality.

Dr. Kates tried to get Mr. Hyde to say something definite as to what disposition he would make of the property of spiritualistic fame. The Spiritualists want to buy the house and two acres of land, but it is understood that Mr. Hyde will do nothing more than lease it. It is desired to have summer meetings in Hydesville, erect a large building with platform for speaking and have a sort of camp-meeting by the Spiritualists every summer. But no bargain for the property was made and it is very uncertain as to what will be done in the premises.

Newark, N. J.

A GREAT OCCASION.

CELEBRATION OF THE FORTY-NINTH ANNIVERSARY, AT ROCHESTER, N. Y.—FIRST DAY'S MEETINGS—ABLE DISCOURSES—SPIRIT COMMUNICATIONS—MRS. S. A. ARMSTRONG, LYMAN C. HOWE AND Z. B. KATES THE PRINCIPAL SPEAKERS OF THE OPENING MEETINGS—REVISED REPORT FOR THE PROGRESSIVE THINKER.

The opening sessions of the Forty-ninth Anniversary of Modern Spiritualism were held yesterday at Fitzhugh hall under the auspices of the First Spiritualist Church of this city. Three meetings were held during the day and some of the most noted advocates of their faith were present to set forth the doctrines which may be said to have had their birth in this vicinity nearly a half century ago. The conferences will continue for three days, with three sessions each day. These meetings are held largely for the purpose of promoting the Semi-Centennial Jubilee, which is to be held in Rochester in 1898.

More than the usual interest was manifested in yesterday's proceedings and large audiences, made up of a strong intermixture of the devout and the curious, assembled at each one of the sessions. As the visitor entered the he was confronted with the comforting assurance, printed in large letters over the door, "There is No Death." Behind the speakers' platform was another announcement to the effect that immortality is proven. Palms and potted plants are arranged in profusion on each side of the rostrum, and in the center there is a table upon which is a picture of the famous Fox Sisters, founders of Modern Spiritualism, surrounded with bouquets of fleur-de-lis and poppies. In front of the table there is a pillow with the figures "1848" in red flowers on a background of green. Flags and bunting also added to the attractiveness of the room.

The meeting yesterday morning was opened by G. W. Kates, who pronounced the invocation to the spirits. He then invited all visiting mediums and local officers to take seats on the platform and about twenty responded to the request. Among these were Mrs. Atchinson, medium of the Buffalo temple; Rev. Samuel Weil, a former rabbi of the Jewish church; Lyman C. Howe, R. D. Jones, Mr. Rice, of Greigsville; Mrs. Burtiss and Mrs. Joslin, of this city.

"THE SPIRIT OF TRUTH."

The speaker of the morning was Mrs. Dr. S. Augusta Armstrong, who besides being a Spiritualist, has a broad interest in the enfranchisement of women, being the president of the Buffalo Woman's Equality Club. Mrs. Armstrong's theme was "Spirit of Truth." She said among other things:

"Prayers innumerable are ascending to the throne of the Divine Essence of our being that God's will may be done on earth as it is in heaven, but all such supplications can never bring the kingdom of heaven on earth. Frederick Douglas once said that he prayed long and earnestly for freedom but it came not until he began to pray with his legs and ran away from slavery. Just so it is with many Spiritualists and other Christians; that good time they hope and pray for can never come to them until they run away from the bondage to self and make sacrifices of all earthly idols and self-righteous opinions. 'Except ye forsake all for my sake (Spiritualism), ye are not worthy to become my disciples.'

"Let us have here at these meetings such complete and entire spiritual freedom, such perfect equality that the lowliest soul of earth may come and be uplifted into the light of perfect day. Where all are made welcome, there the good we so much desire will be accomplished. Let us look to the uplifting of earth-bound spirits as well as the blinded and prejudiced souls of the world, for I believe that the work of spiritualizing disembodied minds must precede the same work on earth. At our meetings may the spirits feel a prayer ascending at each breath for universal redemption.

"This is an age of progress, but few stop to think that the road of progress leads past many stations. Most people tire on the way and stop at the first station. If induced to journey on, few will consent to go further than the second. So it has ever been with all religions. When a Baptist became a Universalist, he insisted that he had found the last and only station and that there were no more. Afterwards he was induced to move on, when lo, he found Spiritualism and then he cried, 'Eureka, now I am at the end.' So you will find thousands of Modern Spiritualists clinging to their last station, while the train of progress goes plunging ever onward. They say, 'I began with the raps and I have witnessed every phase of spiritual phenomena, and so I am a confirmed Spiritualists.' But if you saw a physician amputate an arm, would that make you a surgeon?

"I believe that it is a grander thing to spiritualize one man or woman than to materialize a hundred spirits. Do not think that I deprecate the phenomena, far from it, for are we not celebrating the anniversary of those tiny raps? Our star of the East led us to a manger in Bethlehem where was born to us many a savior and through all these years they have suffered many a crucifixion while the Savior of the Bible was obliged, according to their tell, to receive but one. Our mediums are being crucified and persecuted every day for their faith.

"There is a glory and beauty in every tiny rap that tells us that the heavens are watching over us, but phenomena are not all, they lead to something. They are the pathway but not the end of the journey. But to grow better spiritually and morally as we advance in our investigations is the glory of Spiritualism. The strongest word of our vocabulary aside from the word 'love' is the word 'do.' It is not what you do. Such a religion is not hard to understand, it is simply the salvation of love—a little more of the 'do' spirit in our lives. It is not begging you to come to it, but only asks you to help yourselves become spiritual and lead a life of blamelessness.

"Do not stop short of this point, for a little learning is a dangerous thing. Therefore, you should search to the height and depth of its philosophy. Man's true redemption opens when the soul, captive to visible, tangible and material things, resumes its sovereignty and ascends to liberty with the departed. Truth does not impress itself upon reason by a formal creed, it speaks from the universe and to comprehend it is to understand the universe. When we live naturally and in the true order of our evolution we are emphatically in the atmosphere of truth.

"Truth affirms that the babe of Bethlehem became a savior by living the life of a great emancipator. 'Hold fast to that which is good' constitutes the eternal precept of his religion. When all Christianity embraces the intellectual liberty which the Christ came to bestow, the dungeon walls of theology will be transformed and truth will shine forth with noonday splendor. Truth not only inspired Christ to emancipate the intellectual and moral power of man but to set at liberty the imprisoned love. This enlargement of personal being was the grand essential aim of Christ's ministrations on earth.

"Truth never changes. Men change their conceptions of truth. All changes and evolutions are in and belong to matter. Our ancient Spiritualism so far as truth is concerned is identical with Modern Spiritualism. Truth is entirely independent of all sects, or creeds, or isms, and cannot be superseded by any form of man's philosophy. Man must look for truth within himself. Every one must interpret these things for himself and his interpretation will be a true reflex of himself, for man is as he thinks, and, therefore, the idea of truth governs all his actions; hence, I would name our belief the 'Spirit of Truth.'

"Truth is absolute for all eternity. Our spiritual faith is in its entirety a far greater truth than many of its advocates have any conception of, nor can until they cease to make an idol of their ism. So, friends, let us be born again into the light of the simple truth in God's sunshine. To have a correct faith is one thing, but to have a correct life is better. A higher life and a purer spirit are imperiously demanded in our age, and if we are truly spiritual we will go hand in hand with all forms of truth. We have not found the last station in the road of progress. We must grow and and growth is invariably gradual.

"Spiritual beauty must be cultivated. It shines forth in the countenance. The cherishing of evil passions disfigure the face, but a lovely character has a transforming power. Love is the best sculptor, and no face can fail to be attractive that is animated by truth and love. Let us all hasten to attune our hearts so that we may catch the first harmonizing sound wave as it passes and with the wave comes also the wave of thought and who knows but what the processes of the mind leave a lasting trace on an environment as real and visible as the tangible thing we call matter, and some day when the spiritual eye looks upon a new-found universe it will see in a changeless form the real and substantial results of these mind and thought waves."

After the address several "tests" were made by Mrs. Zaida Brown Kates, of this city. Mrs. Kates said that she was in the power of the higher spirits and while under the influence would call forth the spirits of relatives and friends of persons in the audience. In most cases the persons recognized the descriptions of the departed. Mrs. Kates has a very impressive way of relating what she believes she sees in the spirit world, and it makes a decidedly shivery feeling creep up the backs of her auditors. The performance is interesting to say the least, and leaves a lasting impression upon those who witness it.

THE AFTERNOON MEETING.

At the mid-day meeting held at 2:30 o'clock, the attendance was larger than that of the morning, and the interest was proportionately great. People are attracted to the meetings, some by their devotion to the doctrines taught there, others by idle curiosity only, and still others by a desire to know more of this strange sect of believers in spirit communication. Whatever the motive, however, that impels the visitor to become a participant in these meetings, he is soon lost in his ever increasing interest in all that takes place.

Instead of having an invocation at the opening of the session yesterday afternoon, G. W. Kates recited a poem. "Will it Pay?" which contained a whole prayer and sermon in itself. After the choir had sung an anthem, Lyman C. Howe, of Fredonia, was introduced, who was to give an address under the control of the spirits, if, as he said, the spirits so willed. The subject chosen was "Where Are We At?" Mr. Howe said in the absence of the controlling spirits, he would read an article prepared by a fellow townsman, "who had the misfortune to be a Spiritualist." He had not fairly started his reading, however, when he suddenly clapped his hands, wiped the perspiration from his brow, closed his eyes and launched into his subject "under control." He kept his eyes closed during the whole discourse, and when he had finished, he acted as if coming out of a trance.

The address was clothed in the richest rhetoric, abounding in Choate-like sentences, and containing many extracts of poems composed improvisedly, as it were, by the controlling spirits. He traced the history of Spiritualism from its inception, forty-nine years ago in the cottage of the Fox sisters, Hydesville, and said that that event was the awakening of human attention to a truth as old as God himself, that truth which has woven the texture and fabric that has ultimated in man. He spoke of the motto that was hung over the door to the effect that there is no death, and said that was not true in the sense that the body ceases to manifest the functions of life, but that it was true in that there is no loss of the individual consciousness of the mind. Immortality, continued the speaker, cannot be proven, even though the continuity of life can be demonstrated. Immortality is a condition that cannot die, and how can that be proven?

Mr. Howe said that among the earliest devotees of Spiritualism were some of the brightest minds of the century, who caught the fire from heaven as the raps echoed from their consciousness. He told of the number of men who flocked to the house of the Fox family to get their creeds confirmed, and who found that their beliefs were partly right, but mostly wrong. He said that they found also that the Bible was not wholly right, even though its pages contained much divine inspiration. After twenty years the sect began to grow in favor until there were over ten million Spiritualists in the United States, and in 1862 Judge Edmonds was led to declare that it was not the purpose of Spiritualism to bring up a new sect, but to leaven the whole lump, and bring salvation to the heathen in the churches.

The speaker claimed that the woman's equality movement owes its origin, its perseverence and its success to Modern Spiritualism, and that it was begun at the time when "the rappings of Hydesville echoed around the world." He said that while people accept the doctrines of Christianity through faith, they come to believe in Spiritualism through actual demonstrations.

He further affirmed that Spiritualism is to each one just what he makes it and that the fact of spiritual communications cannot be gainsaid, but the use that is made of it depends upon the person himself. Whatever there is of fact in any religion is a factor of Spiritualism. The speaker concluded his address by saying that now at the close of the nineteeth century scientists, clergymen, Jews and Gentiles are giving to Modern Spiritualism their most serious consideration. This said he, is where we are at as regards the present phase of the sect.

After the lecture, the choir rendered a selection, and then Mr. Kates introduced Mrs. A. Atcheson, a medium of Buffalo, who gave an exhibition of her power to call forth beings from the spirit world and have them communicate, through her, with persons in the audience. Her tests were satisfactory to all who were directly interested in them.

"THE BEAUTIES OF DEATH."

At the evening's service the hall was comfortably filled with an audience that expressed its interest in the address and tests by frequent outbursts of applause. The invocation was pronounced by Lyman C. Howe, of Fredonia, after which Professor Oliver pleased his hearers with a cornet solo.

The address of the evening was delivered by Mrs. Zaida Brown Kates, a local medium. She was supposed to be speaking "under spirit control," having provided the subject, "The Beauty of Death." She said that men from all ages have been afraid of death more than anything else, that they are like children who have a morbid fear of darkness; that the physical mind and body stand before the evidence of death and seem to be devoid of all joy.

"This," she continued, "is strange, for we die daily. But I say to you to-night that you have before you not the richness of material things, but the growing worth of immortality; something that touches us as nothing else can do. We have been taught that death is the acme of terror; a grim monster that awaits at every door and that king and peasant alike must bow to its indomitable power. We were taught that death awaited us with a terror that could speak only to the souls of the damned, and no matter how you believed, unless you swallowed every creed, your soul should be immortally damned.

"Some in the very flush of beauty, when every bell tolled this terrible sorrow, 'Thou art dying, art doomed, eternal pain and anguish awaits you, and thy life is but a span to be merged in the outer darkness of want.' These bells have been ringing the sound of perdition, 'No hope, no ray of light to pierce the shades of darkness,' when in 1848, there was heard a bell of sweetest music, 'There is life beyond the grave,' and the angel choristers took up the glad cry, 'There are no dead,' and every soul stopped and listened and drew back with terror and amazement.

"But out of the gloom of ages, we know that truth is infallible and that it stands triumphant on the principles of right. From Spiritualism the world got a beautiful philosophy, one that is greater than that of Demosthenes or of Socrates, because the Nazarene taught it on the plains of Galilee. It tells us of the beauty of death that will forever dispel the chill that terrifies us and tells us that beyond the exchange of life there is work and progress. Science has proven that matter can never be destroyed. It has proven that through all the ages and to-day we stand in an age of vibratory action."

The speaker then spoke very feelingly of the parting of loved ones on earth and of the attempt of the burdened soul to find out where the departed one dwells. She said that men accept such things as the will of God or as a punishment for some sin. "But," said she, "I say, do you imagine that God, a just and wise mediator, if you please, a tender and loving father, would punish his children by taking away the loved and the best? Will He condemn one soul to pitiless torment through no fault of its own? When you came upon earth you certainly did not come except to fulfill the God-given plan that belongs to the beautiful universe.

"The mind of man has tried to chain the invincible power of Niagara, but he has succeeded only in part. So truth is like the mighty Niagara; the more you stop it, but no more. So Spiritualism is like the mighy Niagara; the more you try to oppose it, the stronger will grow its power. Spiritualism is the vibration of God's law in the universe, and oppose and stop it if you can. Investigate it and you will learn that death is the sweetest thing that ever blessed a child of earth, and you will have the power within you to prove the immortality of the soul.

"All through Biblical times men were entertaining angels unawares, and you know that God's laws are unchangeable, and so angels tread among us today. We know that our friends come out of the miasma and horrors of the grave and speak to us in every breath. Their voices proclaim the goodness of God and the immortality of the soul. This faith proves the beauty of dying, namely, to know that we go on and on through all eternity and that we are liberated from the environments of the body and come out into a realization of true immortality. You say that Spiritualists are frauds, but there could not be a fraud unless there had been a truth in the first place.

"Remember that the beauty of dying is that it brings us to a realization of what we need and what we are likely to expect. Spiritualism is the only religion that is not stained by the crimson tide of massacre and the waste of human life. It came through the lips of little children. We believe that death is life's fullest fruition and that by its means we recognize the corridors of the living, and stand at the footstone of heaven to drink of immortal life."

At the close of the address G. W. Kates was on the program for a few remarks but instead of making an address, he preferred to recite the poem entitled, "Peter McGuire." It was rendered in an effective manner and the audience showed its approval by hearty applause. The evening's meeting was closed with a few "tests" by Mrs. Atcheson and Mrs. Kates. These were similar to the ones given at the previous meetings, and elicited great amazement and interest from those who witnessed the performance.

THE SECOND DAY'S MEETINGS of the Forty-ninth Annual Anniversary of Modern Spiritualism were as full of interest as those of the preceding day. There were several more visiting mediums present, and the tests that were made by those who claimed to be under control of the spirits baffled the minds of three large audiences. In the morning a conference was held at Fitzhugh hall, and at the afternoon and evening meetings several good addresses were

(Continued on page 3.)

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A GRAND AND GLORIOUS FORTY-NINTH ANNIVERSARY CELEBRATION AT ROCHESTER, N. Y.

A GREAT OCCASION.

(Continued from page 2.)

delivered, and tests made by the mediums.

Chairman G. W. Kates, in opening the morning's conference, referred to the convention that is being held in Syracuse, and then in part:

"We believe the great necessity in the State of New York is that we should see that this State does not fall behind others in matters pertaining to spiritualism. For in the vicinity of Rochester the first rap was heard. We have been too long slumbering. Why no longer ago than yesterday I heard here in Rochester that men did not know who the Spiritualists are. Just think of it, here in Rochester, where the first public investigation of the rappings was made in the old Corinthian Academy.

"We must take a deep interest in the development of the principles of Spiritualism. We have no cause to grumble when we do not take an active part here in our local work. It is not our province perhaps to do anything at this meeting in a business way. But we have come from various parts of the State and if we desire certain things, we may discuss them, meditate upon them and prepare for them.

"I do not believe in hasty action. We have had too much of that. Two or three persons have organized a movement which succeeds but for a time. We do not find the proper spirit of co-operative work. There is too much desire on the part of individuals to be at the top. There is some excuse for the mediums in this respect, for it is a great work with them. They must sacrifice their time and labor to the cause they have been called upon to espouse. Each medium is working largely for personal results. This is caused by lack of co-operative work. I am in hopes that there will be those here who will give accentuation to the effort we have espoused.

"There will be no objection to a resolution looking to the advisement of the Spiritualists of New York State. Let us as citizens of New York endeavor to develop some movement that will conduce to better organization in this State. The subject of organization of our forces has always been a nightmare with us. While we have feared it, we have desired it.

"We cannot develop Spiritualism into a church. The name of an institution under which wrongs may have been committed does not preclude the fact that good may be done by it. We understand that underlying Spiritualism is a religious sentiment. Spiritualism has a duty to perform. The development of our ideas of life continuous, our spiritual life, our moral forces, society and a church representative of all people, free and untrammeled is before us. We are yet after forty-nine years still in the midst of a discussion as to our duty; as to our position in society. It behooves us therefore to give this subject our earnest thought.

"This great question necessitates that we shall confer together and if deemed advisable to send our opinions to the State convention. Our test mediums invite the skeptic to receive. The result is that our public labor is for those who are merely looking on in curiosity. So after all we are working for proselytes rather than for the advancement and development of our own sympathizers. Therefore, our members say: 'Your associated work does us no good,' and they draw from us. I go from city to city, continually and I find new faces and miss those whom I have known as connected with the work. They say 'We have no Devil, we no longer fear God.' We have nothing to cement us together. The trouble is that we do not not feed our members. Now I want the public propaganda, but I want the interior organization that will be of utility to our members, mentally, morally and spiritually.

"While I am not as a rule in favor of secret society work I discover, nevertheless, that in churches the members come together by themselves. There are organizations having a distinct secret membership. It is the cementing property by and for which they develop. These are to some extent secret societies, but no more so than the G.A.R., which has a password or something of that kind.

"Our mediums are dragged down by people asking at seances regarding divorces, love affairs and property matters, which should not be considered. We should gather more by our ourselves and avoid such interruptions."

At the afternoon meeting the invocation was pronounced by Rev. Samuel Weil, who was once a Jewish rabbi. The principal address was delivered by Mrs. S. Augusta Armstrong, of Buffalo. She said that as this was the celebration of the coming of such wonderful things through children, she would take as a text to her remarks the well-known poem entitled "The Light on Dead Man's Bar." The poem is a story of a little girl who, in the absence of her father, stood during the whole night turning the wheels of the beacon light at sea, thus saving the life of her sailor brother, with two-score of his companions. She said partly:

"There is surely a lesson in this story. I think it teaches us to think of the good that each of earth's creatures can do. There are many tending a dead man's light with no thought of hardships to themselves, with no thought of themselves, if they can but save a fellow creature from the storms that come on the sea of life. Let us, like the child, when we see our duty before us, go bravely to work, and we shall some day hear the welcome words, 'Well done, good and faithful servant, enter into the joys of the home you have builded while in the land of shadows.' God governs in the life of man by trusting in each one some gift. One single soul, true unto its ideal, sweet in charity, brings the kingdom of nature very near to the earthly life.

"The true ideal, man or woman, is the athletic body in whom all faculties are equally developed. Not outward weakness but inward strength must be the test of morality in life. To-day the riches and pleasures clamor for our attention. We are becoming so absorbed in the pursuit of material prosperity that we are neglecting our spiritual inheritance. The riches we all can command are spiritual riches. They await us all, and they will be given to those who seek them in the proper spirit. If we cannot have both, then there should be but one choice. In my hours of dreams the different religions come up before me, and I believe it would do us all good could we but put all denominations together and ask them to find what is common to them all, and thus living out what is both common and best to all, we would find a pure Christianity in doctrine and action."

The speaker then dwelt upon the pessimistic belief that the world is getting worse and worse all the time, and said that they were wrong because truth was prevailing, and truth is ever in the direction of prosperity. Continuing:

"Spiritualism is the nurse of economy, the patron of industry, the guardian of integrity and the guide to success. Religious liberty is the most resplendent gem in Columbia's diadem. Our defense as a nation should be spiritual righteousness. We must let the nations see that the true spirit of heaven and earth is not the god of war, but peace, sweet peace. This is a free religious country, and the church, the synagogue and our pure spiritual teachings, with the aid of a free and liberal press, which you have every reason to be thankful for in this beautiful city of Rochester, are the powers of the throne. And let me say right here that I thank the press of this city for the kind attention given to our convention.

"Faith and liberty are the two treasures of the soul. Forms and rituals are traditional dogmas of good, but they do not illuminate the soul as one such act as that of the dear child tending the beacon light at Dead Man's bar. The world needs such persons to lead men into the dawn of safety and of an awakened day."

Mr. Lyman C. Howe said that he wished to second the thanks extended to the press and urged the people to use their influence in favor of papers that are fair in their treatment of all questions and themes that present themselves for solution at the present time. He favored especially the Rochester papers, because, said he, they are more just and generous than those in any neighboring cities. Mrs. Armstrong recited a poem in the interests of woman suffrage, in whose cause she is an earnest worker. She was followed by G. W. Kates, who rendered a poem descriptive of Western life.

The afternoon meeting was closed with the usual tests given by Mrs. Atcheson, of Buffalo, and Mrs. Z. B. Kates, of this city. Mrs. Atcheson took the floor first and called forth several spirits of departed friends and relatives of persons in the audience. She stood in front of the platform, closed her eyes, and then walked down the aisle to an aged man, and gave a satisfactory description of an aunt long since deceased.

Mrs. Kates then gave some exhibitions of her wonderful power as a medium. She called forth first a husband who warned the wife "not to sign the deed." The lady recognized the description of her deceased husband, and said that she had been contemplating the action against which she was warned. She added also that she had never seen the medium before and that Mrs. Kates had no means of knowing her family relations. Other spirits were described and the most prejudiced of her hearers were led to shake their heads in wonder and amazement at what was being revealed to them. The last test performed was that of allowing a person in the audience to call out the name of a spirit. The name of "Arthur Waterbury" was given, whereupon Mrs. Kates gave a minute description of the person, which tallied with the facts, so far as was known by the man who gave the name. The medium was greeted with prolonged applause as she took her seat after her successful performance.

THE EVENING SESSION.

It seemed as if interest and enthusiasm were at their highest pitch last evening. The hall was well filled and all was expectancy as the twenty or thirty mediums took their seats upon the platform. The invocation was pronounced by Mrs. S. Augusta Armstrong, after which a vocal duet was very well rendered by Miss Carrie Cowert and G. E. Jones.

In introducing the first speaker of the evening, Chairman G. W. Kates said: "People have been honored for what they have been but not for what they have achieved. In Spiritualism you will find persons from all ranks of life. From all sects and classes we have drawn our adherents. It is said that the Hebrews and Catholics never change their religion, but from these two sects we have drawn a great number by the positive truth of the continuity of life. We have with us to-night one who has been a rabbi in several of the Jewish synogogues of this State, but who is now the pastor of the First Spiritualist Church at Bradford. I have great pleasure in introducing Rev. Samuel Weil."

Mr. Weil, who is a tall man, with a long flowing gray beard, spoke with voice and gestures peculiar to his race, and held the interest of his hearers for over an hour. The subject of the address was "Spiritualism, the Religion of the Future." He said, in part:

"The universe is made up of a plan, which we call the laws of nature, and the knowledge and observation of these laws are the source of all power that man has. A portion of this plan has been disclosed, the physical portion, by which man becomes a creator, using one law to counteract the other, and so achieve his purpose. Man's welfare consists in his obedience to these laws, physical, mental and moral. Science is the conception of this plan of the universe.

"'Man thinks over again the thoughts of the Almighty.' If these laws were arbitrary, there would be no science. We all admit that nature is according to a preconceived plan, and therefore that the universe was made for a purpose and man is compelled to study this plan whereby he may become a creator in miniature. For every organ in the body man has a corresponding invention, for he 'thinks over again the thoughts of the Almighty.' We call this purpose of the universe, which is the object and end and aim of human life, a philosophy, a religious philosophy is the attempt to find out the purpose of existence, and the destiny of man by reason, while science contemplates the method. In the history of thought we have been more successful in finding out the why and the how, but since science was born every progress it has made has disturbed religious feelings.

"As science progresses, philosophy and religion seem to diminish. Men become agnostics and say that we cannot know anything for a certainty, but there are no absolute mysteries and man is destined to know all things and become master of the planet he lives on. Nothing is to be hidden from him. Ignorance is a necessity that may become wise and man must meet temptation in order that he may learn its power and conquer it. Therefore, man must also eat from the tree of knowledge of good and evil.

"The purpose of morality implies ethics, morality, and in this there is chaos because there is no basis for a science of morals outside of the church. Consider that the children are not taught morals in the schools, but in the churches, and as the churches all disagree there can be no congruity, no unity. Absolute morals must have a foundation in natural law. What is the highest good? Why are we here? What is man's destiny? If you do not know these, you can have no basis for morality. There is cosmos in the physical world, but chaos in the spiritual world. When man becomes to know the moral laws there will be absolute unity. All law is divine, there is no such thing as sacred or profane law, and if man transgress these, 'behold, your sins will find you out.'

"A little discovery was made in 1848, not by scientific nor philosophic geniuses, in fact it was not a discovery at all, but it came as a revelation. People who were underground have been knocking at our doors and saying that the time has come for us to know that there is no death, no more acceptance by faith, no more supposition, but knowledge, and demonstration. It came as a thief in the night. Not indeed to the seats of the learned, but this greatest of all revelations came to the most lowly. But people did not accept the doctrines of Spiritualism because of their whining agnosticism. But we ask you to take from whatever direction. Can any good come out of Spiritualism? Come and see."

The speaker at this point dwelt at some length upon the experiences of his life; how he had inherited a religious feeling from his mother, but that he had early become a doubter, and wished to have some manifestation of God. And this, said he, came at last in the principles of Spiritualism. He then explained that all the controversies arising over man's misconception of moral laws will come to an end through modern Spiritualism. Continuing he said:

"Religion, philosophy and science are all revolutionized in Spiritualism. It will inaugurate the kingdom of God, because it reveals a moral law, and is therefore the great religion of the future. It gives a superstructure to Darwinism and unites all reforms. Spiritualism says that it must be so, for it is divine law. This is the great system, and there can be only one. There is no room for any more. I ask you not to go by what is fashionable or popular but if there is any originality in you, to believe a thing because of your conviction that it is right. In science and philosophy and religion it is always the minority that leads and I seem to hear the voice of the Great Spirit saying to the few, 'Go ye therefore unto all lands and preach the gospel unto every creaure, and, lo, I am with you always, even unto the end.'"

After the address, "The First Settler's Story," a poem by Will Carleton, was rendered in a very effective manner by Mrs. H. F. Osburn, of this city. Lyman C. Howe was to have improvised a poem with the aid of the spirits, but he begged to be excused and said that he would thus favor the audience at the meeting this afternoon.

The exercises of the evening were concluded with several tests made by Mrs. Atcheson and Mrs. Kates. The conditions, however, did not seem to be favorable in most cases, for the persons addressed failed to recognize the spirits. In other instances, the attempts were successful, and the audience left the building pleased and mystified.

CLOSE OF THE ANNIVERSARY OF SPIRITUALISM AT ROCHESTER, N. Y.

The celebration of the Forty-ninth Anniversary of modern Spiritualism in this city came to a close last evening at Fitzhugh hall, and this morning the mediums and friends will go on an excursion to the Fox cottage at Hydesville, where the rappings were first heard. Three sessions were held yesterday and each was full of interest for every one who attended them. The first session, held—at 10:30 a. m., was in the nature of a conference, at which many brief addresses were delivered by local and visiting Spiritualists.

Chairman Kates in his opening remarks said that he was firmly convinced that there is a material science in connection with Spiritualism and that if there is anything true in the belief it is that there is a natural world. "I believe," said he, "in the practical side of Spiritualism. For twenty-five years I have worked on that theory. We should become thoroughly prepared to develop the work to which we have devoted our lives. To-day we can claim that the occult forces know no boundaries.

"The practical thing I wish to suggest is that we should have here in Rochester a Fox memorial. We should own the Fox cottage. We hope to obtain possession of it, inclose it an establish there a spiritual museum where all the various manifest tokens received from the spirit world, the historical things indicating the growth of the movement, could be collected. We could have there in time a college. And we could have almost at once an annual meeting place.

"I believe that as a beginning we should erect here in Rochester a Fox memorial. We have one year to work on that idea before the celebration of the Semi-Centennial of the discovery of the rappings. This Fox memorial in Rochester we should have said more about. I desire to say we are not going to beg. We are going to ask each one of you to do something. If you desire to do something for the cause don't wait until you have passed beyond. There is already a will made in this city giving $600 and perhaps $1,500 for this very purpose. A good sister in Nebraska sent me recently $1 for this purpose. If all would do this the amount would be enough. Rochester is so near to Hydesville as to be the same as that in location when a memorial is to be considered. I hope meetings will be held monthly or oftener to raise funds. We must have an edifice everywhere. I am well aware of that.

"Someone has said that Ferdinand, son of Katie Fox is in want. Some funds have been raised for him. Having neglected Katie and Margaret, we should take care of the only son and heir, Ferdinand. The cottage is going to ruin and we must protect it. On our excursion to-morrow we may make plans to protect it. I recognize now New York as my home field. Here I shall work more or less during the coming year to perfect these plans and for the good of Spiritualism generally. Let us all take an interest in this work.

"Whether or not the National Association holds the great jubilee here, as has been proposed, we shall be interested in it. But I believe the big jubilee will be held here. We will have all the theaters and perhaps a big temporary building filled with an enthusiastic army from all over the nation. It will be second to nothing of the kind, and it will be to the honor of Rochester Spiritualists to make this grand result depend upon their efforts. Contributions may be made for the Fox memorial or for the big jubilee.

"We have temples in various cities—one costing $250,000 in Boston. We have mediums' homes in Massachusetts and eight other States. We have plans for colleges for the teaching of psychic science and summer schools for the same purpose, and we have schools for a concise and thorough study of the Bible. What do you think of that? Many people think the Spiritualists do not study the Bible. It is a marvel how we have progressed in forty-nine years. And by faith we shall do greater works. This modern dispensation is for the development of work not yet done. Give us 100 years or even fifty years more and we shall develop as has no other sect. We are becoming very active. Now, these are very practical things and we should think upon them."

James T. Morrison, of Ithaca, was the next speaker, whose subject was "Spiritualism, the Religion of Reason." For the last eighteen years Mr. Morrison has been interested in the temperance cause and in his address he gave that subject more or less prominence. He recited several poems whose authorship he ascribed to his daughter who had died at three months of age and who was now twenty-five years old in the spirit world.

The last speaker of the morning was W. M. Lockwood, of Chicago, who has been called the "spiritual scientist." His remarks proved very interesting to his hearers.

PLATFORM MEETING AND TESTS.

The session of the afternoon partook somewhat of the nature of a platform meeting, with brief addresses interspersed with songs and tests by Mrs. Kates of this city. The attendance at the meeting showed the ever-increasing interest that is being manifested by Spiritualists and the public at large. Several new speakers were present, including Professor Lockwood, of Chicago, and Frank Walker, of the State Association.

The invocation was pronounced by Mrs. A. Atcheson, of Buffalo, after which the chairman introduced R. D. Jones, of this city, who spoke in a very interesting manner of "The History of the Raps." He began with an account of the hearing of the tiny raps in the house of the Fox family at Hydesville, and afterwards in this city. He dwelt very graphically upon the meetings that were held in the old Corinthian hall, when the mediums had to call upon Judge Moore for police protection from the mobs.

Mr. Jones paid a tribute to the Rochester press and said that the papers were ever willing to give a fair and honest report of religious or sectarian meetings. In referring to the early mediums he said: "Those friends I firmly believe, who bore the brunt of the battle and took the odium of ignorance and superstition, are here to-day. I cannot see them as some of the mediums here can, but I am sure that they are here. Veterans, you have done well at this anniversary, and you have been permitted to hear the angels' voices. Let us rejoice therein. There are battles yet to be fought. There are those who are ignorant of these great truths. There is a work to do and let us do it calmly, firmly and kindly. I tell you that the world is opening its eyes, and though there are disbelievers, the work still goes on. I know many noble-hearted men who believe the veritable fact of spirit communication as well as I do. Ere long they will open their eyes to the whole truth and acknowledge it to the world."

Mrs. Mary Parkhurst, a local medium, then arose and said that during the meetings she has seen the spirits of Isaac and Amy Post and others, and that every day she had observed a great scroll that was being let down from the ceiling. This scroll, she added, was one-sided and perfectly white, but she was sure that it would not always be so, for the names that would be written there would be legion. She was followed by Mrs. S. A. Burtis, another "mother in Israel," as she was called. She was one of the oldest of the local workers and her remarks elicited prolonged applause from here auditors.

G. W. Kates then gave his address on the "Future of Spiritualism." Among other things he said: "Who can marshall with the mighty hosts of the future that shall gather at the shrine of the spirit? Who can tell of the comforter that shall enter into the homes and soothe the tortured brow; who can tell of its peacefulness as it gives joy and harmony to the world; of the arts and sciences that Spiritualism shall develop? What will be your mission in the spirit world and what will be your ministry to those who are left behind? The future of Spiritualism will be everything that we can outline or idealize for it, yea, even more than this.

"But I look with prophetic eye to the future and I see men and women carrying a school-boy's slate under the arm. Up and down the busy marts of life they go, opening and reading something thereon. They are scholars once again. But I draw nearer and read a tender message from some loved one and I say is that all that these slates mean, that they are obtaining messages from the spirit life, 'and the spirit answers 'Yes.' As people carry Bibles from which to obtain a comforting word, so in the future I see people read from the slates the independent writings of the spirit that brings them true comfort.

"I see persons gathering at the fireside with all joyousness and prayerfulness, invoking the presence of the spirit, and over the land I see the rejoicing in the fact that men and women are redeemed from superstition, bigotry, intolerance and ignorance; the ushering in of institutions that shall not teach doctrines of the past but shall be under the divine influence of the present-day revelation, rejoicing in wisdom, not in superstition; the erection of a church of reason, revealing all that is possible for the utility of the human race. I see a time when wars will be banished, when the rearing of children from the glory and beauty of innocent life into the full expansion of the adult powers will be realized, and back of it all I see the power of the spirit.

"The future then says that Spiritualism gives promise for a glorious church of reason, a demonstration of fact. It says that in the redemption of the human race the hope of the world is in spiritual revelation and guidance."

Professor Lockwood, of Chicago, was next introduced. He is one of the foremost thinkers in spiritual philosophy and his remarks were listened to with the closest attention. He said that he always liked to stand before an audience of Spiritualists because they are people who dare to think. Continuing:

"Out of the invisible forces of nature we have the phenomena. Expressions of spiritual force are everywhere. The rappings heard at Hydesville were the result of an eternal principle of nature, the result of actions of consciousness through material productions. We don't believe in religion that is at a standstill. We like progressive mentality. To be a Spiritualist is to be a progressive thinker and what we need is to be able to understand the formulae of co-relations. The Rochester rappings were the first intelligent expression of this kind, of which we have historical record. It commenced an era of unfoldment."

At this point the speaker launched into a tirade against the Bible and Christianity in general, pronouncing its teachings as "trash," and its fruits as the "husks of a primitive theology." The atonement of Jesus Christ he termed a "fantasie" and the Jewish conception of heaven, "transcendental stuff." After relieving his mind in this manner at some length, he closed his remarks by giving the convention the congratulations of the Norwich Spiritual Association.

The last speaker of the afternoon was Frank Walker, who represented the State Association, whose organization will be perfected at a convention to be held in Syracuse, April 13th, 14th, and 15th. He said that plans were being made whereby a ten days' jubilee of Spiritualism will be held in Rochester at this time next year. He said that they would then show what Spiritualism has done and what it was capable of doing. This jubilee, he concluded, will be one of the grandest demonstrations of the cause. Mr. Walker is one of the youngest adherents to the faith and is looked to as a prominent exponent of the cause.

After a solo by G. E. Jones, Mrs. Kates said that she had been asked to give some tests under the manifest influence of her controlling spirit "Fritz." She complied with the request and then in a broken German-English accent carried out her tests, which were similar to those given at previous meetings. She bore messages from mothers to children, and from husbands to wives, and the persons who were directly interested wept tears of sorrow and of joy.

THE FINAL MEETING.

Interest reached a climax at the final meeting of the anniversary exercises last evening, when a large and enthusiastic audience gathered to hear the words and witness the wonders and mysticisms that the mediums had to offer. And no one was disappointed for "ghosts walked the earth" to the satisfaction of all who were present.

The program was opened with the invocation by Rev. Samuel Weil, of Bradford, after which Mrs. Kates sang a solo with charming effect. The principal address of the evening was delivered by Lyman C. Howe, of Fredonia. Mr. Howe had been heard several times before during the convention and had established a reputation as a deep thinker and an interesting speaker, so that when he was introduced, last night, he was greeted with hearty applause. His theme was "One World at a Time."

The speaker said that there are millions of worlds floating in our nerves and blood and brain and that every atom, every thought, and every drop of water is a world; that the subdivisions of nature are infinite and every division is a world by itself. "One world at a time," said he, "is the motto of a people who ignore all attempts to fathom the possibilities of another existence across the borderland. There is a co-relation between all worlds, and persons who wish to reach the fullest conception of life must comprehend all."

Mr. Howe then brought his subject to what he called the interchange or affinity between one's outer, physical world, the body, and the inner consciousness or spiritual world, the soul. In the human bodies are living souls. Spirit is the ultimate source of all manifestations. "Spiritualism," he continued, "gives an understanding to nature and robs mysticism of its power to alarm. It is the way by which we may, while in the body, telephone through the ethereal sympathies by that mental chemistry of interchangeable relations. Tell me that the study of this world is all that we need, and that a knowledge of a future is not of value and where would be your incentive for effort. The one-world-at-a-time theory is a soul impoverishing and intellectual paralysis."

At the beginning of his address Mr. Howe clapped his hands loudly, thus calling for influence of the spirits. He delivered the discourse with his eyes closed and "under control." The conclusion was an improvised poem, expressed in beautiful words, arranged according to the arbitrary rules of meter.

During the evening brief addresses were made by Mrs. S. Augusta Armstrong, of Buffalo, and Rev. Samuel Weil, of Bradford, and Professor W. M. Lockwood, of Chicago.

SPIRIT MANIFESTATIONS.

After a vocal solo, rendered in a pleasing manner by Professor Deal, of this city, Mrs. A. Atcheson, of Buffalo, exhibited her power as a medium. Conditions were all favorable for spirit walkings and all her tests were successful, from the standpoint of believers in Spiritualism. She descended from the platform and stood in front of the audience. After passing her hand over her eyes she walked down the aisle to an elderly lady and said that she saw the spirit of a little child who passed away in infancy across the ocean. "I feel that it is your daughter," said she, "and I see your thoughts going back to that old home, and I hear also a mother's voice comforting you. She tells you that you will soon cross the ocean again to your home. Do you recognize the spirits?"

The lady addressed answered that everything, so far as she knew was correct.

"Now," said the medium, "I see the spirit of a man who says 'I want my wife.'" She walked to a gray-haired woman and told her that it was her husband John, who died very suddenly. This spirit was recognized, and then Mrs. Atcheson went to a young lady in the front row and described the spirit of a beautiful woman, holding an anchor of flowers. She told the young lady that she was of very nervous temperament but, that the spirit is opening the door to a brighter path and that the thing she was anxious about will be settled very soon. "Do you understand? You do? I thank you."

To another woman who sat close by, she said: "I see the spirit of an elderly lady, over a medium in height, with white, waving hair. She shows me a road, and that means a change in your life. She says that she is your grandmother and that you will see her face to face before two weeks have passed." With this she concluded her tests and thanked the audience for its sympathy.

Last on the program was Mrs. Zaida Brown Kates, who arose to show her unfathomable power in summoning ghosts from that bourne from which, it seems, that travelers do return. She was greeted with a burst of applause, for she has come to be a favorite with Rochester audiences.

The first spirit that she sensed was that of a "boy in form, but a man in wisdom." The boy, through the medium, said, "The home has been desolate, and vacant and lonely, but I come this time to give my mother a message." Mrs. Kates said that she was attracted to a lady of about sixty years of age, seated in the front aisle. The lady indicated recognized the spirit of her boy and was visibly affected by the revelation.

The medium then sensed the spirit of a beautiful young girl, who passed away with a longing for life. The girl had pretty, blue eyes, soft brown hair, and she faded away like a lily. The speaker pointed to a white-haired woman and asked her if she recognized her daughter. The answer was in the affirmative. The next spirit that appeared was that of gentleman, described as five feet eight inches in height, a man of deep thought, sound reason and marvelous self-control. This man she said was the father of an elderly woman in the audience. Directions in regard to certain business transactions, and a graphic description of a fall that happened in the life of the person addressed were given and all details were pronounced correct.

This morning the mediums and friends will go to Hydesville and hold exercises in the cottage of the Fox family were Modern Spiritualism had its inception.—Rochester Democrat.

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SATURDAY, APRIL 10, 1897.

THE HOLY SPIRIT HAS FLED.

"I believe that God is actually withdrawing his Holy Spirit from his church as a body," said Rev. A. T. Pierson, D. D., in an address at a missionary rally, in Scranton, Pa., so cited in that great Presbyterian organ, the New York Observer.

Before The Progressive Thinker can indorse the statement of the Reverend Doctor, it will require proof that the Holy Spirit has ever been an indweller in any orthodox church. It is of the opinion that the creeds of all ecclesiastical churches are quite too contracted to retain any spirit, unless a very evil one.

It is not surprising churchmen are discouraged. Turn which way we may indications of departed glory are apparent. All remember the piteous appeal of the Evangelist Moody, on the eve of the new year, for help. He prayed to God loud and long to make a demonstration of his power, by arousing the church to activity. Where are the converts? Here and there maniacs have been posted off to asylums, family feuds have been engendered, numerous murders have followed; but somehow real, genuine, old-time revivals, with sinners trembling, saints shouting, the ransomed singing, and the godly begging sinners to come forward to be prayed for; while the younger sisters, with the hands of the sinners in theirs are weeping, and imploring them to be seated on the mourner's bench and be saved, seem not to have been the order of exercises in any part of the country. Moody and his lieutenants have never labored harder; but the Holy Spirit would not respond to their importunities.

Col. Ingersoll, the stalwart anti-Christ, finds overflowing houses wherever he lectures, and the people pay generously for hearing him. The church is attempting to boycott the halls in which he speaks. If such halls are closed larger ones are opened to him. Every movement to silence the Colonel has resulted in giving him larger and more interested audiences. So great was the pressure on his time he was compelled to abandon the bar that he might fill lecture engagements.

On second thought we are inclined to the opinion that if the Holy Spirit was in any way connected with the churches it has actually withdrawn therefrom, as the Reverend Doctor alleged, and has gone over to Colonel Ingersoll. It is well known the old pagan gods used to get disgusted with those they served, and would occasionally go over to the opposite camp. They had many characteristics in common with the Christian's God; they were as changeable as those who made them, repenting and sorrowing for the past, loving to-day and hating to-morrow; they peopled the world, then drowned the inhabitants. And now it would seem, our "Holy Spirit" has fled to the "great scoffer." Well, well, well, who thought it would do so so soon?

SETTLED AT LAST.

Rev. Dwight L. Moody came to Chicago quite recently to save sinners, and he flatters himself he has done a grand work at the Auditorium. That staid old daily, the Chicago Journal, of April 1, "All Fool's Day," tells of the revivalist's work. Among other good things the aspirant after pentecostal days refuted all the scholars and all the critics who have spent long lives in their researches to learn the truth about the Bible. This heavenly athlete has no need of learning or of facts. His bare assertion, with multitudes, is better than history, than logic, than science. Here is the Journal's report:

"The evangelist declared that every book, every chapter, every verse, and every line of the Bible was true. He accepted and demonstrated even the Jonah and the whale story. Unbelievers—and there were many in that vast audience—were conquered, for the time at least. Christians were re-armed against the Devil. "Give up your life but don't give up the Bible!" shouted the evangelist in a voice full of command and warning. The church-members stood ready to do it."

Scholarship does not count in a contest with such a man. Faith, blind, unreasoning faith, is the only guide with such a person and his deluded followers.

MODERN AND BIBLE LAW.

"Whoever. . . . shall sell or offer to sell or keeps for sale any flesh of any diseased animal or other corrupt or unwholesome provision shall be confined in the county jail not exceeding one year, or be fined not exceeding $1,000, or both, in the discretion of the court." —Statutes of Illinois.

"Ye shall not eat of anything that dieth of itself: thou shalt give it unto the stranger that is in thy gates that he may eat it; or thou mayest sell it unto an alien: for thou art a holy people unto the Lord thy God."—God, Deut. xiv:21.

It seems there are those who prefer the latter law, because it was enacted by God, and is part of an incorrect Bible.

A SENSIBLE CHRISTIAN.

A learned writer in the Quarterly Review, devotes thirty-two pages to the discussion of the "Lord's Day," and has brought logic and fact to his support, favoring the opening of museums and galleries of art to the people on Sunday; making the day one of happiness and pleasure, instead of darkness and gloom. Discoursing on the Jewish observance of their Sabbath, he says:

"There is no hint before the [Babylonian] captivity of any Sabbath service other than the sacrifices of the Temple, which were followed by feasts. The only references to offense or shortcoming with regard to Sabbath law are to engagements in what we call business or servile work." The writer goes on to show how a rigid observance of the Sabbath was developed until:

"Nailed shoes may not be worn on the Sabbath, for this would be to bear a burden; grass may not be walked upon, for if bruised it would be threshing; the lame may use a staff, but not the blind; a horse may be led by a bridle, but it must not be loaded by a saddle; and he that leadeth must take care not to let the bridle hang so loose that he may seem to bear the bridle rather than lead the horse."

That was the priestly interpretation of the Sinaitic law. The writer then shows how the Jewish Sabbath was transferred to the Christian Sunday, and became a season of rejoicing; that it gradually grew into a sacred day among the Protestants after the Reformation, who fenced it around with the most rigid restrictions in England, Scotland and Holland. His closing words should be pondered by Christians, for it is very apparent the trend of religious thought is to an enlargement of the uses of the "rest day," making of it a period of gladness and joy, instead of sadness and grief. We quote:

"Our own investigations have led to the conclusion that the opportunities for worship and rest which the church first won from the State in the opening years of the fourth century, are a priceless privilege which should be maintained at any cost; that the ceremonial of the fourth commandment has no application to the Lord's Day, and, apart from dark days of bigotry, whether Roman or Puritan, has never been held to have. The term Christian Sabbath is unknown to the first twelve centuries of Christian history. The term Sabbath, as applied to the Lord's Day, is unknown to the Articles, the Canons, and the Prayer-Book of the Church of England. The Christian idea of the day is of worship, refreshment, rest, peace, joy, liberty. The duty is therefore incumbent upon every Christian to claim these privileges for himself and for all persons committed to his care, and, as far as in him lies, to obtain and preserve it for the whole brotherhood of man. Many eminent Christian teachers have rejoiced during the past year to welcome as a step in this direction the opening on Sundays of the chief public museums and galleries of art in London."

If churchmen would discard their narrow conceptions of a holy day, and allow Sunday to be used for purposes of rest and joy, as this Christian writer has shown it was in its early history, then there would be no hostility to Sunday. Let those who enjoy sacred music, prayer and praise, collect in the churches, and revel in them to their hearts' content; let those who prefer to worship in "God's first temples," bask in his sunshine, or listen to Nature's choristers, the birds, do so; and let those who prefer to visit antique collections, attend theatres, listen to lectures on science, or remain at home with family or books, enjoy these pleasures, and that without molestation from bigotry, then the world will be worth living in.

DANCED WITH PRETTY GIRLS.

It appears from incontrovertible evidence that our idolized George Washington, on great occasions, used very emphatic words to express his ideas, language which the preachers send common mortals to hell for employing. Yet in face of all this the churchmen have sainted the patriot, sage and statesman, and claim him as of their number but occasionally, to make points for themselves, they tell the truth.

Over at Rockford the other day the Methodist ministers from all over the country were in attendance on the Rock River Conference there in session. Among them was Rev. Dr. Waters, who, the papers said, was a typical Virginian, with snapping black eyes, and was a fascinating speaker. In his opening discourse, said the Republic's report, he drew a humorous parallel between his own and Washington's journey from Virginia to Boston, and the difference in the two entrances into the modern Athens, remarking that Washington danced with pretty girls on the way, while he, Rev. Waters, did not indulge in that pastime. At this the presiding elder proclaimed: "Praise the Lord." It may be taken for granted the elder wanted the Lord praised because the Rev. Doctor did not dance with the pretty girls.

Rev. Abercrombie was rector of the Episcopal church in Philadelphia which Washington usually attended during his presidency. He made the statement that the President was in the habit of leaving the church at the close of the sermon, not remaining at the sacrament which followed. He preached a discourse in which he suggested it was a bad example for persons in high places to retire on such occasions. He said Washington was displeased at being "preached at," and said he would not offend in that direction again; and he did not, said the rector, because on such occasions he was never present during any part of the service. Dr. Wilson, who reported this interview, says: "Reverend Abercrombie, in emphatic terms said: 'Sir, Washington was a Deist!'" That is to say, the Father of his country believed in one God, but did not believe in any virgin-born Lord. Such a man had a right to dance with pretty girls, they consenting.

GOOD SENSE.

Is it not possible little Elsie was right after all? Her mamma had chided her for having neglected to say her accustomed prayer on going to bed the night before. She concluded her gentle reprimand with:

"What do you think God would say to you were you to meet him this morning, for your neglect to remember him and ask his blessing before going to sleep?"

"He would say, 'Don't mention it, Elsie,'" replied the budding skeptic.

VANISHING POINT IN SIGHT.

According to the Congregationalist, during the last six years the theological students in German Universities have decreased from 4,527 to 2,956—a diminution of over one-third. The causes are ascribed to a weakening of faith through extreme liberalism, and the overcrowding of the ministry. At the same rate of decadence for a series of years, and the vanishing point is not very remote.

A LIE OVERTAKEN AT LAST.

When collusion among witnesses is suspected during the trial of a cause, on the suggestion of the adverse party the court will send them out of hearing of the witness being examined. In extreme cases all may be kept separate from each other until the evidence is closed. Many a nice scheme to defeat the ends of justice, aided by a rigid cross-examination, has thus resulted in exposing a deeplaid plot of crime.

The preachers in these times, with no general head to direct schemes of fraud, are too numerous to successfully practice the old-time arts of the profession. For many years they have claimed that infirmaries, hospitals and schools for medical learning owed their origin to Christianity, as has been heretofore shown in these columns. They have repeated the assertion so often, and with such pertinacity, they seem to have convinced themselves they were telling facts.

It is an axiom that "children and fools tell the truth," and this to the discomfiture of their superiors. Without classing Rev. DeWitt Talmage with either of these, he, unwittingly exposed the falsehoods of his colleagues, in his sermon of the 28th ult., from the words of Paul: "I am debtor to both the Greeks and the barbarians." In that discourse Talmage gave a brief sketch of Hippocrates, the reputed father of medicine, and said:

"He was the father of all the infirmaries, hospitals and medical colleges of the last twenty-three centuries."

Hippocrates died 361 years before the alleged birth of Jesus. Should not the testimony of this witless witness, and he a Christian, the most unscrupulous of his sect, though scholarly, put this foundationless falsehood of fiction-makers forever at rest?

DYING HATE.

A distinguished major-general of the American Revolution, in his will, quoted on page 34, volume 2 of the Life and Times of Washington, said:

"I desire most earnestly that I may not be buried in any church-yard, or within a mile of any Presbyterian or Anabaptist meeting-house; for since I have resided in this country [he was a native of Wales], I have kept so much bad company while living, I do not choose to continue it while dead."

When the Indian chief, Hatney was captured by Velasquez, and was condemned to be burnt alive, he was told that by embracing Christianity he could go to heaven. He inquired if there were any white men there. Answered in the affirmative, he replied:

"Then I will not be a Christian; for I would not go again to a place where I must find men who are so cruel."—See Prescott's Conquest of Mexico, p. 165, vol. 1.

WILL C. HODGE.

Will C. Hodge is visiting friends and speaking at Beloit, Wisconsin. He is open for engagements in any locality and on terms in accordance with the times. He desires correspondence with parties who contemplate holding grove meetings or camp-meetings. He will attend funerals. Address him at 40 Loomis St., Chicago, Ill.

ANNIVERSARY AT CANTON, OHIO.

The Spiritualist meeting was opened by the reading of the poem, "The World Is Moving On." Mr. E. J. Bowtell, the lecturer, said: "We have been considering external observances practiced by religionists of the various sects. There is one now to be considered which the regulators of the religions consider of the greatest importance. This, the duty of public worship, is so essential to the professors of religion that all other observances pale before its overweening importance. We will now bring that observance to the attention of those professing the faith called Spiritualism; and unlike some of the observances before noticed, we find this to be of true importance: Do Spiritualists profess their faith? Aware from actual experience that the so-called dead can communicate, they imagine that it is enough for them to hold their faith without acknowledging it before the world. We, on the spirit-side, implore those on the earth-side to publicly acknowledge their faith. This coming together with minds intent on one thought, will give the cause proclaimed by the public assemblage of Spiritualists great strength, for, if the exercise of one human will be of such potency, how great the power of the many assembled with one intention. The better the intention, the stronger the power that goes with it.

"Come not seeking self—that is the element not of union, but of disunion. We, individualizations of the divine spirit, are yet but one in the great whole. As we with our spiritual vision survey assembled congregations, we behold each one's dominant thought portrayed—each seeking his own will. Let self-love be eliminated, and the fraternity of humanity and the law of the divine be the one thought of the assemblage. For, as you assemble, so you depart. So we say to all Spiritualists, come together for the worship of All-Good.

"We would throw down to you the life-line which would save you. Will you cling to that line and leave the perishable things of earth?

"O, how sad the condition of one who has lived for himself! He has laid up treasure which must remain on earth, while he is torn from it.

"We are in the temple of the living God, for we are in the universe. Therefore, we say, may humanity be blessed, uplifted, and come to know the power of life, and may everything that interferes with soul-development be overcome."

MRS. E. J. BOWTELL.

ANNIVERSARY CELEBRATION.

To the Editor:—Will you kindly allow space to note the meetings held every Sunday afternoon and evening by the colored medium, Miss Thomas. The meetings last Sunday being the Forty-ninth Anniversary of Modern Spiritualism, Miss Thomas took for the subject of her lecture, I. Samuel, iii, and drew a very clear and pretty connection between the child medium, Samuel, and the Fox children several thousand years later. The calling of Samuel by the Lord "spirit" was very nicely told and explained through the lecture, and brought down to the present day by reference to the different prophets, "mediums," in the Old Scriptures and the followers of Christ in the New Testament, and since to many that have given evidence of their gifts of mediumship as public men—notably Lincoln and Blaine. The hall, corner of Washington Boulevard and Paulina street, was crowded in the evening even for standing room, and the interest was manifest from the fact that all remained to the close of the lecture, when Miss Thomas punctuated the lesson by many remarkable tests. H. H. G.

Chicago, Ill.

True statesmanship is the art of changing a nation from what it is into what it ought to be.—W. R. Alger.

Those there are whose hearts have a look southward, and are open to the whole noon of nature.—Bailey.

49TH ANNIVERSARY.

Special to The Progressive Thinker.

THE ROCHESTER COVENTION AND "THE HYDESVILLE HOME."

To the Editor:—Your correspondent left the city of Norwich, Ct., on the afternoon of March 29th, arriving at Rochester, N. Y., at 4 a. m., the following morning. We made the New Osburne House our headquarters, and found it to be one of the best kept hotels in the United States. On Tuesday morning at 10:30 we went to Fitzhugh Hall, the place where our Spiritualists friends were in session, considering the feasibility of holding next year the Fiftieth Anniversary of Modern Spiritualism in Rochester, and making the occasion one long to be remembered, and to consecrate anew the "Rap," as the messenger of science, and the harbinger of good will to man. Some divergence of opinion seemed to obtain as to whom the management of this desired celebration should fall—whether the N. S. A. should run and financier the undertaking, or whether it be left to the control of the local society and its friends. The pros and cons were entertained by the chairman, Brother Kates, and a spirit of fraternal courtesy seemed to pervade. The vital issue was, whether the local society and its abettors, would not have more influence with the business men of Rochester, in securing donations, making special railroad rates and hotel reductions, or whether the N. S. A. as a corporate body solicit through the Rochester Chamber of Commerce and railway managers such aid and concessions consonant with so large a convocation as this especial celebration would call out. The matter is still unsettled and will be considered duly by the friends of the movement in all of its local and official bearings.

At 11:20 a. m. the convention listened to an able essay by Brother Morrison, of Ithaca, N. Y., whose fraternal sympathies would extend in true Christian spirit the right hand of fellowship and the spiritual philosophy to the world; and whose advanced years and poetical brain, softens into rhythmical measure the needs of the hour. In the afternoon short speeches were the order, led off by Brother Lyman C. Howe, and followed by others, your correspondent being included.

In the evening, Brother Rabbi Weil opened the services with prayer, after which Lyman C. Howe gave one of his characteristic lectures, entitled "One World at a Time." In this lecture Brother Howe suggested that whatever may be the thought of the materialist, the affairs of this planet and its inhabitants depended upon the sun for light and heat and the constellations of space for the recurrence of the seasons and their fruitage; that the changes promoting vegetable growth and animal life, regulating the seasons and their atmosphere, affording all types of existence continuity, do not belong to the realm of "one world at a time," but to the mutations of myriads of central suns and their co-related systems. The lecture was timely, and keenly enjoyed by a very large audience. Other speakers followed, the writer of this closing the evening session with a brief talk upon the philosophy of co-related forces of Nature.

HURRAH FOR HYDESVILLE.

Wednesday morning at 8:20 found fifty-one of our number at the station, where a special car was attached to the Eastern bound train which took us to Newark, N. Y., about thirty miles east of Rochester. The train runs within half a mile of the celebrated Hydesville home, but the station must be fully a mile or more away. Carriages, hacks and an omnibus conveyed those who desired to ride, to the cottage, which at the present time is vacant. Wm. Hyde, son of the former owner, and who is the present proprietor, was the host of the occasion. Securing seats, benches and chairs from a schoolhouse near by, putting up a stove to warm the chilly atmosphere, and many other acts of fraternal courtesy, were not lost nor will they soon be forgotten by the Spiritualistic pilgrims assembled. Brother Howe gave us an inspirational poem that ought to have a place in the progressive literature of our philosopay, and as a souvenir of the occasion, that many besides those present would enjoy.

Mrs. James R. Sanford, formerly Miss Leah Fox, daughter of David Fox, who is the brother of the Fox sisters, is a writing medium residing at Newark. Being present, she went under control and wrote two messages, one signed A. L. Underhill, formerly Miss Ann Leah Fox, one of the daughters of the Fox family, and sister to Margaretta and Kate, and the other was signed Horace Greeley. The first message received reads as follows:

"Good people, I am with you to-day. I will enlighten you all I can, for I am the spirit of one gone that you all know. While on earth, I prayed for development to be made, that might prove the truths you know must be true. Work for the cause, loved ones. I am with you all, my dear friends, in my spirit."

Signed A. L. UNDERHILL.

The other message reads as follows:

"My spirit cannot tell all I would like to say. Never, was I so happy to think the cause must be brought forth, must come to light. Our dear ones on earth must know that their departed ones have not gone to a world of everlasting death. * * * Each person here has a loving spirit gone to the other world, and they all want to say something. So it is very hard to control a medium intellectually. However, we must say something that will let you know as a fact, that we are all with you to celebrate this Anniversary of Spiritualism. I am a spirit, and one that you will all be glad to know, and enjoys a spiritual belief in the 'other' world. You know the spirit of

HORACE GREELEY.

After a picnic dinner, a few remarks were made by the writer of this, and by Mr. and Mrs. Kates, after which a vote of thanks was tendered Mr. Hyde.

THE COTTAGE.

The cottage is a plain old-fashioned story-and-a-half building, facing the Northwest and is about eighteen by twenty-four feet square. All of the inside partitions are made of inch boards, and the stairway is a very plain old-fashioned affair of half a century ago. A summer kitchen is on the back side of the house, made of common boards. The house with its attachments and belongings is the same as when the "rap" first disturbed the slumbers of its occupants, save that of color, which today is green. Formerly it had no paint. I could not help thinking that here out of humble circumstances had been born to civilization its greatest truths and its greatest minds. The story of Franklin with his kite reaching into the clouds for a bottle of electricity to harness to possible industries, in connection with the philosophical postulates of "Poor Richard," is known to the Thinker. The poverty of Morse as he struggled to give to the world of commerce the telegraphic system and its alphabet, is a matter of history. And the rap, rap, rap, at the Hydesville home, aroused the dormant faculties of thought throughout the length and breadth of our civilization, and when the world of thought can be made to comprehend that the rap of the telegraphic key and the "rap" from invisible life have their mysteries solved, and their secrets revealed, by a clear comprehension of electricity as the vehicle for the transference of all modes of motion known to time and space, and conscious volition as the operator of lines telegraphic and psychopathic, the relations between a world of commerce, and a realm invisible will be known as the basic truth of all time.

BROTHER KATES AND WIFE.

We cannot close this article, without saying a word of commendation for the success and rhythmic flow of this convention, so much of which is due to the thoughtful management and active effort of Brother Kates and his estimable wife. Little matters of practical value in the various details of a convention received that prompt attention which predistinguishes a successful management. From beginning to end the convention was a great success, and the local press, be it said to their credit lent their columns to the aid of the movement. This was achieved largely through the manly influence that Brother Kates during his brief stay at Rochester, has had upon popular opinion, and through this channel, upon the press. We wish that more of this courtesy of kindly spirit, and executive excellency, could represent the practical details of the philosophy of Spiritualism everywhere.

W. M. LOCKWOOD.

THE ANNIVERSARY AT CANTON, O.

The Forty-ninth Anniversary of Modern Spiritualism was celebrated here last Sunday in an appropriate manner. The celebration was held in the large parlors in the home of Mr. and Mrs. J. M. Tiffany, 335 West 10th street. During the services in the forenoon addresses were made by E. J. Bowtell and Jacob L. Beilhart. The morning services consisted of appropriate addresses, readings, singing, etc. When the dinner hour came, about forty of those who were present adjourned to the large dining room and partook of a bountiful supply of the good things of earth that never fail to satisfy, please and fill up the inner man

At 2 p. m., a joint seance, free to all, was held by Mrs. Tiffany, Mrs. Elsie Reynolds, George Renner and Charles Miller. Mrs. Tiffany and Messrs. Renner are home mediums. Mrs. Reynolds is one of the strongest materializing mediums in the country, and has been doing some excellent work here. Many through witnessing the phenomena in her seances have been convinced of immortality and have joined our ranks. I will not at this time attempt to go into details of the seance, but one thing I wish to say, is it was grand. Sunday evening Mrs. Reynolds held one of her grand phenomenal seances in the parlors, for full form materialization, to about forty people. I was told by one who kept count of the materializations, that sixty-five distinct forms materialized that evening, and among them were a number who had passed out from Canton, and were readily recognized by mortal friends who were there. Our attention is now given to organizing, and a good organization we must and will have in the near future. With Brother J. L. Beilhart as leader, and a number of other good and determined workers with their shoulders to the wheel, success is assured.

A meeting has been called for Friday night of this week, at Assembly room, City Hall, to complete the organization. When I say, that in the near future we will want speakers, I feel well assured I voice the sentiments of all earnest workers in the cause here; but those speakers must come well recommended.

E. R. KIDD.

PORT HURON, MICH.

Large Attendance at Society Hall Sunday Evening—Eloquent Address by Mrs. M. A. Root.

Society hall was filled on Sunday evening, the special occasion being the observance of the Forty-ninth Anniversary of the Development of Modern Spiritualism. The principal address of the evening was delivered by Mrs. M. A. Root, of Bay City, and was both eloquent and logical. Mrs. Root showed that the belief in survival of the individuality after death, which is the most important doctrine of the Christian churches, is based entirely upon alleged spiritual manifestations. There are, she said, over two hundred cases of alleged spirit manifestations reported in the Bible. The philosophy of Spiritualism she set forth clearly and forcibly, showing that it lifts the souls of those who accept it upon evidence out of the pit of terror in which the creeds of churches hold mankind, to a level where they can know themselves as they are, and God as He is—the universal life and soul, perfect in all things. No one can cast his sins upon another; he must atone for them himself and work out his own salvation.

Mrs. Robinson followed Mrs. Root with a few eloquent words, suggesting the highest moral and religious sentiments. Mr. Frank T. Ripley closed the meeting with tests, most of them recognized under circumstances which precluded the possibility of collusion.

All the Christian churches of the city were represented among the audience.—Port Huron Times.

THE PEOPLE'S HOME SPIRITUAL SOCIETY.

To the Editor:—The People's Home Spiritual Society, at Bricklayers' Hall, Sunday evening, March 28, celebrated the Forty-ninth Anniversary of Modern Spiritualism with very interesting exercises. The hall was filled with a large and interested audience.

Brother G. L. S. Jenifer, the president, introduced the programme, as follows: Dr. D. S. White gave the opening address, which was highly instructive. A congregational hymn, "Nearer, My God, to Thee," was followed by a recitation by Mrs. Mueller, entitled "Thirty Years With a Shrew." Piano solo, Miss Henrietta Grout. Mrs. M. Rogers, original poem. Mr. S. W. Fallis favored us with the cigar box mandolin and violin solos. His act as a musician amused all. Mrs. Peters sang and gave spirit tests. Mr. H. M. Trench, test medium, demonstrated spirit communion. Mrs. Delos Hill sang. Miss Della Ashby, six years old, in a beautiful recitation delighted all. Miss Dollie Jacobi closed in psychometric tests.

Dr. J H. Randall, ever pleasing and popular as a delightful and scientific speaker, closed the services. His remarks encouraged all advocates of our glorious philosophy with enthusiasm. The whole event will be remembered by many friends. Brother Jenifer extends many thanks to all participants. All did well. Thus closed another year in harmony. G. G. W. VAN HORN.

ANNIVERSARY IN BOSTON.

The Anniversary celebration in Boston, Sunday and Monday, was a grand success. About 2,800 people attended the meetings in the two days.

J. B. HATCH, JR.

49 TH ANNIVERSARY.

Special to The Progressive Thinker.

HOW THE DAY WAS CELEBRATED AT CASSADAGA.

To the Editor:—Celebrating the advent of Modern Spiritualism at Cassadaga Camp, has become a yearly custom looked forward to with pleasing anticipation, participated in with earnestness and zeal by believers and defenders of the cause.

Sunday, March 28th, was the day of grace in this year, 1897.

The first atraction on the very attractive program was a musicale on the evening of the 27th under the management of Professor B. H. Bowen, assisted by the Fredonia Male Quartette and local talent.

Sunday evening dawned bright and beautiful, bringing a fair concourse of people to mingle with other visitors and residents that filled Library hall.

Hon. A. Gaston, the association's President, who graciously consented to act as chairman of the day, presented in a brief introductory applicable to the occasion, the speaker of the forenoon. Mrs. Clara Watson, of Jamestown, N. Y. The topic of her very able discourse was "Practical Spiritualism," the opening thought of which was the absence of drilled methods and systematical education received through sectarian colleges, among spiritualistic speakers, the greater portion of whom were taught by ministering angels. Then followed a passing notice of the growth of Spiritualism since its humble birth forty-nine years ago. Though scorned, persecuted and constantly ridiculed, it has steadily advanced in power, influence and numbers of adherents, this being especially true during the past year as the result of efforts of the N. S. A.

The raps heard at Hydesville have reverberated over the wide earth, revolutionizing thought and belief, and demonstrating that the grave is not the end of man's existence but the entering portals to the broad avenues of eternity.

Reference was made to recent founding of societies and organization of churches. Spiritualistic churches might be a good thing in their way, but there were many Spiritualists who looked upon this innovation as a retrograde movement. Certainly it was singular that just on the eve of the Fiftieth Jubilee of Spiritualism there should be a return to the old forms, rituals and ceremonies against which this movement has all along been battling.

Regardless of charlatans, fakirs, foes within and foes without that like barnacles fasten themselves on the ship of Spiritualism, it has plowed right on in its noble mission of enlightening the world. The world needs Spiritualism with its hope, its philosophy and phenomena as well. Despite all opposition it cannot be crushed, even though as a distinct separate movement it may in time disappear, the principles it involves will live forever. Whatever tends to elevate is of practical good.

Spiritualism presents the most useful knowledge that has ever come to the world. It has removed fear and dread of death, has performed a practical part in inventions, revealed through dreams, opened the avenues whereby the sick have been healed, evil spirits cast out and the dead been raised. It has taught humanity the laws of health and happiness, confounded the wise with its teachings, has entered the soul, freeing it from fetters; proved that life is eternal, opened the doors of occultism, assisted in the popular criticism of the Bible, taken part in all reforms of the age, and still greater things will it accomplish for its scope of usefulness is broad as the universe.

Theology banished the soul to a cold and far off, unknowable place, science laid down her knowledge at the gate of death; Spiritualism alone has brought the knowledge that life is eternal, until to-day the voice that dares say man is not immortal is drowned by the multitude who proclaim the glad tidings.

Spiritualism has never shed innocent blood to propagate its cause, and while it has not accomplished in its forty-nine years what the church has failed to accomplish in eighteen hundred years, and while it has no visible center, no colleges, no creed, it is a mighty and potent factor for good the wide world over.

Spiritualism is not antagonistic to anything that is noble, pure and good, but it wars against wickedness in high places and low places; it wars against hypocrisy, against the rulers of darkness of this world; it wars against the powers of the land that give ease and luxury to the few and tramples the many under their feet as serfs and slaves; it wars against class legislation that fills the coffers and treasuries of the few and turns the millions homeless and pennyless into the streets as beggars, paupers and tramps. It wars against the corporations and combines that were it in their power would clutch from the heavens the glorious sunlight and dispose of it at so much per cubic inch, and bottle the atmosphere that none should breathe only as they were given permission by the money magnates of the world. And it will continue to war until slavery in every form has been swept from the land and the starry old banner wave o'er a land that is free indeed. Spiritualism will continue to battle until truth shall triumph and justice and equity be written in the hearts of the people.

The afternoon address was delivered by the eloquent and scholarly Dr. W. W. Hicks, of New York, whose subject was the same as that of the morning, Practical Spiritualism, along eminently practical lines. Said the Doctor, the Hindoos teach an eight-fold path. We Spiritualists recognize a six-fold path, namely, the glorious eminent God; man's conscious union with this God; the spiritual universe; intercommunication of spirits; human brotherhood; life of the spirit.

The Doctor said it was his purpose to remove as far as possible clouds and doubts as to what is Spiritualism, there is nothing modern in Spiritualism except the uses put to it through ignorance or sin. The soul and the genius of Spiritualism is as old as God. All religion is based upon it, and all who think they have discovered something new are ignorant of the old. This is the most superstitious age the world has ever known; it is also the most immoral, and is not the most religious age.

Nothing except Spiritualism in its true definition of philolophy and religion will ever lift the race above its present conditions..

Spiritualism is not a cult or system of doctrines, it would be impossible to formulate it into a creed. Creeds are human inventions. Spiritualism is the science of the soul. No man has the monopoly of truth in this atmosphere and zone, it is as boundless as the perpetual gulf stream of eternal love.

No man can interpret Spiritualism that is not spiritual; then how can he manifest or demonstrate it? He would but demonstrate his ignorance, not knowledge. A knowledge of the eternal truth of God, will make you like unto him.

I protest in the name of Spiritualism, and I am not a youngling, against the abolition of God out of Spiritualism. There is a great difference between religion and superstition. Nature, intuitive revelation unite in declaring the imminent God, Not Jehovah, Jesus Christ, Buddha—none of these are the eminent God, the source of light, the essence of light, the source and essence of life, the source and essence of love, the source of Spiritualism, the substance of Spiritualism. You cannot put your fingers on an atom that you do not come in touch with this God. God is the essence of power, He is eminent, breath of breath, shine of sun, soul of force, He is substance too.

The doctrine of the eminent God is the primal doctrine, the foundation without which there is no Spiritualism.

I have no respect for a science or religion that excludes this God. Coming by chance belongs to no philosophy under the sun.

It makes me sick to hear Spiritualists, ask for tolerance from the nation, church, or society. We should be on the affirmative side, we have nothing to ask, but everything to give.

If you tear and rend one another, you hurt the heart of the father, for we are from him and in him, and he can only make himself manifest through us. Our union with him is as the echo to the voice. Instead of it being an unheard of doctrine that we commune with spirits, it is the only doctrine that has sustained the changes of time.

I have no sympathy for the man who not only denies the possibility but also the necessity of spiritual communion, for every man or woman, consciously or unconsciously, has such communion. If this fact were only realized and understood, we would see a difference in this world in the twinkling of an eye.

If you really believed this awful truth that you are united to God by the same subtile tie that binds you to wife and child, and that you come in touch with this God, and were conscious of such contact, you would be a different and better man, a better woman. You think you do believe this, but you do not—you may believe it intellectually, but intellectual acceptance of a truth is one thing, to feed upon it in the heart is another. We can come in touch with these invisible forces and feed our souls with the bread of eternal life when we will—when we are worthy—when we are in a plane of correspondence with them.

The sixth and last great affirmative is human brotherhood. Some are willing to admit kinship with saints and angels—but deny relationship with people outside their own exclusive set.

Man's cruelty to man is because he does not recognize the universal tie of kindredship; if you are a genuine Spiritualist, a child of God, you will listen to the cry of your brother or sister.

New things are good in their way, but this law of the brotherhood is very old, and it is high time some one should resurrect it, especially since the church has gone into politics and politics has gone to the evil one.

One who lives the true philosophy of Spiritualism is a dispenser of good—a healer to the sick. Its practice will keep off the cholera and black plague, prove a quietus to alcohol, and human hells.

A granite Spiritualist never does an injustice to another man; a backsliding Methodist or Presbyterian, not sure of election, might; but a true Spiritualist couldn't wrong a brother, trample on the heart of a woman or smirch the character of an innocent child—not seek to ruin the chances of another to accumulate a million for himself. The ideal Spiritualist is never cruel—always tolerant, gentle and suave. No evil can exist in a community where consolidated affirmative good predominates.

Never render evil for evil—don't fight fire with fire. You can spike the gun of your bitterest enemy, at long range, by simply looking at its muzzle.

Begin to live and practice here and now what you believe—cultivate the angel within, the angels of your own home and community, thus making possible your existence with the angels in the life to come.

A Thought Exchange in the evening completed the exercises of the occasion.

SHIRLEY BELLE.

THE FOX FAMILY.

To the Editor:—Having observed that encyclopedias and writers differ somewhat in respect to the age of the justly celebrated Fox Sisters, and while administering to their physical needs for the last ten years of their lives, I did succeed in getting their correct ages, although they were very cautious not to divulge their ages. A statement was made at Hydesville, April 11, 1848, by the mother, Margaret Fox, and neighbors who first witnessed the phenomena called Modern Spiritualism. This was so correct that the eldest sister, Mrs. Ann Leah Fox Underhill, embodied it all in her book entitled "The Missing Link," except that which would give a clew to their ages.

I am well aware that their age is of minor importance compared with the facts and phenomena produced through their instrumentality and the deductions therefrom, still, as Modern Spiritualism in its effort to enlighten the people of earth is comparatively young and is destined to attain a great age, it will be well to have the record correct.

Margaretta Fox Kane, born October 7, 1833.

Catherine Fox Jencken, born March 27, 1837.

March 31, 1848, Mrs. Jencken was 11 years, and 4 days old.

Mrs Kane was 14 years, 5 months and 24 days old.

Mrs. Underhill was 34 years old.

The statement did not give any clew to Mrs. Underhill's age, but Mrs. Kane informed me that her sister, Mrs. U., was 20 years older than herself, which was subsequently corroborated by Mrs. Underhill.

Dates of their departure to the higher life: Parents—John D. Fox, January 10, 1865; Margaret Fox, August 3, 1865.

Ann Leah Fox Underhill, November 1, 1890.

Daniel Underhill, September, 1891.

Catherine Fox Jencken, July 2, 1892.

Margaretta Fox Kane, March 8, 1893.

Yours Fraternally,

Yonkers, N. Y. TITUS MERRITT.

WHY REMAIN IN IGNORANCE.

You should read Col. Ingersoll's masterly address. You should read Mrs. Cora L. V. Richmond's two lectures on "Spiritual Unfoldment" and "The Dwellings of the Dead." You should read about the Roman Octopus and "The Night the Light Went Out," and above all you should read President Barrett's Address before the National Convention of Spiritualists.

For full particulars read the announcement on the 5th page headed "Fifteen Cents."

"Woman, Church and State." By Matilda Joslyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with masterly ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price $2, postpaid.

"Arcana of Nature; or the History and Laws of Creation." By Hudson Tuttle. A well-known and most profound treatise. Cloth, $1. For sale at this office.

SPIRITUALISTS EVERYWHERE DULY CELEBRATE THE FORTY-NINTH ANNIVERSARY.

ORGANIZATION.

AN ADDRESS DELIVERED BEFORE THE FIRST SPIRITUALIST SOCIETY OF NEW YORK CITY, SUNDAY AFTERNOON, MARCH 28, 1897, UPON THE OCCASION OF THE CELEBRATION OF THE 49th ANNIVERSARY OF MODERN SPIRITUALISM, BY MILES MENANDER DAWSON.

When a man finds out that there is something in spiritual phenomena, he is at once astonished that he or anybody else should have failed to discover it before; and the further he delves, the more astonished he is when he learns how many great minds have already investigated and found something worth the toil.

And after that, that there should be anybody on the outside who, in spite of great accomplishments in other directions, considers that there is nothing in spiritual phenomena, is to him nothing short of marvelous. I must confess it is so to me. I am astounded that such a man, for instance, as Prof. T. C. Chamberlain, the geologist of Chicago University, should have declared the other day before the students that "science stands perfectly helpless in either proving or disproving the future state of the soul after death."

My astonishment is the greater when I reflect that this opinion, expressed by a man who has not endeavored to investigate the subject at all, is controverted by the testimony of the secretaries of both the English and American Society for Psychical Research, and by such eminent scientists as William Crookes, Camille Flammarion, Alfred Russel Wallace and Elliot Coues, for instance.

I cannot help contrasting the dogmatic ignorance of Prof. Chamberlain with the assertion of Alfred Russel Wallace, after years of patient investigation, that spirit return "is quite as well proven as are the facts in any of the other sciences."

But the contemplation of these things shows that there yet remains much to accomplish. The time allotted to me today is entirely too short to discuss what yet remains, in all its phases, even were I capable of dealing with so vast a subject. I believe that it was Alfred Henry Lewis who said of Ex-President Cleveland that what he did not know about law would fill a very large library. It is safe to say that what remains to accomplish is similarly immense, and I know as little of it as Cleveland is charged with knowing about law. However, I do not intend, notwithstanding the sounding title of my address, to endeavor to deal even in outline with this vast subject. It is my purpose only to indicate what remains yet to be accomplished through organization; for another of the marvels is that Spiritualism as an organization has amounted to so little and it so nearly defenseless before its enemies.

It was to be expected, of course, that it would meet the bitter opposition of the church, which could only retain its hold upon the people so long as it appeared to be sole master of the secrets of the hereafter; but that it should not have been welcomed by scientists and freethinkers has been a surprise and a disappointment.

I have quoted to you from Alfred Russel Wallace and from Prof. Chamberlain, whose opinions appear to be as wide apart as the poles, although both professing to be scientists. I think that I can now read to you a quotation from a spiritualistic writer of the sort which makes it next to impossible for scientists who have not had the time and opportunity to investigate for themselves, to accept spirit return. The quotation reads as follows: "Your psychic emanations generate the house spider, the bedbug, the roach, and various other plagues not know of in past ages, and each such creation is the effect of a particular kind of thought. Malice creates the spider; lust the roach; [illegible]ness the bedbug; dishonesty the mouse, etc."

This is perhaps a little worse than some other things which we are compelled to encounter; but there are thousands and hundreds of thousands of them which are nearly as bad. Wherever they go as representatives of the opinions of those who credit what is considered by many, the modern superstition of spirit return, they render the readers and hearers positively certain that this must be a superstition, and a very childish and silly one at that.

It is because of these things that not all of the best minds which have demonstrated to their own satisfaction the fact of spirit return, are willing to connect themselves with Spiritualism as an institution. It would be a very painful thing for instance, to a man like Elliot Coues to be ranked, with some appearance of fairness, with persons who dogmatize in that irrational and inconsequential manner. It must be a very disheartening thing to such men as Hudson Tuttle, Willard Hull and J. Clegg Wright to find themselves among such associations. I know that every fibre of my being protests and remonstrates against being so classed.

These things, I take it, explain in a large degree, why it has been so difficult to institutionalize Spiritualism. Another reason has been the endeavor to copy existing forms of institutions, namely, the churches. The church idea does not adapt itself readily to scientific uses. Imagine, for instance, an evolution society organized on church lines! Although evolution as a scientific principle is now generally accepted by almost all physical scientists, you probably could not get a very large number of its followers into such an organization. The church idea is not overwhelmingly with scientists.

Science does not readily institutionalize. Truth which is truth because it is true, and not because the salvation of souls depends upon believing it whether it to be true, the deadliest enemies that mind lightly and not too firmly. It is accepted in a plain, common-sense way. Most men do not care very much to propagate it; they are satisfied to know it themselves. Of course those altruistic souls who never perceive a truth without yearning to communicate it to others, are exceptions; but most men reflect that what others think about it will not alter the truth, and so decline to make themselves the targets of criticism by championing the truth which they have found. They consider that, if another refuses to see it, he simply fails to have the use and enjoyment of that truth, and nobody is hurt but himself.

This leaves no nucleus for Spiritualism as an organization, except the desire to encourage others in a modest and not too insistent manner to investigate for themselves.

If this be true, and I certainly believe it to be true, the deadliest enemies that the spiritualistic organization has are those who invest truth with a big T, and teach "not like the scribes and pharisees, but as one having authority." They would have men to think that truth is inspired into man instead of found out by him. It is historically demonstrated, on the contrary, that, so long as the world held this view, it did not find truth at all; and that since people gave up being enlightened and proceeded to investigate, they discovered those great scientific truths which have made modern progress possible.

Dogmatism and assertion have no place in modern Spiritualism if it is to be the exponent of demonstrable spirit return.

There is especial danger at this point owing to the fact that spiritual bodies have been compelled to steal the livery of the church in order to avail themselves of the privileges accorded that last refuge of superstition. The forms of service are often closely modeled after church services, and in many cases already the titles of clergymen have been travestied by spiritual speakers. It is but a step further, and a step often taken, to dogmatize, like any other preacher.

If the propagation of truth depended upon organization, this would be profoundly disheartening; but, instead, the eclipse of truth is oftenest accomplished by institutionalism. Men who rally to the standard of falsehood and undemonstrable theories, need to organize; truth can vanquish through naked and alone. In fact, institutionalism is largely the foe of truth, inasmuch as men co-operate only by compromising and truth admits not of compromise. A thing is either so, it is not so.

In view of these things, there is nothing to disappoint in the failure of institutions. Facts have been drawn to the light, and the truth demonstrated by them must be seen of all men. You will see the result, not so much in the success of a new institutionalism as in the decay and alteration of the old. Already the Christian church has so accommodated itself to the conditions of the times that the orthodox of 1,900 would have been excommunicated by the orthodox of 1,800. The discovery of the fact of spirit return has had much to do with this.

It will have more to do; and, in the course of doing it, there is room for organization, provided only the organization be directed toward action and not toward dogma.

Those who know that the departed live and can communicate might, for instance, to advantage co-operate to support in a respectable manner the most valuable mediums. This they could do with economy to themselves and advantage to society, by removing the best psychics from the necessity of competition. They could thus control the actions of such mediums and could set up a higher standard than is possible under competitive conditions.

The advantage of this would not be confined to themselves nor to the respectability which it procured for the individual medium and for Spiritualism, but would extend also to the tremendous advantages that could be afforded to scientists in carrying on their investigations.

Moreover, men can organize to study, not being charged with the necessity of holding the same views at all or of arriving at the same conclusions. When thus organized, they may join to employ instructors and may share the cost of remunerating them for their services. There are abundant fields of study in connection with spirit return. The old code of morals, for instance, must die with the religious superstition which gives it sanction. Spirit return will give a new basis upon which to posit ethics. It will expose an end to be attained; and, from that moment, the true principles of human conduct may be discovered by considering to what degree certain lines of conduct tend toward fitting one for disembodied existence.

The import of this can readily be seen. Morality is the principle of right action. Right action is direct action, accurately adapted to secure an end. If death ends all, the end to be secured is one thing; if death is but the beginning of an endless existence, the end to be secured may be quite another thing. Thus the development of a new system of morals hinges upon this important truth of future existence. Two classes of men are content that things should be as they are. One of these are those who, like Prof. Chamberlain, I suppose, are convinced without evidence that men do not live beyond death and that there can be nothing known about it; and the other are those who believe without evidence that men do live beyond death and are certain that nothing can be known about it. There is a complete harmony of indifference on the part of these complacent individuals. Against this, the intellectually curious, who are never content not to know, must array themselves.

If it did no more, the spiritualistic organization could, by all means within its power, encourage investigation. It could urge this upon the ground that even though it proved fruitless, in the sense that the future life were not demonstrated, it is only by studying the extraordinary in mental action that we can know what the human mind is and what are its limitations. The old commandment "Know thyself" applies to all men. This is a work which the spiritualistic organization has accomplished to a very great degree and is now accomplishing everywhere. It can and should perfect it; and, whatever the disappointments, it is well always to reflect that truth does not require multitudes to defend it. It is not gregarious; it flocks alone. One need not fear for it because only a few—and they despised—rally to its standard. To do so would be to confess that it was no more potent than superstition, which has always required an army at its back to enforce its dominion over men

ANNIVERSARY.

CELEBRATION AT INDIANAPOLIS, INDIANA.

To the Editor:—The Forty-ninth Anniversary of modern manifestations of the spirit is being duly observed in this city, and many of the more advanced and liberal-minded people are manifesting a willingness to be known as advocates of the broader and more rational idea that all peoples are one great brother and sisterhood, and ignoring that early Christian idea that some are children of Light—children of God, and others children of Darkness—children of Satan, even though it be recorded that the Nazarene declared: "Ye are of your father, the Devil," and many of them are apparently willing to render substantial aid in sustaining the hand of those who are holding aloft the bright banner of spiritual freedom, and keeping the fires burning upon the altars. May the light continue to spread abroad until every city, hamlet and hearthstone shall be blessed with its hours of communion with the loved ones gone before, and all the world may know of a truth that this life is but the vestibule to the great home of life eternal in realms of immortal glory.

We are open for engagements any place in Indiana, Illinois and Missouri for the months of May and June. Mrs. Hayden is employed at the Peoria (Ill.) camp for the month of July; will serve the society in the capacity of public test medium. Will be glad to correspond with societies who need workers, either speaker—inspirational, psychometric and clairvoyant tests, private readings, diagnosis of diseases, etc. Terms very reasonable.

BEN F. AND M. E. HAYDEN.

Good nature is the very air of a good mind, the sign of a large and generous soul, and the peculiar soil in which virtue prospers.—Goodman.

THE SPIRITUALISTS.

THEY CELEBRATE THE FORTY-NINTH ANNIVERSARY AT THE MADISON AVENUE TEMPLE, ANDERSON, IND., WITH VARIOUS EXERCISES—A MEMORIAL TO THE UNFORTUNATE SPIRITS.

The Forty-ninth Anniversary of the advent of Modern Spiritualism was celebrated yesterday in every civilized country in the world.

The Anniversary was celebrated by the members of the Madison avenue Association at their temple with an enthusiasm and vigor surpassing any similar meeting that was ever held there. There were three services, forenoon, afternoon and evening. The rostrum was beautifully decorated with flowers and flags and bunting. In the center a cluster of flowers forming an arch was the word "Hope," dedicated to suicides and other unfortunate spirits.

The morning service was conducted by Mrs. Pfunter, of Cincinnati, assisted by Mrs. E. R. Nickless, of Chicago. Each delivered brief lectures. Mrs. Nickless reviewed the progress made by Spiritualism since its advent forty-nine years ago.

SHADOW LAND.

Mrs. Pfunter spoke of Shadow Land, the abode of suicides and other unfortunates—a place of semi-darkness where these unfortunates' souls are doing penance. In a word this understood as a place of punishment—not a place where the fires are not quenched and the worm dieth not, but a condition into which the conscience refuses to be satisfied until full reparation is made for the violation of spiritual or other laws. The speaker said that this mental suffering was not necessarily eternal, that all souls would in time become purified and fitted for the society of the pure and good in the land of spirits. That we as mortals in the flesh could do these unfortunates an inestimable amount of good by extending to them our sympathy and kindly feelings, that in token of our love and regard this bower of flowers had been dedicated and that in consequence thereof these denizens of Shadow Land would be advanced very materially in their journey to the land of light and gladness.

Following the lectures tests were given by each medium. During the tests given the spirits of two unfortunates asked for recognition, both of whom were recognized.

In the afternoon an entertainment was given by the children's lyceum. A Spiritual Lyceum is the Spiritual Sunday-school, a place where Spiritualism is taught by persons who have qualified themselves for that kind of work. The program consisted of songs, recitations and instrumental music and brief talks by Mrs. Pfunter and Mrs. Nickless. The lyceum is under the supervision of Mr. Bolander.

AN UNUSUAL MEETING.

The evening services eclipsed the previous services of the day. By 7:30 the house was full of people and a half hour later the house was crowded to its utmost capacity. President McKee announced that this particular portion of the day's exercises would be of a memorial character. Mrs. Pfunter lectured for forty minutes and was followed by Mrs. Nickless, who came upon the platform carrying a bouquet of lilies. The speaker announced that Mrs. Annie Orvis, an excellent lady and medium who served the Madison avenue Association some three years ago, was now in the spirit world, having passed over while sojourning on the Pacific coast some weeks ago. The speaker paid a glowing tribute to the memory of the late lecturer, Mrs. Orvis. She said that the latter was present, that she was anxious to greet her many friends.

Mrs. Pfunter then after a brief talk gave a number of tests. During this part of the services the house became unusually quiet, though filled to its utmost limits. Then the spirit of a suicide took possession of the medium and talked for several minutes.

"I am Charles Barger, of Lexington, Ky., and there are persons in this audience who knew me."

The medium afterwards explained that these unfortunates were drawn to this meeting for reasons which are set forth in the foregoing.

NOTES.

A solo sang by Miss Audry Bolander at the opening of the evening services was the subject of much favorable comment.

Mrs. Pfunter, who has served the society for the past two months, goes to Rochester, Ind., to serve the society of which Editor Bitters, of the Daily Republican, is president.

Mrs. Nickless will serve the Madison avenue society until May 1st, when Mrs. Pfunter will return and remain for a month or longer.

ORIGIN OF SPIRITUALISM.

Forty-nine years ago Modern Spiritualism was born in Hydesville, State of New York. There are many persons who know nothing of Spiritualism or its origin. To others it is a sealed book, a mystery which they do not care to solve. But the fact that in the period of a half century this new religion has spread all around the world, having for its adherents men and women of every walk of life, the philosopher, the astronomer, the scientist down to the most humble citizen of the kingdom, empire or republic, this fact it may be repeated, makes the circumstances attending the discovery that the dead may communicate with the living, of special interest to a very large number of persons.

John D. Fox, wife and two daughters, Margaretta aged twelve years and Kate aged nine years, lived in the village of Hydesville, N. Y. The family heard strange noises at frequent intervals. These noises, rappings, as they have since been termed, could not be traced to any natural cause. On the 31st of March, 1848, when raps occurred, Miss Kate Fox imitated them by snapping her thumb and finger. Then she snapped her finger a couple of times in succession and two raps came in response. It was soon discovered that whatever it was that produced the raps was possessed of intelligence for when Kate requested this mysterious something to rap once for each year of her age there came immediately in response nine raps. Various experiments were afterwards made, but nothing occurred except in the presence of these little girls. The family moved to Rochester, N. Y. and later to New York City, where these girls were placed under test conditions in the presence of scientific men with results clearly establishing the fact that man is immortal and that under proper conditions communication between this and the unseen world may be established, that the so-called dead are not dead at all but if anything more alive than ever and that they return to the living with words of comfort and the assurance that there is in store for every man and woman who has lived a good life a home and a life beyond the grave where opportunities for mental and moral culture abound and where there is no limit to the mind's possibilities.

Faith is letting down our nets into the transparent deeps, at the divine command, not knowing what we shall take.—Faber.

Studies in Spiritual Thought

THOUGHTS FOR OUR ANNIVERSARY—THE WORLD BEAUTIFUL OF THOUGHT—FOOD OF ANGELS—THEIR THOUGHTS OUR AMBROSIA—SACRED INSPIRATION—THE SOUL'S FINER EXPERIENCE—THE LIVING WORD—IT IS EVER SPOKEN NOW.

It was a fine conception of Dante—and not a mere flower of poesy, but the kernel of a beautiful spiritual truth—when he advised that men eat angels' food, and not content themselves with the kind of food they share with the brutes.

The ambrosia of the mythical gods may be realized as a sweet fact in our everyday human experience. "Man does not live by bread alone," said Jesus, "but by every word that proceedeth out of the mouth of God"—a saying that is too high and broad and inclusive to be narrowed down and compressed within the compass of the ordinary theologian's definition.

LARGENESS OF INSPIRATION.

The word of God is not limited to any script or book—it includes every inspiration of light and truth and goodness that enters into man's inner consciousness, enlarging, clarifying, exalting and developing his mental, moral and spiritual nature.

How infinitely little do they know of inspiration, who limit it to the words of ancient seers and prophets, or the words of a written or printed book, and shut out all the world of thought and beauty and spiritual significance beside!

For there are fine ideals of spiritual beauty and goodness, subtile impressions come to one as glimpses of heaven—coming to us, entering into our consciousness as we sit in quiet revery—such as no script or printed page can ever convey; and these are as truly and sacredly an inspiration as any word that ever came to an Isaiah or a Paul of old.

THE FINER WORLD.

In her fine inspirational way Lilian Whiting says there is a finer world that interpenetrates that in which we live. Its ether is in the atmosphere we breathe. It is the world of reality, of force, of vividness, of power. Now it is not only they who have passed on beyond the things of sense who live in this world, but it is one in which the higher self, the ethereal organism, may live, even before it leaves the body. Everything in this natural world has its spiritual or ethereal counterpart. Nature perpetuates herself in more delicate yet more potent forms. The ethereal body which man assumes at death is a counterpart of the body here; it has the same form, only that it is etherealized. It is not less, but more real. It has to do with a higher range of correspondences. It is a worker on a higher and more important plane of life. Science has demonstrated the existence of the finer atmospheric ether in which this finer body lives and moves. There is a world touching and mingling with ours, in which lie the springs of power. Most people live sometimes and fragmentarily, in this world. They recognize moments, hours, days, when event and sequence become rhythmic, when the vision shines clear and the voice is heard. Now if it be possible to so live one day in the year, it is possible to so live 365 days in the year. If it be possible for one hour a day, it is possible for twenty-four hours.

THOUGHT CONTROLS EVERYTHING.

This intensity and exaltation constantly records its impress on the air; that is, in this finer ethereal world. The deed is the outward and momentary expression; the motive and purpose are the inner and permanent elements that build up life on the invisible side. He who holds his purpose true to this higher end of life is creating new conditions that will ultimately transform all circumstances. There is no limit to that which he may accomplish. He holds the key to the unlimited stores of energy.

All aims of a high character bring into being their own ways and means. Every noble purpose holds its own right of way.

Nothing conduces more to the holding of the days to a standard of significance than the quiet half-hour alone at night, just before retiring. It is possible to absolutely create the next day in this time of silent, concentrated energy. Thought shapes and controls everything. Events are plastic to its stamp. The succeeding day may be created on the preceding night—may be forged out of love, harmony, and energy. Any writer may experience the almost miraculous results of this form of ante-suggestion.

It is this ethereal world which is the world beautiful the world in which all potencies are stored, from which every form of progress, success, and happiness can be drawn. It is the world wherein all who live the life of significance may dwell.

KEY TO A HAPPY LIFE.

The key to a happy life—one that is full of serene exaltation—is to fill the days with significant experiences. The choice rests with one's self entirely. It may seem a thing largely and almost inevitably dependent on circumstances, but it is not; for thought is greater than circumstance or event, and dominates them. Significance or insignificance in the quality of life is, like good or evil, a matter of personal choice with the individual. It is possible to eliminate the inane hours and make every day tell in its purposes of fulfillment. Nor is this possibility restricted to the city dweller, in the heart of all that which is finest in art, literature, and ethics. It is a matter of individual choice rather than that of individual opportunity.

SOUL'S FINER EXPERIENCE.

In the fullness of the soul's finer experience one comes to realize that in a high and true sense, a man's life consisteth not in the abundance of things that he possesseth." There is a life engrossed with the accumulation of earthly goods—which things are good and necessary—but are best when used to minister to the higher nature and not merely for the gratification of worldly selfish desires; but the finer spiritual life takes small account of material riches, valuing most the things that pertain to spiritual grace and unfoldment.

The greedy money-grubber, who finds his happiness in amassing gold, is in a hell, as viewed from the higher mounts of spiritual life and light.

It is better to dwell in the upper stories of thought, than in the dark and dank basement, or the underground cellars and caves of unspiritual earthliness.

It is necessary in this life to see to the concerns that pertain to our own well-being here; but it is possible, while paying due attention to these things, to live a life not wholly absorbed in things of earth—to live, in truth, a life whose realm is the world spiritual, the world beautiful, whose thoughts and aspirations are in close conjunction with the thoughts and aspirations of the angels of purity and spiritual goodness.

The thoughts given us by the spirit-world—pure, uplifting, soul-elevating—these are our ambrosia, the food of angels, brought from heaven for us.

In closing these thoughts, that seem to me to bear a special significance on this Anniversary day of the modern spiritual dispensation, that has brought the spirituality of the spirit-world into closer conjunction with the life and thought of this world, and is, as it is listened to, lifting men and women to higher altitudes, and clearer, vaster visions of the life that now is and that which is to come, permit me to present in verse these thoughts for your consideration:

THE LIVING WORD.

O, deep within the human soul
The far eternal echoes roll;
In the Life-Spirit's wondrous plan,
To make man, God becometh man;
And even so doth God create
Himself, in forms or low or great;
Becomes a flow'r, to make a flow'r,
And manifests His wondrous pow'r
In self-creation—God alone
The being's self of all things known.

The thought that moves within, to-day,
Is echo of eternity;
From far eternity it 'rose
And to eternity it flows.
Within the precincts of the soul
The thought-bells of the Ages toll;
The echo of the Ages gone
Rings in the living Present's tone.
The thoughts inspiring you and me
Are children of eternity.

The past its lessons had, to meet
And guide the olden children's feet
In onward way; its word hath wrought
To aid the onward march of thought.
Above the old and far away,
Attend the voice that speaks to-day;
To-day hath word for present need—
Whoso is wise that word will heed.

Tho' man to Past and Future bow,
Eternity is ever Now.
The heart of the eternal years
Throbs in man's present hopes and fears;
In being's memory we bear
Th' eternal thought and life and prayer.

The ancient prophets grandly spoke
The words that on them clearly broke;
Yet clearer thoughts man's soul shall fill,
So shall be grander scriptures still.
No bible man hath writ or heard
Can circumscribe the Living Word;
Nor Jewish script nor Christian creed
Can fill the world's vast human need;
Of grander thought and larger grace
The Bible of the Human Race.
The soul, with heav'nward reach and look,
Is more than church, or creed, or book.
One soul that may with soul converse
Outweighs a soulless universe.
The highest thought of human mind
Is voice of God; in truth defined,
Uttered in highest self-control,
God's word is word of Human Soul,
Interpreting to age and youth
Its grandest visions of the truth.

JAS. C. UNDERHILL.
Hammond, Ind.

CELEBRATION BY THE BEACON LIGHT SPIRITUAL CHURCH.

Beacon Light Spiritual Church observed Anniversary Day with two services conducted by G. F. Perkins and E. S. Perkins, at 617 N. Clark street, Sunday, March 28.

The platform was beautifully decorated with growing flowers and vases of cut flowers, evergreens, mottoes and pictures appropriate to the occasion.

No hall in the city could have more tasty and spiritual appearance; compliments from the audience were numerous. An introductory lecture was given at both meetings by G. F. Perkins, comparing the past with the present condition, religiously considered, of the people. The quality and quantity of the audience was favorable to the question of the hour, and showed approval by generous applause and favorable comments at and after the services.

Mr. Burdick, a North Side medium, gave a very enthusiastic address; Mrs. Bromwell, remarks and tests; Mr. Knoth, two beautiful piano solos.

Miss Patty, a talented elocutionist, favored us with an excellent recitation, also Miss Waters rendered an original poem, "The Forty-ninth Anniversary."

Tests, songs, poems and readings were given by Mrs. Perkins, whose organism was absolutely controlled in rapid succession by spirits Theodore Parker, Luther Colby, Dr. Storer, John C. Bundy, Col. Esterbrook and George Gilbert—each established their identity beyond a doubt, by remarks appropriate to the occasion.

Many thanks to the donors of flowers and pictures. The meeting will continue indefinitely at this hall.

Chicago, Ill. G. F. PERKINS.

ANNIVERSARY AT LEONIDAS, MICHIGAN.

To the Editor:—We as an association wish to say to the readers of The Progressive Thinker, that we are still progressing, and that we did celebrate the Forty-ninth Anniversary of Modern Spiritualism, Sunday, March 28, 1897. Dr. H. C. Andrews was with us and gave us three very fine lectures, and we think he did us lots of good. He is a first-class speaker and a perfect gentleman. He also gave some very satisfactory tests after his lectures. We can safely recommend Dr. H. C. Andrews to those who may wish to secure him for work. JAMES R. LOWTHER,
Leonidas, Mich. Sec. L. S. A.

TOLEDO, OHIO.

The First Alliance of Progressive Thought Society celebrated the Forty-ninth Anniversary of Modern Spiritualism at G. A. R. Hall, in a very pleasant and highly instructive manner, having the privilege of listening to two eloquent lectures by Dr. Blanchard, of Grand Rapids, Mich., assisted by our local mediums, giving us food for the soul, never to be forgotten.

MRS. ELLA WOODWARD, Sec.

WHAT WE WANT TO DO.

We desire to illuminate the minds of every Spiritualist. We will therefore send The Progressive Thinker to new subscribers for three months for fifteen cents, and hope by so doing to reach 1,000,000 of Spiritualists. For full particulars in reference to this remarkable offer read the communication headed "Fifteen Cents," on our fifth page.

"Commentaries on Hebrew and Christian Mythology." By Judge Parish B. Ladd, LL.B., of the San Francisco Bar. This book is of more than ordinary value, giving the results of much patient thought and research by a mind well qualified to sift evidence and arrange facts. In compact form it gives just what is needed on the subject. Paper, 75 cents. Cloth, $1.50. For sale at this office.

ANNIVERSARY.

GRAND RAPIDS, MICH., SOCIETIES.

To the Editor:—The writer took occasion to attend the several meetings held in Lincoln Hall in this city by the several Spiritual organizations, on the event of the Forty-ninth Anniversary of their faith, and I feel like expressing myself as highly gratified with the proceedings. The committee on exercises certainly should be congratulated upon their fitness, as demonstrated in their meetings. As far as observed we saw no clash in their efforts. System, evidently, was manifested throughout all of the proceedings. The selection of Dr. Knowles as president of the meeting, showed good judgment, as everything passed off satisfactorily, which is often otherwise when the presidency is deficient in parliamentary knowledge.

The selections, both musical and literary, are to be highly commended. We feel like mentioning the services rendered by Mrs. Francis L. Sanborn, of this city. How well her efforts were appreciated, can no better be expressed than by the encores repeatedly given her. To a spiritual meeting her voice has the effect to harmonize all within hearing, and often wafts the listener beyond the turmoil of this earth into the happy realm of the departed. By especial request, at the closing services, Sunday evening, she sang "Open the Gates, Let Me In," in a manner characteristic of her wonderful powers as a soprano. We wish all societies could be fortunate enough to hear such talent, as its effect, on occasions of this kind, is inestimable.

Dr. J. C. Batdorf gave a fine lecture, rendered in his own peculiar style, which interested all within hearing. His allusion to unity and harmony of organization in this city, certainly was pertinent and should be considered. The attendance and interest manifested towards this anniversary meeting by our people, demonstrate what it is possible to accomplish in this city if united in effort and interest. Will it be heeded?

Grand Rapids, Mich. OBSERVER.

ANNIVERSARY.

SPIRITUAL MISSION, OF ELGIN, ILLINOIS.

The Spiritual Mission of this city celebrated the Forty-ninth Anniversary at 163 DuPage street. The mission had arranged for the Academy of Music, but Mrs. Scovell, our pastor, was taken down with nervous prostration, the combined result of grippe and watching by the bedside of her children in their late sickness. She was not able to hold a public service, so her friends met in her parlors. Over seventy-five gathered afternoon and evening. Mrs. Lizzie Jaquet and Prof. Collins, of Chicago, were welcome guests. The afternoon service consisted of short speeches from Prof. Collins, Mrs. Scovell, Mrs. Jaquet, L. M. Rose, Leonard Jucket; recitations by Miss Katie Leggett and Mr. Jucket, closing with tests through Mrs. Scovell and Mrs. Jaquet. A number from the outskirts of the city remained to a basket lunch and held a conference meeting between the hours of 5 and 7:30 o'clock. At this hour the evening service commenced. The rooms were crowded and all showed great interest in the work given.

Mrs. Scovell gave a short address on "Spiritualism, Past, Present and Future." Prof. Collins followed her with an able address and explanation of the book or new Bible called Oahspe. Mrs. Scovell and Mrs. Jaquet followed with tests, all of which were recognized. The event, while a joyful one, was not unmixed with sorrow, it being also a farewell for several months to our beloved teacher, Mrs. Scovell. She has worked faithfully for the advancement of true Spiritualism in our city, and we regret to have her go away even for a short time, but hope to have her with us permanently after the July camp at Peoria. In our work outlined for the coming winter she has promised her hearty co-operation, and we will rest on our oars until that time comes. We wish to extend to Mr. and Mrs. Scovell our best wishes for their success wherever duty calls them. L. JUCKET, Sec.

"The Philosophy of Spirit, and the Spirit-World." By Hudson Tuttle. A most able and interesting presentation of a most important subject. Every Spiritualist and every inquirer into the proofs and philosophy of Spiritualism should have this excellent book. Cloth, $1. For sale at this office.

"Voltaire's Romances." translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, and invincible enemy of the Catholic Church, are worthy of wide reading. Wit, philosophy and romance are combined, with the skill of a master mind. Price $1.50. For sale at this office.

"Ancient India: Its Language and Religions." By Prof. H. Oldenberg. The subject is of unusual interest at the present time, and it is here treated in a way to interest and instruct all readers. For sale at this office. Paper, price 25c.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price $1. For sale at this office.

"Bible and Church Degrade Woman." By Elizabeth Cady Stanton. Comprises three brief essays, on The Effect of Woman Suffrage on Questions of Morals and Religion; The Degraded Status of Woman in the Bible; The Christian Church and Woman; written in Mrs. Stanton's usual trenchant style. For sale at this office. Price 10 cents.

"Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth $1. For sale at this office.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents.

"The Religion of the Future." By S. Weil. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, $1.25; paper, 50 cents.

"Mahomet, His Birth, Character and Doctrine." By Edward Gibbons. This is No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. Price, 25 cents. For sale at this office.

FIFTEEN CENTS!

PROF. BARRETT'S ADDRESS.

Other Subjects Treated of Especial Interest.

The Progressive Thinker is to be sent three months for 15 cents to all New subscribers.

Spiritualists, keep posted in current Spiritual events.

Why remain in ignorance? Why don't you keep posted in regard to the great Spiritualistic movement? Prof. Barrett delivered an address before the National Association of Spiritualists. It was an important one, and should be read by every Spiritualist in this broad land. We have had his address (which covers three pages of The Progressive Thinker) and five other important lectures and articles embodied in one paper, which we propose to send forth to illuminate the minds of those who have not had an opportunity to read them.

The first page of this paper contains a lecture by Col. Ingersoll, given in a Chicago pulpit. It scintillates throughout.

The second page contains a highly interesting lecture by Mrs. Cora L. V. Richmond, on the "Dwellings of the Dead."

The third page has a splendid article on "Science versus Theology," in review of Andrew D. White's two superb volumes.

The fourth page has another excellent lecture by Mrs. Cora L. V. Richmond, on "Spiritual Unfoldment."

The fifth page is very suggestive throughout, and is devoted to the "Hindoo Teachers—They Will Try to Capture the United States."

On the sixth page commences Prof. Barrett's admirable address, occupying three pages.

We will also, in connection with this paper, send out another equally as valuable. The first page contains an excellent lecture by Virchand R. Gandhi, a learned Hindoo. The remaining seven pages contain the wonderfully thrilling narrative (founded on facts) entitled, "The Night the Light Went Out," exhibiting many of the inside workings of the Catholic Church. Besides the address by Mr. Ghandi and the remarkable narrative, "The Night the Light Went Out," the first page has an excellent communication obtained through Ouija. The second page has a startling statement in reference to the "Romish Octopus—It Is Winding Its Poisonous Coils Around Washington." The poem on the same page, "The Sad Picture of a Wrecked Human Life," is wonderfully suggestive. The third page has a striking illustration showing how the Romish Church treats heretics. This page and the fourth also have a continuation of the "Romish Octopus." The fifth page has that remarkable poem, "St. Peter At the Gate." Every freethinker should read it. It is full of excellent "points." It also contains interesting facts in reference to the Romish Church and offices. The sixth, seventh and eighth pages have the following: "Monasteries and Convents—Where Those Alive Are Entombed." "Rider Haggard and the Immuring of Nuns." This paper alone is well worth the price of a year's subscription.

Every Spiritualist in this broad land should have these two papers. Our regular subscribers have already read their contents. For Fifteen cents we will send the Progressive Thinker for three months to all New trial subscribers and also send these two valuable papers.

Bear in mind that by New subscriber we mean one who has not been on our list for at least three months. Those of our present subscribers who wish to buy these two papers can have them both now for five cents. All of our regular subscribers have read their contents.

Send The Progressive Thinker three months to some friend, and thus get him interested in the cause. Stamps taken on small orders.

We sincerely hope that no Spiritualist will be dishonest enough, or so dishonorable, as to take advantage of this offer, by continuing his paper when the time expires, in the name of some member of his family (or some one else) in order to get the benefit of this 15 cent offer, on which the publisher does not make a cent.

VERILY, WHAT NEXT?

Under the head of "A New Programme," we announced a radical new departure from the general routine of work assumed by the average Spiritualist paper. We do not follow old established usages unless we are thoroughly convinced that they are the best, which is very rarely the case. We established the original dollar Spiritualist paper, and introduced a new era in the line of Spiritualistic journalism. Others have followed after us, but in all candor the only thing in which they have equalled us, is in the price of the paper—one dollar.

We now have three books which we send out at a nominal cost to our subscribers: The two volumes of the Encyclopaedia of Death, and Life in the Spirit-World, and The Next World Interviewed. The three volumes will be sent out to those who remit a year's subscription to The Progressive Thinker on the following terms:

The Encyclopaedia of Death and Life in the Spirit-World, when ordered singly, will be sold at 50 cents per copy. The Next World Interviewed at 35 cts. Those who order the three books at one time will get them as follows:

Vol. I. of the Encyclopaedia	$ .45
Vol. II. of the Encyclopaedia	.45
The Next World Interviewed	.35
Total	$1.25

NO. OF PAGES IN EACH BOOK.

Vol. I. of the Encyclopaedia	400
Vol. II. of the Encyclopaedia	400
The Next World Interviewed	250

Each of these books is neatly and substantially bound in cloth, and printed on fine paper, and as prices go, are well worth one dollar per volume.

Bear in mind that this Library is being formed for the exclusive benefit of our subscribers, and all orders for one or more of these books must be accompanied with a year's subscription to The Progressive Thinker. To all others the price will be one dollar per copy.

Just think of the great good that will be accomplished by this plan which we have outlined. Tell your neighbors about it, and get them to subscribe for The Progressive Thinker.

Remember, please, that in order to obtain these three books for $1.25, you must send along a year's subscription to The Progressive Thinker; the paper one year, and the three books costing $2.25. It is the subscription to the paper that enables us to send you these three books at cost.

THE FORTY-NINTH ANNIVERSARY OF MODERN SPIRITUALISM WAS ALSO DULY CELEBRATED ON THE SPIRIT SIDE OF LIFE, AND GREAT WAS THE REJOICING.

49TH ANNIVERSARY.

HOW THE OCCASION WAS OBSERVED AT DENVER, COL.

The Forty-ninth Anniversary of Spiritualism at the First Spiritual Church was observed in the morning of Sunday, March 28th, by a select audience of the philosophical, inquiring, reasoning, students in occult lore. The church was handsomely decorated with potted and cut flowers set off effectively by festoons of the graceful smilax. The pastor, Dr. G. C. B. Ewell, introduced as the first speaker, Mrs. M. A. Gridley who spoke for nearly half an hour in her earnest convincing manner, her convictions of the truth this day commemorated in its advent, convictions founded on an experience of thirty years in revelations to her own individual consciousness. In part her remarks we quote:

"As we take a retrospective view of the past we see how ready the world of spirit has ever been, if we but make the conditions, to answer the yearning inquiries of the human soul concerning its destiny, on the laws governing its existence. What have the forty-nine years accomplished since the tiny raps announced the presence of the denizens of that undiscovered country? The development has been rapid to the fuller demonstration in materialization, in independent writing, in mental or spirit telepathy manifested in individual message or thought-vibrations, and the grand presentation and utterance of sublime philosophy beyond the power of mortal in his limited sphere of vision to command unaided.

"The various lines of philosophical and scientific research have been extended within this period as never within a given previous one, and evolution and advancement have become established as the inherent nature of creative law.

"The spirits mission is for the relief of oppression on every hand. The Indians, not understood, but living as close students of Nature's laws, surpass us in our artificial building—they can psychometrically trace the veins of gold in the mountains' sides, and read the language of the heavenly bodies, and before twelve months will pass such comprehension may be had of psychic law through our present investigation, that communication may be had between the planetary worlds of which we are one."

This is but the outline of a discourse full of encouraging, sublime thought.

Dr. Ewell followed in a brief retrospective glance saying: "It is but natural that the mind turns back to celebrations of anniversaries of the past—years back when Sister Gridley and myself united with others in the grand City of Brooklyn, and later in various places, with various co-workers—all scattered now in different fields of labor.

"This our Easter-tide brings us together in a church evidencing that by degrees we are establishing our standard of progress, having swept back the mists of superstition and ignorance in a degree, and parted the veil which has concealed for centuries the passage to our life beyond.

"The divinity of true fatherhood and true motherhood has been revealed and a knowledge which is to outrun centuries in the future for generations yet unborn.

"We are not waiting for these forms to be returned to mother earth to recognize our immortal rights and privileges, but here, we are to stand beside the throne of wisdom and according to the advancement in to-day enter the school of ever-advancing progress.

"We celebrate to-day the death of death; we pass into another cycle of unfolding, wonderful still mysterious life; we stand dead to the past, alive to the present; the stone for us has been rolled away—these are the unfolding principles that are lifting us day after day; it is for this we celebrate our jubilee.

"As we gather together with our songs of thanksgiving, it is meet we should remember those who have struggled and passed into the kingdom of a higher life. They may have made mistakes, but they were martyrs who preserved for us this new dispensation and made possible the developments by which we to-day are made rich. Those lives stand as stars in the galaxy of life in the firmament of our existence, and live to-day, not for our worship but for us to imitate and emulate in all fidelity.

"We are standing on the eve of developments more wonderful, physically, mentally and spiritually, and a baptism of power is now awaiting us.

"Do not let us lose recognition of our responsiblities. Let us roll still farther back the stone of ignorance, of egotism, and comprehend the true dignity of the soul which is to outlive all kingdoms, all dynasties.

"Grander powers than we dream of are ours; let us go forth stronger, leading the lives of purity for the power the angels have brought. We shall triumph we shall overcome, and place this knowledge before the world. But let us recognize the power of spirit, and arise in that divinity which is our own and links us with systems on systems of creative life and power."

In the Sunday evening service, the reception of new members was made a very interesting feature, flowers being the symbol of expression made use of by the inspiring forces through Dr. Ewell. Mrs. Gridley gave the hand of fellowship, with her beautiful, loving thoughts.

This was but the beginning of anniversary days—meetings on Monday, Tuesday and Wednesday followed, with baptism or consecration of children on the last day, and the Ladies' Auxiliary supper and social in the evening, was the program. A severe snow-storm, an exact counterpart of one occurring last year at the same time, interfered somewhat with the success of the closing day, especially in the financial part of it, but we Spiritualists are so accustomed to financial strains that our lives would not be complete without it. I know our souls grow the stronger for every effort, so we can only have compassion for those who having the means and refusing to contribute, deprive themselves of the growth which comes with effort and suffer atrophy as the natural sequence, and more than that, in this depleted condition they have got to face the accumulation of responsibilities and liabilities some day. They are never avoided but temporarily, but accumulate the greater with interest the longer the payment is deferred.

But your correspondent always gets to preaching, and a correspondent should not preach.

I would add that the Children's Progressive Lyceum celebrated the day on Sunday 28th with afternoon meeting in the Unity Church. The Lyceum established on the South Side was also present by invitation, addresses by Professor Waldron, Rev. Mr. Utter and Myron Reed of Unity Church, ministers of the Unitarian faith. The program was quite interesting, in recitations and music also, but I presume you may have a fuller report from other correspondents and I will forbear.

With sincere love and fellowship in the cause. SARA L. HARD,
Secretary First Spiritual Church, Denver, Col.

ANNIVERSARY.

THE OCCASION AT LYNN, MASS.

To the Editor:—The Lynn Spiritualist Association, J. M. Kelty, president, celebrated the Forty-ninth Anniversary at Cadet Hall, 36 Market street on Sunday, March 28th, large audiences being in attendance. The desk was tastefully decorated with choice flowers. Upon the platform were Mr. L. D. Milliken, Mrs. Vina Goodwin, Mrs. Albert Lewis, Mrs. Dr. Caird, Mrs. Dr. Chase and Mrs. Annie Cunningham of Boston. Mrs. Cross presided at the organ. After an invocation by Mrs. Dr. Chase, President Kelty welcomed the large audience in a spirited address appropriate to the occasion, followed by above gifted speakers. Dr. G. W. Fowler closed the interesting exercises with words of reminiscence and encouragement. A very toothsome repast had been provided by the ladies in the banquet hall, to which more than 150 did ample justice, after which an hour and a half was spent in social converse and enjoyment of the gifts of the many mediums present.

The evening exercises opened promptly with an increased attendance, taxing the capacity of the hall. The organist was assisted by The Thomas Orchestra, whose several numbers were very much enjoyed, as were all the exercises from the platform by above named speakers and mediums.

The Quarterly Convention of the Massachusetts State Association will be held at the above hall of our society, April 28th, all day and evening. Many gifted speakers and mediums will be in attendance, and a cordial invitation is extended. Admission will be free. Dinner and supper will be served in the banquet hall.

We regret to learn of the sudden transition of our friend and Brother Joseph D. Styles, of Weymouth, Mass., who filled his last engagement with our society March 21st. Mr. Styles possessed a rare phase of mediumship, being gifted in impromptu poems, and giving full names and descriptions, coupled with accurate relationships of decarnated spirits, and is well known all over New England and to those attending the various camp-meetings. A more extended notice will appear later.

DR. G. W. FOWLER.

ANNIVERSARY.

THE CELEBRATION AT SOUTH BARRE, VT.

To the Editor:—We wish to let the world know that we keep in touch with the modern movement. Our society celebrated the Forty-ninth Anniversary of our noble cause, Modern Spiritualism. The program was as follows:

The service was opened by a solo rendered by Mrs. Young. Prayer by Mr. Colburn, then a short address by Mrs. Eliza Turner, who has been a medium for many years, and is one of nature's noblest women. Her remarks were very appropriate for the occasion. A lecture and poem read by Miss May West, which was written for the occasion and presented to us by Mrs. S. Woodside, Heuvelton, N. Y., for which the society tender her a vote of thanks. This was followed by a solo by Mrs. Young.

The regular address of the day was then delivered by Mr. Colburn, which was filled with enthusiasm that showed the depth and meaning of our beautiful philosophy. All agreed in ranking this among the best. Mr. Colburn has been our speaker for the last six months, and our meetings have been well attended. We all regret very much his leaving us, as he has to go to other fields of labor, every Sunday being engaged until camp-meeting opens at the park. His first work will be in Heuvelton, N. Y. He is to deliver the oration Memorial Day at Huntington, Vt. We all look forward with pleasure to Mr. Colburn's return in the early fall.

Our hall was most beautifully decorated with potted plants and cut flowers, making the altar look like a place of Paradise.

As evening drew near the ladies of the society served a most delicious repast, which all did justice to and said they had been fed both in body and in mind.

In the evening the hall was given over to the young people, Cook's orchestra furnishing music. They tripped the light fantastic toe, breaking up at a late hour, all going away glad that the angels had returned to let us know there is no death, but life is happiness forever more.

MISS MATTIE WARD, Sec.
So. Barre, Vt.

ANNIVERSARY.

SPIRITUAL FRATERNITY ASSOCIATION, OF PHILADELPHIA.

To the Editor:—For such a young society, the Spiritual Fraternity Association, of Philadelphia, Penn., is certainly doing a grand and noble work in promulgating the good deeds and works in the spiritual cause in this city. In celebrating the Forty-ninth Anniversary of Modern Spiritualism last Sunday evening (March 28th) we cannot express in words the scenes that were presented, for it brought tears of joy to the eyes of many who gazed upon it. On the wall at the head of the hall were two figures "49" in flowers; under this was a large tri-color with the words "Anniversary of Modern Spiritualism" entwined in a wreath of flowers, to act as a background, a light blue piece of bunting with golden stars was used, on each side of this a fifteen-foot tri-color was draped; slightly away from the stage and running from wall to wall, and falling from ceiling to floor, many colored strips of tinsel were used; the lights striking the same produced an effect that was simply grand. Tastefully arranged upon the stage were numerous flowers and palms, and on each side of the speakers' stands stood a large American flag; on the north, south, and west sides of the hall the American flag was draped everywhere space and good taste would permit. The N. S. A. Charter was also handsomely decorated with flags and flowers.

After vocal and instrumental music by Professor Fowler's celebrated band of Southern Jubilee Singers, President Shillingsburg announced that Dr. C. S. Bates had been requested to act as Master of ceremonies. The doctor in a neat speech accepted the position, and then called upon Professor Seymour who made the opening address, his subject being the Anniversary of Modern Spiritualism. Selection by the Jubilee Singers, and then tests were given by Mrs. Snyder, a well known medium here is this city. The Jubilee Singers again rendered selections, after which tests were given by Mrs. Watson, who is widely known. Vocal and instrumental selections by the Jubilee Singers followed the above, this in turn was followed by tests from Mrs. S. C. Faust, who is the Association's permanent medium. The Jubilee Singers brought the celebration to a close by rendering a number of Jubilee songs.

C. H. FAUST, Sec.
Philadephia, Penn.

Sleep lingers all our lifetime about our eyes, as night hovers all day in the boughs of the fir tree.—Emerson.

49TH ANNIVERSARY.

THE CALIFORNIA SPIRITUALISTS CELEBRATE—PROFESSOR LOVELAND, MRS. LILLIE, JOHN BROWN, THE OLDEST AND MOST REMARKABLE LIVING MEDIUM, AND OTHER NOTABLES TAKE PART.

The California State Spiritualists' Association gave a fitting celebration of the Forty-ninth Anniversary of the advent of Modern Spiritualism at Scottish hall, San Francisco, on April 1st, admission to all meetings being free.

The exercises commenced at 10 o'clock a. m., by the reading of a poem by President Thos. G. Newman, entitled, "There are angels I know," after which he delivered the opening address, dwelling upon the methods taken by the spirit world to bring to the notice of mankind the fact of the soul's continued existence after the change called death.

Professor J. S. Loveland followed with an able address in which he illustrated the marvelous effect that Spiritualism had brought to bear upon the inventive genius and the religious systems of the past half century, and predicted that sooner or later it would supersede all old effete systems, whether social, political or religious.

Other prominent speakers and mediums who took part in the morning exercises were: Mrs. Kate Heussmann, Mrs. May Drynan, Mrs. Harriet Wrenn, Mrs. Lois Waisbrooker and John Brown, Sr. The latter will be remembered as "John Brown, the Medium of the Rockies," whose marvelous experiences as a medium have often appeared both in the Spiritualist and secular press for some three score years. More than a decade before the advent of Modern Spiritualism he saw spirits and foretold future events with unerring accuracy, saving many lives from the Indians by his power on the Western borders of civilization. He presented a very interesting and instructive paper, which was read by his wife, he being too old and feeble to read it himself. Sadie E. Cooke presided at the piano.

At 2 p. m., after music by Professor and Mme Young, Professor J. S. Loveland again lectured, followed by Mrs. D. N. Place, Mrs. C. Mayo-Steers, Mrs. H. A. Griffin, Mrs. Jennie Robinson, Mrs. Eggert-Aitken, Mrs. C. J. Meyer, Mrs. F. A. Logan, Mrs. Dr. Smith, Dr. Webster Hyde and Chas. Anderson, the "Boy Medium," and inspirational lecturer, also President T. G. Newman.

Tests or speeches were given, as "the spirit moved" the mediums, and there was "a feast of reason and a flow of soul." The lyceum question came up and was strongly supported by all who spoke upon the subject, President Newman showing how important it was that children should be taught things they would not be compelled to "unlearn" in later years.

In the evening some fine piano solos were rendered by J. T. Lillie, after which he sang some of his most soulful solos, accompanied by Mrs. Jennie Tulley. Mrs. Lillie then gave a magnificent lecture, folowed by Edward K. Earle, with his startling tests. To him the family histories of all the skeptics present seem to be an open book.

An address by Chas Dawbarn concluded the exercises.

Among the many strong points made by Mrs. Lillie, she said that the antagonism of all classes towards Spiritualism, was due to the fact that the spirits compelled their mouthpieces to attack error wherever found, in the cause of humanity against the usurpers. Had the spirits said to the churches, "You are right; your Bible and theology are true;" then there would not have been a church in Christendom but would have received their long-lost spiritual manifestations with open arms; but because the spirits told the truth, the clergy shrieked, "The Devil," or said it was fraud and imposture; in either case not daring to investigate for fear of discovering a truth.

Another reason Mrs. Lillie assigned as a cause of antagonism, was the fact that Spiritualism came to all classes alike—to the rich and poor, the high and low, the educated and uneducated, and that each individual who was convinced of spirit return, continued on his way with all his preconceived ideas, idiosyncrasies and traits of character, yet proclaiming that he was a Spiritualist; and it is the custom of the world to judge a religion by the worst examples of its advocates instead of the best.

ERNEST S. GREEN.
2096 Market St. San Francisco, Cal.
April 2, 1897.

ANNIVERSARY AT FLINT, MICH.

The Forty-ninth Anniversary was observed by the First Society of Spiritualists of Flint, Mich., at G. A. R., hall, beginning the evening of March 27th, by a largely attended supper and a fine program of music and recitations, after which those wishing to danced until nearly time for the Sabbath day to begin.

At 2:30 p. m., Sunday the 28th, meeting was called by President C. M. Hovey. Singing by the choir, recitation by Mrs. Lessie Doty, solo by Miss Kate Bloomer with violin and organ accompaniment. Dr. Sarah Allen gave an address of welcome. The response was given by D. P. Dewey, of Grand Blanc, who has just retrned from California, where he has been some months, for his health. Another solo by Miss Bloomer, after which Hon. L. V. Moulton, of Grand Rapids, answered questions that were handed to the ushers at the door by those seeking the light, and were answered in a satisfactory manner.

Andrew Daniels gave messages from dear ones, both afternoon and evening, and all were recognized.

At 7 p. m., the hall being packed full of people, so there was no standing room—even parlors being filled—meeting was again called to order by President Hovey. Singing by choir, recitation by Professor Cobb, violin solo by Miss Kitty Holly, then Mr. Moulton gave a grand address on the Rise and Progress of Spiritualism. This closed the Forty-ninth Anniversary of Modern Spiritualism at Flint, and all feel that it was a success from the beginning, the hall being nicely decorated with the beautiful plants and flowers, flags and mottoes. Over the speaker's platform, suspended, was a large silver star, inside of which was a sunflower, the national emblem of Spiritualism.

This meeting also closed a month's engagement of L. V. Moulton. Large audiences have greeted him every meeting and our society is growing larger and stronger.

Lyman C. Howe of Fredonia, N. Y., is our next speaker.

MRS. EFFIE M. POST, Sec.

"The Prophets of Israel." By Prof. C. H. Cornill, of the University of Koenigsberg. A scholarly and appreciative historical review of the prophets of Israel and their works. For sale at this office. Paper covers, 25c.

"Hypnotism Up to Date." By Sidney Flower. In the form of dialogue and story, the author presents very successfully a condensed account of hypnotism, its theory and practice up to date. Price, paper, 25 cents. Sold at this office.

49TH ANNIVERSARY.

SPIRITUALISTS CONGRATULATE THEMSELVES AT DENVER, COL. ON THEIR PROGRESS.

The Forty-ninth Anniversary of Modern Spiritualism was celebrated in Unity church, Denver, Col. The exercises were of a varied and interesting character, and the attendance was large. The platform was tastefully decorated with small American flags and banners, while large tropical plants lent an additional charm to the scene. The program included almost everything from an organ prelude to a spiritual test. The exercises were conducted by W. H. Marshall. There were over a thousand persons present.

A number of prominent Spiritualists occupied seats on or near the platform. Miss F. Jeanette Hall performed the organ introduction, after which the congregation joined in singing, "Home of the Soul." Prof. George W. Walrond made the invocation and then delivered the opening address. He said:

"This is a day not only for universal rejoicing, but for universal thanksgiving. It carries us back in memory to 1848. We find a very striking contrast between the conditions that existed forty-nine years ago and those of to-day. We can look back to that time not only in memory, but in spirit, and contemplate the great work that has been accomplished since then. At that time if we were assembled as to-day to celebrate an event, we would have to be guarded by police or military.

THINGS DIFFERENT NOW.

"We could not speak our honest convictions then. Thingsare different now, as the truth will make all of us free.

"The changes that have occurred in the minds and intellects of the human race during the past forty-nine years are the result of the growth of a higher state of spiritual belief. To-day we feel courageous not only because we have been emancipated by liberty, but because our minds have been freed from bondage. The term 'Modern Spiritualism' is a little inappropriate, for spiritual manifestations have occurred since the dawn of creation. The laws of God were the same then as they are now. To-day we celebrate a religion that has in its ranks millions upon millions of believers besides those who are diligently seeking the truth.

"I have seen in my travels how anxious the people are to learn all about spiritual truth. Such was not the case forty-nine years ago. We have much to be thankful for, and the spirits of our liberators are not silent to-day. It is a historical fact that Abraham Lincoln was guided in his actions by the advice of a Spiritualist. Modern Spiritualism is a great and noble religion, and I would ask all skeptics to give it due consideration."

The Rev. Myron W. Reed made a short address. He said: "I like to see a despised cause stand upon its feet in daytime and in the bright sunshine. I saw the day when the best people did not think much of Spiritualism, but I am glad to see the day when it is so highly respected. I remember the day when abolitionists could not get a building in which to hold a meeting, they having to utilize the cross-roads. By coming here to-day I see a respectable assembly in a respectable church. I have lived to see the earth under one law, one love. I believe that the universal is all one house, but divided into many rooms. I recognize that David was right when he said we are all alike. We are growing more alike. I thank my spiritual friends for putting a new phase on death. The last funeral service I attended there was no crepe on the door. I remember when men combined together to make death a horrible thing. Now we go hopefully to the cemetery, which is made beautiful by flowers and by eternal emblems of the resurrection."

Rev. Mrs. A. Brockway delivered an address. She said "Spiritualism is a subject which demands a great deal of attention. I am glad to see so many people interested in what will bring peace and happiness to all their homes. We know Spiritualism is a truth. We see that we are emphatically living in an age of investigation. There is no other age in the history of civilization that has been characterized by such tendency to thought. All the civilized nations are agitated with the thought that man is a progressive being, and that the tendency of the human mind is upward and onward."

ANNIVERSARY.

THE PROGRESSIVE SPIRITUAL CHURCH.

To the Editor:—The Progressive Spiritual Church, Lakeside Hall, southeast corner Indiana avenue and 31st street, G. V. Cordingley, pastor, celebrated the Forty-ninth Anniversary of Modern Spiritualism on Sunday, March 28th. The hall was beautifully decorated with flags, palms and cut flowers, and a large and enthusiastic audience enjoyed the services both afternoon and evening. The program of the evening was long and varied one, Mr. Cordingley opening with an invocation and poem on "The Spirit Rappings of Forty-nine Years Ago." Professor Faels, of Boston, gave a very interesting discourse on "Spiritualism as proved by the Bible." Max Hoffmann and F. Corden White gave splendid tests and were highly appreciated by the audience. It was clever and enjoyable as was the humorous recitation of one of our favorite Lyceum pupils, Miss Myrtle Bell, who has the promise of a bright and famous future. Mr. Walter Beaton, the phenomenal baritone, sang several numbers in his usual grand way. Professor E. Willard furnished the instrumental music of the evening, which was beyond any criticism.

Mrs. Golsten's recitation on "No Sexton in Heaven" was very amusing. The Progressive church is doing a great work both for the young and old. The children's lyceum is still prospering and we have now upwards of 195 pupils. Every Saturday afternoon there is held at the hall a dancing school where Professor Miller drills the pupils in all the ballroom and fancy dances. Professor Marshall has offered to drill the pupils in fencing. There is something yet in store for next year when Mr. Cordingley and Mr. Miller return from the East.

Chicago, Ill. E. C. GRAY.

ANNIVERSARY AT WAVERLY, N. Y.

The Progressive Spiritual Association of Waverly celebrated the Forty-ninth Anniversary of Modern Spiritualism by an all-day meeting Sunday, March 28, in Brother Stone's hall. Conference at 10:30 a. m. E. W. Sprague, of Jamestown, lectured at 2:30 and 7:30 p. m., both lectures replete with truths to stir the laggard in the work and awaken the thinkers and searchers after higher truths.

Monday eve we wound up by a good social time at Sister Russell's, with the parlor crowded with Spiritualists and those wanting to learn, one and all with hearts full of love and good wishes for Brother Sprague in his work, and hoping to have him with us again in the near future.

S. L. RUSSELL,
Vice and Acting President.

ANNIVERSARY.

MINNEAPOLIS AND ST. PAUL.

To the Editor:—Thinking that you and the thousands who read your progressive paper, would be interested in knowing how the twin cities of the Northwest celebrated the Forty-ninth Anniversary of Modern Spiritualism, I thought I would write you a short article in regard to it.

Mr. and Mrs. Aspinwall of the First Spiritual Society, and Mrs. Braun of the First Progressive Spiritual Church, secured the beautiful Unitarian Church of Minneapolis at considerable expense for the Sundays of March 28th and April 4th for the purpose of holding the services and also to demonstrate whether the Spiritualists and public would attend in sufficient numbers to pay the increased expense incurred in the venture. All societies were cordially invited to be present and take part. Mrs. Lepper, of the Lincoln Band Society, Mrs. Barton of the Unity Society, Mrs. Tryon and her society, Mrs. Courson, Dr. W. C. Gibbons, pastor of the First Christian Science Society, and last but not least the wonderful eleven-year-old-child test medium, Stella Marcotte, all taking part and contributing to the success of the undertaking—Dr. Aspinwall making the opening address and Mr. Millen acting as chairman.

The body of the large church was filled in the afternoon, and in the evening all available space including the galleries and extra chairs were filled. The meeting was a pronounced success from beginning to ending.

Mrs. Aspinwall, who opened the evening services, received many compliments for the clear and concise reasoning exhibited by her guides in handling the subject used them for the half-hour given them, and two gentlemen (a lawyer and merchant) said her voice and gestures were perfect, and that it was the best address they had ever heard from a lady.

Mrs. Emily Leppert, who has been an honest worker in the cause for forty years, and who is loved and respected by everyone, gave some of her many experiences and soul readings which were very interesting to all.

Mrs. Barton followed with an address and tests, every one of them fully recognized.

Dr. W. C. Gibbons made a stirring address which caused hearty and continued applause. He said he knew Spiritualism to be true and that life was immortal. He knew that he has seen, recognized and talked with his spirit wife. Mrs. Courson and Stella Marcotte both gave excellent tests. The services were interspersed with organ recitals by Mr. Leo. Pomery, and vocal solos by Mrs. Weatherby, also grand congregational singing.

On Wednesday the 31st we all went to St. Paul and had a very successful celebration, filling every seat in the large Odd Fellows Hall. Professor Way and Professor Harrow the divine healers demonstrated their power to relieve pain and heal the sick. All the meetings were a complete success, and prove that earnest effort will be rewarded. Continued services in the Unitarian church will be held through April by Mrs. Aspinwall, Mrs. Braun and Mrs. Barton.

Now a few words in regard to our coming camp, which is to commence June 20th and continue through July. We expect a large attendance in July, as all can take advantage of the railroad rate granted the Elks for their celebration, of one-half fare, good for any and all and lasting through the month. We expect to have everything in readiness for the reception of guests at our main camp at the lake July 1st and the auxiliary camp between the two cities June 20th, both running through the season. All mediums expecting to be with us, please write so that we can put them on the program to be issued about May 1st.

S. N. ASPINWALL.

THE FORTY-NINTH ANNIVERSARY.

The Oldest Spiritualist Association in St. Louis, Mo., Duly Celebrates.

The St. Louis Spiritual Association celebrated the Forty-ninth Anniversary of Modern Spiritualism at Howard Hall, 3001 Olive street, on Sunday, March 28th. The hall was handsomely decorated with palms, flowers, bunting, flags and inscriptions. The weather was beautiful, the attendance was large, the interest was strong and all things seemed to combine to make these anniversary exercises especially interesting and not easily to be forgotten. They commenced at 10:30 a. m. and continued through the day and until 10:30 p. m. The attendance in the morning was very large and in the evening the hall was crowded until every seat was filled and a large part of the aisles occupied by spectators so interested that they forgot to be tired. In the morning Mr. Grimshaw, the speaker engaged by the society for March and April, spoke upon Spiritualism, its beginning, its present status and its future prospects.

In the afternoon the lyceum under Miss Hergesheimer, its very efficient conductor gave an entertainment consisting of songs, recitations and addresses which was enjoyed by all.

Mrs. M. E. Cadwallader, of Philadelphia, who has been spending a few weeks in our city and who has become greatly endeared to all addressed the lyceum in that earnest, inimitable, colloquial way of hers which at once arouses interest, wins confidence and carries conviction.

Mr. Grimshaw spoke also. He too is highly esteemed for his ability and earnestness, and affectionately regarded for his many amiable qualities.

In the evening there was held a general conference meeting in which the various spiritualistic societies of the city participated through their representatives. The exercises consisted of songs and addresses which were listened to with attention and appreciation as testified by the frequent applause. Neither space nor time will permit even the merest abstract of the many good things that were said. I will only name the speakers, which will be quite enough for all who know them to be sure of the high quality of their remarks: Judge Portis, Mrs. M. E. Cadwallader, Mrs. Curts, Dr. Green, Mrs. Price and Mrs. Hadlock, Mrs. Hardcastle, Mrs. Stone, Mrs. Young and Miss Swaine contributed greatly to the occasion by their beautiful music. The only cause of regret connected with the celebration of our anniversary, is the serious illness of Mr. M. S. Beckwith, the president of the society. He could not be with us in body, but I am sure he was present in thought and sympathy All else was most satisfactory, and to crown all quite a handsome sum of money was collected for the N. S. A.

SECRETARY.

VERY SIGNIFICANT.

The Progressive Thinker leads. It publishes more reading matter than any other dollar Spiritualist paper on this green earth. It was the only Spiritualist paper that had enterprise enough to publish President Barrett's address before the National Convention at Washington. It covered three pages of the paper. It now proposes to send out 1,000,000 copies of the paper containing his address.

Read the announcement on fifth page, headed "Fifteen Cents," for particulars.

THE FORTY-NINTH ANNIVERSARY.

M. L. Odell writes from Michigan: "Saturday, March 28, the Paw Paw Valley Spiritual Association held their annual meeting and election of officers. The following were elected for the ensuing year: President, B. O'Dell; vice-president, E. C. Towers; secretary, M. L. O'Dell; treasurer, Nellie Phillips; trustees, J. D. Sherman, Henry Sortor and Etta Sortor. On Sunday, the 28th, we celebrated the Forty-ninth Anniversary. Mrs. Marion Carpenter was with us and gave a lecture both forenoon and afternoon, followed by tests and descriptions which were well received and all recognized. Her lectures were fine and for a young worker she is fast coming to the front. She also read us a greeting from Francis Woodbury, secretary of the N. S. A. Mrs. Carpenter is a strong supporter of the N. S. A., and is doing a good work for them."

D. G. Carson writes from Rockport, Maine: "The Spiritualists of Rockland, Rockport, Camden and neighboring towns held the Forty-ninth Anniversary of Modern Spiritualism in Camden, at the Magnolia House, where Mrs. Decrow so kindly invited her many friends to meet with her once more. A goodly number being present, the afternoon was spent in singing and social conversation, with a picnic supper which was enjoyed by all. Mr. C. A. Wheeler, of Rockport, then opened the exercises of the evening with a few remarks, followed by an invocation from Mrs. Smith, of Rockland, then remarks by Mr. Smith, Mrs. Carson, and Dr. Clark. Poems were read by Mrs. Smith and Mrs. Wheeler—it being a very enjoyable occasion to those present."

Interest writes from Allegheny, Pa.: "J. Frank Baxter lectured for the Spiritual Society the last three Sunday afternoons of March. On Sunday afternoon, the 28th, he delivered the Anniversary address in which the great truths of Spiritualism were presented and driven home by a master mind. Mrs. M. J. Crilly has just completed a four months' engagement with this society. Mrs. Crilly, who is a home medium, found the interest lagging and the crowds small when she came here. But at once a wonderful interest was awakened and the audiences constantly increased until the last two Sunday nights when they became too great for the seating capacity of the large hall where the society meets, and many were compelled to occupy improvised seats of almost any description, while others stood throughout the services."

THE FORTY-NINTH ANNIVERSARY.

The "New Spiritual Church" celebrated the Forty-ninth Anniversary services last Sunday, and the hall was well filled to listen to the music, tests, psychometric readings, and the subjects, "What is Spiritualism?" and "What Good has Spiritualism Done?" The First Spiritual Union celebrates to-morrow. The "New Spiritual Church" is growing rapidly, and the interest increases. Even those outside the ranks are being drawn away from the old dogmas, and we feel that the line of work we have laid out will make a change in the status of Spiritualism in San Jose. DR. A. B. COONLEY.
San Jose, Cal.

THE FORTY-NINTH ANNIVERSARY.

The Secretary writes: "The Spiritual Society of Maquoketa, Ia., celebrated the Forty-ninth Anniversary of Modern Spiritualism on the evenings of March 27 and 28.

On Sunday evening, Mrs. J. M. Harvey opened her spacious parlors for the exercises, and delivered an interesting lecture on the subject of "What is to be the Progress of Modern Spiritualism?" A few remarks, appropriate to the occasion, were made by others present.

A number of investigators were present and seemed very much interested in our beautiful philosophy. On Saturday evening an elegant supper was served and a fine program rendered for the advancement of our cause. Miss Flora Ramsey, of Eldridge, furnished the music for both evenings."

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here garnered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, $5. It is a wonderful work and you will be delighted with it.

"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of infomation on the subject. Price $1. For sale at this office.

"History of the Inquisition." Every citizen of our country should read this concise history of that Romish churchly institution known as the Inquisition. The animus of Romanism against all institutions, beliefs and parties not in conformity with the ruling powers of the Romish hierarchy is plainly shown in these statements of veritable history. The devilishness and murderous malignity of the "Holy Inquisition" is scarcely paralleled in all the world's records of inhuman atrocities. It is for sale at this office, and will be mailed postpaid for 25 cents.

"The Universe." What Force Is. The Beginning of Creation. What Matter Is. The Creation of the Earth. The Beginning of Life. Immortality. The Substance of Its Environments. Psychic Science. What the "Soul of Things" Is. Song of Psyche. A pamphlet by L. M. Rose. Contains 71 pages of interesting matter. Price 25 cents. For sale at this office.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical bodies and their physical bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the purer realms of the Spirit-World. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, $1; paper, 75 cents.

"The Great Roman Anaconda." By Prof. Geo. P. Rudolph, Ph. D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Hortsmann. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15c. For sale at this office.

"The Watseka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watseka, Ill., and Mary Reynolds of Venango County, Pa. For sale at this office. Price 15c.

FIFTY YEARS IN THE CHURCH OF ROME.

A Remarkable Book.

This is a remarkable work by FATHER CHINIQUY. It exposes even to the minutest details the corruption that exists in the Church of Rome. It is a work of 832 pages, and should be read as a matter of history by every Spiritualist. The following is a partial list of the table of contents:

CHAPTER I. The Bible and the Priest of Rome.
CHAPTER II. My first School-days at St. Thomas—The Monk and Celibacy.
CHAPTER III. The Confession of Children.
CHAPTER IV. The Shepherd whipped by his Sheep.
CHAPTER V. The Priest, Purgatory, and the poor Widow's Cow.
CHAPTER VI. Festivities in a Parsonage.
CHAPTER VII. Preparation for the First Communion—Initiation to Idolatry.
CHAPTER VIII. The First Communion.
CHAPTER IX. Intellectual Education in the Roman Catholic College.
CHAPTER X. Moral and P[illegible] in the Roman Catholic Colleges.
CHAPTER XI. Protestant Children in the Convents and Nunneries of Rome.
CHAPTER XII. Rome and Education—Why does the Church of Rome hate the Common Schools of the United States, and want to destroy them?—Why does she object to the reading of the Bible in the Schools?
CHAPTER XIII. Theology of the Church of Rome: its Anti-Social and Anti-Christian Character.
CHAPTER XIV. The Vow of Celibacy.
CHAPTER XV. The Impurities of the Theology of Rome.
CHAPTER XVI. The Priest of Rome and the Holy Fathers; or, how I swore to give up the Word of God to follow the word of Men.
CHAPTER XVII. The Roman Catholic Priesthood, or Ancient and Modern Idolatry.
CHAPTER XVIII. Dire Consequences of the Dogma of Transubstantiation—The old Paganism under a Christian name.
CHAPTER XIX. Vicarage, and Life at St. Charles, Rivierre Boyer.
CHAPTER XX. Papineau and the Patriots in 1838—The burning of "Le Canadien" by the Curate of St. Charles.
CHAPTER XXI. Grand Dinner of the Priests—The Maniac Sister of Rev. Mr. Perras.
CHAPTER XXII. I am appointed Vicar of the Curate of Charlesbourgh—The Piety, Lives and Deaths of Fathers Bedard and Perras.
CHAPTER XXIII. The Cholera Morbus of 1834—Admirable courage and self-denial of the Priests of Rome during the epidemic.
CHAPTER XXIV. I am named a Vicar of St. Roch, Quebec City—The Rev. Mr. Tetu—Tertullian—General Cargo—The Seal Skins.
CHAPTER XXV. Simony—Strange and sacrilegious traffic in the so-called Body and Blood of Christ—Enormous sums of Money made by the sale of Masses—The Society of Three Masses abolished and the Society of one Mass established.
CHAPTER XXVI. Continuation of the trade in Masses.
CHAPTER XXVII. Quebec Marine Hospital—The first time I carried the "Bon Dieu" (the wafer god) in my vest pocket—The Grand Oyster Soiree at Mr. Buteau's—The Rev. L. Parent and the "Bon Dieu" at the Oyster Soiree.

We have not space in this notice of Father Chiniquy's work to give the heads of all the Chapters. Those omitted are of especial value. The following, however, are of thrilling interest:

CHAPTER LIII. The Immaculate Conception of the Virgin Mary.
CHAPTER LIV. The Abomination of Auricular Confession.
CHAPTER LV. The Ecclesiastical Retreat—Conduct of the Priests—The Bishop Forbids Me to Distribute the Bible.
CHAPTER LVI. Public Acts of Simony—Thefts and Brigandage of Bishop O'Regan—General Cry of Indignation—I determine to resist him to his face—He employs Mr. Spink again to send me to Gaol, and he fails—Drags me as a Prisoner to Urbana in the Spring of 1856 and fails again—Abraham Lincoln defends me—My dear Bible becomes more than ever my Light and my Counselor.
CHAPTER LVII. Bishop O'Regan sells the Parsonage of the French Canadians of Chicago, pockets the money, and turns them out when they come to complain—He determines to turn me out of my Colony and sends me to Kahokia—He forgets it next day and publishes that he has interdicted me—My People send a Deputation to the Bishop—His Answers—The Sham Excommunication by three drunken Priests.
CHAPTER LVIII. Address from my People, asking me to remain—I am again dragged as a prisoner by the Sheriff to Urbana—Abraham Lincoln's anxiety about the issue of the Prosecution—My Distress—The Rescue—Miss Philomena Moffat sent by God to save me—Le Belle's Confession and Distress—My Innocence acknowledged—Noble Words and Conduct of Abraham Lincoln—The Oath of Miss Philomena Moffat.
CHAPTER LIX. A moment of Interruption in the Thread of my "Fifty Years in the Church of Rome," to see how my sad Previsions about my defender, Abraham Lincoln, were to be realised—Rome the Implacable Enemy of the United States.
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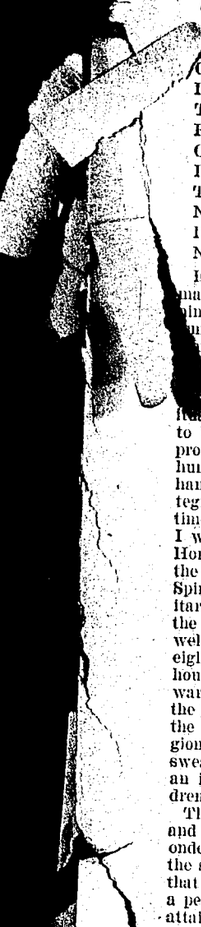
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A MODERN SAVIOR.



HE WHO LIVES IN THE SLUMS OF CHICAGO THAT SHE MAY BE INSTRUMENTAL IN ELEVATING THE LIVES OF THE LOWLY TO A HIGHER PLANE—SHE LIVES THE CHRIST LIFE, ACTS THE CHRIST LIFE, AND CARRIES OUT HER THEORIES WITH THOSE WHO NEED HER GENTLE AND REFINING INFLUENCE — A FORTY-NINTH ANNIVERSARY PAPER.

It is well to read something of a humanitarian tendency on this, the Forty-ninth Anniversary of Modern Spiritualism. A religion without humanitarianism in it, is without one very essential ingredient or quality. Humanitarianism is needed, needed badly in the world to-day, and particularly in Spiritualism, where the main effort appears to be directed towards the making of proselytes or converts to our belief. But humanitarianism should go hand in hand with Spiritualism—and be an integral part of it—and it will in due time. But here is a humanitarian whom I wish to read about to you at this Home Circle, in Chicago, in celebrating the Forty-ninth Anniversary of Modern Spiritualism. She is not only a humanitarian, but a Savior. As set forth by the Chicago Chronicle, Jane Addams, a well-to-do lady, has been for the last eight years at the head of the Hull house settlement and the nineteenth ward is not yet redeemed. It is still the land of muddy and unpaved streets, the haunt of unpleasant people, the region of tenement-houses, the refuge of sweat shop workers, the playground of an innumerable brood of factory children.

The point is not that Miss Addams and the women and men who have seconded her efforts have failed in even the smallest particular to do the things that ought to be done. It is simply that a person of rather more than ordinary attainments, or more than common strength of character, has immured herself in an environment quite unlike her, quite alien, quite foreign, has in the fullest meaning of the word made sacrifice of herself, without appreciably changing the condition that existed there at the beginning.

A teacher whose precepts have commanded the admiration of the world and whose own life was a miracle of self-abnegation, once said to his followers: "Cast not your pearls before swine." And something of that general sense of manhood's interest in the actions of one necessarily much in the public eye warrants the student in the inquiry: Has Miss Addams contravened the precepts of the teacher?

"Has it paid?"

That is the question that was asked Miss Addams the other afternoon.

"Has it done any good? Are there results enough to warrant the self-immolation of two or eight or twenty women of the best quality?"

The guiding spirit of the Hull house said that it had paid; that good had been done; that the results achieved had been such as to recompense her for the labor.

WELL FITTED TO WORK.

It is an odd thing, anyway. Miss Addams is a bigger woman than she seems to be when seen on the platform. There is some modest, retiring quality about her when she gets before an audience that lends the appearance of diminutive size. It is good fortune, in a way, for it instantly provokes a chivalrous adherence to her cause. Men and women are a little more inclined to give abundant credit, lend abundant succor, seeing the champion of an unpleasant crusade apparently unequal in physique to the task imposed. But in her sitting-room she is not diminutive at all. She is rather above the average stature of women, and instead of a slight frame that has seemed almost ethereal to thousands of admirers this leader in a new cult is remarkably strong and is fitted to any demands that may be made upon her. And there is probably as little sham about her as about any other woman in town. She knows life. She knows the good side, for she is a part of it and might have remained far from any suggestion of the seamy side. And she knows all of the evil that a good woman brave enough to learn the bad and wise enough to decline it can know.

She looks to be about 30 years old. She may be older. She is not much younger. Beauty is a matter for the eye of the beholder. But she is not an ugly woman. And her voice is as gentle and musical as if untrained ears had never invited to careless enunciation. A woman with fortune enough to pay her own way even here, where every moment is full of demands and income from effort is out of the question, must at the beginning be understood as having made choice of her work. She is educated in books. She has studied and traveled abroad. She has learned many languages, and can speak in any tongue of continental Europe. She knows pictures and knows music. This is the figure that one finds at the head of Hull house—that has been there for nearly eight years, and is not discouraged yet.

SAYS IT HAS PAID.

"You ask me if it has paid," said Miss Addams. "We may as well challenge life itself. What is the good of having these things if we make no use of them? Instead of feeling that I might make better use of languages I wish I could speak in their own tongue to these Russian Hebrews. I wish I knew Greek. I have too little—not too much.

"We might as well go to the priests and point out to them that they have not redeemed the people who live in every direction around them; that in spite of their preaching and service and the example of their pure lives all manner of sin still exists in their neighborhood in some measure and among the very people who are reached by them. They do not think their work has been a failure. They know they have not reformed a man by speaking to him nor redeemed a woman by simply placing the right life before her.

"They have done some good. That is certain. They are doing good every day. Their mission, then, has not been a failure. One might as well challenge them as challenge us. One might as well challenge life itself as to say there have been no sufficient results here because many old conditions still exist.

"The people here are better. They are getting better every day. They will grow better to the end. One may go through the district, and not be able to see any great improvement. But it is here. The number of young women who have different ideas and different ideals of life is vastly encouraging. The number of young men who view the questions of morality and purity as you view them and as I view them has grown. It would not be easy to mass this evidence so it would be convincing to a stranger, to one who simply looked over the situation. But it is here. We who live in it, and are a part of it, know."

She feels that these people need her; that, keen and constant as is their suffering in many ways it would be more keen if she were not here to help them and if she did not help them. And all of this without a suggestion of doing a singular or surprising thing. She says she chose this sort of life freely at the beginning, because it seemed she could do more good here than in another stratum of society.

"There was no use of working among students and the people who had pictures and music and all that in their homes. These people had none of it, and we came here because they had none of it. It is just like the man that was whole; he did not need a physician. And there is another thing. The man that falls fainting on the street will always be taken care of. The very passers that never before saw him will take up a collection. The very excess of his misfortune commands help on the spot, and he receives it.

"But these people were neither equipped for life nor were they at the edge of death. No one was paying any attention to them. And so we began. If I did not believe the work prospered, that it has been profitable, I would quit it to-day. The fact that I am going on with it is the best proof I can give that I have faith in it.

"Sometimes," said Miss Addams, "I get discouraged and blue. I suppose that comes in everyone's life. It seems that it is all wasted, and that there is no help for them. But it is never for long. Surely it does them good. Surely these years of study that many of them have taken, the years of contact with good things, the ideals inculcated, the new habits formed, are something to life. When I get despondent I have only to look at these who have come to depend on what they get here for their only relief from what is undesirable and unhappy. I know they prize it, that it helps them, and so I am reassured."

Sometime Miss Addams believes there will be a municipal ownership of street cars and of the telegraph and of the telephone and of the varied conveniences of the public that are now in the hands of corporations. She does not want it yet. She declares she believes it would be the greatest of misfortunes to place the control of these great industries in the hands of the public as office is now secured and administered. Some time she believes public office will be regarded as a public trust and that men charged with the duty of serving the people will have neither purpose nor wish to debase that service in the interest of personal ends. And until that time she can see no hope in socialism.

One misses the whole current and moral of her life if one regards her as a cultured woman living in the slums. She is a cultured woman, of course. And equally, of course, her house is in the slums. It is a difficult thing to say. But she is one of those people. She does not beckon them from a height nor direct them from a distance. She does not preach, she does not lecture. She lives. And they see her manner of life laid down beside their own. Maybe they will choose hers. At least they will remember it.

She enters into their hearts. She knows their loves and shares them. She knows their interests and seconds them. She is good friends with them. The saloon-keeper across the street is a good friend. He will help Hull house any day. He has helped it. He comes to the meetings. No one tells him: "I am holier than thou." He doesn't keep a very nice place. A man that knows a Mercury from a Venus de Milo when he sees it would have to be very far along before he went in there. But if he did he would probably get the right change and be allowed to wear his silk hat uncrushed on the street.

The women of the neighborhood have long ceased to regard Miss Addams as a dispenser of charity. She is a friend—very close friend—and maybe she can help them. Anyway, they tell her their troubles. And usually she can help them somewhat. She doesn't go away when she has performed the service. She is right there. She is one of them. And so they all love her and trust her, and love and trust the women and the men she has gathered about her.

And it may be that some time the sacrifice of those honest lives will bear fruit of an evident redemption.

Thus we have a modern Savior, one who has established her home in the slums in order that she may be instrumental in reaching more closely those who need her assistance. Let us hope the time will come when Spiritualism will have scores of such humanitarian workers. In fact, every Spiritualist should be a humanitarian, and the millennium dawn will not appear until that condition is achieved.

YONKERS SPIRITUALIST SOCIETY, N. Y.

To the Editor:—The Yonkers Spiritualist Society celebrated the Forty-ninth Anniversary of Modern Spiritualism on Sunday, March 28. Mrs. Helen T. Brigham gave an able address, showing the rapid progress made in free rational thought or mental perception. Since my last report we have had the following inspirational speakers and mediums: Tillie U. Reynolds, Mrs. L. A. Olmstead, Dr. Fred L. H. Willis, Mrs. Harriet M. Rathbun, who favored us for the love and advancement of the cause rather than the nominal sum our young society was able to pay them. We closed the celebration with an entertainment and dancing on April 2, and also the election of officers for the ensuing year as follows: Alfred Andrews, president; Mary H. Mosher, vice-president; Titus Merritt, secretary; A. Andrews, treasurer. Trustees: Mary E. Embree, Earnest L. Gale and Alex Clapperton.

Mrs. Susan Gale, a magnetic physician, who has been doing a noble work for many years in this city, was inspired to write a poem appropriate for the occasion. The Progressive Thinker maintains its high standard as an educator in human progress.

TITUS MERRITT, Sec.

ANNIVERSARY.

The First Progressive Spiritualists' Association of Fresno celebrated the Forty-ninth Anniversary of Modern Spiritualism with "a family gathering" at their hall on Tulare street. A business meeting was held in the afternoon and was followed by social conversation, enlivened by music, etc. At 8 p. m., the assembly was called to order by president pro tem. C. C. Lyon, and a fine program, consisting of vocal and instrumental music, addresses and essays, was rendered. During the program an intermission was taken, and all repaired to the banquet room adjacent where a bountiful and elegant supper, such as Fresno's lady Spiritualists know so well how to prepare, awaited them. Supper over, an hour or two of experience-telling and social chat concluded the day's festivities. Although the stormy weather somewhat interfered with the attendance, those present will long remember the Forty-ninth Anniversary and the 28th of March.

L. E. HUGHSON, Sec.

Fresno, Cal.

"The Occult Forces of Sex." By Lois Waisbrooker. Three pamphlets are embodied in this volume, in which questions of great importance to the race are discussed from the standpoint of an advanced social reformer. Price 50 cents.

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GALVESTON, TEXAS.

THE SPIRITUALISTS THERE DULY CELEBRATE THE FORTY-NINTH ANNIVERSARY OF MODERN SPIRITUALISM.

The Spiritualists of Galveston entertained their friends and the public with the following program, the occassion being the Forty-ninth Anniversary of Modern Spiritualism.

Miss Mai and Mr. Ashton Spence rendered an overture on violin, accompanied by piano.

George and Willie Pilford and Percy Wickes pleased the audience with the song and dance, "Three Jolly Sailor Boys."

Miss Georgia Clark's recitation and encore were among the most pleasing features of the evening.

Miss Ida Hancock followed with an instrumental solo.

The play, "It Never Rains But It Pours," by home talent production, was creditably presented by a number of young people.

Mr. Ring spoke with much force and eloquence, explaining many points in Spiritualism and pointing out its elevating influence upon man, both spiritual and material.

Mr. W. L. Hanscom contributed one of his popular selections, "Nita Gitana."

The one act operetta, "Peppery Pa," which was given at last month's entertainment, was repeated and enjoyed as much as at that time.

The instructive feature of the Spiritualist entertainment at Harmony hall was the inspirational lecture by John W. Ring. Following is the address in part:

Friends, no doubt a number of you would feel much pleased if this part of the program be omitted, but I am compelled to impose upon your presence by calling your attention to a few facts along the line of Modern Spiritualism. With the assistance of the dear angel friends who so nobly assist me in my undertaking of this nature, I hope to be able to present something of interest and benefit.

Forty-nine years ago in a quiet village of New York three children—Margarette, Catherine and Leah Fox—were troubled with mysterious rapping. Upon investigation it was proven to be the operation of departed intelligence—spirits. Thus making its advent through children, it was soon realized to be in harmony with the words of Jesus: "A little child shall lead you." The glad tidings of immortality spread rapidly. In fulfillment of the first message received the manifestations of spirit presence were made known in every part of the civilized world.

The early days of Spiritualism were more exclusively devoted to phenomena, for the mind of man was not sufficiently developed to receive the glorious philosophy as it comes to the mental faculties.

Nor do we in any manner neglect due praise to each and every phase of mediumship, whether on the physical or mental plane. While many of our thinkers in the field of Spiritualism seek spiritual food rather than material advice, they never forget to truly appreciate the tiny spirit rap which has brought more direct intelligence and undisputable evidence of immortality in forty-nine years than mankind found in the past eighteen hundred.

The bright, gleaming truths of Jesus were dimmed with the superstition and ignorance of the age until through hope and belief the people tearfully sang "In the Sweet Bye and Bye." But Spiritualism put a new song upon the tongue of man and a more noble aspiration into his heart—the sweet now and now—the ever living present.

From the gentle raps in the Fox family Spiritualism has expanded until now in every land and in every village the soothing comforts of Spiritualism have been felt. Where one medium stood persecuted and scorned there now is an army of chosen instruments under the guardianship of dear loved ones that have taken on immortality, voicing the glad tidings of continued life and eternal progression. Every possible avenue of communication is being opened. Crowned heads of countries across the sea, profound thinkers holding positions of trust and importance, as well as the humble cottager, are seeking the great truth. It brings undeniable evidence of immortality and of intercourse between spirits in and out of the flesh. The numberless instances of spirit communion in the sacred book of the past and history of ages gone proved but a minor part of evidence when the bright rays of truth pierced the gloom of doubt and fear, assimilated the clouds of ignorance and revealed the broad fields of nature as the pages upon which the infinite had written indelibly his lessons. With truth as its eternal corner stone, Modern Spiritualism pronounced man the incarnation of divinity and revealed the wondering, investigating mind as to the possibility of a God and his presence by indorsing the words of the poet:

"Man, know thyself; presume not God to scan.
The proper study of mankind is man."

In the light of truth every kingdom of nature bespeaks the presence of life, which is but the material manifestation of love, and with the evidence of reason and Jesus "God is love." Hence, in the seemingly dormant mineral kingdom we behold the presence of life—love—God.

In the vegetable kingdom we are able to see more plainly the presence of intelligence, beauty and grandeur. More perfectly can we behold the workings of divine intelligence as it is inscribed in the instincts of animal life. And in the human kingdom we indeed see the reflection of infinite wisdom. So we plainly see that the broad expanse of nature proves to be everlasting pages upon which are inscribed the revelations of wisdom, life, love— God. This lifts man from the plane of dependence and causes him to stand erect in the realization of the responsibilities of life. No longer is man a groveling worm of the dust—nor was he ever—but the incarnation of divinity, and this divine life generates sufficient force to surmount the obstacles that bar the shining pathway of eternal progress. The dark environments of life fade into the oblivion of nothingness when the emanations of a pure, God-given soul fall upon them. As Spiritualism reveals the soul in all resplendent grandeur we no longer at the vain attempts of man to measure the worth of a human soul. Realizing that "All are parts of one stupendous whole"—every soul a part of the over soul, we can understand why Jesus urged all to love one another.

As we look about us and see all surroundings teeming with love to us we place ourselves in harmony with the higher laws of our beings and can "see ourselves as others see us," in wisdom read the message of the infinite in the faces of the flowers and the hearts of our fellow men. So as we see mercy and love constantly reflected in all nature we feel the near relationship of our spiritual parent. We truly see that Spiritualism has removed the fear of the past and we approach the everlasting principle, God, with a tender feeling of familiar reverence. Friends, we hereby know that God is ever present, ever demonstrating himself in the kingdoms of nature and in the manifestations of his messengers—the ministering spirits. No creed nor discipline has Spiritualism supplanted on the heights of decreasing priestcraft, the fruit of ignorance and superstition, but offers as a material aid to the young developing minds of humanity the little couplet: "Do good, be good." How small yet so great. All the creeds, all the dogmas, all the conclusions of faith and constant research of ages is culminated in these four little words.

So with consistency we can see that Spiritualism is not the vague, spooky imagination of evil possessed minds, but the most glorious revelation of love. In the forty-nine years of its growth it has found lodgment in the most brilliant minds of this and all nations, because of the simple fact that it brings man face to face with the living present and endows him with strength to glory in victory over every adversity of material life, and when the shades of mortal existence are deepening into the darkness of earthly decay the liberated soul triumphantly glances upon the old deserted tabernacle, as it quietly succumbs to the inevitable laws of nature and returns to the elements from whence it came; enters the brightness of eternal spiritual unfoldment and joyfully shouts as he ascends the ladder of endless development: "O death, where is thy sting? O grave, where is thy victory?"

Friends, while we meet in social and intellectual enjoyment we are watched and guarded by unseen influences, and this responsibility is brought to us.

A mighty law of attraction operates through all manifestations of life in the mental plane with as much vigor and strength as in more gross material planes.

If we walk the way of life with a feeling of vanity and unbecoming pride, constantly casting frowns and selfish thoughts to our fellow men, then we attract a spiritual force that will reveal the thorns to others and in selfishness seek to throw unsurmountable obstacles in their way. But if from the bright morning of life we wear a smile and entertain kindly thoughts for our associates, we, in accordance with natural law, attract kind, gentle, loving influences that conceal the thorns of contention, obliterate the gloom of doubt and fear and reveal the broad expanse of space as a domain of research filled to overflowing with brightness. Then with the effulgent gleam of the torchlight of truth to pierce the gloom of error, superstition, ignorance and the host of gloomy hindrances to human advancement man can be victorious over all.

And with a glimpse to spirit life,
The glories there sublime,
Will win a victory over strife,
Behold himself divine.
Ah! joyous day, thy coming hail,
To bring for all release,
When doubt or fear dare not assail,
And over all reigh peace.

Now, friends, whatever view of religion we may favor, we are none of us seeking for aught more than the emancipation of man from the past ignorance and error. So in the celebration of the Forty-ninth Anniversary of a mighty and glorious revelation of infinite love and wisdom let us, from the depths of charitable hearts join, the swelling strain of the angels as its echoes sweetly sound, "On earth peace; toward men good will."

THE FORTY-NINTH ANNIVERSARY.

On Tuesday, March 30th, probably the grandest entertainment that was ever given in the Spiritualist ranks of this city, was held in Red Men's Hall.

At 5:30 a grand supper was served by Mrs. P. J. Scalley and Mrs. C. Evitts, assisted by other good sisters in the cause. The supper was free to all, and was served from 5:30 to 8 p. m.

At 6:30, Mr. Haltz arrived with his graphone, and entertained the audience until 8:15, at which time the entertainment opened with a grand piano solo by Mr. Isles. Mrs. Mattie Ogden, president, introduced Mrs. S. A. Leavenworth, who is one of the oldest mediums and workers in the city. Mrs. Leavenworth made some very interesting remarks in honor of the same. Mrs. Ogden then introduced Mrs. Eva R. Cooley, who had the entertainment in charge, and who most ably presided over the same during the remainder of the evening. Solos on the violin and piano, and also vocal solos were very finely rendered. Recitations and songs by the children were fine. Recitations by Mrs. Langdon and Miss Nellie Lownds were most ably handled and loudly applauded. Miss Lownds recited Easter Lilies, which was her own composition. The Chimes, by Mr. Ellison, held the audience in profound silence.

Remarks by Mr. C. M. Cooley, also Mrs. Barnard in honor of the occasion, which were very appropriate, and pleasing. A descriptive song by Mr. Parker, also a recitation were very alby rendered, and well appreciated.

At 10:30, Mrs. Ogden was called upon to give a few tests, which she did. Then she thanked all who kindly assisted in this long-to-be-remembered intertainment and supper.

One verse of America was sung and all returned to their homes with a happy heart and a pleasant memory of the Forty-ninth Anniversary of the tiny raps.

COR.

Bridgeport, Ct.

TO THE SPIRITUALISTS OF MICHIGAN.

I have been requested to act in your State as State Missionary, and have consented so to do, if the people of the State desire such work in their State. What I desire is this, I should like to hear from as many places in the State that would like to hold some meetings, and to organize if possible; as well as to hear from as many societies that are already organized and those that are chartered. The object being to create as much of an interest in our cause and organize as many societies as possible, to further the State Society, and collect our scattered forces. I desire to hear as soon as possible from the different localities, so that I can arrange a route, and have some system, instead of journeying so far from one point to another. I will publish the route when I make one out, but do not see how I can come into the State, and not know where to commence. What is expected of the different places I go? I expect the hall to be furnished me and entertainment, and be as liberal in your donations as possible, and in as many places as possible should like to hold several meetings—say four or five. I would try and organize the friends into a society, and if possible a lyceum—in fact I would do anything possible to further the cause.

Now, friends, arouse, and let us go to work with a will and see what can be done in the State. When writing, will you kindly enclose a stamp, as I do not feel I could afford to answer so many letters. Let me say to societies where I am already engaged, I shall fill my engagement, and hold myself in readiness to accept others as they come. If the Spiritualists of Michigan wish the State work, I trust they will now respond. Address me at my home address.

G. H. BROOKS.

Wheaton, Ill.

Forty-Ninth Anniversary.

The First Association of Spiritualists of Philadelphia, founded in 1852, celebrated the Forty-ninth Anniversary of Modern Spiritualism, on April 4th in a manner long to be remembered, not only by the members of the association, but by strangers who came to listen to the inspired lecturers, who gave utterance to the truths and philosophy of Spiritualism. Warner's Music Hall, with a seating capacity of eight hundred people, was resplendent with beautiful palms, flowering plants and cut flowers, while towering above all was "Old Glory," the pride of our Association.

The Helping Hand Society, connected with the Association, were indefatigable in their efforts to make the occasion an honor to the cause of Spiritualism, and the superb decorations were entirely owing to their efforts. Mrs. E. L. Haslam, our efficient leader with her competent corps of assistants made the music, one of the finest features of the occasion. The well drilled voices of C. L. Smith, Francis Fray, Misses S. Jackson and Katie Brown, together with Mrs. Annie Benner, Mrs. Haslam and Professor J. W. Caume and wife, filled the hall with melody, so that on every hand were encomiums showered upon them for their services.

The leading light of the day was W. J. Colville, who has served this society for four months this season to their great delight. He was at his best on this occasion, and the anniversary lecture was a masterly address, eloquently portraying the progress of Spiritualism during the past forty-nine years, showing that the tiny seed planted nearly half a century ago had taken root and grown to such an extent, that to-day its branches extend all over the civilized world. A synopsis of the address would only do it an injustice. Suffice it to say, that the world should have listened, instead of an assembly of people. Mr. A. E. Tisdale was present in the morning and sang by request, "Only a thin veil between us."

The conferences before each session were well attended and were presided over by Mr. Barry. The speakers in the afternoon were Mr. W. J. Colville and Mrs. M. E. Williams, who delivered addresses in honor of the occasion.

A Lyceum class under the leadership of Mrs. L. Heasley gave an exhibition of their work which was warmly received. The exercises closed with a poem by Mr. Colville.

The evening services were also largely attended, Mr. W. J. Colville being the principal speaker. He was followed by Mrs. M. E. Cadwallader, vice-president of the association, who delivered an address befitting the occasion. The large audience manifested a deep interest in her remarks, while as characteristic with her, she appealed to the hearts and sympathies of the people, to uphold mediumship and support the cause of Spiritualism, affirming that Spiritualism embraces all that is of benefit to the human race, and beseeching those present to unite with renewed efforts in order to protect its interests and place it upon a firm foundation before the masses. Mrs. Cadwallader has endeared herself to us by reason of her earnest labors, and always receives a warm reception when she occupies our rostrum, but on this occasion, she received a special ovation, on account of her long absence through illness. We trust that she will soon be able to take up her work again which has for the time been laid aside. The exercises concluded with a poem by Mr. Colville and benediction by Mrs. Cadwallader. Though we have passed through many trials, the members of this association feel that there is much to encourage them, the outlook for the future being bright, financially and spiritually. More interest has been manifested this year than ever before. Long may the white banner of Spiritualism wave, untainted by ought that would mar its brilliancy is the hope of your correspondent.

F. H. MORRILL, Sec.

THE FORTY-NINTH ANNIVERSARY.

The Progressive Spiritual Society celebrated the Forty-ninth Anniversary of Spiritualism in its usual manner, furnishing its own entertainment, and on this occasion we were more than usually successful. We held an "all-day meeting, an excellent program being given in the forenoon, consisting of music, poems and essays, followed by an address by Mrs. A. C. Woodruff, replete with grand truths. Mr. E. A. Keary gave us an original poem, "The Stones," that was fine. The rendering of the hymn, "Joy to the World, the Truth has come," by Mr. Ludwig and sons, was something long to be remembered. We adjourned for dinner, and here we found that none of the enthusiasm shown during the morning session was lacking, as seventy persons were willing to testify to the ability of the society ladies as cooks.

At 2 p. m., the meeting was again called to order by our worthy president, Mrs. Senda Briggs, who had been absent from us for the past year. A worthy address was then given by S. G. Sheffer, on "A Review of Spiritualism," followed by a poem by Mrs. Stanley, "Why Am I a Spiritualist?" Other poems and essays followed, all filled with much inspiration, until a late hour when the grand old hymn, "Nearer My God to Thee," was sung by the congregation, accompanied by the entire orchestra of seven pieces, and for once at least our old hall rang with music, the vibration of which we think will ring in every soul till at least our Fiftieth Anniversary is reached.

CARLIE MILLER.

South Haven, Mich.

A STARTLING FACT.

The Progressive Thinker was the only Spiritualist paper that had the enterprise to publish Prof. Barrett's address before the National Association Convention of Spiritualists We have his address, covering three pages, and five other fine addresses and articles, one by Col, Ingersoll, grouped in one paper, and we want to send out 1,000,000 of them. It is worth ten times its weight in gold.

Read the article on 5th page headed "Fifteen Cents."

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

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The following are among the claims made for the work by its friends:

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"This work, the result of years of research and study, will undoubtedly create a profound sensation throughout the philosophic world."—The Detroit Commercial Advertiser.

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A History of the Warfare of Science with Theology in Christendom. By ANDREW D. WHITE, LL. D., late President and Professor of History at Cornell University. In Two Volumes. 8vo. Cloth, Five Dollars. For Sale at This Office.

In these two large volumes are combined information that the reader could not find in the libraries of the world in fifty years. It shows the constant and determined opposition of Theology to the advancement that has been made in every branch of Science. To the Student it is indispensible. Every Free Thought Speaker should have it. It should circulate in every community. It goes into minute details, citing in all cases the authority, showing the persistency of Theology in fighting new and advanced ideas in Science.

"The magnum opus of the eminent ex-President of Cornell plants a new and notable milestone along the highway of ever-advancing human thought. The work is the masterpiece of a mind as devoid of wanton iconoclasm as of moral cowardice. It is a definite statement of where the best thinkers of the world now stand in the religio-scientific conflict. It is clear, honest, brave, and must be given a place among the great books of the year."—Chicago Tribune.

"The most valuable contribution that has yet been made to the history of the conflict between the theologians and the scientists; struggles that have alarmed timid Christians, but, as Mr. White shows, there was no occasion for alarm. The several chapters are extremely interesting, and while President White never flinches in telling the whole truth, as he thinks science has ascertained it, he is nowhere irreverent. He confronts truth, takes its hand, and follows boldly wherever truth bids him come."—Buffalo Commercial.

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LYCEUM LESSONS

As Presented by Hudson Tuttle.

GOLDEN THOUGHT.

The spirit holds the same relations to the spirit-world that man sustains to the physical.

SUBJECT: THE SPIRIT-WORLD.

For the older groups: The belief in immortality and in a home for the spirit after the death of the body is of remote antiquity. Savage people think that the approved of the gods will find the plains and forests well stocked with game, and life there only an intense animal gratitification. The hell fancied by the race on the borders of the frigid zone is a frozen waste.

Heaven and hell are conditions of the mind, and exist in future life the same as here. He who is in harmony with the laws of his being is in heaven; is happy. He who antagonizes the laws of his being suffers; is unhappy; is in hell.

To come to the full light of knowledge that brings obedience to law, is to "escape the bondage of sin," and this is the end all will reach.

Yet beyond these mental conditions there is an objective reality. There is a spirit-world; rather there are spirit-worlds, or zones, real and substantial to spiritual beings.

As fragrance arises from blossoms, so the spiritual elements arise from the changes in the physical world. These elements, too ethereal to be called matter, may be designated as substance, arise and form zones around the earth, held in place by attractive force.

If objected that we cannot see these zones, it may be replied that we cannot see the air, although dense in comparison.

Of that spirit realm we can know but little. We have words to express thoughts growing out of known conditions and relations, but we know scarcely anything of this higher life, and hence there are no words to describe it. When spirits who have returned attempt to do so, or those who have been in trance, the only means is by emblems and comparisons which give distorted impressions.

While like in correspondence to the physical, the spirit-world is so different that no adequate description can be given understandable to those who have a knowledge only of the former.

For the younger groups: You all wish to be happy; that is, to go to heaven and to be in heaven.

How will you get to heaven? In the main it must be by your own efforts in doing what is right.

At death all will become spirits, but there will be the same division into the happy and unhappy as on earth.

The leaders may ask the members how they are able to make themselves most happy, and how most unhappy. It is interesting for them to relate stories of personal experience.

Make a close distinction between enjoyment from normal, pure and high sources, and from abnormal and low.

Some children enjoy cruelty, because they are cruel and half-savage. Especially should these be taught humanity.

Others indulge in coarseness, rudeness and profanity. Explain why these are to be replaced by sweetness, gentleness and kindness. Profanity is the language of passion. It indicates an ungoverned mind, and coarseness of thought.

MEMORY GEMS.

True spiritual growth garners the present for future needs.

Do thy full duty in the present life, because such is best for future welfare.

The human spirit is like a mirror, bright as a burnished mirror, to receive and hold every impression.

What clouds of mystery are hung
Around that one idea, heaven!
And though forever songs have rung
Across its bars by angels sung,
The cloud which veils it is not riven.

"Do the angels rest in heaven?
Aye, in eternal activity which is rest."

GOLDEN CHAIN RECITATION.

Con.—Well, maybe it is delusion
That the soul lives after death;
L.—But, if so, it is far the dearest
Which the tongue of mortal saith.
C.—And since so much of life's pleasure
Is wrought of unreal things
L.—I shall always hold to the riches
Which the "dear delusion" brings.
Con.—Delusions of earth are mocking
Wherever we mortals go,
And finding so much unreal,
Has cost me a deal of woe.
L.—But the dream of life immortal
Will never bring me pain;
For when it is proven error,
I shall count not loss nor gain.
Con.—I shall never live to know it,
If my darlings are only dust;
L.—And all that the weakest and wisest
Can do is to hope and trust.
Con.—I may reason and doubt, but ever
They come to speak from the sky;
L.—Then it seems but a cold delusion
To dream that a soul can die.
Con.—You may shower me with dust
and ashes,
You may give me a wreath of rue,
You may dream you have truth and
wisdom
And I am less brave than you;
L.—But still, I shall never yield it
For a thing you say or do;
Con.—You cannot make it error,
L.—And I cannot make it true.
Con.—We all must wait and wonder
What the change of death will bring;
L.—Your sketches are skulls and cross-
bones
Which I to the winds would fling,
Con.—And picture immortal faces
Brow-girt with asphodels,
L.—And hands which are reaching
earthward
Bunches of immortelles.
Con.—But neither your wise conclu-
sions,
Nor mine, with their rainbow wings,
L.—Can alter one jot or tittle
The eternal law of things!
Con—Yet, ah! in the world that this is
It were all too sad to stay,
All.—If we could not have our fancies
Of "The ever-so-far-away."

THE FORTY-NINTH ANNIVERSARY.

The Forty-ninth Anniversary was clebrated here March 31st, by the First Spiritualist Ladies' Aid Society. It held meetings at Red Men's Wigwam, at 2 and 7:30 p. m.

The speakers were Mr. W. H. Bach, Mrs. Tillie, U. Reynolds, Mrs. H. G. Holcomb, Mrs. Carrol Marks and Master Lovel Smith. The vocal and instrumental music was very excellent.

Supper was served at 5 p. m., which was followed by a fact meeting.

There was a large attendance and much interest.

The Church of the Spirit had Mrs. Carrie F. Loring of Braintree, Mass., for speaker, April 4, to be followed by Dr. Geo. A. Fuller, president of the State Association. M. W. LYMAN.

Springfield, Mass.

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The day of shot-gun prescription is past; drastic drugs in large doses will not be given ten years from now. We believe in the certainty of medicine and in specific medication, but specific medication requires specific diagnosis. He who understands the action of drugs, and who is gifted with the power of correctly diagnosing, is the successful physician to-day.

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AYER, MASS.

CHURCH OF THE SOUL.

(Continued from page 1.)

meaning. But that which makes the world pulsate with greater joy to-day and fills human hearts with higher and holier knowledge concerning this is, that one step more has been taken toward this greater knowledge; one added and overwhelming power has been felt in the world leading to this more perfect light, and that is in the great spiritual impetus of this latter portion of the nineteenth century, and when the twentieth century fully dawns, not because it is the twentieth century of human computation, but because thus much more of knowledge is added to human life, and when it presses forward to still more rapid culmination, more and more will this dispensation be revealed unto you.

But let us tell you now, as we have told you again and again, nothing of this comes by first establishing the external and then bringing the spirit up to its height. It must grow as grows the flowers from within; as grow those bursting buds that now are making ready for summer time and for fruitage; as grow all things in the visible worlds around you. So this dispensation cometh. Such time as all are ready for this unfoldment from within, casting aside selfishness and human pride and human hatred, when you shall have learned their valuelessness; and not until then.

Talk until doomsday about unselfishness and still you have not outgrown selfishness; talk forever about human brotherhood, if the human brotherhood is not within you will not accomplish it thus; but by that growth that comes from the real victory, that is the cause of the real conquest. Then, lo! in all the border lands that human life hath entered, and the impinging realms of spirits and angels that keep watch, announce and declare, there will be the consciousness. Earth is ready now and the new light doth appear.

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Dr. Burroughs graduated March 25, 1897, in the American Medical College, Allopathic or regular, and stood one of the first in his class, though having a large and constantly increasing practice to attend to during the winter months. This is his third medical diploma. We could fill volumes with letters like the following. All are genuine and every case was a difficult one.

Evans City, Pa., Jan 20, 1897.

I have a very bad case of chronic catarrh. My lungs are very bad and sore. I perspire so very greatly at night and when I get out of bed the air chills me to the heart. I cough night and day and am so short of breath that I cannot do any work at all. I spit fully a pint of phlegm every two hours. I am getting so poor that my clothes will not stay on me. And, oh, I am so very weak. I am discouraged. MRS. ANNIE DANCE.

Evans City, Pa., Feb. 15, 1897.

My Dear Doctors:—I would say that I am surely on the road to health. I am so much better. I fervently say: "God bless the dear doctors who have saved me from the brink of the grave."

MRS. ANNIE DANCE.

Evans City, Pa., Mar. 19, 1897.

My Dear Doctors:—I am still improving. My friends say: "Oh, Mrs. Dance, you look so well." I have no more night sweats. I sleep soundly. My nerves are much better, my appetite is good and foods digest. I am doing my own work and my own washing. You can cure any curable case. All who are ill should write you.

MRS. ANNIE DANCE.

Malden, Mass., Mar. 24, 1897.

I feel that I do not need further treatment. I feel better than I have for the last five years. My four months' treatment with you has done wonders for me. I have had great faith in your treatment ever since I began taking it. I cannot fully express my thanks to you. I am perfectly willing you should use my testimony if it would induce those of my sex who are suffering to apply to you for relief.

MRS. EMMA F. FOWLER.

Crystal Lake, Ill., Mar. 1, 1897.

Dear Doctors:—Your magnetized paper did me great good. My stomach has felt better since using it and I have felt better in every way.

MRS. SARAH MARLOW.

Wakelee, Mich., Feb. 28, 1897.

My Dear Doctors:—I received the medicine the 25th. I am gaining steadily. The psychic treatment is doing wonders for me. SARAH E. GOFF.

Candia, N. H., Feb. 14, 1897.

I think the medicine has done wonders for me. I have many times been sensitive of spirit help during the sittings. One night I was reading and forgot the time and my chair began to rock very decidedly. E. J. JELLISON.

Mrs. Byers' little child has always been delicate and has been treated by all the best local physicians with not much benefit. After one month's treatment she writes:

510 Wabash Ave., Kansas City, Mo.

Marion is doing well. Is heartier than she has ever been.

MRS. A. W. BYERS.

S. Deerfield, Mass., Jan. 27, 1897.

When sitting for psychic treatment I put my hand upon your signature, and I feel the electricity strong.

MINNIE W. WHITE.

Thorntonville, Ga., Jan. 27, 1897.

Dear Doctors:—Your letter came to hand on the 20th inst. When I received it my jaw was hurting very bad and I held the letter in my hand and it got easy and I went to sleep. I rested good and slept better that night than I have for a long time.

MRS, AGNES C. WALL.

Laconia, N. H., Feb. 22, 1897.

Dear Doctors:—To-day I had a severe pain in my left lung and I put on the piece of brown paper with your signature on it and was relieved of it very soon. ELIZA SWASEY.

If you are suffering from any chronic disease which your physician has failed to cure, address Drs. Peebles & Burroughs, Indianapolis, Indiana, at once, stating name, age, sex and one leading symptom, and they will send you by return mail an accurate diagnosis of your case, with medical advice free.

Mrs. Dr. Dobson-Barker,

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of all diseases that flesh is heir to, and will give you proof of her powers, by sending requirements as per small advertisement for diagnosis of your case. Here is one of her many cures:

St. Louis, June 21, 1896.

MY DEAR MRS. DOBSON:—I herewith enclose $1.15 for another month's remedies for my sister Emma. I can't tell you how much good these medicines do her and how thankful and grateful we are for having applied for them. When she began taking this last medicine, she had considerable distress in the bowels and stomach, but after a week she was relieved and we are convinced if she had not the medicine she would have had a serious sick spell as liver, stomach and bowels were in a bad condition. Now everything seems in good order; still we feel as if more medicine will eventually cure all her ailments. We thank you sincerely for prompt reply, and wish you all the success you so well merit.

With affectionate regards, very truly,

REBECCA LEVY.

8331 Laclede ave., St. Louis Mo.

Spiritualist Meetings in Chicago.

We would call the attention of the aldermen of Chicago, to the following list of meetings held in this city. These meetings are conducted by mediums who are regularly ordained ministers of the gospel, and you might as well impose a license on every pastor of the other churches in the city, whether Catholic, Presbyterian, Methodist or any other so-called Christian denomination, as to inflict the burden on mediums, and thus restrict religious freedom.

The Church of the Soul, at Room 412, Masonic Temple, at 8 o'clock in the evening. Mrs. Cora L. V. Richmond, pastor.

The First Spiritual Society of the South Side, New Masonic Temple, 3120 Forest avenue. Services at 2:30 and 7:30. Mrs. Ada Foye lectures and gives tests.

Beacon Light Church, 617 North Clark street, near Burton Place. Services at 2:30 and 7:45 p. m., conducted by Mr. and Mrs. Geo. F. Perkins.

German Spiritualist Society, Gartelman's Hall, 13th street and Ashland avenue. Services at 3 and 8 p. m.

The Spiritual Endeavor Society meets at 1 South Hoyne avenue, 7:45 p. m. Mrs. Sarah E. Bromwell, pastor.

Spiritual Gospel Temple, Hygeia Hall, Washington boulevard and Paulina street. Services at 2:30 and 7:30 p. m.

Home Spiritualist Society, 11 Ada street, at 3 and 8 p. m.

People's Home Association, Bricklayer's Hall, 93 South Peoria street. Services at 7:30 p. m.

Brown's Hall, Forty-seventh and State streets. Services at 8 p. m. Lecture and tests by Dr. Harry Abbott, of California.

Society of Spiritual Truth, 887 West Monroe street. Services at 8 p. m.

The First Society of Spiritual Unity will meet Sundays at 11 a. m., 3 and 7:30 p. m., in Washington Hall, 490 Washington boulevard, corner of Ogden avenue. Mrs. Mary C. Lyman, speaker.

The Progressive Spiritual Church, Lakeside Hall, southeast corner Indiana avenue and Thirty-first street, G. V. Cordingley, pastor. Services at 3 and 7:30 p. m. Harry W. Miller, soloist. Children's lyceum at 1:30; Bible class at 2:30.

German Spiritual Society, Haushman's Hall, 384 W. Division street. Services at 2:30 p. m. Mrs. Caroline Drews, medium.

The Church of the Star of Truth meets every Sunday evening, at Wicker Park Building, in the large lodge hall, on North avenue, near corner Milwaukee avenue, North avenue and Robey street. Services at 7:30 p. m. Easily reached from all parts of the city. Max Hoffman, pastor.

Spiritual Church of Love, Faskin's Hall, 3012 Archer avenue. Mrs. E. J. Hanson. Children's lyceum, 2 p. m., followed by developing circle. Spiritual science at 7:30 p. m. Tests at all meetings.

Spiritual meeting every Sunday evening at 7:30, at 2970 Indiana avenue. Conducted by Mrs. Edith E. R. Nickless.

The First Spiritual Society of Kensington holds meetings every Monday evening at 8 o'clock. Mrs. Lee Norie Claman, pastor.

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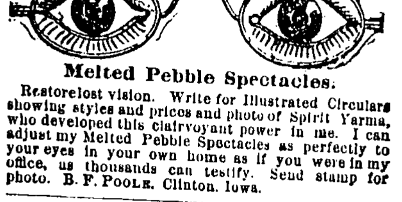
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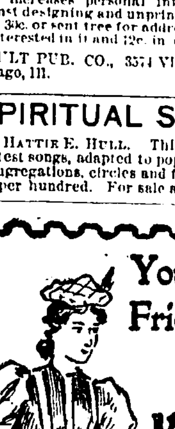
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VOL. 15. CHICAGO, ILL., SATURDAY, APRIL 24, 1897, NO. 387

BY ITS FRUIT, JUDGE IT.

FRUITS OF "CHRISTIAN" SPIRITUALISM—IT LEADS TO OBSESSIONS AND SENDS VICTIMS TO THE INSANE ASYLUM—OBJECT LESSONS FURNISHED BY THOSE WHO DO NOT READ CURRENT SPIRITUAL LITERATURE.

The statement recently made by The Progressive Thinker, that not more than one Spiritualist in 300 subscribed for a Spiritualist paper, is not far from the mark, and in that statement lies the secret cause of all the inharmony in our ranks.

Most people, when they learn that spirit communion is a reality, read one or two copies of a Spiritualist paper, or perhaps a book, form their opinions and there they stick, an obstruction in the pathway of evolution, instead of reading all the obtainable evidence from the spirit world, weighing, considering it and advancing with the age. The truths of to-day may prove errors to-morrow. New revelations are being continually made, and there is no theory upon which we can rest either in this life or the life to be. B. F. Underwood sounded the key note when he said: "We must agree to disagree." This only will bring harmony.

Others, upon proof of spirit return, rush back to their old book of butchery, with its doctrine of devils, hell fire and damnation, which sometimes leads them into religious fanaticism, like the following case, clipped from the press dispatches in a San Francisco daily:

Los Angeles, Cal., March 28.—The trial of the libel suit of Miss Josephine Holmes, head and founder of the queer sect known as the Belmont Hall Society, against a local newspaper has been the means of letting in a flood of light upon the unique professions of these people and many of their queer antics at the hall. It was disclosed in the testimony taken yesterday that at least one deluded woman had passed from the hall to the insane asylum at Highlands. The witness who supplied the merriment of the day, as well as the sensations, was Mrs. Van Auken, a former member of the society. Mrs. Van Auken, referring to Miss Holmes, said:

"I was very susceptible. She began her teachings and I went her way. She led; I followed. I firmly believed her when she told me that she was the greatest medium of modern times; that she was on earth to complete the work that Christ left unfinished. She commanded me to discard my ideas of Spiritualism. I did. She ordered me to obey her implicitly. I did so. She was at my house from May until August and was nearly always under control of some unseen spiritualistic power.

"Some times she would hammer the devils out of her power with her fists. I vividly recall my own experience in this particular. She pounced upon me and pounded me hard, not being particular where the blows landed.

"Oh, I believed in all that nonsense then, but I don't now. Why, I once saw Miss Holmes make a fistic attack upon John Griddel, a roomer at the house, and thump him until she thought all the devils of which he was infested had taken flight."

The witness vividly described how the medium had once found herself under the control of a snake. She threw herself upon the floor, but upon her back, contrary to the habit of snakes. She squirmed and crawed about the room for awhile and then darted under a couch upon which was stretched a fellow-medium, Miss Lundgren. The latter was possessed of a wild beast, and between snake and beast the witness was frightened within an inch of her life.

Finally the pair escaped from the control of the snake and beast spirits and explained themselves. Their real spirits, they told Mrs. Van Auken, had been off on an excursion to Africa and way points, leaving their uninhabited bodies behind. On their returning they found their recently vacated physical systems in possession of claim-jumpers sent by the Devil for their vexation, and had a hard tussle to oust them.

The above is evidently one of the results of "Christian" Spiritualism, which opens the door for obsession; but here is another:

The First Christian Spiritual Society of Oakland publishes a little folder with its program and creed, which it distributes every Sunday in its meetings. From the creed we select the following astonishing sentence:

"The aim of this Society is to bring men to Christ, to truth, by actual knowledge of that truth which the Holy Bible teaches."

And yet the secretary of this society has sprung a monthly magazine upon the public under the name of Spiritualism, entitled "Rays of Light" and very feeble rays they are. Some of the stories would better suit an orthodox Sunday-school journal than a Spiritualist magazine.

When all Spiritualists learn to take as many live progressive Spiritualist papers as they can afford; when they learn that no one spirit knows it all and that no medium, book or paper gives all there is to learn of the philosophy of life here and hereafter, then will order come out of chaos, harmony prevail and we will make a showing of our strength in the land that will command as much respect as any religious body in existence.

If these deluded "Christian" Spiritualists would read Professor Joseph Rodes Buchanan's new book on "Primitive Christianity," they would learn that that the Christianity of today is simply ancient Paganism, which was labelled "Christianity" about the first century, when true Christianity (Spiritualism) was crushed.

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In glancing over our exchanges it is a delight to notice the advances towards truth which are shown in the American pulpit. Here is the report of a discourse in Salem, Oregon, a few days ago, which indicates that good, practical common sense is occasionally heard on the Pacific coast. It does not matter to what sect Rev. W. E. Copeland belongs. It is not sermons of that stamp which make men worse whenever they are listened to. His text was "The New Religion of the New Century." The Oregonian reports him in part:

"We have had nearly 2,000 years of Christianity, and the world is yet sunk in ignorance and selfishness, regardless of divine law. Christian civilization is a thin veneer over heathen barbarism, and lacks many of the virtues found among the heathen. Surely we need a new religion, and the Father of all is ever ready to supply his children's needs. Nor are there signs wanting, that with the new century we shall have a new religion. It may have no name; it may still be called Christianity; but it will be altogether unlike the Christianity, so popular to-day. On all sides we find a revolt from the creeds of the past, and the heathen practices of the present. There is a multiplication of heretical bodies of unbelievers, called by many names, differing on many points, but all united in cutting away from the popular church, which retains its popularity by catering to a love for sensation and by making the terms of admission easier.

This new religion is really new only to those Christians who persist in repeating the old man-made creeds, and believing the medieval superstitions. It is the same as the universal religion of which Buddhism, Islamism and Christianity are particular forms, the same as that universal religion which underlies all the simple Christianity taught by Jesus and his apostles.

"The first article in the new creed, which has been accepted by the leaders in all the race religions, is man, a child of God, which Jesus plainly teaches in the parable of the prodigal son. This idea, once common among all Christians, during the Dark Ages, dropped out of the creed of Christendom, to the great injury of Christians. Many outside the popular churches are insisting that human nature is divine; that there burns in every man a flame lighted from the eternal spiritual sun; in short, that man is at the heart one with God; the essential and permanent part of man is spirit, is God.

"The second article is that of individual responsibility. This is brought to the front by all students of the Oriental philosophies, of whom there is an ever-increasing number. The trouble with Christianity to-day, which prevents it from sweetening politics, from purifying society, and from ennobling business, is its denial of the doctrine of individual responsibility. Nothing so much increases vice and weakens virtue as the popular idea that all the bad man has to do is to confess his belief in the redeeming power of the blood of Jesus. As originally taught by Paul, this doctrine was most salutary, referring as it did, to the blood shed by each individual as he offered himself as a sacrifice, at one time to God. This doctrine of atonement is most valuable, and when restored to its original position, shall work wonders in reducing the evil committed by men. When once it is firmly fixed in the mind of each man, woman and child, that they are responsible, and that the consequences of a wrong deed cannot be escaped, there will surely be a great change in political and social life. Suppose every man elected to the Oregon Legislature had been firmly convinced that he was individually responsible for any wrong done, which could not be dodged by any loyalty to party or to church, do you suppose we should have had the farcical drama which was played at the statehouse?

"The third article is the brotherhood in Christ, and is fully as important as any of the others. Not once in Jesus was the Christ made flesh, but in each human being, who was born into the world. The new religion has its plan of salvation—natural, however, and not artificial—a plan which is worked within each human heart; there is the birth, the growth, the suffering, the death, the resurrection and ascension not of one man Jesus, but of all men. In all dwells the Christ, the hope of glory. And from this is deduced the most important doctrine of all—the brotherhood in Christ, the divine fraternity which worked such wonders in the early church and whenever triumphant has worked equally great wonders in every religion and among every people. All men are brothers, because in all men dwells the divine. We have indeed a new heaven and a new earth; indeed, the new heaven on the new earth.

"The fourth article in the creed of the new religion is continued inspiration—new words of God for new times and new emergencies. Not the Jewish Bible only, but the American; not prophets in Judea only, but prophets in the United States. It naturally follows if all men are sons of God, that the Father will ever speak to his children. No possible reason can be offered on any theory of religion to prove that the Jewish Bible is the only word of God. That it needs a supplement, all churches which employ ministers admit. If it is all-sufficient and the only word of God, what is the use of the minister? What are his sermons for? Does not the fact that all Christian churches employ ministers prove that the Bible is not a complete revelation? If it were, then we should need none to teach what it means; but every church employs a teacher, whose duty it is to explain what the revelation reveals—rather a peculiar kind of revelation, to say the least.

"The last article in the creed of the new religion is progress through suffer-

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ANGELL PRIZE CONTEST.

A GOOD WORK IN CLEVELAND, OHIO.

The oratorical contest by the Band of Mercy of the Progressive Lyceum was a notable event and a great success. It was held in Army and Navy Hall, one of the finest in the city, and the entire program promised was presented without a missing number.

The exercises opened with violin and piano; a selection from "Il Trovatore," by Mr. N. S. Barsby and Mrs. Sylvia M. Van Wormer, which proved a beautiful prelude to the contest, after which Mr. Thomas Lees stated the object of the meeting. Mr. Lees was chairman of the committee of arrangements, and consequently all felt assurance that nothing would be forgotten which would contribute to the completeness of the affair. He spoke as follows:

Friends, within our Children's Progressive Lyceum, or Spiritual Sunday-School, we have a society called "The Lyceum Band of Mercy." It is one of more than 27,000 scattered over the world, and the first one was organized in Boston, Mass., by Geo. T. Angell, only fifteen years ago. Its object is to promote humane education among the young folks. The pledge each member takes is one all can take with a clear conscience, namely, "I will be kind to all harmless living creatures, and try to protect them from cruel usage."

To further this humane object, the plan of these prize oratorical contests was formulated by Emma Rood Tuttle and presented to the National Humane Association at its Annual Convention last fall in this city, and was unanimously adopted. It has since received the official endorsement of the Master of the National Grange, of the National Superintendent of the Woman's Christian Temperance Union, and of many teachers and lyceum conductors in this and other countries.

Many of these contests have already taken place with pronounced success, but none so far in Cleveland. The Children's Progressive Lyceum has the honor of holding the first Angell Contest in this city, and the double honor of having a real, live, wide-awake Mayor to preside—The Hon. Robert E. McKisson.

The selections to be rendered this evening are all from one book entitled "Angell Prize-Contest Recitations," compiled by Mrs. Emma Rood Tuttle, of Berlin Heights, Ohio, the author of many of the pieces contained therein. All teach sympathy, mercy and justice to all living creatures.

The prize to be won by the contestants to-night is a

STERLING SILVER MEDAL,

issued by the American Humane Education Society, whose wish it is to have similar contests to this take place in every Sunday-School, and Lyceum in the country, so that later, the winners of these silver medals may come in friendly competition for gold ones.

The plan seems to me a good one, and is certainly well adapted to the furtherance of humane work. I know of no better way to secure the end desired than to commence with the little ones, our children.

Mayor McKisson not having yet arrived, Mr. Lees, on concluding his remarks requested Mr. E. C. Parmelee, treasurer of the American Humane Association; and general agent for the Cleveland Humane Society, to preside until he did.

Mr. Parmelee on taking the chair was greeted with a hearty round of applause, and made some very touching remarks on Humane Education for Our Children.

ON WITH THE CONTEST.

In order to determine the contestants' order of speaking, numbers from one to ten, were written on cardboard and dropped in a hat by Mr. Parmelee, and after being well shaken up by him each scholar came forward from seats in front of the stage, and drew the number which determined his or her turn to recite, resulting as follows:

1. Vivian Davis .... Sweet Revenge.
2. Alice Englcart .. How Christmas Came to the Poor House.
3. Rose Russell ..... The Nabob's Double.
4. Arthur Davies ..... Sympathy.
5. Ruby Snape .... My Horse Mary. (A story of Vivisection.)
6. Danny Cook ... Catching the Colt.
7. Marie Bellows .. The Beer Shop. (A Washerwoman's Story.)
8. Ella Pfleyer ..... Tom.
9. Virgil Bellows .. Retributive Treatment of Criminals.
10. Hattie McDonald .. Catching the Colt.

(By an oversight numbers 6 and 10 had the same selection.) The contestants were known to the three judges by numbers only. Judge J. E. Blandin, W. S. Kermish and Mrs. G. A. Robertson were the judges and awarding committee.

The Mayor on entering was heartily applauded, and after taking his seat on the stage, when five of the speakers had spoken, His Honor Mayor McKisson was introduced, making a brief address commending humane education among the young and also commending the Progressive Lyceum, and its Band of Mercy, for their enterprise in giving the first contest in Cleveland.

A brilliant piano selection was rendered by Miss Geneva Richards, Musical Director of the Lyceum, and the young orators proceeded.

The last recitation being finished, the awarding committee, who had occupied seats apart, in the body of the hall, retired to the ante-room, and compared their markings on the following points of merit: Voice, Articulation, Gestures, Memory, and General Effect. During their deliberations, above the piano music could be heard the exciting discussion among the audience, relative to the respective merits of the speakers. At last the judges came to the stage, Judge Blandin acting as mouthpiece. After speaking of the difficulty of deciding among so many good speakers, which was really the best, he announced No. 6—Master Danny Cook, the winner of the medal.

A second prize had been offered and

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HIGHER SPIRITUALISM.

THE ROSTRUM AND THE SEANCE—THE PHILOSOPHY AND PHENOMENA—S. M. SEELEY'S MUSEUM OF SPIRITUAL PHENOMENA.

Spiritualism, to me, is a many-sided issue, or religion, whichsoever it may be termed; but be it called a science, a philosophy or a religion, it has for its foundation phenomena, or it has no foundation more solid than any other ism or osophy of the past. Is there anything higher than truth and love? Is there anything lower than falsehood, deception, hate and revenge? Justice is an attribute of love and truth. Hence if there are truth and love in the teachings of Spiritualism are they not in the foundation—the phenomena—as well as in the philosophy? If they are, is there any higher Spiritualism?

To me the tiny rap, rap, rap that comes upon the bed as I close my eyes in slumber; that vision that flashes before my closed or wide-open eyes, of my mother, my father, my sister, my brother or my loved one, mortal or immortal; that touch upon the arm, upon the head, the face, or other part of the body, is as sacred and divine, as sublime, as high as any thought that can come to my sensitive brain; just as high and grand to my soul as the most eloquent oratory given to man. Is it not to you, kind reader? When you can get a communication from a loved one who has often written you in the form, is it not even a greater pleasure now than then? To know that the form you laid back to its native substance was but the home—the earth home of the soul that continues its love and tenderness, its communications and sweet counsel? Is it not a beautiful, a high, a sublime thought? If there is no proof, there is no hope; if there is no hope, there is naught in this nor any other life.

Most assuredly Spiritualism is making rapid strides, and the most glaring proof of this is the fact that its enemies, those whose theories are most suffering on account of its advent, are trying by legislation and every other conceivable method to stamp it out; but in what way is it appealing to the minds of the masses with the most telling effect? The question is answered by the advocates of a "Higher Spiritualism." They say that the most noted lecturer and the most noted medium in the country placed in two separate halls in the same city would give the medium a crowded house and the lecturer no more than a "Corporal's guard."

The fact is, the people have listened and listened for ages, and now they must see and know; and if they cannot know, there is no longer anything but a hole in the ground after the short and useless race of earth-life is lived. "No hope beyond," as the song runs, and as it ever will run if the world through Spiritualism can get no response from those who have passed away.

America is a great nation and the earth is a great sphere, but America is not the only nation on the earth, and the earth is but a mere speck in the great universe of matter; and Spiritualism with its broadness of the infiniverse contains its many sides, its many phases, its many osophies and isms, but without the demonstration to our outer senses we have but little proof palpable of its philosophy—so-called.

We are apt to shut our eyes and shake our heads in egotistic wisdom, hold high in air our disgusted nasal prefixes at the mere mention of the name of one who is most eager after truth and sincere and honest in his search for it, because we think he is being swindled, being "played upon as a mark," and say he is a "phenomena-hunter," "a Spiritist." Is this always true? Are they always swindled or only swindled according to "our judgment, our measurement?" If a man gets value received according to his own judgment and is satisfied, why need others interfere with his satisfaction and consequent complacency of mind, by giving him their measurement of his acquisitions?

One of the best known Spiritualists to-day is none other than Sol M. Seeley, of Sterling, Ill.; he came by his knowledge through the phenomena, wholly, and thinks as much of it now as when he got the first manifestation, and probably more, because of his present lack of skepticism, his perfect sincerity and lack of suspicion and while here at his home your correspondent will just run over and take an inventory or record of his curiosity shop, his spiritual laboratory or museum of Spiritual phenomena and give it farther on in this article) In many instances he might have been the easy victim of some charlatans, in the estimation of others, but he knows it not, he sees it not; to him they are genuine and in that thought he is supremely happy. He takes no one into his home to perform a "Punch and Judy show for curiosity-seekers," but to him he takes the true mediums, and he enjoys making Spiritualists by and through the clinching tests. Whatever may be said of Sol M. Seeley, he is sincere and without an unfounded suspicion, but takes what, to him, is great precaution against deception, for the sake of the investigator and because the truth to him is as sacred as to any other person on earth, and a fraud in so sacred a thing as the reappearance of his spirit friends would almost break his heart and he would stamp it down as readily as anyone, but his aptitude in perceiving fraud may probably not be as acute as many others, yet that is not at all against his honor.

Now the collation of these precious relics and sweet mementoes: His first slate-writing test was in 1877, through Witherford, long since suicided, and well known in spiritual ranks. The writing was from his daughter. Then came his wonderful experiences with and through E. A. Wilson. His first materialization was through Bastian and Taylor in S. S. Jones' office in the Religio building in 1873, since which he has witnessed this phase of manifestation through about twenty different mediums, including over five hundred seances in all and physical manifestations innumerable. He has had not less

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"END OF THE WORLD."

THE SECOND COMING OF THE CHRIST

To the Editor:—I have heard and read of this event since I was a child, but never heard any thing that could make me believe that it would be as soon as was said. A second coming of the Christ was always connected with it, and that puzzled me.

When Spiritualism developed I thought it might have some relation to the prophecies. Then it dawned on my mind that the end of the world meant the end of an epoch. Some years later I heard Dr. Thomas say that we were nearing the end of this epoch and the beginning of the next. That strengthened my intuitive impression.

The Chicago Tribune lies before me containing a synopsis of a new book, "The New Era at Hand," by Prof. Bimbleby, an astronomer in London, in which he announces the near approach of the last prophetic period when Christ is to come and the Millennium to begin. This is no prediction, but the result of calculation according to prophetic and historical data.

Prof. Bimbleby says: "Bible time is the only perfect time and agrees to a second with the time produced by the magnificent clockwork of the heavens," which he calls A. M., or astronomical time. He further says that sixteen of the seventeen prophecies were fulfilled at the exact time predicted and therefore he is fully convinced that this last one will be fulfilled on time.

GREAT EVENTS ARE PREDICTED.

The author, by diagrams and tables, placing prophecies and calculations in parallel columns, comes to the following conclusions:

First—The Turkish Empire will be overthrown in September, 1897.

Second—Gentile times will cease in the spring of 1898.

Third—The Jews will be restored on the same date.

Fourth—Christ will reappear on earth on Easter day.

Fifth—The resurrection and judgment will take place on or about the same time.

Sixth—The winding up of earthly affairs will continue for thirty years, or until 1928.

Seventh—The millennium will begin in the year 1928.

By nine separate and distinct methods, using prophecy, history, and figures, he reaches identically the same inevitable conclusion—that from 1898 to 1928 will witness the culmination and fulfillment of the last great predictions in the Bible. The fact that nine independent lines of calculation end in the same manner is in itself significant.

Prof. Bimbleby, I think, very wisely avoids the error of the clergy by stating the facts without any theological explanation.

I never falter in my opinion that Spiritualism is a positive element in this eventful period; and I am exceedingly sorry that Spiritualists show so much prejudice against the Bible as the book of religion of the epoch nearing its close; and think that they above all others should take deep interest in this subject and be prepared to do their part intelligently in this the greatest event the world has ever witnessed since the morning stars sang together and all the sons of God shouted for joy.

This is not the end or destruction of the world according to Bimbleby, but an entire change in the present state of things in which old things shall pass away and all things shall become new.

The prophet Daniel, speaking of it, says: "None but the wise shall understand." The prophets did not always understand their own prophecies, but had to study them as our prophets—mediums—have to do to-day. The Jews knew the tribe of which their Messiah—Christ—was to come, and the time, but they had not grown spiritual enough to allow their ceremonial worship to be superseded by the pure spiritual precepts of the Christ. Hence their dispersion and only now to be restored. Spiritualism is the John the Baptist of the Millennial dispensation though many are unconscious of it; and will they not be wise and understand the coming grand, unselfish religion that will supersede all present forms and bind them together in one universal brotherhood and sisterhood, when the dove of peace shall rest on each one and "there shall be none to hurt or destroy."

R. NEELY.

GIVES THEM AWAY.

The Methodist Episcopal church has awakened a tartar at Scranton, Pa., in the person of the Rev. J. C. Hogan, who for the last two years has refused to take his appointment in the Wyoming conference, of which he was a member, claiming that he was being discriminated against, because he was a prohibitionist, and who withdrew therefrom recently, addressed a big crowd at the Metropolitan theater. His first criticism was that the conference failed to make public his reasons for withdrawing, intimating that they were afraid to do so. He then proceeded to read his reasons. Among other things he said:

"The position and reputation of a faithful preacher of salvation and righteousness cannot be safe in the keeping of willfully sinful and partisan bishops and presiding elders."

He alleged that the church was in complicity with the liquor traffic, and that the vast majority of the bishops, pastors and voting members of the Methodist Episcopal church cast their influence and ballots for the representatives of the liquor traffic, showing that they were hirelings, and not sheperds.

It is to be supposed that when a Methodist minister makes an assertion like that which the Rev. Hogan has made in the above, it is true, and if not the conference has its recourse in law. It is a pretty hard thing to say that the M. E. church is "in complicity with the liquor traffic," and that "the bishops, pastors and voting members are hirelings, and not sheperds," when that institution poses before the camera of public criticism as moral, religious, refined, pure and prohibitionists to the core.

"TEMPUS FUGIT."

CHURCH OF THE SOUL—WOMAN'S WORK—THE MARGARET FULLER CLUB.

To the Editor:—"Tempus Fugit"—Yes, and it flies so quickly that were it not that the symptoms of spring are upon us, and that in every budding leaf, and bursting blossom, we hear the voice of that which will speedily summon us to the enjoyments of the summer vacation, we could hardly realize that we have progressed so far in the seasons work.

When I last reported it was to tell of the change of service from the morning to the evening, with the consequent removal to the Masonic Temple, where the crowded hall, sometimes to overflowing, is the best possible proof that the exchange was one in the right direction. The subjects of the season's discourses have been of unusual interest, especially those of the past few weeks, when in response to the expressed wish of many of our people, the guides have been giving a series upon that which is of course the fundamental principle of the church: "The Soul in Human Embodiments," and the interest that is felt in this subject is shown by the increased audience whenever this subject is announced. This proving beyond a doubt, that these teachings are surely finding a responsive echo in the hearts of those (and they are many) ready to receive them.

Our beloved pastor, Mrs. Cora L. V. Richmond, has been indefatigable in the work, responding to every outside demand when it was possible to comply, flitting away between Sundays to attend the Board meetings of the National Association at Washington—and also to attend conventions at Buffalo, and other places, to say nothing of weddings and funerals, and yet, thus far has been in her own place ministering to her own people every Sunday through the season.

The new regime of the Band of Harmony has been an unqualified success. Our friends have generously thrown their homes open and the capacity of the largest houses have been severely taxed, and whilst as a matter of course the social feature has been a very prominent one, the spiritual exercises have been so marked, that they have called forth the admiration and delight of the large audiences that are always present. The afternoon sessions have been devoted to Woman's Work, and the hour has been spent with some one of the noble women who have been transplanted to the fairer gardens of spirit life.

Thursday, April 1st, was a red letter day, the Inspirer being that devoted friend to her own sex, as well as to humanity—Margaret Fuller, who became somewhat later in life, Marchioness Ossili. It will be remembered that this wonderful woman was one of that brilliant group of minds including as it did, Emerson, Hawthorne, Channing, Alcott, and others whose very names have helped to immortalize and almost make sacred the little town of Concord. It was the privilege of the Band of Harmony to entertain as their guests for the afternoon, the members of the Margaret Fuller Club with their president and founder, Mrs. Lucinda B. Chandler, who in response to an invitation from Mrs. Richmond, in the name of the club paid a graceful and loving tribute to the memory of her whose name they bear and whose noble principles are the foundation stones of the club to which they belong. Others followed along the same line of eulogizing the life and work of this noble woman, and all were evidently ardent admirers of the lofty principles advocated by her, and which were beautifully and eloquently set forth in the address which she gave through the lips of Mrs. Richmond. As she gave out those wonderfully beautiful thoughts which seemed to dove-tail so well into the spirit of the times, it was hard to realize that those same views expressed when in the earthly form, had caused her to be regarded as a peculiar woman, often isolating her from the sympathy and support of the class for whom she so earnestly and constantly labored.

This was but one of the many precious treats we have had, as one and another of these noble minds have addressed us through the same inspired lips, and one striking feature has been the perfect individuality expressed by each, sometimes giving the little peculiarities of speech and manner so perfectly that it has called forth expression of amazement from those who were privileged to know them during their earthly pilgrimage.

We shall continue these delightful meetings until the close of the season.

CAROLINE CATLIN.

BRAHMINISM.

An answer to Ernest S. Green, and his Spiritualized revision of the poem entitled "Faith in the Great Over-Soul," by a Brahmin.

Man's soul comes from the Ocean of life,
And dwells awhile amid the earth scenes of strife;
And in the ages to come, in the eons before,
His soul returns to earth scenes no more,
But like the dewdrop on rose leaf at morn
Returns to the fountain from whence it was born;
Ashes to ashes, and dust unto clay
Holds good with our bodies of earthly decay.
So man's soul in the eons and ages beyond,
To the fount of all life in joy will respond;
There lost in the "Over-Soul," no more to be known
On earth or elsewhere as an individualized one,
There forever and ever he will peacefully dwell
No trouble, no toil, no heaven nor hell,
But rest for the weary in the bosom of life
A purified soul beyond temptation and strife.

J. W. DENNIS.

If I do vow a friendship, I'll perform it to the last article.—Shakspeare.

NOT ALL IS GOLD.

INDEPENDENT SLATE-WRITING SOMETIMES DECEPTIVE.

To the Editor:—One of your many able contributors, not long since sounded a very necessary note of warning to all who feel inclined to "try the spirits," in their efforts to gain the knowledge that "if a man die" does he still live; his reference being to some of the dangers from imposture, and uncertainties attending that which is received through the independent slate-writer.

The inclination is frequently strong to accept as entirely reliable and true whatever has been received through that channel when the test conditions are such as to make it certain that the writing is produced entirely by spirit agency, and the name, or part of the name of some near, dear, and well known truthful spirit friend is given as the writer. In this inclination is hidden a serious danger of being deceived. For some strange, and not fully known reason, when even the genuineness of the mediumship cannot be reasonably questioned, some of these writings prove entirely untrustworthy. They will very likely contain most flattering predictions of bright and promising coming events in life, and that you are—without knowing it—so naturally mediumistic yourself, that with the aid of the developing power of the medium and his guides you will become in a little time a medium also for like slate-writing, and various other phases of the phenomena; and your dearly loved spirit friend urges you to arrange the terms with the medium, and take some sittings for development.

Who could hesitate to thus gratify the expressed wish of their dearest spirit friend? So a round sum of the "needful" is soon produced, (though urgently needed for use in other directions) and the neccessary "terms" are then soon arranged. After a prolonged season of disappointment will come the inevitable awakening to learn that "grave-yard dirt" is not the only deceptive method employed to humbug over-confiding mortals, and that all the flattering assurances they have been receiving from "Guide John Gray," are but a snare to entrap them.

Such is a true history of frequent happenings upon this Coast, and these lines are given simply to warn investigators of some of the dangers to be encountered, and that as your contributor referred to also truly stated; not all communications received through independent slate-writing by undoubted spirit agency, are reliable, but must be received and weighed with the same caution as through other channels of communication. For we seem to have entered upon times when much that is presented as spirit phenomena is totally unreliable, and is evidently given to aid some one to pocket the coin of the over-confiding investigator, and that, too, regardless of the generally considered sacred character of the subject.

CALIFORNIA.

VARIOUS SUBJECTS.

DOES NOT LIKE SUPERSTITIOUS MUMMERIES, ETC.

To the Editor:—For many months there have been various opinions expressed in The Progressive Thinker in regard to the attitude of Spiritualists toward the superstitious mummery of the church. I look on those invocations, baptisms, ordinations, using the appellation Rev. as a prefix to a spiritual lecturer, as being more detrimental to our cause than anything coming from the enemy. Those who are catering to the church for the sake of popularity, need a little experience of persecution such as many of us Spiritualists have had; but even without this experience, is it not plain to see from all past and present history that the church has in all ages persecuted even to the death many of our true mediums. At the present time I am in a newspaper discussion with a Christian, who cites me to the case of the Lord slaying Saul for inquiring of the medium at Endor, to prove that Spiritualism is a dangerous doctrine. Is it not evident to any observing mind that all those who justify the murder of Saul by the Lord, would, had they the power, do the same to-day? Knowing this, how can any true, intelligent Spiritualist wish to mimic Christianity?

However, I see some who, I admit, are intelligent, doing that very thing to the deterimentof progress in the true principles of Spiritualism. I for one left the church for the reason I was convinced that its teachings and also much in the Bible were opposed to liberty and development of the mental faculties and that churchmembers as a rule were no better than those outside; but it was after I stepped out that I learned of the tyrannical, persecuting element of a large portion of Christians. Then to think I should ever again affiliate with a class that claims to be spiritualistic and is doing much to christianize the same—no, never. I am not alone. While I am sorry to see this state of affairs, I feel will still have a noble band of brothers and sisters, among whom Dr. Conger, Mrs. Severance, Will C. Hodge, Dean Clark, Clara Watson, Dr. T. Wilkins and a host of others who will never submit to be caught in the toils of a priesthood, either Catholic or Protestant, whose chief aim is to enslave all these who worship at their shrines. The Christian church, whose record is full of rapine and murders of millions of the most brave humanitarians that have lived in past ages, who were the true saviors of humanity. Language fails me to express my contempt for the inhumanity to man which has caused millions to mourn, perpetrated by Christians.

I see another subject under discussion among Spiritualists. Some seem to almost ignore the phenomena in connection with platform work. To my thinking, more good can be done to have a good medium for the different phases of manifestations accompany every lecturer. The majority of people can-

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DR. J. M. PEEBLES.

Keeping Track of the Great Traveler.

HIS TRAVELS IN FAR OFF INDIA—ITS INTERESTING MAGIC AND OTHER FEATURES COMPARED WITH MODERN SPIRITUALISM—HIS LECTURE AS REPORTED IN THE HARBINGER OF LIGHT, AT MELBOURNE, AUSTRALIA, FEB. 14th—HE WAS GREETED WITH AN IMMENSE AUDIENCE.

The Apostle Paul said, "Reprove, Rebuke, and Exhort." I am a great admirer of Paul when he and I agree. The point I wish to make is this: I especially requested the Committee to select tunes which the whole congregation could sing. Hereafter, perhaps, the Committee will be obedient to the previous request. I enjoy a chorus sung by the entire audience. It is harmonizing and uplifting.

The subject for the evening is "Travels in India," etc., some of the marvels I saw and the lessons gathered therefrom with regard to spiritual manifestation and some of my own personal experiences.

Away back in the abysmal past there lived up in the Highlands of the Central portion of Asia a race of men who were shepherds, and afterwards became Farmers and Traders. They were called Aryans. One branch moved to the Southern portion of Asia, and another migrated and moved Westward. They were called Hindoo Europeans, afterwards Greeks, Romans, Scandinavians, Anglo-Saxons, and at length Englishmen. Others still moved Southward, crossed the mountains, crossed the Indus, and located lower in India. These, too, were called Hindoos, and so the ancient Hindoos and Englishmen are brothers. They are not Semitics, they are not Turanitans, they are simply brothers from one common stock, and the higher you go into the Northern portion of India, the skin of the natives becomes whiter, whiter even than the Italians. But no matter about the color of their skin, the Hindoo is naturally a thinker and reasoner. He excels in metaphysics, mathematics, and the higher sciences.

It was on July 24th, sailing up the Hoogly river, sluggish and lazy, that I was landed at Calcutta, a city of over 500,000 people. This was a marvelous country, a land of ancient tree worship, of ling worship; and a land of the old Vedas, or, as Max Muller informs us, the land of the great poems of the ages. The land of the ancient sciences, and a land to-day of moral scientists and metaphysical thinkers. India contains one and a half million of square miles, 60,000,000 Brahmins, 40,000,000 of Mohammedans, 5,000,000 of Jains and a great variety of other sects, numbering some two or three hundred millions of human beings.

Our genial American Consul in Calcutta said to me one day "Doctor, would you like to see some Hindoo Temples, and see how they worship there?" "Most assuredly I would" was the reply. All their Temples are unique and Oriental. I went to the Kali Temple with him, very old stone building in the suburbs of Calcutta, which contains a horrible stone Goddess, around whose neck was a symbol of human skulls, symbols of human corpses and a most hideous face. Here these Hindoos often slay goats and kids, the blood from which is nearly shoe deep, and I saw them stoop down and sprinkle this blood on their faces and then they beat them against the grim Goddess, where I was told they confessed their sins. It was a barbarious act, and a beastly sight. These were the lower castes—the Pariahs.

A few days after this I went to see them burn their dead. Englishmen and Americans usually bury their dead. The Persians expose theirs on Towers of Silence, and leave them exposed to be destroyed by eagles, vultures, and birds of prey; while the Hindoos burn their dead. I heartily wish that all nations and races everywhere would understand this matter of cremation, and so changeth from burying of their dead to the burning of them. The buried dead only decay, rot, and from particles of putried matter to poison the surrounding soil. Burning is far healthier than burying the decayed body in the ground, where the water can sweep through, then pass down into cisterns and wells, to be afterwards drunk by the people. It is liable to contain bacteria, spores, germs of typhoid fever, and death. Go with me up the Ganges some morning. There is an old brick building roofless. We stand by the outer gate, and there is soon brought a corpse, borne upon men's shoulders—a girl of some twelve years of age, a spot of red paint upon her forhead, an indication of her betrothal. The mouth wide open was a hideous sight. They lowered the corpse and I saw them lay it across the bamboo-wood, spice-wood and sandal wood, the pyre was about four feet high. They put the corpse thereon, poured oil on it, and then touched the firebrand, and the whole flamed up and speedily consumed the corpse. In half an hour or more there was not an atom remaining with the exception of a few small bones which were handed over to the mother. Without one sigh or tear she took these bones home with her as a precious momento, and I thought how much wiser this was than to lay a corpse in the earth to be eaten by worms or to decay and become a mass of putrid matter, poisoning the adjacent streams.

After a time I went southward, because I heard that occult phenomena, that magicians were more numerous in the south of India, especially about Madras. I must see them, I said, and, so I set out and soon saw them in their bungalows and in their tents, at least, several of them. They tried to make the Mango seed grow up before me. It was a complete failure; worse, it was a complete fraud. I saw them try to do the basket trick, and was satisfied that that was a barefaced fraud also; but I did see some very astonishing things, and I can only account for them by psychic force and invisible helps. I saw one old Yogi doing strange, almost miraculous things, and getting the most astonishing results. "Have you a handkerchief," said the weird old Yogi? Hand it to me and I will burn it, and it will be remade before your eyes." He took my handkerchief in his hands; and then saying prayers until the perspiration streamed from his face, put a match to the handkerchief, and it was soon in flames and burnt to ashes. He took from his bag a piece of cloth two feet or so square and stepping back began to say his prayers over again. In a short time he took a little rod and passed it over the cloth, and lifting it up, the handkerchief was perfect again. It had been by the fire and the psychic force dematerialized, and by some Psychic power again materialized. It was otherwise unexplainable.

Further, I saw him take in his hands three balls as large as hen's eggs, and began tossing them not in the tent, but in the open street, and he kept on tossing them until by and by the balls kept rising of themselves higher and higher, and so far as I know they are rising yet, for they never came back. Where they went to I cannot say or explain, save by some occult unseen psychical power or force of his.

I saw magic to my heart's content. Black magic, white magic, and grey. Black magic is something really fearful. It is demoniac from dark, depraved spirits. It is to be scrupulously shunned. It is voudouism in India. Touching these phenomena I have my own ideas, and they are firm as a rock. Josephus and Jesus speak of demons, and give rules for casting them away. Black magic is a very low form of occultism. These Hindoos are adepts in casting out demons. Daily I saw it done. I was at the Vishnu Temple on a Tuesday, in Bangalore, about five o'clock, when a woman with her hair dishevelled, poorly clad, was brought and placed down before the priest, as one fully possessed by a demon. Her eyes were sunken, her head was rolling. She was dumb. The priest came in and took her psychic symptoms. He then went out to a tree, repeated prayers, and cutting a branch, brought it in and beat her with it. He then sacrificed and sprinkled her with what they denominated sacred water. He stepped back and firmly said "Leave, leave, leave," but the demon held his ground, so the priest took up the branch again and severely beat her. He then rushed at her, and striking her on the forehead felled her to the ground. Every muscle and nerve now became stiff as iron. She lay a short time in a kind of deep breathing. Soon her eyes opened, became bright, and the color returned to her face. She rose up, smiled, clasped her mother and was all right. This was a fact. I saw similar performances time and again. In America I have also seen spirit mediums possessed with demons. All is not sunshine in mediumship. I will state the truth just as it is. There is a summer land, but also a winter land over there as well, and the lower spheres include demons, for there are low, depraved human beings passing on just as they were here, and death is no savior. Human beings commence over there just where they left this life, mentally, morally, and spiritually.

To my sorrow, I once saw Dr. Dunn possessed by a demon. I have been asked many times "where is Dr. Dunn now?" He was here with me twenty-five years ago. I may say he still lives, and is an inspirational medium to some extent, residing in the city of Rockford, Illinois. He is the Mayor of the City, I think, and has become very wealthy, and with increasing riches has lost his spiritual gifts to a large extent. No man can serve both God and Mammon. This is as true now as in the time of the Apostles. But to Dr. Dunn's demon obsession. I was sailing in a ship with him to China, and on the ship were 117 Chinamen, and with this gang there were two different Societies. They quarreled at times most furiously, and once began to fight. Dr. Dunn, with the ship captain, rushed into the fight to secure peace, and began to fight with them. This was the demon's opportunity. He had become possessed by an old pompous French spirit who wanted to control him on several previous occasions. I knew this spirit as a wilful and powerful demon spirit. Dr. Dunn was entranced by him, and you cannot imagine the disagreeable change that came over him for the two or three days that he was possessed by this spirit. He walked about in a dignified, self-important, and most haughty manner, talking to and ordering me as if I were his servant. "I have got him," he said, "and I am going to use him to some good purpose now." I was troubled and greatly annoyed, but I had faith in God and in the higher powers. Every Thursday we held a seance in our cabin. This is our seance, I remarked kindly to Dr. Dunn. The spirit pompously replied, "You must postpone the seances for awhile, as I am doing for the medium a very marvellous work." "No," was my prompt reply, "I shall do nothing of the kind." The seance hour came on at 3 o'clock; and I almost forced Dr. Dunn into our state-room. Then locking the door, I exclaimed to the control, now I've got you, and I took both his hands in mine and held them firmly, calling on God, holy angels, and spirit friends to cast out this boasting, self-conceited demon spirit. My grasp I determinedly kept until he trembled and literally shook with rage. It was a fearful moment! The medium's eyes became bloodshot, and his mouth twitched and frothed. I held on with a determined will till his body relaxed. He now gradually became limp, when his familiar Indian spirit entranced him, exclaiming "I've got him, preach." You go away you old demon. Go away you old devil-spirit! Aye, there are demons in the lower spheres, the surrounding spirit world, but they will not, and cannot trouble you if you think right, live right, do right, and spiritually conduct yourselves aright. Remember to act in the seance room in a most calm, proper, and religious manner. Let there be no nonsense, no selfishness; be wise, thoughtful, careful, prayerful, and you will attract the presence of pure loving spirits and exalted angels to brighten and beautify the pathway of life.

Later, while in India, I went out to see a peculiar old Brahmin, that, as reported, had been buried seven months underground, six feet in the sand and soil; and he was still alive. I did not see this occult phenomenon but honorable men, Englishmen, Scotchmen, and natives did see it. It was something like this. Let me first say you believe that the common house-fly in cold weather becomes dormant, and in a wall or crevice will remain six months seemingly dead; but spring's sunshine revives it. You have heard about the winter torpidity of the American dor-mouse. The raccoon also rolls up in his own fur in hollow trees four or five months, to all appearance dead. I give you this bit of Hindoo history as given to me. I saw this man, and he declared that he wished to be again buried. First of all, they prepared him for the feat. He drank some juice to soothe his nerves, they then bathed his skin with oil, they also put wax over his mouth, they filled his ears and nose with wax also, and then seemingly mesmerized him, putting the man in a box, wrapped in dry muslin, and lowered the whole into the ground, covering the same with sand and soil. Over this they planted flower seeds, which sprang up and bloomed and bore their blossoms. At the end of seven months they removed the earth, and opening the casket they laid him in the warm sunshine, removed the wax, bathed the body and then an old Brahmin Yogi commandingly spoke to him, took him by the left hand, and breathing into his mouth and lungs, the man caught his breath and lived. You stop your clock, take off the weight, said a Brahmin to me, and it no longer ticks, put on the weight and the clock moves. Well, he added, this body of ours is only a shell—a piece of complex machinery, and why not be stopped for a season and then run on again, keeping time as before. Another marvelous thing was that of an old Yogi who had the mystic power to move things by his will. At three o'clock, when the sun was shining brightly overhead, to see a manifestation of will power we entered a bungalow of an old Yogi of the mountains, who was in the habit of fasting and daily repeating his prayers. He was a vegetarian. As a preliminary he burned incense, prayed, and said I now have the power to move anything in this room by my will. Well, said my friend, "Doctor, ask him to move some object." Seeing a book lying on the table I said, "command that book to move by your will." Pointing to it with tremulous hand, he said "come, come!" The table quivered, trembled, and the book slid along to his feet. Now, do not tell me that I was mesmerized. All my faculties were intensely awake to watch and criticise. Each and all saw this phenomena. When he had moved books, peacock plumes, and other things around the room, I said to him, "Tell us how you did that." "Oh," said he, "that would require more skill in language and power, than to do these wonders. And then, you, an American, living in that great enlightened western country, ask of me, heathen, as Christians call us, how we do these things! I believe in Brahma, sir. In the universal fire, the universal light, the infinite life, and that by Almighty power Brahma moves all those starry worlds by his will; and just in the ratio that I become Brahma-like, control my passions, purify my blood, spiritualize my nature, and make myself more interiorily divine like Brahma, do I have power to move these smaller things." Brahma's will moves all worlds and systems. Now suppose he had died that night, he is the same identical man over there; and being the same spirit-man there, why not by his will again move tables, books,—all these smaller things? Spirits do this by their will. They entrance the living, make impressions, fill rooms with their aura, and psychically move material things. Angels rolled away the stone from the door of the sepulchre. The Bible is full of these spiritual phenomena. When asked "What have you seen," I hardly know where to commence, because for fully forty-six years or more I have seen these marvels in all civilized countries, and I wonder how anybody with an inquiring mind and a good fair cranial organization can doubt these phenomena. What shall I say first? In earlier years, before studying medicine, I was a preacher, and an honest one. I candidly preached the best theology that I knew. Have sympathy for the clergy, as most of them, while honest, live on faith and donations. They have my sympathy.

At length I heard that there was a medium, a Mrs. Tamlin, in New York, that had the "spirit raps." What a "fad," I exclaimed, what arrant nonsense. A Quaker friend of mine, a member of the Legislature, said to me one day, "come let us have a look at this spirit rapping." Attending the seance we heard sounds, spirit rappings, sounds on the table. There must be machinery I thought, in the room, and I boldly said it is done by machinery. Then the knocks came still louder, jarring the table. Finally, I said, knock somewhere else, if you are spirits, and rap rap came on the walls overhead, and then, to my discomfort, on my own coat collar! Surely, I exclaimed, there is no machinery about that. I was excited, startled, and could not explain the phenomena. It was wonderful! Now came the most marvelous thing. It was spelt out that "Melissa Peebles, a cousin of mine, died on Christmas morning at eleven o'clock" This was surely a falsehood, I said, for she is quite well and hearty. But writing to her friends, I found out afterwards that she was dead. Her spirit had actually come. It was to me very astonishing—an unquestionable test.

Later, I was at Judge Edmonds (Supreme Bench Judge) a grand old man, dignified, solid, and true to the core. It was the family's seance night in New York, and among those present was a young priest of Athens, Greece. He had seen Mammoth Cave, Niagara Falls, and our great grass-clad prairies, and now he wanted to see the last new thing in America, viz, the much-talked-of spirit rappings. So we formed the circle, Judge Edmonds' daughter being a writing medium. Soon she was entranced, speaking in a tongue utterly unknown to myself and the Judge, but the young priest listened most eagerly, caught every word, and soon sat back in his chair astounded, sighing his mother's name. He said "It is my mother, my mother," in modern Greek. The message informed him that his mother was in the spirit world, although he thought her perfectly well. After he returned home, he wrote back to the judge that it was quite true—quite true his mother had passed during his absence into the spirit land.

Here I must speak of Aaron Knight and Dr Dunn, who first became entranced at my residence. This Knight readily, perfectly entrancing Dunn, he came year after year, often several times a week, and for fourteen years I talked with him just as familiarly as I now address or converse with you. One seance night when Dr. Dunn was fully entranced by this spirit, he said, "I will give you, as you desire it, a little life sketch in brief." "I was born in Yorkshire, England, my death was clearly and unfortunate. My brother, the Rev. Jas Knight, was an ordained English clergyman. This was about 200 years ago." He described to me the river Ouse, the Cathedral, the old Abbey, and the topography of the surrounding country. I had then never been to Yorkshire or England, so I determined at sometime to identify this spirit if possible. Accordingly, when we reached Yorkshire many years afterwards, I looked, while in Yorkshire, for the Knights' names in the libraries old and new and failed. Finally Robt. Green, Esq., suggested that I should look in the "Will Office," and accordingly we went back through the records, aided by the clerk, 200 years, (in Latin) where we found the family name of Rev. J. Knight, A.M., ordained in Savoy, and preaching occasionally in London. The whole thing was confirmed, a most astounding test, and I have had these or similar tests by thousands year after year, till I can no more doubt them than I can doubt my own existence. And they are spiritually dear to me above all price, because they demonstrate a future existence. They transform faith into knowledge. The Spiritualist can say with Paul, "For we know" if this earthly house were destroyed, we have a house not made with hands, in the heavens.

Spirit ministries are to me positive, tangible facts. The spirit is deathless, dying is being born into the higher life of immortality, progression is a law over there as it is here, and to the very depths of my soul I appreciate these living truths, they are in harmony with the great law of evolution. They are in agreement with pure reason, they are in accordance with the heart's sweetest hopes, they are in unison with the spiritual revelations of all bibles, and in perfect consonance with the soul's highest aspirations. And I say it deliberately, take from me my good name if you will—persecute me to the stake—rob me of my friends—clothe me in rags—drive me into some dungeon cell where no sunbeam can touch my forehead—do all these if you will, but tear not, I pray you, from my soul the beautful, inspiring, uplifting truth of spirit manifestations.

It is fully fifty-five years ago that I was standing in the pulpit in McLean, New York, preaching the funeral sermon of a little boy, an only child of doting wealthy parents. The text was, "Have faith in God;" and the burden of the sermon was the importance of faith in the hours of sickness and death. The discourse finished, friends stepped forward to see the corpse, beautiful, though cold, in a casket, half buried in flowers. At length the fond parents moved forward, and standing by the coffin the father completely broke down, the tears streaming down his face. He wept, and wept as though his great father heart would break—but the mother half dazed and tearless stood pale and white as a Parian statue. There is a sorrow, a grief too deep for tears. Though Jesus wept at Lazarus' grave, this heart-broken mother could not weep—but turning to me she spoke thus with an eloquence that I can never forget—"Oh, my pastor! you've spoken to me hopefully, beautifully, about faith. But my darling is dead, and my aching, bleeding, mourning mother's heart demands something more than faith, faith. Then she burst into a flood of tears, and chokingly continued—"Tell me what you know about the future world. My soul calls for knowledge. Shall I know my child there? Will he know me? Will he ever be with me?" * * * I stood speechless, dumb as a stone statue! Though knowing just as much as any other priest, I knew nothing of the future life. Hope and faith did not satisfy this mother. They can satisfy no thinker. What some ancient Isaiah, or Peter, or James saw is not knowledge to me, nor you. Spiritualism gives this knowledge. And Spiritualists following the apostolic injunction have added to faith * * * knowledge. To that mother I could now say—your cherub child is not dead. He has left the body for the better land—left as a bud to be transplanted in to the gardens of the gods, where angels are teachers.

"The angels have need of these lovely buds
In their gardens so fair;
They graft them on immortal stems
To bloom for ever there."

When his mother crosses the crystal river she will see the outstretched arms, the shining hands, and hear the tender musical voice—"Welcome mother, welcome mother, to this home of love, these isles of the blest."

This being Spiritualism, what energy, zeal, enthusiasm, it should call forth from those who have drank from its life-giving fountains. And yet, many professed Spiritualists are indifferent, sleepy, selfish, wrapped up in this world's worldliness. They are half dead, and don't know it. Others are fully dead, and ought to have their funeral sermons preached. This should be the text —"Awake thou that sleepest, and Christ, the living Christ of spirit ministries shall give you life and light. Only the true and the worthy, in any world, enter heaven—the heaven of unalloyed bliss."

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Some Interesting Statements.

E. V. WILSON AS A PROPHET—THOMAS PAINE THE AUTHOR OF JUNIUS LETTERS—DECLARATION OF INDEPENDENCE.

To the Editor:—"The Truths of Spiritualism," by the late E.V. Wilson is before me for the first time, and I find it full of interest. He devotes a few pages to a matter of special interest to me. I heard him lecture several times. On the 7th of February, 1872, at Washington, D. C., he makes the following record:

"We found on our desk a book, "Junius Unmasked; or Thomas Paine the author of the Letters of Junius and the Declaration of Independence. Washington, D. C. John Gray and Co., Publishers, 1872." Accompanying the book was a note:

"E. V. Wilson, Esq.:—Dear Sir:—It is said that before this book was published, your publicly prophesied, or stated, that Thomas Paine was the author of the Junius Letters, as well as the Declaration of Independence. Will you be kind enough to state before your audience the facts in this matter,

Truly your friend ——.'"

Joel Moody was the writer of that letter. He came from Mound City, Kansas, early in January 1872, with all the stereotype plates of his book prepared in Cincinnati, ready for publication at the Capitol. He read to me many of the proof sheets and I became convinced of the truth of his discovery. It was I who informed him that E. V. Wilson had stated the year before on the platform in Washington, that Paine was Junius; whereupon Mr. Moody addressed the above letter to Mr. Wilson, who at his next lecture said that as early as December 1859, under spirit influence, in Melodeon Hall, Cincinnati, he had spoken as follows: "I, Thomas Paine, declare to this audience, and acknowledge the authorship of the Junius Letters, and I drew the first draft of the Declaration of Independence."

Again in September, 1862, in the office of Judge Knowlton of Chicago, Mr. Wilson said to him:

"Ere ten years have passed the positive proof shall be given to the world that Paine was Junius." Again in 1865 and in 1867 he made declarations of Paine's authorship; and in 1869, at Algonquin, Ill., on the 4th of July, under influence he said:

"I wrote 'The Crisis,' 'The Age of Reason,' and the 'Junius Letters;' and now that the overthrow of African slavery hath been accomplished, I turn my attention, as an agitator, to the Old World. And now let the skeptic take note. We shall at once move upon Rome and France, the strongholds of religious and political dispotism. Both powers must fall. And on the 1st of January, 1872, the power of France shall be broken; Napoleon III. without a throne and the Pope a prisoner in the Vatican. England and the United States shall shake hands in friendship over the Alabama claims; England will bluster and threaten to go behind her bond and pledge; the United States will not retreat or abate, but will stand firm by her claim. Judgment will be rendered. Will England abide the judgement? I doubt it, but trust that she will. I, Thomas Paine, prophetically declare these things."—Page 351.

Mr. Wilson might have added that a year or two later he again declared from the platform in Washington that Paine was Junius. I heard him, and a friend by my side remarked to me, "Absurd; the writer of the Junius Letters was Sir Philip Francis."

Mr. Wilson discusses the subject further and says:

"We feel that 'Junius Unmasked' is a work of merit, and adds one more proof of the good there is in Spiritualism."

And here let me add that Mr. Moody's discovery was made apparently by spirit guidance. I will repeat substantially his own statement to me before his book had gone to press:

"I had been trying to achieve success as a lecturer, but had failed financially. I had recently bought a small library in exchange for a team of horses and wagon. Many of the books I had not opened. One day in a despondent state of mind I arose from my chair without any conscious object, reached my hand to a shelf in my library and placed it on a small book entitled 'Letters of Junius.' Something said to me, not audibily, 'Paine was the author of that book.' Starting back I exclaimed aloud to myself, 'Is that so?' Taking the book down and looking at the date of the first letter I read 'January 21, 1769.' Turning to the last letter I saw it dated 'January 21, 1772.' Where was Paine during these three years? The New American Cyclopedia anwered: He was an excise officer of the British Government, stationed at Lewes, about forty miles south of London. How old was he? From thirty-two to thirty-five years. When did he come to America? Near the close of the year 1774."

Mr. Moody further told me that at that time he had never read twenty pages of Junius or of Paine, but at once he began reading and comparing the two authors and in three months the task was completed. He found more than 300 parallels of fact, opinion, character, style, etc. He noted the singular fact that Paine never once alluded to Junius. Many figures of speech were the same, several illustrations were identical, and were of such a character that the chances that another should have made them are as infinity to one. Not a solitary incompatible fact could be found, and the few apparent contradictions proved to be positive evidences of a common authorship.

I asked Mr. Moody if he was a Spiritualist. He said he was not; but yet from certain statements he made I inferred that he was more than half a convert to the spiritual philosophy, and he could not deny the occult source of his first impression in regard to the identity of Paine as Junius. Mr. Moody wished to be unknown for a while as the author of the book; consequently I became its god-father and, to many, its reputed author. I have since made further discoveries of Paine's secret work, some of which are noted in my pamphlet "Thomas Paine—Was he Junius?" In connection with this discovery I note the following remarkable coincidence of dates: January 21, 1769, first letter of Junius; January 21, 1772, last letter of Junius; January 21, 1872, first People's meeting on Sunday in Washington; January 21, 1872, first public announcement at said meeting by me of the literary discovery; January 21, 1872, first copy of the book from the press exhibited by me; January 21, 1872, date of publication from sterotype plates of the book.

So far as I was concerned there was no premeditation in regard to any of these dates; the meeting was appointed without reference to any date. And I further note three more coincidences: The first issue of a revolutionary weekly paper in London called "The Crisis," whose principal contributor was "Casca," now identified as Thomas Paine, was January 21, 1775. King Louis of France, whose life Paine sought to save, was beheaded January 21, 1793. And I have a copper token on one face of which is a man hanging on a gibbet, with the inscription, "End of Pain," and on the other face an open book with the inscription, "Wrongs of Man" on one page and January 21, 1793, the date of the king's execution on the other.

That Philip Francis was not Junius I proved in 1886 by an alibi. And last year two letters of Junius were discovered, published in 1773 and 1774, after the regular series and in another newspaper, neither of which letters could have been written by Francis. He had sailed for India five months before the publication of the letter of 1774, and that of 1773 was on "Priestcraft," a subject which Junius had treated so gingerly that no one could know whether he was a Christian or a skeptic. But the sentiments of the letter of 1773 are those expressed by Paine in his "Age of Reason" twenty years later, and diametrically opposite to the religious opinions of Sir Philip Francis, who was a churchman and half papist.

W. H. BURR.

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Great Flaws in the Bible--Without Inspiration.

New York, March 21.—The Church of the Messiah, Thirty-fourth street and Park avenue, was packed to the doors this morning, when Rev. Minot J. Savage began his sermon on "Revelations, Natural and Progressive."

"The word of God," he said, is being written every day. Each discovery of the telescope, of the microscope, adds a page to that word of revelation. By these discoveries the eyes obtain new insight into old truths, and God reveals Himself anew to the reader.

"Do not be led astray by those who would tell you that those men who are seeking to gain new insight are enemies of God. No; such are His consistent friends."

There was no warrant, he said, for declaring the Bible the exclusive word of God; in fact, the preacher said, we had no inspired copy of the Bible. While he would not assail the Bible, he did assail the position of those who accepted it as all true and infallible. But some would hurl at him that passage of Timothy, "All scripture is written by inspiration and is profitable," and so forth. That, he said, was an incorrect rendering. As originally written it was:

"Every scripture that was written by inspiration is profitable," etc. And some, the preacher said, would remind him of the maledictions of the writer of the last book of the Bible upon any, who should add to or take away, etc. But this only refers to "this book," not to the whole Bible.

Rev. Savage then went on to state that since he had learned to regard the Bible in the light of reason and not to accept it blindly and unreasonably, as he had been brought up to do, he could see and appreciate its beauties to a much greater degree. He wondered why it was that so many theologians of the present day persisted in declaring for the infallibility of a book, a brief comparison of the several divisions of which proves its inaccuracies.

In conclusion the preacher said that some of the descriptions of parts of the Old Testament were so grotesque and barbaric that scholars were almost ashamed to argue against them. It was the utterly baseless claims of ignorant men regarding the book, and not the book itself, he would proclaim against.

He could not believe if this was God's only revelation to man that being almighty and all good, he would have permitted by far the greater portions of his people to remain in ignorance of it with a steady stream of the doomed plunging incessantly into hell.

"Is God," he added, "radiating knowledge upon only a chosen handful while the masses grope in darkness? No, I believe God's revelations to his people are to be made in the great book of nature, through the medium of science, fresh and bright day by day."

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DEMONIAC INFLUENCE AT A PRIZE FIGHT.

HOW IT WAS MANIFESTED BY A WOMAN, AS WELL AS MEN AT THE BRUTAL PRIZE FIGHT AT CARSON.

According to the press dispatches from the prize fight at Carson, Nevada, between Corbett and Fitzsimmons, The Chicago Record says that one of the most dramatic features of the battle was the part Mrs. Fitzsimmons played in the victory of her husband. Never before in the history of the prize ring has a woman witnessed the struggle of her husband for pugilistic honors and the new champion's wife to-day established a precedent which will hardly ever be equaled.

Up to the night before the fight Mrs. Fitzsimmons declared she would not be present at the ringside, but at the last moment, despite advice of her friends, she insisted on accompanying her husband. She was vigorously cheered when she entered the arena and appeared entirely self-contained and unconcerned as she took her seat in a chair near Bob's corner.

As he came down the slope from his dressing-room Fitz stopped for a moment at his wife's side and, stooping, kissed her as she said cheerily, "Good luck to you, Bob."

For the first few rounds she sat quietly, but as the rounds became hotter her excitement mastered her, and for the remainder of the battle she stood upon the floor or chair, excitedly encouraging her husband or hurling reproaches and instructions at his seconds. As the battle went on she became more and more demonstrative, sometimes breaking out with exclamations which bordered on the profane.

At every blow which her lanky spouse received from his antagonist her eyes bulged out and with her fists clenched she cried:

(Continued on page 8.)

INTERESTING EXPERIENCES

IMPEDIMENT OMINOUS OF DISASTER—WEIRD INFLUENCES THAT DEFEAT HUMAN WILL—FAILURES THAT WERE FINALLY TRACED TO OBSESSION.

"My phenomenal visitations have been quite different from any I have yet heard narrated," said a gentleman from Hamilton, who objects to the use of his name in a printed report. "I am not decided as to how I should classify the things which came to me, but most of them are impedimental and may be firmly described under the title 'Hindrances.' They are a species of obsession, and most annoyingly nettling and rude, preventing work, pleasure, and sometimes the most ordinary performance of duty. Without actual experience no one can appreciate their persistent intrusiveness and destructive action, imposing unexpected and disagreeable tasks, always resultless of profit or good, in place of efforts planned for securing prosperity and happiness, says the Cincinnati Enquirer.

"Often they defeat the best intentions and make abortive the most carefully matured plans. They have impelled me to disregard important engagements upon which my financial prosperity was hinged, treat social obligations with disdain, and imperil my integrity in ways almost irreparable. I can give many instances of the fatal influences thus exercised, and they have brought upon me the charge of deficient will power, a disposition to vacillate and a tendency to dishonesty, to all of which I plead

NOT GUILTY.

"I am cabined, cribbed, confined and bound by fetters stronger than those of steel in subservience to invisible forces, undefined, but autocratically exacting and bent upon mischief. I will make this claim sufficiently apparent by a few illustrations, and can give hundreds of the same kind.

"At the age of twenty-two I was paying assiduous attentions to a lovable girl, whom I expected to marry. She was pretty, intelligent, refined, and in my eyes, a model of feminine grace. Our families were intimate and the two mothers seemed to enjoy the prospect of a closer alliance through the apparently impending marriage of the daughter with myself. Everybody was willing, but I had not yet made a proposal to the lady. I appointed an evening to call upon her, intending to seize that opportunity for sounding her upon the all-important subject, and I made an elaborate toilet so that I might secure a favorable impression of a rather plain and unornamental personality.

"My thoughts that evening were upon nothing but this call till I passed out of the house and was walking across the large yard to the street. Then it occurred to me that on the route to the home of my inamorate there lived another remarkably attractive girl, to whom, theoretically, I owed a call, and, the hour being early, I resolved to see her for a brief hour. Really, something else resolved for me, proved by the fact that when I sought to combat this diversion of intent the inclination to indulge in it was fiercely vitalized, and I felt myself hur[illegible] along by its propelling forc[illegible] powerless against it.

"In the presence of this girl I experienced a variety of emotions wholly indescribable. Her influence was magnetic, and she wielded it adroitly, as if without meditation. I lingered beyond the allotted time, far beyond the limit of a conventional call, fascinated to a point which disposed me to neglect the real business for which I started out, and ere long my mind was filled with 'unproportioned thought.' That was the only call I made that evening. I did not go further to fare either better or worse, but proposed to the girl of whom I had never before thought as a wife, was accepted, and went home

MENTALLY INTOXICATED.

"Sleep sobered me. Next morning I regretted the fatuity of the night. How to undo it was too strong a problem, however, and, after puzzling over it for hours, I concluded to let circumstances govern the outcome. Promptly they came to my aid on the very next evening, accompanied by the mother-in-law of my affianced wife.

"Much as my mother was surprised at the call—the two ladies not being on calling terms, because they were members of different churches—she was infinitely more surprised when she learned its object. I had seen my mamma-in-law, in posse, enter the house, and, moved by apprehension, had hastened to a place where I could hear without being seen. I was just in time to catch a sentence from my mother to this effect:

"'John has proposed to your daughter! Stuff, Mrs. M.! I'm sure he's looking much higher than that—up instead of down from his own position. I know his preference among young ladies, and it's very decided for one 'bright, particular,' before whom your daughter would utterly fail to shine or even glimmer. Your Clara is either beside herself or has mistaken some common suitor for our John, but her short-sightedness excuses her for just this once. I hope she will not repeat the mistake.'

"The caller was very angry at these words and immediately resorted to vile epithets, unfit for repetition. My mother replied in anger and indulged in remarks still more provoking than those already mentioned. The ladies parted in a pet which they themselves had fanned to a white heat, and then I was sought and implored to explain. I told the facts in much the same way I have now related them, and my kind mater berated me for a fool.

"'Not responsible!' she exclaimed, in irony. 'Led away against your will, you poor ninny! Why, that's weaker talk than a baby would use. How long have you been in love with Clara M.?'

"I couldn't say that there was any love involved. Something had carried me off my feet. I intimated, and under that influence I had surrendered to Miss Clara because she and not the real sweetheart was at hand. I regretted the awkward occurrence——"

"'Let it pass,' interrupted the good mother, 'and call upon the lady to whom you owe a superior duty. Do not fail to ask the all-important question, and agree upon an early day for its practical answer.'

"Taking a roundabout course to avoid the danger before experienced, when little more that halfway to the home of my real sweetheart I met Miss Clara M. in a side street, unaccompanied, and nothing short of rudeness would have excused me from turning about and escorting her whithersoever she desired to go.

"'Oh, dear John,' said she; I'm so delighted to see you, for mother is enraged at our engagement because you did not ask her consent. Come now and see her.'

"I tried to excuse myself till a more convenient season, but no; Miss Clara was in earnest and wanted the matter settled then, and she was so gently persuasive, affectionate and sweet that I could not hold out against her pleadings, especially as something pushed me along to emphasize my rapidly arousing inclination. Clara's mother had recalled her amiability, and, after a long discussion of the merits of her girl, cordially assented to our engagement. Again I remained late, and although it was a cold night, went home so warm with love that the thermometer might have registered 100 above or below zero without affecting my temperature. Next day I was in misery again. When mother asked if I had been successful in obtaining the lady's consent, not designating what lady, I made a

COMPROMISE WITH CONSCIENCE.

And answered affirmatively. When she said with joyful exultation that she must call immediately and embrace her future daughter-in-law I begged her to wait till I had again seen the girl and prepared her for the interview.

"'She has been prepared longer than you think,' said the dear mother. 'I began the discussion with her several months ago, and we have had an understanding since that time that when you proposed she would accept, and thereafter she would receive no calls of congratulation till she had seen me. I am going at once.'

"'But I have an engagement to go there now.'

"'All the better; we'll go as company for each other.'

"'This time I prefer to go by myself, mother.'

"'And particularly this time I prefer to have your company.'

"The awkwardness of my dilemma may be appreciated by those who are unadept at white lies. We went together, and upon our arrival the whole miserable story came out, for the news of my engagement with Miss Clara had preceded us, and the lie of the engagement about which I had misled my mother slapped me in the face with stinging effect.

"The embarrassment was intensified by the declaration of the girl whose love I had forfeited that on both evenings when I had represented myself as enjoying her company I had spent all the time with her successful rival. You know who it is that refers to a woman scorned, and what he says on the subject. He could have used more and stronger words without overdoing it, as I then found out to my sorrow. The young female whom I had thought all gentleness charged me with perfidy, trickery, fickleness, everything unholy, and underscoring her arraignment by shoving into my hands all the trinkets I had ever given her, threw open the door and insisted on my immediate departure. Mother was aghast. She saw the uselessness of an attempt to appease the angry beauty and followed my disgraceful exit from the house. And a few days later when I called upon Miss Clara she had heard of the rumpus and all the circumstances that led up to it—especially the lies—and from her presence I was sent packing like a veritable culprit. How could I explain to any of these people that my rascality was involuntary? But certainly it was.

"I have been quite an inventor, and am now the patentee of six desirable implements. Upon one of these I spent most of the time for three years, when it should have been completed in as many months. Only one little addition was needed to make it perfect, and I knew what this was and that it could be readily obtained in a few hours for more than thirty months before it was finally utilized. Not that I was indifferent, indolent or short of means, but every time I made a move to possess myself of this desideratum something was presented to my mind as of more importance to be accomplished first, and invariably this was supplemented by something else itself suggested, till a long list of inconsiderable things drove the other idea completely away for that occasion, and this process was repeated every time the impression came to me that my invention should be hastened to completion. At last I employed a man to procure the part desired and complete the work, which was a surrender to the force with which I was too weak to cope, and I am convinced that never would the work have been completed had I not have delegated it.

"I hope you get the idea I am attempting to convey. It looks like a contradiction of the doctrine of free agency, but perhaps is only an exception to prove the rule. Utterly it is able to control me in every act. Once I needed an ingredient in a certain liquid compound used as a stain. For weeks I was prevented from going for it, but it was at length obtained and I essayed to use it. Instead of pouring it into the proper compound I added it to a keg of vinegar, destroying both liquids. Procuring it again, the receptacle in which it was conveyed sprang a leak and every drop was lost. I was compelled to delegate further efforts to another, and he commanded success.

"Eleven years ago I took a contract which my principals were anxious to have pushed, and they promised me a premium of

FIFTY DOLLARS PER DAY

for any period by which the contract time was shortened. Things went swimmingly for a season, and then a series of disasters intervened which were unaccountable on every theory outside of diabolism. Workmen were killed or fell sick and died suddenly; horses fell dead or sickened and died; tools and implements valued at hundreds of dollars were stolen every week; two workshops were destroyed by incendiary fires; the bank where I kept my deposit failed, and a trusted clerk decamped with the funds for a two weeks payroll.

"Impediments of all kinds had delayed us, and we were more than a month behind schedule time when the date for the completion of the contract expired. At noon of that last day I fell from an elevation and broke both legs, and an hour later my superintendent was instantly killed by the premature discharge of a rock blast. My principals insisted that I must forfeit $50 per day for all time the contract was in default, and I emerged from that job in debt more than $40,000, with nothing to satisfy it. Just as I was able to get about once more a relative died and I received $9,000 under his will. With this I compromised my debts, and commenced life again without a cent in the world. A few days afterward I attended a spiritualistic seance, was pronounced a victim of obsession, and told how to avoid its evil encroachments in future. Also, at the same time I was promised guidance of good spirits in the conduct of my affairs. I am yet at times controlled by unfriendly influences, but the help promised has come in fair measure, and I am reasonably prosperous.

"Let me add a word upon the subject which from my standpoint, is full of interest. Free agency does not universally obtain, and I think only partially with anyone. We are led by influences superior to ourselves in strength of will and determined action, sometimes for good, but oftener to our undoing. Instances of this kind that would make your hearts bleed are on record, where the best intentions and highest motives have been frustrated by the sneaking devils who crawl into men's brains unawares and work terrible destruction."

T. P.

CONSUMPTION

TO THE EDITOR: I have an absolute Cure for CONSUMPTION and all Bronchial, Throat and Lung Troubles, and all conditions of Wasting Away. By its timely use thousands of apparently hopeless cases have been *permanently cured*. So proof-positive am I of its power to cure, I will send *FREE* to anyone afflicted, THREE BOTTLES of my Newly Discovered Remedies, upon receipt of Express and Postoffice address. Always sincerely yours,
T. A. SLOCUM, M.C., 183 Pearl St., New York.
When writing the Doctor, please mention this paper.

NOW IN SPIRIT LIFE.

A VETERAN SPIRITUALIST GONE—CAPTAIN SAMUEL G. CABELL OF WASHINGTON D. C., PASSES ON—END OF A LONG, HONORABLE AND EVENTFUL LIFE.

A long, wide bow of royal purple satin ribbon, surmounted by a sheaf of wheat, fully ripe, were the token which indicated to those who to-day passed by the house No. 110 2d street southeast, that the long and eventful life of Capt. Samuel G. Cabell, who lived there for many years, had come to a close. That crepe, the usual badge of mourning, was not used, was in deference to the oft-expressed wish of Capt. Cabell, who said that he did not want his family to grieve after his death.

The above is from the Washington Times. It was the privilege of the writer to know Capt. Cabell and his devoted wife for many years, and to have been the first speaker he ever heard in the cause of Spiritualism. Having his interest thus awakened he went on and on until the day of his release.

It was under these circumstances, particularly opportune, that his release from earth-life occurred just before the convening of the board of the N. S. A., for it was his express wish, as well as that of his wife, that the writer might be one of those chosen to officiate at the services, and also that Mr. Barrett, president of the N. S. A., might also speak.

The large mansion was thrown open to the Spiritualists and other friends and every inch of available room in both houses was filled.

The beautiful token at the door, a violet sash with a sheaf of wheat, told the story of the birth into spirit life, and the entire absence of the conventional crepe, together with the presence of masses of beautiful flowers, made the occasion more like a solemn festival than a funeral; in fact, it was a testimonial of praise to his worth as a man and of rejoicing that he was set free from suffering.

Professor Maxim, formerly of Massachusetts, furnished the music, singing those selections adapted to the occasion as only he can sing.

Mr Barrett's remarks followed the invocation by the guides of the writer, and later on the address and poem by the latter completed the services.

Those who have attended spiritualistic services, on similar occasions know how they differ from the depressing rituals of the religions of fear and doubt.

Fully half the numbers of those present were members of orthodox and other churches, many of whom had never heard an address from a Spiritualist before. Such a life with so peaceful a close, and such suitable services to bear memory and tribute, do much to spread the gospel of Spiritualism among those who need it.

Mrs. Cabell's demeanor during the whole of this trying ordeal, has been just what you would expect in one of noble nature, chastened by sorrow, but strengthened by those who bend from the inner and higher realm. She was calm, tender and full of the glorious knowledge that her beloved husband had arisen from the feeble form and few faults of earth, into noble spiritual existence.

May she continue to feel the strength of his presence through all earthly days.

CORA L. V. RICHMOND.
Washington, D. C.

VERY SIGNIFICANT.

The Progressive Thinker leads. It publishes more reading matter than any other dollar Spiritualist paper on this green earth. It was the only Spiritualist paper that had enterprise enough to publish President Barrett's address before the National Convention at Washington. It covered three pages of the paper. It now proposes to send out 1,000,000 copies of the paper containing his address.

Read the announcement on fifth page, headed "Fifteen Cents," for particulars.

MASS MEETING AT DAYTON, O.

A mass-meeting of the Spiritualists of Dayton has been called to convene at Knights' of Honor Hall, Third street, on Saturday evening, April 24, for the purpose of forming a permanent organization; and also to co-operate with E. B. Helm in his evangelical work in the fields of Spiritualism. His mission will be to deliver thirteen lectures nightly, without cessation. Each afternoon will be devoted to the general good of the cause, in which it is expected to more firmly cement together the grand phenomenal possibilities of our mediums, as a band of harmony, and thus move on the enemy with unbroken front. This movement looks forward to organization first, last and always. Among the many subjects handled by this speaker, will be the following:

Atheism, Orthodoxy and Spiritualism compared."

"Spiritualism, is it of God, is it of the Devil, or is it a humbug?"

"The Creation, the Origin of Man Upon this Planet; the Curse, and the banishment from the Garden of Eden."

"Books of the Church."

"The Curse of Cain, the Flood, Origin of Races."

"God as a Personality."

"Thou shalt not suffer a witch to live."

"Bible Quotations."

"Joshua and the long day, and the Dial of Ahaz."

"Moses and the miraculous."

"Moses and the Exodus."

"Jesus Christ, the ninth Jewish God."

"Was Jesus Christ, God—one of a Trinity?"

This course of lectures will be delivered at Knights of Honor Hall, Third street, commencing Sunday evening, May 2. An introductory meeting will be held at 2 p. m., at which all Spiritualists of Dayton are requested to be present. The time has arrived when true Spiritualists must stand up and be counted, and go to work in earnest.

Hoping this may meet with the approval of all interested in a forward movement, I remain most respectfully an humble servant in the cause of Truth.

E. B. HELM.

Springfield and Columbus, please take note, as our spirit guide has already designated these two points as our next field of labor. All communications must be addressed to Henry A. Pugh, business manager, Dayton, Ohio.

We must accept or refuse one another as we are. I could tame a hyena more easily than my friend.—Thoreau.

LAKE PLEASANT, MASS.

We are rapidly completing the arrangements for the publishing of the camp-meeting circulars, and by the first of May they will be mailed to those who have written for them. The first week's meetings will be unusually interesting and attractive. On Sunday forenoon, August 1, President A. H. Dailey will formally open the convocation of 1897 with an address of welcome and will be followed by Mrs. T. U. Reynolds who has been engaged as test medium for the whole session. In the afternoon Dr. Chas. W. Hidden, of Newburyport, will occupy the platform.

During the whole session of thirty days, the services will be interspersed with music by the well known singers, the Ladies' Schubert Quartette of Boston. A feature which will be entirely new to any camp-meeting, and which will be peculiar to Lake Pleasant, will be a "Healing Festival." During the past year the daily papers all over the country have been teeming with accounts of the wonderful cures performed by Dr. C. W. Hidden, Mrs. Anna Lewis, Mr. George B. Sanborn, the Western Healer of Aspin, Col; Mr. Samuel A. Cheney, Mr. R. E. Fowler of Danbury, Conn., and Mrs. Alice Newell Hunt, a sister of the Blacksmith Healer Bradley Nuvell, of Vermont. These healers have been engaged and on the forenoons and afternoons of Monday and Tuesday, August 2d and 3d, a "Healing Festival" will be held in the Temple and all these healers will participate. Dr. Hidden will have charge of the arrangements and will also heal personally in conjunction with the others. Such a festival has never been attempted before and surcharged as our Temple is with spirit power, the conjunction of these powerful healers will undoubtedly result in some wonderful cures.

On Wednesday forenoon Dr. Hidden will deliver a medical lecture to ladies, and on Friday and Sunday following Professor Wm. M. Lockwood of Chicago, Mrs. T. U. Reynolds and Edgar W. Emerson will occupy the platform. The Fitchburg Military Band will give concerts daily.

Those who have sent me bids for the restaurant, boating privilege, newsstand, hotel, and baggage will receive answers as soon as the directors meet in May.

The families of Mr. A. C. Carey, Dwight Hillard, Mrs. Geo. Marble, Mr. C. L. Fisher, Thos. Gordon, C. E. Rice and Mrs. N. J. Morse are already at the Lake and Fred Haslam, and family and Mrs. M. J. Stewart will open their cottages this week.

It has been definitely decided that the Lyceum will be held each Sunday evening in the Temple, and that Russell's Orchestra will furnish the music for the march. On the last Sunday evening of August the Ladies' Improvement Society will co-operate with the Lyceum and will hold a memorial service in the Temple. On August 9, 10, and 11th the Ladies Improvement Society will hold its annual fair. We ask the many friends and members not to forget this occasion but to assist, as they have in the past, with as liberal donations of articles as possible. The society is always a friend in deed, as many of the less fortunate in this world's goods can testify, and those who assist can depend that they are working for a good cause. Anyone desiring information or circulars, can address, with stamp,

ALBERT V. BLINN, Clerk.
603 Tremont St., Boston, Mass.

THE CAUSE IN AKRON, OHIO.

To the Editor:—Never before in the history of Akron has there been such a widespread and deep interest manifested in the cause of Modern Spiritualism, as there is at present.

The clergy have become thoroughly aroused, and actuated by the old spirit of religious intolerance and persecution, are doing all within their power to stop the growth of this popular truth, and prevent further depletion of their small congregations.

For the alleged purpose of exposing the phenomena of Spiritualism the orthodox clergymen throughout the city united in securing the services of an ex-minister and sleight-of-hand juggler, named Becker—the same man that Moses Hull met and defeated in a public debate in Dayton, Ohio.

From their several pulpits these learned divines commanded their followers to attend this so-called exposé, stating that Spiritualism was making such inroads into their congregations that measures must be taken to immediately check it.

Fully two thousand people attended the "exposure," but the tricks and sleight-of-hand performances were of such a low order that the better element of his audience were thoroughly disgusted, as was clearly discerned by their looks, and lack of enthusiasm.

As is usually the case the "Rev. Dr. Becker" only succeeded in advertising Spiritualism more thoroughly and we see a number of new faces at our meetings, since his fiasco.

The ladies of our association celebrated the Forty-ninth Anniversary of Modern Spiritualism, by giving a public supper and entertainment, and from every standpoint it was a decided success, the net profits averaging about $65.

Spiritualism is decidedly popular in Akron, and this gratifying change of public sentiment has been largely brought about by the earnest labor of Dr. F. Schermerhorn and his esteemed wife, who have been ministering to our spiritual needs since last August.

The clear, practical and scholarly lectures of the Doctor, in which the pure spiritual philosophy is promulgated, and the accuracy of his tests, in which names and messages are given, result in filling our G. A. R. hall (with a seating capacity of nearly four hundred) to overflowing every Sunday night, and a large portion of our audiences are just emerging from the orthodox churches. Nothing can stay the advance of our grand chariot of progress; all Oriental religions and mythical traditions must stand aside or be crushed under its massive wheels.

A pure inspiration and a modern revelation, are inscribed upon our banner, and with these we can overcome every obstacle that tends to retard the progress of Modern Spiritualism.

C. A. GODDARD, Sec.

TEXAS SPIRITUALISTS, NOTICE.

The Executive Committee for a Mass Convention of Texas Spiritualists, recognizing the need of concerted action and organization of the Spiritualists of our State through a State Association consisting of representative delegates from all parts; and also knowing the great benefit to the cause by mass conventions as held in the North, do hereby issue a call to the associations and individuals of our belief to meet in Delegate and mass convention on Saturday, Sunday, and Monday, May 1st, 2nd, and 3rd, at San Antonio, Texas.

All associations in the State are requested to appoint delegates to this Convention on a basis of one delegate for each society, and one to each twenty-five or major fraction thereof, and the Spiritualists of cities and towns unorganized are requested to appoint a delegate from amongst themselves and to furnish proper credentials.

ALLEN FRANKLIN BROWN,
Missionary-at-Large N. S. A., Chairman.
CHAS. W. NEWMAN,
State Agt. N. S. A., Secretary.

LOYAL TO TRUTH.

SENSIBLE THOUGHTS CONCERNING FALSE TESTS AND GENUINE FAKES AND TRUE MEDIUMS.

To the Editor:—After a few days interval in Kansas City, we arrived in the little city of St. Joseph, Mo., and shall be here until the 15th of April, busy with Sunday lecture and week day sittings etc., continuing the work of our good Brother Geo. Brooks.

Spiritualism in St. Joseph has an uphill road to ascend, and many doubting Thomases remain in the background of seclusion, since the exposition of certain fraudulent parties who—well—infested the town with some flimsy trick-work which proved to be, not even a good sham.

"Oh ye of little faith!" What can ye see in the mirror of your own souls' reflection! Ye puny ones, who tremble at the maneuvers of the wary spider, who preys upon the public, that the public may prey upon it in its own web, in turn. Truth will prevail, and in futurity there hangs a ponderous scale—lest ye also be weighed in the balance, and found wanting, look well to your own stronghold, which should be ever pointing onward, toward dignity, sturdy defense of principle, and integrity.

With these in hand, we shall stand as men have ever stood, when sound of purpose and clean of heart, a bulwark against the petty encroachments suggested by erring hearts and dishonorable action. Throughout the South we found in many places the footprints in the sands, as it were, of many who, practicing imposition, had left a feeling of just indignation and disgust in the hearts of the people. However, the truths of Modern Spiritualism have been too clearly demonstrated, to be demolished by any knavery or fraud that could be imagined or devised, for no true Spiritualist at heart can be blinded to the Voice which has been aroused within his being, by any false practices, perpetrated by any individual, or number of individuals.

Remember, you people who have timidly and shrinkingly backslidden, because you may have witnessed the pitiful spectacle of some person presenting in fraudulent exhibitions, his or her own soul-perjury—remember it is not Spiritualism whose shining robes have been blackened—ah, no— can the gleam of a sunbeam be stained—nay, nor the golden Truths of Progression and Immortality stayed! The blot falls only on the soul of the mistaken one who perpetrates it, and its shadow on those few unstable minds who are as yet so blinded that they know not where they tread, with the searchlights of the eternal principles of Wisdom, Light, and Love just ahead.

Yes, fellow travelers, the "medium" in a certain line is hardly wanted in the South. If you are a hard-working, honest, reliable servant of the spirit-world, with your soul in the work and the love of humanity in your heart, you will find many an earnest ally, ready to maintain, assist, and aid you throughout your noble endeavors, and you will be enabled to reap the reward of conscious strength and encouragement, along the way; but if, on the other hand, you are one who seeks to find a way through the fortress of the hearts of the people, through the wounded and bleeding hearts of humanity, and when you come upon a Rachel mourning for her children, or for a father, brother, or other loved one, and you think to prey upon those throbbing human hearts, by playing upon the sacred emotions of love and affection, by sham communications from the angel world, and assumed personation, just be aware that you are liable to get a good ducking in the cold waters of repudiation, and be driven at last to fairly earn your right of way among honest men and women.

A coatsleeve, or pantaloons, covered with numerous vague messages, scrawled with indelible lead, may transfer a message very nicely to the wet corner of a handkerchief—certain persons do quite a profitable business in such actions to my personal knowledge—but as I said before, and as a certain slate-writer (?) declared lately, "The medium business is playing out." This party gave me a slate-writing (?) exhibition last month. "Can the spirits write a message?" he said, bringing three slates in and laying one down. With his thumb-nail, actually, my readers, I saw him slyly trace "Yes" on the back of the under slate. "Well," he said, "examine the slates, all sides," handing me the two. Said, done: "Now they may write a lot," said this producer of marks, hastily clapping the aside slate with its unviewed side enclosed. Then followed a series of muscle-contorting, after which he drew out triumphantly the latter slate, with a spray of painted flowers on it, and some sentences, applicable to any one on earth. It told "We are all here," glad I was progressing, etc. I had naughtily peeped at this preparation, while the medium (?) raised his hand to replace a fallen blind, inadvertently.

Now, Mr. Editor, and friends, I have witnessed genuine demonstrations, seen the fragment of pencil glide over, an uncovered slate and viewed other indisputable demonstration. I know that life is undestructible, that true and honest proof is within our reach, that the instinct of immortal life is inherent in the soul of man; and does the fact that one misguided underling takes me for one, and a fool in the bargain, swerve me for one moment, from standing, while breath lasts, for truth, loyalty, and spirituality? Verily the soul that can not stand firm in its own maintenance of integrity and honor is not the soul for the fighting of the good fight. Stand firm, ye halting ones; stand ever ready and gird armor, for "Truth crushed to earth, will rise again."

ELLA GIBSON MAGOON.
910 Jule St., St. Joseph, Mo.

M. V. S. A.

The Fifteenth Annual Camp-meeting of the Mississippi Valley Spiritualists' Association will be held at Mt. Pleasant Park, Clinton Iowa, commencing Sunday, August 1, and closing Sunday, August 29, 1897.

The speakers engaged are Moses Hull, J. Frank Baxter, J. C. F. Grumbine and Mrs. Edith E. R. Nickless, with Mrs. George C. Cooley, of California, as test medium.

The circulars will be issued about May 1, and mediums intending to be present, who wish to be announced on these circulars, should communicate at once with me.

I desire to place advertising matter of the camp in the hands of every Spiritualist and investigator in the Mississippi Valley, and therefore ask that secretaries of societies will forward me at once a list of their members. I will be glad to return the favor by sending a list of those whom I know, should these societies at any time ask for same.

Every Spiritualist in the Mississippi Valley is or ought to be interested in the success of our camp-meeting and to all I say that your co-operation will be appreciated. All letters of inquiry will be promptly answered, and information cheerfully given by addressing me at Fulton, Ill., till further notice.

MARTIN H. McGRATH, Sec.

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"Living is an art, a method of expressing great conceptions; in fact, the highest method, the noblest of the arts."—THOMAS STARR KING.

This book gives an admirable course of study in ethics, and supplies a long-felt want of an ethical text-book especially adapted to the comprehension of children, as well as older persons whom it is wisely and appropriately designed to interest while teaching them valuable ethical lessons.

The author shows a wise practicality in her method of teaching the principles of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in children's lyceums. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. It is a most excellent book and should be widely circulated.

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SATURDAY, APRIL 10, 1897.

REMOVE THE OLD, THEN BUILD THE NEW.

"Error, wounded, writhes in pain," said the poet. Never were words more truthful. And how forcibly they appeal to our judgment, and to observation. No reader can be more conscious than is the writer that the exposures of the vices and crimes of Christianity in these columns repulse at times a class of its patrons. But how can a reform be effected without directing attention to the evils to be remedied? How revolutionize public thought and action without denouncing corruption, and showing the need of reform? Did any one ever know of a grand, palatial temple, with all modern improvements, being reared on the undisturbed site of a tumble-down structure in which owls and bats only dwell? The architect who would attempt the construction of such a temple on the ruins of another would be discharged as an incompetent. Before Congress would consent to erect a new postoffice building in Chicago, it was necessary to convince that body that the old building was unfitted for public use; that it was dangerous to life and limb, and that a more convenient structure was required to meet the country's need. Then its walls were torn down, and not a remnant will be left to endanger the destruction of the new edifice.

Spiritualism cannot be successfully engrafted on the errors of the old churches. Christianity was originally an engraft, else an outgrowth of Paganism, and we know the result. For half a century our press and lecturers have vainly labored to bring about an incongruous union; but they might as well have sought to mingle water and oil, and blend them into one harmonious whole, as to engraft the Spiritual philosophy on a church teaching a material hell, a seductive Devil, a fallen humanity, and a majestic heaven somewhere in the clouds, its streets paved with gold, and an almighty and jealous Terror, called God, sitting on an ivory throne, intent on punishing his enemies and rewarding his friends. The facts are, the new temple must be commenced at the foundation. Its walls, and plinths, and columns, and entablatures, its roof and dome, must all be adapted to the new purpose. When completed it will be the grandest structure ever reared by genius, worthy of its spirit origin, and wholly unlike the old mythological temples, it will endure forever.

The church of to-day, whether Protestant or Catholic, is a survival as already shown of Pagan faiths, revamped and worked over in a futile attempt to unite in one, ancient barbarism, Middle Age savagelsm, and modern thought. They may have served a purpose in preventing the overpopulation of the Eastern continent, before America was discovered; but the revelation of a new world, easy of access, capable of sustaining a population of one thousand millions, so the world can no longer afford to crush out its noblest, bravest, best thinkers and reformers, torture them in prisons, burn them at the stake and confiscate their wealth for a class of drones who falsely claim to represent God on earth, and dole out his benefactions, else damn them forever for not heeding their commands.

A SENSIBLE RELIGION.

Rabbi Weiss, in the Hebrew Standard, tells why the Jews do not employ missionaries to advance their faith. He says the Jews are broad and liberal in their attitude toward other faiths, not proceeding on the principle that every one will be lost who does not accept their teaching. They do not believe that any sect has "a patent right on heaven," but it is left to every intelligent person to discern good from evil. Neither Moses nor the prophets was instructed to send missionaries to convert those of other faiths to their own. Again: The best way to propagate any religion is to show its surpassing excellence in daily conduct.

Wipe out the bloody and wholly fabulous history of the Jews, and their pretensions to being special favorites of heaven, and they have a practical religion with many worthy features which might be emulated without prejudice to good morals.

ADVANCING THOUGHT.

And now Dr. Lyman Abbott of Brooklyn, tells us that out of the one hundred and thirty Psalms, David wrote but fifteen. David, therefore, is not the poet many supposed him to have been. Then comes Rev. William Lloyd, a Congregational minister in New York, who solemnly avers that the story of Balaam and his ass is not literally true. In other words, Mr. Lloyd does not believe the ass spake with the voice of a man.

The secular press seems to delight in giving the advanced thought of scholars in regard to the foolish things given the world as divine revelation, of which the above is a specimen. It was not so a few years ago.

RELIGIOUS CYCLONES.

Chicago has recently received a professional visit from that distinguished evangelist, Rev. Dwight L. Moody, and the populace has turned out in its might to receive and welcome him as an ambassador of the Lord, sent to save the city from impending ruin. It was kind of him to come when Want is in thousands of homes, Destitution is all around, and Despair has filled a multitude of hearts. Without employment, or the reward labor brings, and starvation to many seemingly impending, how very proper to direct attention to the King of Hosts, who holds individuals and nations in his grasp, and can supply every need finite man craves if disposed to open his hand. But is there not danger the Almighty Power will withhold relief, notwithstanding the piteous appeals of the wretched and the suffering? Tears and lamentations accomplish but little, unless directed to generous givers and feeling hearts.

But the idea conveyed is, that this infliction of poverty on the people is in punishment for transgression; so they are commanded to change front, and fly to the Lord for relief. If he fails Hope is gone and Desperation takes its place; then follow Disorder, Violence and Crime!

Did the reader ever pass through a protracted drouth, see the earth dry up, the grass wither, the flowers cease to bloom, all nature seem to decay, while the clouds passed over without emitting a drop of water? Days, and weeks, and sometimes months go by, and yet no rain? The season is near when a rain-fall is almost certain. Then some high church functionary calls on the people to assemble in the churches and pray God for relief, and they are asked to continue their importunities and wrestle with Infinity until the fields are made fruitful. Days may pass, but at last the rain-cloud bursts on the vision, thunders echo along the sky, copious showers fall, earth and vegetation are refreshed, and all life breathes with joy again. The artful priests assure the credulous that the rain-cloud came in obedience to prayer. The generous purse is relaxed to reward the intermediate between God and man, because of his kindly influence with the Divine.

Was the spring-time purposely selected, when winter is gone, business is about to revive, and a demand naturally arises for labor, for Mr. Moody to appear among us to ask help from the dominant powers, just as the priest asked the "windows of heaven to be opened" when the season betokened a storm?

The Progressive Thinker is delighted to see labor done to reform the world, to make men good, and fit them for nobler lives. Properly directed effort may accomplish much for the fallen, and it rejoices when the humblest of these shall rise to their feet again. But it distrusts these emotional efforts. It cannot avoid recalling the woe pronounced on the hypocrites by Jesus: "Ye encompass sea and land to make one proselyte; and when he is made, ye make him two fold more the child of hell than yourselves."

Digressing: It seems the Jews never proselyted for their religion. This beautiful employment is characteristically the task of Christians only, though represented as a trait of the Pharisees.

Returning to our subject: Is humanity profited—no reference is here made to the priestly class—by these periodical revival movements? They are reminders of the "dancing mania" of the Middle Ages. They seem contagious. Peter the Hermit preached up the Crusades. All Europe caught the infection, and, say good authorities, six millions of human lives were ruthlessly sacrificed at the behest of this religious maniac, and no good was accomplished in the direction intended.

Good reader, follow if possible, some of the wretches said to be rescued from sin by this man Moody, they who are "washed clean in the blood of the Lamb." They are disappointed. Relief does not come as promised. They lose all confidence in priestly representations. They fall from grace, and, in the expressive language credited to Jesus, they become two-fold more the child of hell than was the preacher. It is not our purpose to follow the disappointed wretch through a life of crime until he swings from the gallows—a terrible penalty for a misspent life—so we conclude with the assertion that emotional religion, like the reading of fiction, is not only profitless for purposes of good, but is absolutely injurious to all concerned, nearly akin to the stimulus of intoxicants, to be followed soon after by depression, almost fatal in its consequences. The tornado is no more destructive than are those religious cyclones which periodically sweep over the country, convulsing the social world for a time, followed by a revulsion which demonstrates the worthlessness of the effort.

INSPIRED AUTHORITY.

The married women of Meade Center, Kan., have entered into an arrangement by which they are to exchange husbands for dinner in rotation. Mr. Jones dines with Mrs. Smith to-night, with Mrs. Brown to-morrow night and with Mrs. Johnson the next night, and so on until each husband has dined with each wife.—Times-Herald.

Was this idea of an exchange of marital partners borrowed from Paul, in 1. Corinthians, 7:5:

"Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency."

Several cases of the exchange of husbands and wives have come to the writer's knowledge, one for life, the parties basing their right to do so on the permission of this inspired apostle.

THE VALUE OF PRAYER.

Rev. W. G. Todd is reported to have prayed for divine guidance when Gov. Leedy, of Kansas, was inaugurated into office last winter. Now it is claimed the elder has put in a bill, "To one prayer, $5," for which he wants payment. The commercial value of "one prayer" will probably be fixed when that bill is settled. If the quantum meruit is to be determined by the influence he exerted over the heavenly powers it may be necessary to get the testimony of Father, Son or Holy Ghost before the Kansas Legislature, a thing we opine, which will prove very difficult.

A STATESMAN'S OPINION.

Prince Bismarck is reported by a writer in the American Israelite to have said:

"As far as Germany is concerned the Cretans may cut each other's throats until none of them are left, and European peace should not be menaced by this Cretan farce."

Sympathy for the insurgents in Crete is not because they are oppressed by the Turks, but because they profess Christianity—a sort with which Protestants as well as Roman Catholics have little in common.

THE FREE SCHOOL-BOOK BILL.

The free text-book measure now before the Illinois Legislature, and likely to become a law, is meeting with radical opposition from the Catholic Order of Foresters and the Lutherans of the State. The Foresters say in a resolution:

"We have no desire to attack the existing system of public schools in any way, but we do protest against any further taxation of those citizens who not only pay taxes to support the public schools, but, following the dictates of their conscience, in addition build and maintain their own parochial and private schools. We therefore condemn the bill mentioned above as an unnecessary and therefore irrational, as an unjust, deceptive and un-American measure."

It is a great pity in regard to their "paying taxes to support the public schools" that they do not see fit to patronize for fear their children might be taught to think more of their country than of their religion, and become loyal and patriotic. It is not stated in the resolution just how much property the church owns in this land of the free and the home of the Catholic, the Protestant, the Freethinker, etc., that is used for other than church purposes, now wholly untaxed.

They are quick to cry "un-American" against matters they cannot sanction, and that touch their pockets, and propose that the law shall not strike any of their children, to whom, as attendants of parochial schools, they furnish such text-books as the priests and bishops may dictate. What is more un-American? What, though there are many "rich parents sending their children to public schools who would feel humiliated at having their children supplied with text-books?" It is not the place of the law to discriminate between the rich and the poor, but to see that those who have not the means with which to purchase books can have an equal chance at the public schools with those who are able to meet the requirements, and get an education.

How crafty in an institution like this to cry injustice and deception to the purely patriotic citizens of this country when a bill is about to be passed to provide free school-books for all, books that are secular in their tendencies—unbiased in religion. It would be well to compare the parochial text-books with our public school books and ascertain for instance, in the primary geography, how hard they try to teach their offspring that as Columbus discovered America, and he was a Catholic, this country, of right belongs to the Catholics, etc. It is very singular that no one but Catholics and Lutherans are fighting this bill. Verily, straws indicate the direction of the wind.

DENIES THE MIRACLES.

Rev. T. B. Gregory is reported in the Times-Herald of the 5th inst., to have said in his Sunday discourse the day before:

"Paley asks, if twelve men were to testify to a certain miracle and then go to the gibbet rather than retract their testimony, would it not prove the truth of their testimony? No. When the testimony of twelve men is found to be squarely against the testimony of hundreds of millions of men in all ages and lands, the fair presumption is that the twelve men are mistaken. The notion of miracles was born in a time when men knew next to nothing of the laws of nature, and it is dying now that men are coming to understand those laws. Miracles are never argued down. Knowledge comes and they die from sheer inanition. We are told that Jesus worked miracles steadily for a year—one account says two years—and yet, up to the Pentecost, there were less than 200 believers in Jerusalem. Does this not indicate that the miracles never took place? If a man such as Christ is reported to have been were to come to Chicago and do what Christ is claimed to have done—feed thousands of men and women with a mere handful of food, walk on the stormy waves of the lake and quiet them by a word, give sight to the blind, turn water into wine, raise the dead, and crown all by rising from the dead himself and ascending bodily to heaven—if he were to do this, in plain sight of the people, would there not be more than 120 * who would believe in him? The only thing that keeps the notion of the miracles alive to-day is the mistaken conviction that it is necessary to the preservation of the Christian religion."

From this quotation it will be seen The Progressive Thinker is sustained by the most advanced clerics in its position that miracles are the natural productions of ignorance, and that they fade away and finally disappear forever when knowledge is fully diffused among the people. Heaven hasten the day when the tales of ancient marines shall cease to be received as the infallible Word of God.

* See Acts1:15.

HOBNOBBING WITH THE POPE.

Great complaint was made against the late administration of President Cleveland, by critical political leaders, because that functionary sent the Pope a copy of the Constitution of the United States, the object, doubtless, to show that ours is a government of law, dependent on no man's caprice.

A telegram from Rome of the 6th inst. says:

"In Vatican circles the hope is cherished more than ever before that an understandng will be arrived at with the United States respecting the establishment of diplomatic relations with Washington. An intermediary for these negotiations is understood to be Mgr. Ireland. It is even asserted that President McKinley has in the last few days sent for Mgr. Ireland, who will shortly come to Rome in order to confer with the Pope."

What have the late critics of Mr. Cleveland to say to that? Now is the time to howl.

"GAL FORTY."

To all who where shocked at the idea of "spiking Gal Forty," on the last column of page 4, of our issue of the 17th inst., please accept this explanation: The type, as set up by the printer, are removed to galleys a column in length. To keep trace of the matter until made into pages each galley is numbered at the head in capitals. These numberings are expected to be removed in making up the forms; but in spite of care they are sometimes overlooked, liable to appear anywhere in the paper, to the mortification of the printer, and the mirth, or it may be the vexation of the reader.

ANNIVERSARY REPORTS.

Last week we embodied in one paper all the anniversary reports that came in, in accordance with our usual custom. Since sending the paper out, various other reports have been sent to us. We cannot publish them. One paper only can be devoted to anniversary reports.

A LIVE QUESTION.

THE DISPOSAL OF THE DEAD—A MATTER OF GREAT IMPORTANCE TO THE PEOPLE.

The disposition of the dead has in all ages and in all lands awakened a deep interest among the living, not so much because they realized its importance from a sanitary standpoint as their veneration for the memory of the departed. But as we proceed, let us inquire if we have not been deluded by false notions and customs. I am aware that public sentiment is strongly adverse to inroads on the customs of the times. We therefore accept the task of rowing against the tide of popular usage and leave the subject to the criticism of every advanced mind that reads the columns of this ever progressive paper.

In civilized countries five methods are more or less in vogue: Inhumation, immuration, incineration, calcination, and circumcementation; and from a sanitary or humane standpoint we think earth burial the worst of all. But a few feet of earth filter intervenes between an interred corpse and the water which is likely to find its way into our wells and springs, for just like the veins that course but a few feet below the surface forming a complete plexus, or net-work and when the water strikes one of these little veins the process of filtering ceases, and water conveyed this way from a corpse which died of an infectious disease would carry desolation wherever the water was used; and numerous epidemics have been traced to such causes.

By the process of earth burials the surface of the earth is becoming saturated with morbific matter indigenous to the human family which by being planted, and nourished has sprung up, and borne fruit a hundred-fold. And it is generally admitted that diseases transmitted from the cadaver are more fatal than if taken from the living subject. I most emphatically assert, that no dead body was ever placed in the ground, without contaminating the earth, air and water, and a practice so loathsome would not be tolerated for one moment, save for the fact that it is hidden from view. Want of room in thickly populated localities, and love of gold has caused Nature's acres to be planted over and over again.

Some cemetery associations after five years of neglect on the part of friends to look after their burial plots, smooth them off and sell them over again; nor is this practice without the sanction of the law in many countries. Laws have never been made strong enough to hold a gravestone in place, when loving men want the room.

Over one hundred years ago, there was a complete wiping out of the old cemeteries of Paris, and the remains were shoveled indiscriminately into carts and carried away. Many tons of human bones from the depopulated cemeteries of London, England, are annually converted into fertilizers. Within sixty years, shiploads of Egyptian Mummies have landed at Boston, and been ground up and converted into paper. The "Germ Theory," that all contagious diseases are produced by positive definite microbes, without which the contagion could not exist, and would disappear from the face of the earth, if the germs producing them could be obliterated, we think is correct ground and calls loudly for a microbite war of extermination.

Cremation—what is it? And wherein does it differ from inhumation as commonly practiced? One is by a slow lingering process that requires many years for completion, while by the other, the same result is reached in about one hour. By cremation the liquid and gaseous portions of the body (98 per cent) are purified and set free at once, while the remaining 2 per cent, which is rendered innocuous, is neatly urned in a glass or earthen vessel and kept compactly together as long as there is any person to care for the dust of physical man.

Cremation is not a latter day invention. The first case recorded is found in Samuel xxxi.12: "All the valiant men arose and went out all night and took the body of Saul and the bodies of his sons from the walls of Beth-Shan, and came to Jabesh, and burned them, and they took their ashes and buried them under a tree at Jabesh, and fasted seven days." History records that Hercules cremated the body of Argius, slain in the Trojan war 1184 B. C., and sent the ashes to the young man's father, to whom he had promised to return his son either dead or alive.

When first known, the Scythians, Celts, Scandinavians and Germans practiced it to a considerable extent. The better class of Greece were cremated, and throughout Asia to the present time it has been a common method of disposing of the dead. Alexander of Macedonia, Hannibal, Capt, Williams and Shelley the poet were cremated. The first white man incinerated in America was Henry Lawrence, of Charleston, S. C., an intimate friend of Geo. Washington. His body was by his own request burned in his garden in the year 1702.

Dr. LeMoyne, of Washington, Penn., was the first to build a Crematorium in this country. He made it imperative on his heirs to have his body burned after death. This was strictly carried out about twelve years ago. If space would permit here, we could mention hundreds of illustrious men and women of the 19th Century who have been cremated. Many American cities have their Crematoriums. The advantages of this method of disposing of the dead are manifold, it being cheaper for poorer classes, less space for the remains and cleaner, and more convenient with but very little publicity.

The masses of the people will first have to be educated up to the demand of the times, before the subject will take universal root. I may here add that many Liberalists and Spiritualists have set the wheels of progression turning in the above matter, and ere the second decade of the 20th Century I predict that cremation will come to reign. Yours for human progress.

J. N. YAKES.

PROPER LEGISLATION.

The Legislature of Minnesota has just passed a bill through the House, by a vote of 63 to 26 prohibiting sectarian instruction or wearing of sectarian garb in the public schools and providing fine and imprisonment for violation of the act.

It is hoped the bill become a law. Similar laws should be passed in every State. A religion built up and sustained by taxes wrung from its opponents, has no place in a free government.

OUR ANNIVERSARY NUMBER.

If any one has had the least doubt as to the great superiority of The Progressive Thinker over every other dollar Spiritualist paper ever published in the United States, that doubt would be instantly removed by carefully and critically comparing our issue of the 17th inst. with them. The superiority of The Progressive Thinker would be apparent at once on examination. The same every week.

STATE CONVENTION.

Held at Syracuse, New York.

THE NEW YORK STATE CONVENTION PROPOSES TO ORGANIZE A STATE ASSOCIATION — DELEGATES ARRIVING FROM ALL PARTS OF THE EMPIRE STATE—OFFICERS OF THE N. S. A. AND SPEAKERS FROM EVERYWHERE MAKE THE MEETING A GRAND SUCCESS—THE MAYOR OF SYRACUSE WELCOMES THE DELEGATES AND VISITORS—SPECIAL REPORT FOR THE PROGRESSIVE THINKER.

The call for a State Convention of Spiritualists in the Empire State, to meet at Syracuse the 13, 14 and 15th of this month has been long before the Spiritualistic public.

The chief promoter in the movement is Frank Walker, of Hamburg, N. Y., and the chief agitator and organizer is Mr. E. W. Sprague, who has been arousing the people to local organization and participation in this convention. Both are working agents for the N. S. A., and are anxious that the State organization shall be properly constituted a State Auxiliary to the N. S. A.

The Vanderbilt, one of the leading hotels in the city, has offered the delegates reasonable rates, and the headquarters is in parlor 95, where President Barrett and Mr. Walker may be seen, and where speakers and delegates congregate. The hotel already presented quite a lively appearance Monday when the speakers and delegates began to arrive, but it was not until Tuesday morning that the full number appeared.

Frank Walker marshaled his forces and received his "family" who are quite numerous for a bachelor.

Mrs. Cora L. V. Richmond arrived from Wilkes Barre and Washington, Monday afternoon; Mr. Barrett, Tuesday morning, from Boston.

April 13th the opening session was at 11 o'clock, a. m. in the Y. M. C. A. room, a very pretty little hall with suitable appointments. The platform was beautifully decorated with ferns and palms, and the delegates wore an air of friendly expectancy.

Mr. Walker introduced Dr. E. T. Butterfield, of Syracuse, as temporary chairman; and G. W. Kates, of Rochester, as temporary secretary. He made a brief but eloquent and encouraging address, replete with wisdom and good feeling.

Professor Whitelow, of New York, gave a violin solo, as only he can give one—soul-full and beautiful. This was followed by an invocation by the guides of Mrs. Cora L. V. Richmond, impressive and uplifting.

Mayor Maguire then welcomed the delegates and visitors in a simple yet genuine and well spoken address, full of the principles of religious liberty and toleration. After extending to them the hospitality of the city, he sat down amid great applause.

The reply of President Barrett was equally generous and tolerant, and in a few words expressed the appreciation of the welcome by the mayor of the tolerant and fraternal spirit that Spiritualism stands for the world over.

Committees on organization of the convention were then appointed.

Afternoon session was not called to order until 3 o'clock. The committees reported: H. D. Barrett was chosen permanent chairman of the convention; Mrs. Walters, of Troy, N. Y., vice-president, and Mr. Whitney, secretary. The convention then proceeded to permanent organization, for which purpose the usual committees were appointed. Your correspondent does not deem it necessary to give all the routine business.

The following is the list of delegates, representing the flower of spiritual thought in the Empire State:

Brooklyn: Herbert L. Whitney, and W. Wines Sargent.

Buffalo: A. G. Atcheson and Mrs. J. H. R. Matterson.

Cortland: Mrs. W. G. Markley.

East Aurora: H. W. Richardson.

Elmira: Dana Blodgett and Frances Breese.

Hamburg: Miss Susan Washburn.

Homer: H. C. Sessions.

Heuvelton: Mrs. S. E. Woodside and Margaret Baxter.

Jamestown: Mrs. E. A. Sprague and Mrs. Clara Watson.

Lee: Mr. H. J. Hitchcok.

Lily Dale: Frank Walker, H. D. Barrett, E. W. Sprague, and Miss E. J. Walker.

Moravia: Mrs. Mary W. Jane, and Jennie Ferguson.

New York City: Dr. Fred. L. H. Willis.

North Collins: Mrs. Eunice Train, Kate Sucher and B. R. Train.

Oswego: George Shaff.

Rochester: G. W. Kates and H. W. Annis.

Syracuse: Dr. E. F. Butterfield and Mrs. M. H. Cowan.

Saratoga Springs: Geo. R. Burroughs.

Troy: Mrs. Tillie U. Reynolds and Frank P. Edgerton.

Utica: David Williams and W. N. Brigham.

Waverly: Mrs. S. L. Russell and James R. Stone.

Yonkers: Titus Merritt.

Committees on resolutions, permanent organization, auditory, and program were appointed by the chair from the list of above named delegates.

During an interval when the committees had withdrawn and to fill a half hour before adjourning, brief addresses were made by Mr. Williams, of Utica, and E. W. Sprague and later by Mrs. Cora L. V. Richmond, Lyman C. Howe, and F. L. H. Willis. Convention adjourned to meet at 7:30.

The business sessions will occupy the mornings and afternoons until the organization is effected; mass-meetings evenings, and probably the entire day and evening, Thursday.

PROGRAM.

Tuesday evening, April 13, 1897, 7:30.

1. Music: Marsh's Ladies Quartette of Syracuse.
2. Address—John Eggleston, New York, ten minutes.
3. Music—Violin solo, Professor E. A. Whitelaw, of New York.
4. Address—Mrs. Clara Watson.
5. Music—Soprano solo, Master Clifford Walsh.
6. Address—Lyman C. Howe, Fredonia, N. Y.
7. Music—Marsh's Quartette.
8. Tests—E. W. Sprague.

The above program was carried out to the letter, the musical numbers being especially fine. The addresses were the very best, each in the particular and individual style of the speakers. Mrs. Clara Watson never spoke better. Lyman C. Howe outdid himself as he always does when under control of his inspirers, and E. W. Sprague gave some good evidences of spirit return in his readings and tests.

The flippancy of the reports of some of the papers gives one the impression of lack of dignity in the proceedings, but there never was a better meeting.

Wednesday, April 14, 10:30 a. m.—Convention was called to order promptly by the chairman, H. D. Barrett.

Supplementary reports of committee on credentials added as delegates, Mrs. Carrie S. Twing, Westerfield; Mrs. S. A. Waters, Auburn; Stephen Brown, Lockport; Mrs. W. H. Morse, Dryden; Dr. H. S. Wells, Norwich; Dr. R. S. Mills, Saratoga Springs.

The first business was the report of the committee on organization. W. H. Richardson, of East Aurora, chairman of committee. The plan of organization was in the adoption of Constitution and By-laws. The preamble and two or three articles are sufficient to show the scope, objects and name of this State Association.

PREAMBLE.

We, the chosen representatives from the Spiritualist Association and meetings of New York State, in delegate convention assembled, in order to form a more perfect and powerful working organization, establish intelligent co-operation, insure harmonious action and financial success, provide for the education and protection of mediums and speakers, promote the general welfare of the cause, and secure the blessings of liberty and protection under the law to ourselves and our posterity as a people, hereby establish this Constitution for the guidance of the New York State Association of Spiritualists.

CONSTITUTION.

Article I., Name: The name of this Society shall be The New York State Association of Spiritualists, by which title it shall be incorporated under the laws of the State of New York.

Article II., Objects: The objects of said association shall be to co-operate with the National Spiritualists' Association of the United States of America, as an auxiliary, having jurisdiction from said National Association throughout the State of New York for the organization of the Spiritualists and Spiritualist Societies of said State into one general association for the purpose of mutual aid and co-operation in benevolent, charitable, educational, literary, musical, scientific and missionary purposes and enterprises germane to the phenomena, science, philosophy and religion of Spiritualism.

Article III., Seal: The seal of this Association shall be circular, two inches in diameter, with a design in the center representing the house at Hydesville as it now stands, known as the home of the Fox sisters, the title and date of incorporation appearing in large type near the outer edge.

Article IV., Officers and Trustees: The officers of this association shall be a president, two vice-presidents, a secretary and a treasurer, who shall be trustees, and with four others shall constitute a board of nine trustees, who shall be elected by ballot at a regular annual convention by members and delegates assembled.

The usual designation of duties is regulated in the succeeding articles, followed by conditions of membership, etc., all carefully drawn up, but not necessary to be reproduced in this report. The writer would recommend, however, as soon as the Constitution is officially published by the N. Y. State Association, that those intending to organize in other States send for a copy or copies to aid in their work, as the Constitution is very able and complete.

Between the morning and afternoon sessions news came from Hon. L. V. Moulton, of Michigan, who was expected to arrive tomorrow from Washington, that he would be obliged to go immediately to his home in Grand Rapids, Mich., owing to the dangerous illness of his daughter. Resolutions of regret at Mr. Moulton's absence and sympathy for him and his household were unanimously adopted.

The committee on resolutions, Dr. F. L. H. Willis, chairman, made a most interesting and comprehensive report, and the resolutions as presented were unanimously adopted. As soon as a copy of these resolutions can be secured they will be forwarded.

The nominating committee, (for nominating officers and trustees of the N. Y. State Association for the ensuing year, consisted of: H. W. Richardson, East Aurora; Mrs. E. B. Armstrong, Buffalo; H. W. Sargent, Brooklyn; Mrs. D. L. Russell, Waverly; Dr. Robinson, Glenville; Mrs. Marbly, Cortland; D. W. Blodgett, Elmira; Lyman C. Howe, Fredonia; W. B. Mills, Saratoga; Mrs. Clara Watson, Jamestown.

No more representative body of people could be found in this State than that on the nominating committee, and the convention felt perfectly sure they would carry out the principles of wisdom in their deliberations.

The convention, not being able to finish its business, and in order to give the nominating committee time for perfect work adjourned (its business session) to 10 o'clock a. m. Thursday.

The committee on organization (to which the matter was referred after mature discussion and deliberation) was requested to bring in a declaration of principles which should be incorporated in the organization as a portion of the preamble. They also wished time to make their report.

PROGRAM.

Evening session Wednesday, April 14th.

1. Music—Marsh's Ladies Quartette.
2. Address—Carrie E. S. Twing.
3. Music—Violin solo, E. A. Whitelaw.
4. Addresses—Dr. Fred. L. H. Willis, H. D. Barrett and Mr. Frank Walker.
5. Music—Marsh's Ladies Quartette.
6. Tests—Dr. W. B. Mills.

The evening program was carried out in full, and was most satisfactory in every particular.

The following contains a summary of the resolutions adopted by the Convention:

"First. We recognize Spiritualism as the science of right and the religion of humanity.

"Second. That no property should be exempt from taxation because owned by any religious body.

"Third. We demand that no legislation shall be enacted which seeks a union of church and state.

"Fourth. That while we favor the attainment of the highest education possible for the youths of our land, yet we most earnestly protest against the use of public funds for the support of schools where sectarianism is taught in any form.

"Fifth. Believing that all days are equally holy, we desire that no special Sunday laws shall restrict the right of sects who worship on other days.

"Sixth. We protest against all laws tending to restrict the free exercise of Spiritualist mediumship and magnetic healing.

"Seventh. We are emphatically opposed to all base use of mediumship and deprecate the sensational display thereof, and desire that all who possess this divine gift may use it not for worldly emolument alone, but for the consummation of spirit communion. We believe that mediums should be properly protected by a generous compensation for their time and talents."

The rest of the clauses protested against imitations of mediumship and fortune-telling, recommended the public to read spiritualistic literature and also asked that their speakers be allowed occasionally to exchange services with "the clergy of the sectarian denomination."

At the evening session, when the hall was crowded, Dr. W. B. Mills held communications, and addresses were made by Mrs. Carrie E. S. Twing, Dr. Fred L. H. Willis, H. D. Barrett and Frank Walker. Music was furnished by Prof. E. A. Whitelaw and the Marsh Ladies' Quartette. At this session subscriptions and pledges were taken for money to carry on the work in the State and about $450 was received.

Formal organization was completed to-day by the election of officers. An interesting program was also rendered, concluding with a mass-meeting in the evening.

Partial report of committee on finance (for the convention).

The amount of money raised during the convention up to Thursday morning was $520

A few remarks were made by G. W. Kates.

Mrs. S. L. Walters made report from the committee on organization of a declaration of principles. Referred to the committee on resolutions.

Music by Ladies' Quartette of Binghampton.

E. W. Sprague made some interesting remarks on organization, lyceums etc.

Committee on resolutions reported the following declaration of principles:

We believe in the Infinite Spirit and Intelligence called God, and the immortality of every human being.

We believe that every individual is a divine germ, capable of infinite unfoldment.

We recognize the universal brotherhood and sisterhood of mankind.

We assert that a continued life is proven by present revelation of positive intercommunion between the mortal and spiritual worlds.

We believe in love, purity and fidelity as the spirit of religion, and justice as the highest moral law.

Signed: Fred L. H. Willis, W. Wines Sargent, G. W. Kates, Sarah L. Russell, Francis M. Breese, Emma Train, and Lyman C. Howe.

Committee on nominations reported a double set of names for every office. The following were elected to the great satisfaction of the entire convention: President, Frank Walker, of Hamburgh; 1st vice-president, Mrs. Carrie S. Twing, of Westfield; 2nd vice-president, Mrs. Tillie U. Reynolds, of Troy; secretary, Mr. Whiting, of Brooklyn, also secretary of convention, treasurer, H. W. Richardson, East Aurora.

Additional trustees: Dr. E. F. Butterfield, Syracuse; W. W. Sargent, Brooklyn; James R. Stone, Waverly; Dr. D. B. Mills, Saratoga.

The business of the convention being practically ended—except additional reports from the finance committee—the convention adjourned at 1:15, to meet in general session at 2:30.

At the opening of the afternoon session (Thursday) Mr Barrett announced the officers and Board of the N. Y. State Association as elected. Just before the close of the morning session, Mr. Frank Walker, the newly elected president, made a brief address of appreciation of the trust imposed on him. Each of the officers and trustees were introduced, who bowed in response to the hearty applause of the convocation.

The program of the afternoon, as follows, was fully carried out, to the edification of all present:

PROGRAM.

Thursday afternoon, April 15, 1897.

1. Music—Cecilian Quartette.
2. Address—Lyman C. Howe.
3. Music—Violin solo, Prof. Whitelaw.
4. Recitation—G. W. Kates. Reading, by request, of "The Valley of Silence."
5. Music—Cecilian Quartette.
6. Address—Tillie U. Reynolds, of Troy.
7. Music.
8. Tests—Mrs. C. A. Sprague.

PROGRAM.

Thursday evening, April 15, 1897.

1. Music—Cecilian Quartette, of Binghampton, N. Y.
2. Address—H. D. Barrett.
3. Music—Violin solo, Prof. Whitelaw.
4. Address—Mrs. Cora L. V. Richmond.
5. Music—Cecilian Quartette.
6. Tests—Dr. Mills.
7. Closing.

The foregoing program closed the sessions of the first State Convention of Spiritualists of New York, amid great rejoicings and mutual congratulations. The association will meet immediately before or after the jubilee, to be held at Rochester next year. Dates to be decided by the board of trustees of the State association.

The speakers present were: H. D. Barrett, president of the N. S. A. and chairman of the convention; Mrs. Cora L. V. Richmond, vice-president N. S. A. and pastor of Church of the Soul, Chicago; Mrs S. A. Walters, Auburn, vice-president of convention; Lyman C. Howe, Fredonia; Mrs. Clara Watson, Jamestown; Mrs. Tillie U. Reynolds, Troy; Mrs. Carrie S. Twing, Westfield; G. H. Kates, Rochester; E. W. Sprague, missionary for the N. S. A.; Mrs. Sprague; Dr. S. B. Mills, of Saratoga; the three last named acting as test mediums at the evening sessions of the convention.

One noteworthy feature was the excellent music throughout the entire convention; the best ever heard at any convocation of Spiritualists. Prof. Whitelaw, of Brooklyn, was soul inspiring with his magic violin. Grace Robbins proved a most charming and artistic accompanist. Marsh's Lady Quartette, of Syracuse, The Cecilian (Lady) Quartette of Binghampton, divided the honors in their beautiful rendering of several musical numbers, although many gave the preference to the Syracuse warblers.

A lad, about eleven or twelve, sang charmingly. Unfortunately your correspondent has lost his name.

Dr. E. T. Butterfield, the noted clairvoyant physician, of Syracuse, was the local patron and in many ways the host of the visitors and delegates.

Mr. E. W. Sprague, through his untiring missionary labors throughout the State for the last two months, was the means of bringing a large percentage of the delegates present. While "it goes without saying" that the "promoter," as some of the Syracuse papers named him was the indefatigable Frank Walker, almost unanimously chosen president of the State association.

The Spiritual Research Society, of Syracuse, representatives in the convention, Dr. Butterfield, Mrs. Cowan and Mrs. Barnes were an invaluable aid in preparing for and receiving the visitors and delegates.

A GOLDEN WEDDING.

A golden wedding anniversary, which is reported as a grand affair, was held recently, near Chesaning, Mich., as a surprise at the residence and in honor of Mr. and Mrs. Arnold W. Miller, Sr. Mr. and Mrs. Miller are Spiritualists and have been close observers of the progress of every science for many years. Having been residents of that section since 1854, they were naturally surrounded on this occasion with many warm friends, and were the recipients of numerous valuable presents. The Progressive Thinker wishes them many happy days on earth and a peaceful transition when that time shall come.

We are pleased to acknowledge the receipt of a copy of music entitled "Beside the Bonnie Brier Bush," music by Chas. H. Gabriel, and words by our esteemed friend and fellow-publisher, Adam Craig. It is a beautiful composition; arranged with chorus, and respectfully dedicated to Ian Maclaren, founded on his beautiful story of "The Bonnie Brier Bush."

FREE THOUGHTS.

SOMETHING ABOUT EVERYTHING —AND NOTHING—A FIRST EFFORT FOR A SPIRITUALIST NEWSPAPER.

To the Editor:—You have often asked me to write for The Progressive Thinker, and I have pleaded excuses of want of time and other employments. The time has come at last when these are not in the way, yet disinclination is still an obstacle. I see so much written on the subject of Spiritualism that ought not to be printed, that I distrust my ability to do any better. And then, the more I learn of the thing we call spirit manifestation or "return," the less I feel that I can convey knowledge. I am inclined to believe that a "sensing" knowledge of spirit force is necessary for a clear conception of its philosophy, just as a practical knowledge of anything in physics is needful to its understanding and application.

Again, I dislike to print things over my name, as to me it exhibits an egotism and an assumption that I do not feel. I so often hear people ask: "Who wrote that?" and then discuss the person instead of the thought, that I will not enter the field as a contributor save under an assumed signature. So if you will take my "stuff" and keep my secret I may from time to time comply with your request. And before I begin to treat on special topics connected with spirit, spirits and Spiritualism, I will tell you about my own feelings as to the general of the matter, and the attitude I have come to occupy as to the features pro and con of the movement and its personnel.

To begin: I am simply a Spiritualist —not a teacher, not a critic, not a champion of anybody or any faction, phase or fad. As you know, I had passed the summit of life's mountain and was well down the shadow side, in the most exacting, and so far as human nature goes, the most disenchanting vocation open to modern life, before I came in contact with the phenomena of modern Spiritualism. From the "Rochester knockings" to 1879 I looked upon the matter as something uncanny, although reading Swedenborg in early manhood and personal association with Swedenborgians, some of the best people I ever knew, had saved me from the vulgar practice of the ignorant, of sneering at what I did not understand—a thing I have ever since my acquaintance with Spiritualism been most grateful for, I was thus saved the mortification of having to retract senseless abuse of a subject I had never investigated.

And right here that word provokes a remark: It is one of the words I have come to listen to with impatience in connection with spirit. Two things give me a nervous shock—an "Investigator," and a "Forty-year-old Spiritualist"—these with their ever on-the-lips "test" constitute to me the nightmare of social Spiritualism. Still candor requires me to say that at one time I thought myself an investigator, until I found my preconceived standards of spirit and the world of spirit were only obstacles. Still I am able to compliment myself after eighteen years' acquaintance with the subject that I never did employ the methods of the police detective as to mediums, nor the cross-examination of the shyster toward spirits. If I were to visit a friend or relative and was met as test-hunters meet their returning friends, they would never find me troubling them anymore. And all that I have ever seen or learned of spirits, they are human and don't drop their humanity with change from one condition of life to another. So you will know the standpoint from which I will write, when I write at all— simply a Spiritualist, without any adjectives or prefixes.

Now, I discard tests for two reasons: They never convince, because a demand for them is from a state of mind that can't be convinced by them—for to exact physical proof of a spiritual fact is itself a stultification. And then an intelligent person who with a moiety of experience cannot tell a genuine manifestation from a "fraud" can never be satisfied with anything that requires intellectual perception.

Again I have no sympathy with the fraud-hunters or with their discussions in the press. Not one exposer in a score has enough spiritual conception "to know a hawk from a handsaw," so to speak. One swallow does not make a summer, nor does one seance make a critic—yet too many who rush into print are of this class. And I do not limit these scribblers to fraud experts, for too much of the "wonderful" seances we read so much about is from the pens of crude and first-time observers. Between the two the sober, thinking reader, and the obliging publisher have a trying time. But above all, deliver us from that class of writers who quote the finding of the modern jury and the charge of the present day judge to prove fraud in mediums.

And further: I do not believe in the growing habit and practice of the platform criticising the seance-room. It is neither fraternal nor sensible, and will sow only discord—and will return to plague the inventor. The spirit world is bringing knowledge to us—not we to them—and as it only can come through natural or human channels, its coming is as varied as the forms of life and as diversified as human mentality and physiologic structure. To "boss the movement" is but to go back to the priestly office from which we are all supposed to desire to escape. The trance, or any of the many forms of objective manifestations, has just as much claim to doubt the "inspiration" of the platform as has it to discredit the "control" of the seance-room. As I once heard a friend say: "Don't let the platform be turned into a pulpit whose only 'test' of 'inspiration' is that it talks better sense with shut than with open eyes." I do not at all endorse the declaration in the spirit of it, and only use it to lift the curtain a little to let it be seen how others may look at things. The platform is the intellectual part of the work —for the public and for the spread of the philosophy of continuous life—and the seeming tendency with some to endow it with the functions of the past or present pulpit bodes no good to the "movement"—if there is such a thing.

Neither do I at all sympathise with the "injury to the cause" so many see—if things do not go their way. There has been no time since 1848 when Spiritualism had so many accept its phenomena, concede its truth or crowd to listen to its platform exponents. All this friction that so exercises some of our people is from the very nature of things. Modern Spiritualism is only forty-nine years old, and 90 per cent of Spiritualists have come from orthodox theology. All the conditions of education and forms of thought are still present. Thus we see "Rev." and "church" still deemed essential to hold people together and even our seances conducted by singing Watt's hymns, and our platforms given over to long "invocations" after the style of the church congregation—these eye-closed addresses to the power incomprehensible, being deemed the open sesame of the lecture. It is all to be expected, it is all natural when we reflect from whence the great hosts of Modern Spiritualism have necessarily been recruited. I am not enamored of these things, but I go along as part of the whole with all the philosophy I can invoke—and because in the beginning I was just like them.

And here is as good a place as any—by way of parenthesis—to remind the critics of another sort, that the spirit world itself, as well as the ranks of Spiritualism is recruited from just such material as is in this world, and that fact is an explanation for a thousand things that bother the unthinking. Just now the political world—our part of it—is worrying over the fact that the foreign, despotic-educated immigration from the old world is becoming a clog to the digestive powers of the American stomach, threatening it with dyspeptic disorder, yet we seem to demand that the spirit world should at once transform a Weyler or a Talmage into a paragon of wisdom and beneficence and send him into the seance-room to teach better people, instead of our taking what they say and do for what they are—proofs of the continuity of life in natural conditions—or that spirits are but human beings—people—changed in conditions of living.

These are a few of the ideas that appear on my plane of perception and from which I look at the development of the modern spiritual movement, as it is so persistently called. I have my own philosophy on the subject and its multiple phases, but they are only mine. I would not dare attempt to "teach" them for Spiritualists do not recognize "teachers." The world has been cursed at least during the historic period, by "teachers" of all sorts, and they will bother the development of freedom from the curse, just as far as they are given power. It seems as if the time had come in the progress of the race, that this power is to be broken, and with this "faith" to sustain them the Spiritualists can be philosophers and—wait.

If I write anything in the future it will be in the spirit of these suggestions, and if you print this it will be taken as a desire for more. If it is not printed you will hear no more from

Kansas City, Mo. SARGIS.

WHAT IS SPIRITUALISM?

To the Editor:—Dr. H. V. Swearingen addressed the First Spiritual Society of Fort Wayne one Sunday lately in the absence of any regular speaker. He devoted the hour to giving the answer to the question: "What is Spiritualism?" His introduction was as follows:

"The general comment among the non-Spiritualists who heard Brother Barrett's lectures from this platform a few weeks ago, was that they were grand and interesting, but they were not particularly explicit or specially instructive in regard to the claims or doctrines of Spiritualism. They affirmed that Mr. Barrett's lectures could have been delivered in almost every pulpit in Christendom with pleasure and profit to his listeners.

"Now that is just what we affirm. Although Mr. Barrett did not once make use of the term 'Spiritualism' in his Saturday night and but once in his Sunday night lecture, they were both intensely spiritualistic in character.

"It is not necessary for a man who lectures, for example, upon the subject of "milk," to say 'milk' every tenth or twelfth word, or to drink a glass of it at every rounded period he makes, in order to keep his subject properly before his audience.

"The trouble with Brother Barrett's lectures was that they were above the heads of most of us. We failed to share in the spirit and genius of his inspiration. To use a more homely phrase, we failed to 'catch on.' He soared too high above us.

"Now I propose to give you this evening a symposium of answers to the question what is 'Spiritualism?' which I have compiled from the writings of Brothers Barrett, Tuttle, Forster and the guides of Mrs. Cora L. V. Richmond, hoping that our inquiring, skeptical friends may discover therein something that is distinctly pathognomonic or characteristic of Spiritualism as distinguished from the religion of our fathers as yet taught in the pulpits of old-time orthodoxy." COR.

WAITING.

Dedicated to the spirit of Com. W. E. Bushnell, who cast anchor in the crystal sea, one year ago to-day, from the Port of San Francisco, Cal.

I've an angel companion waiting for me
On the beautiful banks of the crystal sea;
Not impatiently waits my darling there
For a smile lights up his brow, so fair;
And his song rings out to me so clear,
So soothingly sweet to my listening ear,
And I live on the smile of his precious love,
And await to tenderly join him above.

I've an angel companion waiting for me,
On the beautiful banks of the crystal sea;
My heart is yearning and throbbing with pain,
For I fain would clasp my darling again;
But I'll look away from this earthly strand
To the beautiful banks of the summer land,
And I'll think of the one who is waiting there,
And offer to God a thankful prayer.

For one year my darling has waited for me
To cross the strand by the crystal sea;
When death the great angel hath fitted me,
His precious image I again shall see,
In resurrection's robe I'll be dressed.
My soul will then see friends of the blest;
On the beautiful banks of the crystal sea
Where my darling is waiting to welcome me.

On the beautiful banks of the crystal sea,
The harpers have gathered to welcome me;
They join in the song my darling sings
And their anthem through my own soul rings.

Oh, angels blest! how long must I wait
To meet my beloved at the jasper gate
That will open its portals to welcome me,
On the beautiful banks of the crystal sea.

Sterling, Ill. ROSE L. BUSHNELL.

WHY REMAIN IN IGNORANCE.

You should read Col. Ingersoll's masterly address. You should read Mrs. Cora L. V. Richmond's two lectures on "Spiritual Unfoldment" and "The Dwellings of the Dead." You should read about the Roman Octopus and "The Night the Light Went Out," and above all you should read President Barrett's Address before the National Convention of Spiritualists.

For full particulars read the announcement on the 5th page headed "Fifteen Cents."

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents.

MRS. EVA A. CASSELL.

She Is a Prominent Medium,

And Reviews What She Considers a Glaring Evil.

SEVERE ARRAIGNMENT OF SPIRITUALISTS, AND THEIR GULLIBILITY—THE SPIRIT WORLD CALLED TO ACCOUNT—DEGENERACY OF THE CABINET—EMBRACING AND KISSING, NOT GOOD FORM—FUMES OF WHISKY AND ONIONS FROM THE BORDERLAND—HIBERNIANISM AND SPIRITUALISM — INFIDELISM AND SPIRITUALISM—DESPERADOES IN OUR RANKS.

There is always more or less controversy when a so-called materializing medium is exposed; where few find the manifestations fraudulent, many will come forward to vouch for their genuineness. It is breath wasted for one side to attempt to convince the other; each individual must judge for himself.

C. E. Purcell, of Florida, says: "Eva A Cassell writes an article so utterly at variance with the truth and facts in the case, that it might be taken for truth." I am at a loss to understand him. It was not I who is responsible for the exposure of the mediums in question. The case is simply this: on the 29th of November last, the two mediums gave a public seance in Ayer's Temple, an admittance fee of twenty-five cents being charged at the box-office, which drew hundreds of spectators, very few among them being Spiritualists. Some gentlemen in the audience ran up to the platform and pulled aside the cabinet curtains, exposing the male medium peeling off the white robe, which he threw upon the floor, and which was immediately seized and borne off by the raiders. The medium was seen naked to his belt, while his wife sprang before him and endeavored to shield him while he put on his coat. I will call Mr. Purcell's attention to the fact that the truth of this exposure does not rest on my testimony.

DOZENS OF SPIRITUALISTS

who sat in the front rows, testified to this in court; dozens of them who, blushing and feeling disgraced because such a naked cabinet exhibition savored of Spiritualism, yet were compelled to go upon the witness stand and tell what they saw when the curtain was pulled aside. It is absurd for Mr. Purcell to say, in view of the court evidence and trial, that I am at variance with the truth; should the gentleman come to Boston, he can interview hundreds of disinterested persons. Day after day, in the lower and higher courts, going often without my dinner, I spent long hours in listening to the evidence. As much care was taken in trying the case, as would have been had it been a murder trial. The twelve competent jurymen sat in grave deliberation over the evidence, and those among them of the Spiritualistic belief, were compelled, from the evidence, to admit that the two mediums were guilty of fraud. Had Mr. Purcell been present, he must have admitted it also, for certainly this gentleman bears upon his face the evidence of intellectuality and the power of discriminating, and when I first saw him, a year ago, I was impressed with the innate nobility and the beneficence which beamed from his features. I only regret that he has not as high an opinion of me, as I have of him.

And, in regard to the two mediums in question, certain it is, I have no feeling of animosity against them, and the lady in particular impressed me as sweet and interesting. But it is Marcellus Ayer who is most

DESERVING OF MY CRITICISMS.

He is old enough to know better. He puts a sensational advertisement in the daily papers, saying that real spirits will come from a cabinet, and invites a motley crowd of curiosity seekers to rush into the Temple, at 25 cents a head. Then he steps forward, and after a set little speech in which he declares that real spirits will apear, the show begins. What conceit and egotism must dominate a man, when he expects that a motley crowd of four hundred persons will believe his statement that the forms are real spirits!!!

Mr. Purcell mentions a recent seance under test conditions, where the two exposed mediums were highly successful! I want to be fair and square in this discussion, so I will answer, "Perhaps they were! It is possible that the forms were genuine. But, on the 29th of November, in Boston, the mediums were detected in fraud. I was not present at the recent seance Mr. Purcell mentions, so I cannot testify as to its genuineness." The fact he states carries no weight with me. What is a fact to one, is not to another, and for that reason it is always foolish for people to tell the public what stupendous manifestations they have beheld. We must all testify to what we have seen with our own eyes, and not to hearsay.

I knew of one medium whom I thought was genuine; she placed her cabinet in the middle of the circle, was searched and placed under test conditions, and her manager sat in the circle and allowed one of the sitters to be manager in his place. All this did away with the suspicion that the manager passed her in a bundle of white apparel, as is often done.

Once at a seance I attended where the medium's wrists were tied together and her hands filled with rice, it was found afterward that the medium emptied the rice into the handkerchief of her manager, who stepped to the cabinet to receive a "spirit," and the manager also untied the medium's wrists so she could personate forms; just before closing the seance, the manager re-filled the medium's hands with rice, and retied the wrists.

Often test

CONDITIONS AVAIL NOTHING.

Once, when the medium was searched and her manager also, before the seance, it was proven afterwards that a bundle of white muslin was fastened under the seat of the manager's chair, where it could be easily drawn forth and handed into the cabinet. Seances held at the medium's rooms, where it is almost always possible for a confederate to operate, are often not above suspicion.

I wish Mr. Purcell would not make such positive statements from hearsay; he affirmed that the raiders carried the robes with them and threw them into the cabinet; and that "many testified to it, not Spiritualists." Now,

THIS IS NOT TRUE;

the gentleman has been misinformed. I was present daily at the court trial, and no one testified to such a thing. But of course, if Mr. Purcell knows all about it, when he was not even present in court, then it is useless for me to say a word.

If the two mediums in question have produced forms under test conditions, according to Mr. Purcell, then I am glad to hear it, and it goes to show that materialization should be relegated to the sacred precincts of the home circle, instead of being forced upon the public in a theater where tickets are bought at the box office. That is where I stand on this question, viz: that the public platform, amid motley swarms who do not and cannot appreciate nor understand the chemical qualities nor subtile laws which produce materialization,

IS NOT THE PLACE

for materialization; and I, as a Spiritualist, would not expect nor consent to the materialization of any of my departed friends, under such adverse conditions; neither would I drag them forth from the cabinet into such carnal surroundings; neither do I believe that an intelligent spirit would desire to manifest amid such repulsive effluvia, and I would not insult them by expecting them to.

Furthermore, my beautiful spirit mother could never penetrate into such a dense atmosphere as that caused by the emanations of the swarms I mention, in the public theater, and I would not so much as

INSULT HER INTELLIGENCE,

by going to Ayer's Temple, myself, in the hope of seeing her, and desecrating her personality by contact with the adverse influences of the madding crowd.

After fifteen years of continual investigation into materialization at Onset Bay and elsewhere, I have grown heartily tired of being pulled around by the nose by the mediums, their so-called controls, and other denizens of the other world, who

CONSTANTLY BERATE MORTALS

for wishing for test conditions. Now, I am just as good as any spirit in the other life, and rather than be called to account by them for asking for test conditions, I, in my turn, shall dare to call them to account for bringing about this state of things—this state of fraud, brought about by the spirits crying, "No —no! Test conditions disturb the currents," etc. We, the investigators and students are of as much importance as the denizens of the spirit-world and our wishes should be as much deferred to, and our desires consulted—more so in fact, for we are asked to accept blindly, as genuine, manifestations given in a darkness most calculated to assist fraud. It is not mortals who are responsible for the trickery of to-day, but it is the spirit-world and its mediums, who turn aside the pleadings of mortals for test conditions, assuming a

GOD-ALMIGHTY RIGHTEOUSNESS

and above-suspicion exterior—as if, forsooth, we poor mortals, floundering in the cess-pool of fraudulent manifestations had not a right to demand proper conditions for investigation, but must needs tremble before the materializing powers that be, and meekly ask in faltering tones for test conditions, and then be utterly squelched by the spirits for our just demand!

I challenge such denizens of the spirit-world, and declare to them that it

IS MY INALIENABLE RIGHT

to see that I am not humbugged by either mortals or spirits. Because the medium says that real forms come from her cabinet, is no proof that they are so, and I would not believe a spirit any quicker than I would a mortal anyhow. If a spirit tells me that he is my father, brother or uncle, I should not believe it simply because he said so, and I would not believe it until I had tested him, the same as I should test any mortal who came to me and claimed to be so and so.

As things are now, we mortals have a long bill of complaints against the spirit-world; if we can't get anything intelligible from a so-called spirit, we are told that he has forgotten his name on materializing; or that the sitter must come again, as it might take several seances in order to give the spirit the necessary strength; that means more dollars in the "medium's" pocket.

SUCH IMPOSTORS

have plenty of flimsy excuses to fly in the eyes, like dust, of investigating mortals, the latter, most of them Spiritualists who are away up in the cloudy regions, lacking proper sense while investigating, are overwhelmed by these dictates of so high an authority as that emanating from an "angel," and, filled with awe and their own stupidity, swallow everything! Anything said to emanate from a spirit, fills them with wonder, amazement, credulity; and they are ready to believe anything. It is time that such Spiritualists began to cultivate proper sense, and demand more light and investigation into part of this materialization.

HORRIBLE REVELATION.

I, myself, was a most credulous believer in this particular phase, once. Many times I have attended seances—stirred to my soul's depths, and, needing a word of comfort from the spirit side of life, and have prayed earnestly that I might get it. One night, a "spirit" came from the cabinet who claimed to be my mother. I accepted her as such and wept in her arms, filled with sweet consolation, and gratitude, and a holy reverence. She passed into the cabinet, and next came forth a "spirit" who claimed to be a male relative, and, as is usual at seances, kissed and caressed me; but, while doing so, unwarrantable feelings overcame him, and unwarrantable words rose to his lips, while he asked me to meet him on the street corner, after the seance. Insulted, affrighted, I pushed him from me, too dazed to speak. No one can realize the shock that came over me, nor know the horror which I felt, sensitive as I was, for weeks and weeks. I was sick for long days. Standing there, before that cabinet, in the holy, sweet state of reverence my supposed mother had just left me in—to be rudely shocked, a second later, by an incarnate devil's obscene words and gestures!

PROMISCUOUS KISSING

In those days of my investigation, I was gullible, full of faith, and—I never thought of asking for test conditions!!! I have had such experiences as this, all adown the fifteen years of my investigation. Right here, I feel to say, no matter how the truth may hurt, that it is a pernicious and disgusting habit we have, that of promiscuous kissing at the cabinet—it is unhygienic, and would not be tolerated in good society and among decent people, and I see no occasion for it at the seance, and much evil results from it.

DEGENERATING.

The seance is fast degenerating into the brothel. Many times I have heard senile old gentlemen, knowing the manifestations to be spurious, say: "I don't care! I got my dollar's worth in hugging and kissing the "medium." What an unholy motive for attending a seance! What strong stomachs some of these old gentlemen must have, when they breathe in the "medium's" breath, laden with the fumes of whisky and onions! And yet we are told that the spirits breaths will naturally smell like the mediums, should she have eaten onions for dinner! Stuff! Pah! Twaddle to blind mortals and get their dollars. When I get to an age that I can swallow such rubbish, I hope that my friends will bury me ten feet under the ground, to cover my gullibility.

A TRADE—A BUSINESS!

Materialization, as it is worked to-day, is a trade—a business. I have been approached by suave, bland, so-called "developers" of mediums, who have sought to add me to the number of impostors; they have said: "Well now; you are so smart, such a cute little lady, we could develop you easily and you could do it as well as the rest, after practice; and the sitters would give you presents and flowers and everything nice and you would have a fine time." Also, these developers have waxed wroth when I exposed them; they have threatened, stormed, and, last summer, hatched a plot to blackmail me; but I had witnesses whose testimony would have landed the evil doers in jail, where they belonged.

While some materializing mediums I have

FOUND GOOD AND KIND,

yet desperadoes take up the phase for money and will stoop to anything. The way it is done is this: the medium in the cabinet, dressed in white, projects a small corner of her skirt out from under the curtain, and gradually draws the black curtain away from it, oscillating the white fragment and thus enlarging it, and the sitters exclaim, "Oh, watch that spirit materialize." Larger it grows, and the spirit finally thrusts up her head suddenly, and is fully materialized. I once watched an impostor, covered with a square of black cambric, creep along the wall, behind the sitters and materialize, and a sitter cried out, "Oh! there's a spirit materializing outside the cabinet." The impostor projected a section of her white skirt from under the black cambric, agitated it, and gradually emerging from the cambric, stood "materialized." In the summer camp season, mostly the same old Spiritualists attend the seances and the seance mediums (some of them) know all their private affairs, and, when a fraudulent test platform medium comes to camp, he or she learns from the seance medium the names of parties who frequent the seance, and just what names to spring on them from the platform next day. It is a wheel within a wheel, part of it! I have seen persons perform the ballot test trick, who laid no claims to mediumship. In fact, the religion of Spiritualism has degenerated into a

SYSTEM OF SLEIGHT-OF-HAND

tricks and Indian jugglery! As if the denizens of the other world would descend to the paltry jugglery now posing as Spiritualism, and spend their time hanging around the earth in the guise of fakirs! Heaven knows Spiritualism carries a long trail of "dead beats" in the wake. If a man wants a dollar, he gets into Spiritualism and becomes a "medium," and lots of male and female indigent persons, have only to hang out their shingles as "healers," when in need. The older I am, the more critical I grow concerning the religion I have adopted, and those who are its exponents. Witness this case now in the Boston papers: Dean Conners, of Burlington, Vermont, went to Mexico, in 1894, and at the end of ten weeks, was taken ill with typhoid fever. Later on, the American Consul notified the Conners family of Dean's death. The young man's father went to Mrs. Hannah Piper, a medium endorsed by the Psychical Research Society, and she declared positively that the youth was alive and being held captive in a peculiar institution or hospital or prison; that he had been drugged and taken there, and the motive was robbery and the hope of gain. Mr. Conners sent a friend, Mr. Dodge, to Mexico to investigate; later he sent another emissary, and finally the matter was put in the hands of the Boston Globe, which has been instrumental in finding several lost persons; all this created intense excitement in Mexico, and the search and investigation cost thousands of dollars—all because a "medium" had made a misstatement. Mr. Conners put great faith in the woman, for she was no common seer but a person highly endorsed by the Psychical Research Society, and it was not supposed that she could make a misstatement. Nearly a year was consumed in the search, the medium being consulted at every move, and she declared positively that she saw him held captive in Mexico. (The question here presents itself. Since Dean was really dead, why could not the medium's control see him around his father, when the latter was sitting for knowledge of his whereabouts?) Time and again Mrs. Piper declared him alive. But, as time went on, it was proven that young Conners was dead, and in fact his body was exhumed and his death proven to all. Now, all this trouble and expense and worry was caused by evident untruth, and the newspapers have been full of it, and a great laugh is being had at the expense of Spiritualism.

I noted the article written last week by Mrs. J. W. Kratz, of Evansville, Indiana. The impostor she mentions as posing as a medium, is a Hibernian, who, notwithstanding that his face contains a map of the old country, delights in writing after his name, in parenthesis, (Irish) just as if the fact was not apparent in his features!!! He and another Irishman, are making the rounds of the camps, disgusting everybody with their illiteracy and foul, disrespectful language, when pretending to give tests; they being in league with those of the materializing mediums who practice imposture, and obtaining the names and family affairs of their sitters, and working them into tests. Every camp has its ring of impostors materializing and test-giving, and they are in league with each other. I have always found that the geniune materializing and test mediums retire into themselves, are quiet, and do not busy themselves with their tongues.

As for we Spiritualists, we should be ashamed to place upon our summer rostrums, lusty

BRAGGADOCIO HIBERNIANS,

to wound our ears with their brutal manner of giving so-called tests—who have taken up Spiritualism simply to grind out dollars. The best exponents of our faith, are none too good for our rostrums; why then, do we place there, the roughest and most brutal of itinerant Hibernians! What an anomaly! A foul voiced, ignorant Irishman, the teacher and exponent of Spiritualism! I have no objection to an Irish medium, if he is quiet and orderly, and respectful and decent! But I do object to a lusty, able-bodied, lazy son of Ireland creeping into our faith for imposture and the dollars he can filch out of it. And I do object to our religion being made a stench in the nostrils of the public, so that the latter shall be forced to offer resolutions against it, as witness the Presbyterian church of Boston, which printed in the newspapers, a protest against the naked exhibition of the male medium at Ayer's Temple, being dubbed a religion, by Spiritualists!!!

How can we be self-respecting when we are overburdened with deceit and trickery and when we know that we aid and abet it by our silence? Why don't we make it difficult for these impostors to exist in our ranks? Why don't we try them, and by severe tests ordeals, make it difficult for them to stay with us? Because we have made fools of ourselves by believing everything that is said to emanate from "spirits" and the latter have dictated and ruled over us; "we musn't do this; we musn't do that;" it will disturb the "conditions," etc., until we have lost our reasoning faculties and become idiots, and imposture has thriven. No wonder people leave our ranks and return to the churches! I myself, go frequently among the so-called Infidels, glad to revel in a pure atmosphere, and get away from the imposture on every hand.

It would be passing strange, if, with all this effluvia, the spirit-world remained longer mute and thus consented to the continued imposture; but I have the evidence that, at this time, there are intelligences "over there," who are making an effort to do away with the

FRAUD DRAGGING ON THE SKIRTS

of Spiritualism, and wherever they can touch upon a brain, it will be useful for that purpose. A change is coming; the fiat has gone forth, and the spirit of righteousness will prevail. The impostors must be full of conceit and egotism, to suppose that intelligences in the other world are doing nothing to stem the tide of fraud. Mark my words —there are

MORE EXPOSURES TO FOLLOW!

We are not have careful enough whom we put on our platforms as exponents of our faith. Each and everyone who claims to be a "medium," Irish or Hottentots, are shoved up on the rostrum, whether they are meritorious or not, and especially in the summer at the camps where thousands of strangers congregate, instead of putting the best before them, we place anything that poses as a "medium"—to our bitter shame and disgrace.

Many Spiritualists say that the faith depends on materialization and such phenomena, for its dissemination; there are thousands who were not converted by phenomena. Spiritualism is a philosophy which appeals to every heart and it would exist and make converts without phenomena, our spiritual lectures giving much knowledge of the soul, in its different paths up to Infinity. If fraud continues, phenomena will kill itself out, in time, and we are pursuing the very course to have it do so, and if Spiritualism is to be loaded down with

THIS FRAUDULENT EFFLUVIA,

the sooner phenomena chokes itself with the rope being woven the better for us all. If we can't have genuine phenomena, then let us do without any of it, rather than afford a host of charlatans the chance to get a living by casting discredit upon it. Phenomena is good in its place, when it is genuine; but much of it is given in a darkness calculated to abet fraud.

I have only one more word to say, and that is spoken to those impostors who have

TRIED TO SQUELCH ME,

by threats and otherwise, because I have unveiled their methods; their anonymous letters, libels, and bad conduct, have no terrors for me. Desperadoes—yes!!!

Filching from quiescent Spiritualism the dollars to support a lazy existence and trafficking in the souls of the dead to support a nefarious system which yields them the carrion upon which they feed. EVA A. CASSELL.

Chelsea, Mass.

"Woman, Church and State." By Matilda Joslyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with masterly ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price $2, postpaid.

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"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price $1. For sale at this office.

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FIFTEEN CENTS!

PROF. BARRETT'S ADDRESS.

Other Subjects Treated of Especial Interest.

The Progressive Thinker is to be sent three months for 15 cents to all New subscribers.

Spiritualists, keep posted in current Spiritual events.

Why remain in ignorance? Why don't you keep posted in regard to the great Spiritualistic movement? Prof. Barrett delivered an address before the National Association of Spiritualists. It was an important one, and should be read by every Spiritualist in this broad land. We have had his address (which covers three pages of The Progressive Thinker) and five other important lectures and articles embodied in one paper, which we propose to send forth to illuminate the minds of those who have not had an opportunity to read them.

The first page of this paper contains a lecture by Col. Ingersoll, given in a Chicago pulpit. It scintillates throughout.

The second page contains a highly interesting lecture by Mrs. Cora L. V. Richmond, on the "Dwellings of the Dead."

The third page has a splendid article on "Science versus Theology," in review of Andrew D. White's two superb volumes.

The fourth page has another excellent lecture by Mrs. Cora L. V. Richmond, on "Spiritual Unfoldment."

The fifth page is very suggestive throughout, and is devoted to the "Hindoo Teachers—They Will Try to Capture the United States."

On the sixth page commences Prof. Barrett's admirable address, occupying three pages.

We will also, in connection with this paper, send out another equally as valuable. The first page contains an excellent lecture by Virchand R. Gandhi, a learned Hindoo. The remaining seven pages contain the wonderfully thrilling narrative (founded on facts) entitled, "The Night the Light Went Out," exhibiting many of the inside workings of the Catholic Church. Besides the address by Mr. Ghandi and the remarkable narrative, "The Night the Light Went Out," the first page has an excellent communication obtained through Ouija. The second page has a startling statement in reference to the "Romish Octopus—It Is Winding Its Poisonous Coils Around Washington." The poem on the same page, "The Sad Picture of a Wrecked Human Life," is wonderfully suggestive. The third page has a striking illustration showing how the Romish Church treats heretics. This page and the fourth also have a continuation of the "Romish Octopus." The fifth page has that remarkable poem, "St. Peter At the Gate." Every freethinker should read it. It is full of excellent "points." It also contains interesting facts in reference to the Romish Church and offices. The sixth, seventh and eighth pages have the following: "Monasteries and Convents—Where Those Alive Are Entombed." "Rider Haggard and the Immuring of Nuns." This paper alone is well worth the price of a year's subscription.

Every Spiritualist in this broad land should have these two papers. Our regular subscribers have already read their contents. For Fifteen cents we will send the Progressive Thinker for three months to all New trial subscribers and also send these two valuable papers.

Bear in mind that by New subscriber we mean one who has not been on our list for at least three months. Those of our present subscribers who wish to buy these two papers can have them both now for five cents. All of our regular subscribers have read their contents.

Send The Progressive Thinker three months to some friend, and thus get him interested in the cause. Stamps taken on small orders.

We sincerely hope that no Spiritualist will be dishonest enough, or so dishonorable, as to take advantage of this offer, by continuing his paper when the time expires, in the name of some member of his family (or some one else) in order to get the benefit of this 15 cent offer, on which the publisher does not make a cent.

VERILY, WHAT NEXT?

Under the head of "A New Programme," we announced a radical new departure from the general routine of work assumed by the average Spiritualist paper. We do not follow old established usages unless we are thoroughly convinced that they are the best, which is very rarely the case. We established the original dollar Spiritualist paper, and introduced a new era in the line of Spiritualistic journalism. Others have followed after us, but in all candor the only thing in which they have equalled us, is in the price of the paper—one dollar.

We now have three books which we send out at a nominal cost to our subscribers: The two volumes of the Encyclopaedia of Death, and Life in the Spirit-World, and The Next World Interviewed. The three volumes will be sent out to those who remit a year's subscription to The Progressive Thinker on the following terms:

The Encyclopaedia of Death and Life in the Spirit-World, when ordered singly, will be sold at 50 cents per copy. The Next World Interviewed at 35 cts. Those who order the three books at one time will get them as follows:

Vol. I. of the Encyclopaedia	$ .45
Vol. II. of the Encyclopaedia	.45
The Next World Interviewed	.35
Total	$1.25

NO. OF PAGES IN EACH BOOK.

Vol. I. of the Encyclopaedia	400
Vol. II. of the Encyclopaedia	400
The Next World Interviewed	250

Each of these books is neatly and substantially bound in cloth, and printed on fine paper, and as prices go, are well worth one dollar per volume.

Bear in mind that this Library is being formed for the exclusive benefit of our subscribers, and all orders for one or more of these books must be accompanied with a year's subscription to The Progressive Thinker. To all others the price will be one dollar per copy.

Just think of the great good that will be accomplished by this plan which we have outlined. Tell your neighbors about it, and get them to subscribe for The Progressive Thinker.

Remember, please, that in order to obtain these three books for $1.25, you must send along a year's subscription to The Progressive Thinker; the paper one year, and the three books costing $2.25. It is the subscription to the paper that enables us to send you these three books at cost.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

Mrs. S. J. Cutter, the well-known and reliable spiritual medium, has changed her seance rooms to 941 West Harrison street, where she will give private sittings every day.

W. T. Hamilton, of Iowa, has sent us during the past few weeks fifty-five subscribers. He is certainly wide awake as to the main chance. He has our sincere thanks.

Mrs. Barth, formerly at 786 South Halsted street, has removed to 978 West 12th street. Meetings every Sunday at 3 o'clock and Wednesday evenings at 8 o'clock.

Mrs. S. M. Lowell, of Minneapolis, one of the older workers in the cause of Spiritualism, recently visited this city, expecting to fill an engagement, but was called home by a telegram because of the severe illness of a friend.

P. E. Keeler writes: "I have enjoyed reading your paper very much, and believe that you are doing a great work for the cause of humanity. Would that there were more such efficient agencies for the dissemination of the truth."

W. H. Shobe writes from Rich Hill, Mo.: "We have had with us Amae Wheeler, materializing, trumpet and independent slate-writing medium. He gave one lecture on the Anniversary of Modern Spiritualism, followed by tests. He gave several seances which were successful."

F. Corden White has a few open dates for fall and winter. Societies wishing his services as lecturer and test medium, address 3058 Calumet avenue, Flat 9, Chicago, Ill.

Mrs. Carlie Miller writes from South Haven, Mich.: "We have been living under the usual difficulties this winter, that of 'hard times,' but have managed to keep up a pretty lively existence, for all that. Many strangers have attended our meetings, and much interest has been shown. A lyceum has been organized, and the lessons in The Progressive Thinker have recently been adopted, and we hope for much good from them. We have listened with very much interest to the discussion of the Singing Book question, and when, over two years ago a copy each of Mr. Longley's "Echoes from the World of Song" and the "Spiritual Hymnal" were sent us, upon examination, we sent for a quantity of both books, and have found them far superior to anything we have seen since the Spiritual Harp; yet we believe more beautiful songs might be given us, as "The Angels never weary" in giving us grand thoughts and beautiful songs."

The First Spiritual Church of Allegheny, Pa., is to be served during April by Smith Warner, lecturer and test medium. Societies or individuals in the vicinity desiring his services for week-day evenings can secure him by corresponding with him at his address, 215 Robinson St., Allegheny, Pa.

Dr. H. V. Sweringen writes from Fort Wayne, Ind.: "In publishing my response to the toast given to me at the recent banquet following the commencement exercises of the Fort Wayne College of Medicine, you failed to print the quotation marks as given in the manuscript to the latter part of it, the credit of which belongs not to myself but to the guides of Mrs. Cora L. V. Richmond. Please publish this letter in order to set me right with your readers. I do not admire being placed in a false light with them. Literary piracy from disembodied spirits may be permissible, but when guilty of it from the embodied ones, we are very apt to hear from them sooner or later. The opportunity was thrust upon me to introduce the subject of Spiritualism to a promiscuous, skeptical, materialistic and orthodox audience, a heterogeneous gathering representing all shades of thought and belief, and I could not resist the temptation to make free use of the closing part of the presentation of the subject of Spiritualism to the world's parliament of religions, by the guides of Mrs. Richmond, and which to my mind is grand beyond expression."

The Camp-meeting at Bankson Lake, near Lawton, Van Buren Co., Mich., will commence June 5th and close June 28th. The following speakers have been engaged: Mrs. A. L. Robinson, of Port Huron; Mrs. A. E. Sheets, of Grand Ledge; Mrs. Minnie Carpenter, of Detroit, and Mr. E. W. Sprague, of Jamestown, N. Y. Mr. Sprague will act as chairman during the entire meeting.

Mrs. L. M. McKenney, of Levant, Me., shows her deep interest in Spiritualism and the National Spiritualists' Association by originating a scheme for raising funds for the N. S. A. Having a flock of hens, she proposes to take what eggs one hen will lay, and sell them, until the hen wants to set; then set her and raise her chicks and sell them in the fall; and turn over to the treasury of the N. S. A. all the money she can make from that one hen in one year. She suggests that other Spiritualist ladies do likewise. Those that have no hens can try some other practical plan that their ingenuity may suggest. "Don't let us count our chickens before they are hatched, but set the hens and take what we get."

C. H. Figuers, M. D., writes: "I am again in Jacksonville, Fla., but will not remain long—the season is too far advanced; will return to Palmetto in a few days and remain there as long as possible. My guides have done a good work in Florida outside of the camp, as they would not let me go there at all, which is good for the cause, as many have been reached who otherwise would not have had the soul-hunger satisfied."

Mrs. Rebecca R. Maxey writes from Aurora, Ill.: "The boatman will soon come for me. Light, great light is shining on my mind. Holy Trust is on my right side; Joy on my left. The birds sing all day long. 'Tis indeed Beulah Land, to thus walk with the angel world."

E. A. Doty writes from Lockport, N. Y.: "On Sunday and Monday evenings, March 21st and 22nd, Mr. and Mrs. E. W. Sprague occupied the rostrum in Sons of Temperance Hall in this city, and the large audience which greeted these workers were well repaid for their efforts in climbing two flights of stairs. The Spiritualist Society of Lockport, N. Y., was organized, and an application forwarded to Washington, D. C., for a charter. The following officers were chosen: E. A. Doty, President; E. J. Taylor, vice-president; E. E. Philleo, secretary; Mrs. Patie D. Hall, treasurer. E. J. Taylor, E. S. Lusk and Robert Morland, trustees. Stephen Brewer, delegate to State Convention."

Mrs. J. W. Kratz, of Evansville, Ind., desires camp engagements for the coming season; also with societies desiring her services as speaker and test medium. Address her 224 Cherry St., Evansville, Ind.

Mrs. W. H. Calvert writes from Beloit, Wis.: "We find, as each year comes and goes, that we cannot invest a dollar more satisfactorily or to better advantage than investing it in The Progressive Thinker. Each number comes as a welcome visitor, brightening and bettering the home with its benign influence."

A. T. Riedinger writes: "Among those who have been doing a great work in the cause of Spiritualism here in Denver recently, are the "Brockway Family. The platform tests of the wonderful young medium Chas. Brockway are the cause of many new investigators and converts, while those who have had sittings with Mrs. Brockway, report her work as being the best ever seen, in the independent slate-writing line in Denver."

Dr. J. H. Randall who has been speaking for different societies in Chicago since 1st of last December and is engaged every Sunday in April, will answer calls to attend funerals and will make engagements for Sundays and camp-meetings the season ahead. He can be addressed People's Institute, Chicago, Ill.

Miss C. J. Van Alstine writes from Long Beach, Los Angeles, Co., Cal.: "Miss L. M. Cummings came to me here on February 3, 1897. We went to work and have had two lectures on Sundays, two developing classes a week, also a metaphysical class. She has done more to harmonize the liberal thinkers than any one else. Her private readings are of a purely spiritual nature, she is a grand teacher and a rare gem, pure, and and true. I have been a Spiritualist for over twenty years and I never met one better than she is. She is on her way home to Boston, and intends to stop in Chicago. I hope she may have a chance to lecture there."

R. L. Taylor writes from Hopkins Station, Mich.: "I am so greatly interested in The Progressive Thinker and the beautiful grand teachings of the spiritual philosophy, that I desire to do what I can to extend its influence and get friends interested in it. I was trained up in the terrible cheerless, dread-inspiring dogmas taught by old-school Presbyterians, and the spiritual philosophy is so grandly cheering and delightful to me that I ardently wish all my friends might see its beauties and embrace them."

Dr. Joel Watson, of 306 W. Jefferson street, Springfield, Ill., wishes to hear from all good mediums who can do any good for relief of the obsessed.

G. A. Wood writes from West Pullman, Ill.: "I was just looking over your notices of the meetings that are held every Sunday in Chicago. I being the president of the Kensington Society can say that you have not got it quite right. We have a splendid society in Kensington, and we are doing a grand good and noble work, although we claim no pastorate over our meetings. Mrs. Cora L. V. Richmond has spoken to us four or five Sundays since we organized, about three months ago. We have now for our instructor Mrs. McIntire, of Chicago. She is a good and noble speaker. We hold our meetings every Sunday at 2:30. We have a good attendance, and we are in a very prosperous condition at present, but we are very desirous of securing a good test medium, and if any of them should happen to see this, they will do well to correspond with our recording secretary, Mrs. Barks, of 2526 116th St., Kensington, Ill."

Samuel Toman agrees with Elvira L. Allen concerning cringing and whining and taffy, to get our spirit friends to talk to us. If friends in the physical body were to visit us, and we should greet them by singing to them an orthodox hymn or two, they would regard the performance as extremely silly, to say the least, if they were sensible people. Sensible spirit friends may properly be supposed to hold similar views. Suppose a street car motorman were to sing a hymn or repeat a lot of orthodox verbiage to get a car to move! Orthodox spirits may love to hear orthodox hymns, until they have progressed into better things. Again if a Spiritualist must use swear words, instead of "G— d—n," it were better that he should say: By the spiritualistic, inter-intelligent, evolutionary, potential principles of the Univercoelum! Selah.

Dr. W. T. Baird writes from El Paso, Texas: "Mrs. E. A. Wells-Bedell, of Denver, Col., is due the successful inauguration of this movement. There are few mediums now before the public so well fitted for missionary work of this character. Her visit to this city will be long remembered, not only for the splendid organization that she has effected, but for the wonderful evidences and test she has given of spirit communion both in her public and private work."

The El Paso (Texas) Tribune, says: "A Spiritual Association has been organized in this city under the name of The D. D. Wells Spiritual Association, of El Paso, Texas, with forty charter members. Applications have been forwarded to both the State and National organizations for charters, and will be received in a few days. Among the charter members are some of El Paso's best people and it is thought that its members will soon reach one hundred. The Society's officers are as follows: President, W. H. Winn; first vice president, Mrs. Leigh Clark; second vice-president, James A. Brook; secretary, Mrs. N. D. Lane; treasurer, Mrs. G. W. Gobler; trustees, John B. Fitch, D. O. Holman and W. T. Baird."

The Secretary writes that at a meeting of the Spiritualists Society of Buffalo, N. Y., held April 4th, a resolution of thanks to Mr. and Mrs. G. W. Kates, was adopted, for their very efficient services during the late anniversary exercises. Mr. Kates was also made a delegate from the Rochester society to the New York State Spiritualists' Convention, held in Syracuse, April 13.

Mabel Kline writes from New Orleans, La.: "The Forty-ninth Anniversary of Modern Spiritualism was duly celebrated by a grand and appropriate lecture of nearly two hours duration. The flow of inspiration through the medial powers of our pastor, Mrs. Dr. Hilligross, held an overflowing audience spellbound. A history of the Hydesville rappings in verse elicited a storm of applause. The afternoon of this auspicious day, had been chosen by the association for the annual election of officers, and as an evidence of their appreciation of the work being done in this city, and of their personal esteem Mrs. Hilligross, was unanimously chosen as president of the society to serve one year. Mrs. Hilligross was employed by our society to serve them for the month of January only. Then was retained to work until the 1st of June, and two months before the expiration of this second engagement, they showed their great wisdom in securing her continued services from the 1st of June 1897 until the 1st of June 1898, making in all a continuous lecture course of seventeen months. The following are the names of the new official board: Mrs. Dr. Hilligross, president; Mrs. Peter, vice-president; Mr. Humphrey, secretary; Miss Kline, treasurer; Mrs. Rowley, Mrs. Kline, Mr. Patterson, Mr. Stumberg and Mr. Schultz, trustees. The Ladies' Aid is doing effective work. Has $112 in its treasury and is only two months old. It will give a literary and musical entertainment soon, all to go for the one purpose of raising a Temple Fund. Mrs. Hilligross visited all the newspaper offices in the city, and secured free insertions of her meeting notices in the religious columns of each paper."

Thomas A. Black writes from Cleveland, Ohio: "I note with pleasure in your issue of the 10th inst. the eulogistic remarks of J. C. F. Grumbine in regard to the work and character of our good Brother Hudson Tuttle; to all of which I can respond with a heartfelt Amen: and will add that language can but feebly express, the truth that Brother Grumbine uttered in regard to Brother Tuttle's work not being properly appreciated. From personal observation the past nine years I apprehend that we have too many "Spiritists" and too few "Spiritualists" in our ranks—and I note with sorrow that very many so-called Spiritualists of forty years standing are still feeding on the outside shells, intead of partaking of the inner elixir of life and spirituality—and so long as such is the case; men of Brother Tuttle's character and work will not be fully appreciated."

Mrs. N. Ewan, secretary, writes: "The Beacon Light Spiritual Church held two excellent meetings April 4th at 617 N. Clark street. The quality and quantity of the audience was in accord with the glorious philosophy of spirit return, which lent aid to the grand inspirational lectures by the regular speaker Mr G. F. Perkins, who with the assistance of Mrs. Perkins rendered some beautiful songs and followed with grand tests of spirit return. Compliments from visiting people were numerous and voluntarly given to the speakers. One point being made, was, that of an entire absence of the 'show' features which characterize some spiritual meetings. April 4th, the regular Semi-annual election of officers occurred. The financial condition was reported by the treasurer as being better than ever before. The following officers were elected for the coming term: G. F. Perkins, president; A. W. Bloom, vice-president; Mrs. N. Ewan, secretary; C. M. Baker, treasurer; A. W. Bloom, trustee for eighteen months. The Ladies' Auxiliary is in splendid condition, and we expect that the earnest and honest efforts of our speakers will produce great results that shall give credit to our cause."

Mrs. E. J. Bowtell writes from Canton, Ohio: "Owen Meredith, the young medium of this city who has recently developed the phase of trumpet manifestation, gave a seance not long since that was entirely successful. It augured well for his future success in this, his chosen direction. The voices that came through the trumpet, and also as independent voices, together with the varied controlling forces that influenced the medium, gave abundant proof of his power for usefulness."

D. E. Y. writes from Union City, Mich.: "Dr. H. C. Andrews of Riverside, Mich., spoke for us here three Sundays in February and three in March. Since he left Mrs. Emily P. Beebee, of Spring Arbor, Mich., has been with us one Sunday, March 28, when we held anniversary exercises. She is expected here again April 10."

Rolla Stubbs writes from Long Lake, Minn.: "We had with us Brother John Eonzet, of Eagle Bend, to deliver us a lecture. He is a new worker in the field, and deserves encouragement as he is fast developing in many good phases, as well as inspirational speaking. Some of his hearers here say it was the most philosophical lecture on spiritual phenomena they ever heard here."

Mrs. Maggie Waite can be addressed at 328 Grand Avenue, Detroit, Mich., where she is taking a much needed rest.

Mrs. A. Packbard writes from Centralia, Wash.: "In my communication to you published in The Progressive Thinker of March 27, 1897, you made a mistake in the address. Instead of 'Centralia, Ill.' it should be The First Spiritual Society of Centralia, Washington, that is need of a speaker. We would like to correspond with any well recommended medium who contemplates coming this way, and who would be willing to serve a society very poor financially."

The Spiritual Research Society of Canton, Ohio, has organized with the following officers: C. C. Barrick, president; C. E. Yaley, vice-president; W. B. Slutter, treasurer; C. W. Hartong, secretary. In addition to the above John V. Yolkey and Mrs. Hannah Kinsler have been elected trustees. The first public meeting of the society was held on the morning of April 11, the speaker on that occasion being E. J. Bowtell.

Julia Steelman-Mitchell closes a two months' engagement at Milwaukee, in April. She is engaged for a course of lectures and seances for the first two weeks of May in Missouri. She will engage with societies or individuals for lectures in that State the last two weeks of May. She has June open for engagement; also open dates for camp work. Address her at 109 Van Voast ave., via, Newport, Kentucky.

Mrs. L. M. Brewer writes: "Your valuable paper is worth more to me, in aiding me in my humanitarian work, than all of the twelve papers, including magazines, that come to me monthly, weekly and daily. How I wish that people would become more spiritually minded, and be willing to subscribe for your paper. I believe that if such could take place our city would become a people more civilized."

Mrs. Ellen L. Starbird, of Bangor, Me., writes of J. C. F. Grumbine's method and teachings for development: "The teaching is divine, and you present it in a different light than I have ever understood it. The lessons answer the hunger and desire of my heart. I prize them greatly. In what I have written I have but feebly expressed what I feel."

J. C. F. Grumbine's engagements for the season of 1897 and 1898 are: September, Brooklyn, N. Y., (special opening services in the new hall of the W. P. U.); October, Norwich, Conn, (special dedication of the new Temple); November, First Spiritual Temple, Boston; December, St. Louis, Mo.; January, 1898, either St. Louis or Chicago; February, Chicago; March, Berkley Temple, Boston; April, First Spiritual Temple, Boston; May, Brooklyn, N. Y., while at Brooklyn in September and May he will give a special course of lectures at Mrs. Colville's school of Psychology, and Psychometry and Clairvoyancy. Mr. Grumbine has all the Sundays in June and July open to camp-meetings. August (five Sundays) is taken. Address J. C. F. Grumbine, 7820 Hawthorn avenue, (Station P.) Chicago. While in Boston he can serve societies Sunday mornings and evenings while at the First Spiritual Temple, at special rates.

Mrs. H. L. Bigelow writes: "Newly elected officers for 1897, of the First Spiritual Union of San Jose, Cal.: President, Wm. McMeekin; vice-president, Mrs. E. P. Anderson; secretary, J. U. Spence; treasurer, A. Alexander; trustees, H. H. Hunting; L. W. Dexter and Mr. Hubbard. Of the Ladies' Aid Society: President, Mrs. E. P. Anderson; vice-president, M. J. Holtum; secretary, H. L. Bigelow; treasurer C. Phipps."

Dr. Adah Sheehan would like to engage for May; also the first three Sundays of June, in or near Chicago. She is open for camp engagements for 1897. She will be in Philadelphia for the month of November. She would like to correspond with Eastern Societies for a part of the season of '97 and '98. Address Dr. Adah Sheehan, Elsinore Gate and Russel street, Cincinnati, Ohio.

William Potter writes from 652 Hamilton street, Cleveland, Ohio: "Any good medium wishing a place for giving seances of any phase will be accommodated at my home. We have a large circle here, and also many more in this city looking to the truth."

A. C. Priest, of Spokane, Washington, is not only a thorough Spiritualist, but an active worker. If all our subscribers were like him we would have 500,000 names on our list. He writes: "We are doing all we can to further the increase of circulation of The Progressive Thinker which cannot be too highly estimated as an exponent of liberal and spiritual thought. We are also doing our best to advance the cause of Spiritualism by keeping open our Free Reading Room for which we pay the rent ourselves. We also have our society, organized by myself and wife, but I must say the so-called Spiritualists of Spokane are very backward in joining it, although our monthly dues are small. The majority here of professed Spiritualists are evidently mere Spiritists, and do not seek to have any advanced ideas with regard to the moral and spiritual nature of our grand philosophy, and think more of their petty material interests than in forwarding the cause by subscribing for a spiritual paper, or helping us in any way. Of course there are many honorable exceptions. Our Sunday evening circles are well attended and my wife's mediumship, which is of a spiritual order, has convinced very many of the truth."

Brother Walker writes from Lockport, N. Y.: "Seneca Indian Medium for physical manifestation has just given the Spiritualists of Lockport, N. Y., a series of seances. These seances are given in full light, and consist of independent writing by materialized hands, each message being written in different hand writing. His guides play on a number of musical instruments very nicely. He goes from here to Hornellsville, N. Y., and from there to Titusville, Pa."

Frank T. Ripley's address is Oxford, O., for the present.

Mamie E. Miller speaks highly of the manifestations through the Pettibones at Grand Rapids, Mich.

W. W. writes: "D. B. Jimerson, the Indian physical medium and lecturer, has been at Basom, N. Y., during the winter, and has done a good work in the neighborhood. Before he came I was not a Spiritualist, but now I am glad to say that I am a firm believer; not only me but many others." If they are believers, why don't they subscribe for The Progressive Thinker and thereby not remain in ignorance of passing events.

The Times, of Wilkes-Barre, Pa., speaks as follows of Mrs. Cora L. V. Richmond's lectures there: "Mrs. Richmond is a most charming orator, not a word or gesture, but exhibited grace and refinement. Her invocation was majestic in its ideals, yet as simple and beautiful as the running brook or the delicate flower, and impressed her hearers with a sense of deep reverence and a pious devotion to the cause of Spiritualism, and the elevation of mankind."

H. W. Boozer, of Grand Rapids, Mich., writes: "Grand Rapids has a double spiritual attraction in the presence of Theodore D. Price, the versatile lecturer and medium, and the Pettibones. Mr. Price is the ideal inspirational speaker. Hatfield Pettibone is the physical medium, who in the bright light, before large audiences composed in great measure of toughs and know-it-alls, can present the phenomena of materialized hands, accompanied with messages written without pencil on slates, apart from the mediums contact and under the most complete test conditions."

A. P. Roberts, a prominent medium of Milwaukee, Wis., was in Chicago last week.

Capt. H. H. Brown writes from El Reno, Okla. Ter.: "A medical bill was introduced in the Oklahoma Legislature, to regulate the practice of medicine, having all the objectionable features of similar laws in States. In the House this amendment was attached: 'Resolved that none of the requirements or penalties of this bill shall refer to those who practice without use of medicine.' This killed the bill, for the doctors themselves did not want it, and it showed plainly to all that their purpose was to interfere with the healer and clairvoyant. If attention is called to this, it may help to kill the measure in other legislatures."

Amae Wheeler, the materializing, trumpet and slate-writing medium, will answer calls for lectures, seances, marriages and funerals, in cities and towns en route for Seattle as an objective point.

M. A. Congdon writes: "We have held our annual election of officers and have now a good working force. The object of the society is effectual work. Mr. Brooks was with us for two lectures on the 11th inst. Mr. and Mrs. Parker, phenomenal mediums, are holding trumpet seances weekly, calling in investigators. Etherealizations are a part of their manifestations. Mrs. M. A. Congdon is retained as lecturer for the society.

Mrs. Erhardt, who has been holding circles and giving tests in Wisconsin for several weeks, has returned to Chicago, and can be consulted at 716 W. Madison St.

Band of Harmony meets Thursday of this week at Mrs. Stauer's, 107 S. Kedzie avenue near Madison Madison St.

Dr. Mary R. Hutcheson, magnetic physician, psychometrist and medium, late of Kansas City, Mo., is located for a few weeks at Hotel Aldine, 14 Bishop Court, this city.

From The Mystical World, London, England.

Let your every act be truthful, for actions speak louder than words. When dealing with your fellowman remember the golden rule.

It is a sad thought to know that the truth must be told to thousands before one is found that can recognize it.

Spiritualism is the veil that covers Occultism. Remove the veil and all is revealed. These isms are creedless.

Truth only applies to occult knowledge, i.e., a knowledge of spirit. There is no real truth in material things; at best it can only approximate it.

When external wisdom is given to ignorance, the truly wise man appears like a fool in their eyes. This is why at times silence is golden.

Frivolous people and those who have not passed the curiosity stage should not dabble in Occultism. It is like giving razors to children for playthings.

A human symbol should be outward evidence of an inward spiritual possession; otherwise it is deception and misleads the ignorant.

Contentment requires no vacation, no recreation, no pleasure. It is a condition of happiness that the material man cannot comprehend, hence never experience.

Thoughts are things and are visible to an Occultist, but not readily until the custodian opens the door and exposes those thoughts.

From Light, London, Eng.

SPIRITUAL CENTERS.

What the sharp and scornful materialist may call "an unlearning of superstition" may really be a receding from spiritual centers. And this may be so without blame to any one.

MOVING CYCLES.

It is an undoubted fact that in nature everything seems to work in cycles. The very surface of the earth, during millions of centuries, seems as much the subject of orderly change as a meadow during the seasons of a dozen years. Sea and land slowly change places. Tropics and ice-fields alternate.

NO EVERLASTING HILLS.

There are no "everlasting hills." Nothing abides, but nothing is disorderly. It is so in the human sphere.

SPIRITUAL SENSITIVENESS.

There are periods of spiritual sensitiveness and unfolding, and periods of scientific faculty and mechanical skill, during which, in all probability, and quite naturally, the spiritual sensitiveness recedes and the spiritual unfolding almost ceases. It must be so even as a question of habits and the cultivation of special powers; and, therefore, it is quite conceivable that in the time of Christ and in Palestine the possibility of such appearances as are recorded in the Gospels and in The Acts of the Apostles is not the possibility of London or "the black Country" now.

THE ANGELS.

All we ask is that the account between heaven and earth should be kept open. Believe in what you sing, and do not think of those angels as men think of moonshiny poetry, very well for pastime and the church, but quite inadmissible as relating to fact and life." Ah, yes! Why not give the angels the benefit of the doubt? Why not encourage the thought that, though unseen, around every cradle head and by every grave, some angel awaits, to guide, to consecrate, to bless?

From Two Worlds, London, England.

THE ROENTGEN RAYS.

The Roentgen rays are no longer the "X" or unknown rays; their wave length, after a long series of experiments, has at length been determined, and they are found to be only about one-fourteenth part the length of the ultra-violet wave. The vibration period of the ultra-violet section of the spectrum may be taken at a mean value of about 2,300,000,000,000,000 per second; so that this number multiplied by 14 will give us approximately the figure value of those, until lately, unknown vibrations.

ETHERIC PULSATIONS.

These numbers are, however, so great that they convey a very poor impression to the mind of the rapidity of etheric pulsations, and we shall perhaps grasp the idea better if we, for the purpose of illustration, represent the waves that give us the red of the spectrum by 5; the waves that give the violet will be shown by 8; the ultra-violet by 20 to 40; and the Roentgen waves by 300 to 600. The range of the human eye is only about one octave, and as we have seen above, the Roentgen rays are sixteen to twenty octaves higher; therefore to render them visible to normal vision we must employ some means of transforming them down until their frequency falls within that particular octave to which the eye is sensitive. At this level, however, they are simply waves of light, and do not possess the remarkable qualities of penetration which belongs to them at their normal value. This reduction of wave frequently gives rise to the phenomena of fluorescence, and may be brought about in various ways.

THE PHOTOGRAPHIC PLATE.

The photographic plate is peculiarly sensitive to the ultra-violet and Roentgen vibrations, and in the matter of sensitiveness it far excels the human eye—being capable of receiving impressions over a range of at least fifteen octaves, and probably more. In fact, the photographic plate is practically our only means of ascertaining the existence of these vibrations.

ROENTGEN RAYS DO NOT OBEY the same laws as light rays; that is to say, they are not refracted or reflected by ordinary substances such as glass, so that they cannot, in the usual way, be brought to a focus by lenses. Glass is really very opaque to those rays, while aluminium, wood, ebonite and many other substances are very transparent, and allow them to pass with scarcely any absorption. Even flesh is very transparent, and it is this which makes the Roentgen valuable in surgery. The heavy metals—platinum, gold, copper, etc.—and bone are more opaque than most other things, and only allow the range to pass through when in comparatively thin sections.

ROENTGEN VIBRATIONS.

If our eyes, or other receptive faculty, were sensitive to the Roentgen vibrations, the appearance of our surroundings would be quite changed. We would see through each other—the "wall of flesh" would be removed, and we would appear as simple skeletons. Stone walls, wood, and some metals would appear transparent or semi-transparent; while we would find some difficulty in seeing through glass and several other things which are more or less clear to our vision at present.

SIGHT OF CLAIRVOYANT.

Whether this has anything to do with the sight of the clairvoyant is not determined so far; but it is evident that we poor mortals, with our one octave of sight perception, and about ten octaves of sound, far away down the scale of Nature's keyboard, are but poorly equipped to scale the heights and sound the depths of the surrounding universe. We have a slight knowledge of the existence of upwards of fifty octaves of vibration for which we have no receptive or responsive organs wherewith to sense them.

From Harbinger of Light, Melbourne, Australia.

PSYCHIC SCIENCE.

The numerous experiments made during the past few years in the field of psychic science, especially in the direction of Thought transference, Telepathy and Hypnotic suggestion, though they have not contributed much to the knowledge of the earlier students of Mesmerism, are of considerable value to the thoughtful spiritual investigator, who is frequently at a loss to account for the conflicting teachings received through different media.

DOCTRINES PLAINLY OPPOSITE.

Where there is much disparity between the intellectual or moral plane of the individuals, he has not much difficulty in deciding which is the most reliable, but it not unfrequently happens that two mediums of apparently equal integrity and intelligence teach doctrines diametrically opposite to each other, and the investigator is in a dilemma which to believe.

THERE ARE TWO EXPLANATIONS for this; one is, that spirits as a rule hold on with considerable tenacity to any dogma or belief that had made a strong impression on them in earth life; and as we find in this life highly intelligent and truthful men preaching and teaching with great force and sincerity opposite doctrines not only relating to theology but to science, it is only natural to suppose that they will retain their opinions for some time after their transition to the spirit spheres, and if they are brought into contact with a plastic medium they will avail themselves of the opportunity to teach what they believe to be truth.

WHEN THE SPIRIT LEAVES THE BODY.

The prevalent idea that when the spirit leaves the body the scales fall from its eyes, and it at once realizes the truth, is erroneous. Even those who enter spirit life unhampered with creeds and dogmas, free from prejudice, and with good moral status, though they seek enlightenment from those more advanced, have to gain many experiences before they progress to the wisdom spheres whence truth is derived, but those who hold positive views on any particular subject connected with man's spiritual progress naturally gravitate together, and knowing (or thinking they know) the truth, do not seek for enlightenment until doubts enter their minds as to the solidity of their belief.

THE SECOND EXPLANATION

is that spirits as a rule impress ideas on the brain of the medium, which the medium gives expression to in words, whether spoken or written. He is the involuntary translator of the idea, and if he (or she as the case may be) has any positive opinions on the subject to which the idea belongs the form of its translation will partake largely of his belief. Again, though the medium be passive, if he is dominated by any positive mind in the circle or by the circle collectively holding some peculiar view or doctrine, the effect will be the same—a mistranslation of the idea whilst the same idea impressed upon the brain of a medium influenced by opposite views would diverge just as much in the opposite direction.

ABSOLUTE CONTROL.

There are instances of absolute control of both the physical and mental organism of the medium where the spirit can express itself literally, but it is very rare that an advanced spirit can associate itself so directly with gross matter, and therefore even what is received in this way is only valuable so far as it can be tested by reason or experiment, as you have no guarantee that the spirit is competent to teach absolute or approximately absolute truth.

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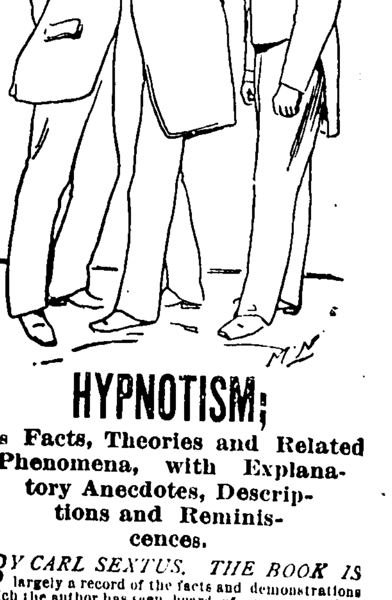
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QUESTIONS AND ANSWERS.

This department is under the management of the distinguished author, speaker and medium,

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

Henry Meiselbar: Q. (1) Does not pure logic forever conclusively establish the fact that there cannot be, ex necessitate pei an eternal future for the individual soul of man, without an eternal past?

(2) The infinite source of life being perfect at the time when the entire human race was in its infancy, why was man in that state a mere savage, devoid of mental and moral perception, governed by animal instincts?

(3) If the present and future life of man is progressive, according to the Spiritual philosophy, then according to the soul-germ theory must not the past life of the eternal ego of man have been likewise progressive, and if such progress is eternal, must not the past existence of the ego have been eternal also, and is not this theory refuted thereby?

(4) Why is not the ego entitled to the birthright of all mundane experiences of embodied life, that the human spirit not only deserves but needs?

(5) If there is a divine law of necessary successive embodiments, as the science and philosophy of Spiritualism of to-day is posited on the present and future life only, is not such science and philosophy incomplete if it does not account for or take into consideration the past history of the self-conscious individualized ego of man?

A. (1) The conclusions of pure logic depend on the data from which it starts. Most unfortunately for correct thinking, it has in all past times started with ideas instead of facts. It has taken these ideas as granted truths and then gone to a conclusion. Granting the correctness of the ideas, there was no avoiding the "irresistible conclusions of logic." Now, in the beginning let us write in the clearest sentence, that true wisdom has no use for ideas not based on observed facts. The ideas that have come down the ages from one philosopher to another, and by them rolled over and over, after the fashion of trundle-bugs, have been constantly arrayed by them into arguments of "irresistible logical conclusions," which the next coming philosophers rolled over and rearranged. At last real knowledge came by means of direct investigation and questioning of Nature, but with the persistency manifested by old forms, this method still survives, and the old ideas are rolled over by philosophers and jostle against and obstruct the true interpretation of the phenomena of the world.

The logical conclusions drawn from ideas are idle dreams and of no scientific value. The question has been answered fully recently in this department, in the negative, and we can here only emphasize that negative.

(2) We know nothing of the "infinite source of life," and that man derived his being therefrom is entirely hypothetical. The "infinite source" is an "idea," a will-o'-the-wisp of philosophy, which may or may not exist. That it fails to explain the scheme of creation, for which it is hypothecated, shows how chimerical it is.

Creation came by the method of evolution; by growth from the simple to the complex. Man began as an animal, a savage, and at length reached his present estate. This is the method pursued by the forces of the universe, whatever they may be, or whatever may direct them. Why they did not pursue different courses, was because with the conditions presented, they could not. The grooves along which the processes of this growth must proceed were as defined as the rails which the cars traverse to reach a given point.

(3) The ego, again, is an "idea," not a fact; an assumption that there is an independent, always-existing individuality, which granted gives away the question in debate. If the ego had an eternal past existence, and progressive, there would be an infinite past behind any individual, and in that infinite past would be infinite experiences, that is, all experiences. There would be nothing remaining to be learned, or felt, or gained. Such a past would give an infinitely perfect individuality. That man is not thus endowed brings the conclusion of "pure logic," that he has had no such past—that he has with his spirit and intellectual and moral endowments had a beginning in time. Whatever conclusions this may lead to, we must accept this statement as fact.

(4) Taking the ego as equivalent to the spirit, there may be no question as to its birthright to taking on any and all mundane experiences, but why should it need a desire to do so? The apparent object of creation is to raise spirit out of and above the domain of physical matter, not to draw it down to its level. It is an entirely unwarranted assertion that spirit gains by repeated contact with the physical world. Once freed therefrom, its return must be always a loss, and not a gain.

(5) The past history of every human spirit is the history of the globe from chaos. It is not, however, a history of spirit, but of matter. The modern spiritual philosophy is quite complete without taking for its introductory chapter the exploded theories of reincarnation, re-embodiment, pre-existence and soul-germs. It has blown all these old ideas into the waste-basket of dead things. Its distinctive feature, that which is entirely different from the old ideas, is the supremacy of law in the realm of spirit, and the application of the investigations of physical science. When we place our feet on this firm ground, and inquire for the facts before we theorize, the speculations of philosophers from the famed Greeks to Descartes, are the restless wanderings of the blind, inflated with the belief that they can see.

Among the earliest attempts to account for the origin of man, and the good and evil meted to him in this life, was reincarnation and pre-existence. They were the fancies of the childhood of the race, and like all the speculations of early man, are without truth. It may be stated as a law, that the earlier in time a belief, idea or speculation came, the greater the probability that it is false.

Whatever the consequences, the science of spirit begins with the birth of the individual. The first chapter of the genesis of spirit is the history of creation to the time man was evolved; its great volume is of the spirit's present attainments and future possibilities.

X. Y. Z., Chicago: Q. (1) How do you account for the fact that several honest mediums at several different times and places all have prophesied alike to the same stranger, and continue to do so; each in their own phase see, hear or read the same phenomenal success soon to occur, yet, not a word of it comes true until after an elapse of six years, and still each sees the success at hand?

(2) How do you account for it, that the same several mediums, at several times and places, continue to claim that a certain interviewer is a medium—one capable of seeing, hearing, writing, speaking, etc., and yet after six years of very honest and passive sitting alone, and sometimes in circles, not a single phase has materialized? Is it not a folly to continue?

(3) It is said no crime is committed without being seen by spirits. If so, why do they not reveal and show up the criminal? When they do not, are they not accessory to the crime, (which if proved, in the body, they would be punished for it)?

A. These questions are asked by a great many and form stumbling-blocks in the way of perfect belief. They have been answered in various forms already.

Such promises of mediumship are often made. The spirits are not infallible and cannot know until a trial has been made. Sitting alone, or with a circle now and then, is not a fair test. Only sitting in a well-organized circle for a prolonged series of seances, would prove or disprove the messages received. If nothing came of such sittings, it would be useless to go on. Our spirit friends are as anxious as we are to communicate and it devolves on us to supply the means, without which their presence must remain unrecognized.

If communications came as readily and certainly as messages through the telegraph, all the criticism of the foregoing questions would hold, but it must be remembered that there are great difficulties in the way.

No one denies that it is possible for a hypnotist to control a subject so as to make him think, speak and act as his manipulator desires, yet, probably, not one in a thousand subjects can be perfectly controlled, and not one in ten thousand made to speak the thoughts of the operator. The spirit is in the position of the hypnotist, and influences by the same law and methods, and only amidst many failures are correct messages given and received. You go to a medium and receive a suggestive message. You supply portions and think others possible. You go to another medium, and your influence is stronger than that of the spirits, and you receive a reflection of your own thoughts. It would be useless to go for confirmation to other mediums, for the same result would surely follow.

Although in rare cases there have been spirit communications as to lost treasures, crimes, etc., where it has been absolutely necessary to the welfare of the living, such information is rare and it must be understood that spirits take a different view of affairs from ourselves. It would not be well for us to have them become a detective and police force, and how can we expect it of them, when we know that they have their sphere of activities as well as ourselves.

J. A. Unthank: Q. Have we any authentic account, outside the Gospels, of Jesus and his apostles?

A. It is a most singular thing that in all ancient history, there is not a line, nor a single word of accredited authenticity, mentioning the greatest event that ever occurred in historic time—the advent of God himself in a man! Outside the narrow and unsatisfactory pages of the Gospels, all is silent and brooded over by darkness. Well has it been asked, if it were possible such a remarkable event could have taken place, unknown to the great historians of Rome.

John Lindstrom: Q. What do you know about God, or gods, as they have been represented to man through Scriptures and pamphlets, by so-called inspired writers?

A. This question has been and is repeatedly asked, and has been discussed continually in the columns of the Spiritual journals. It has been answered at length in this department. I am led to regard it as one of the most profitless subjects of thought, and of least concern. Confessedly, as the infinite, we cannot comprehend him, and hence it is waste to make the effort. First let us study man, and attempt to live true to the laws of our being. Man has been made a martyr to the gods or God, the creation of a selfish priesthood. It is time he escaped the chains of superstition. I know nothing about God. I have never conversed with a spirit who did. I, however, do know that in their vain disputes over the nature of God, in their ignorance, men have inflicted more suffering in the name of religion, than has come to the lot of humanity from all other sources. The gods have been the terror and the scourge of mankind, and there is not a crime suggested by fiendish hate and pious selfishness that has not been perpetrated in their name.

INSANITY OF ENGLISH PEOPLE—ONE PERSON IN EVERY 306 INHABITANTS OF UNITED KINGDOM DEMENTED.

Professor J. Holt Schooling, fellow of the Royal Statistical Society of Great Britain, has just completed a very interesting investigation by which he has been enabled to show some curious facts relative to the insanity of the British people. He tells us how many persons go mad and why they do so. He declares that one person in every 306 of the population of Britain is a maniac, and that that ratio promises to increase.

The results of Professor Schooling's mathematical calculation, boiled down into succinct facts, show that in every 10,000 of the English and Welsh population 31.4 people are lunatics. In every 10.00 of the Scotch population, 33.6 people are lunatics. In every 10,000 of the Irish population, 40.3 people are lunatics.

Entering into the causes as to why men go mad, Professor Schooling strikes a mighty blow for the cause of temperance when he makes the statement, solely inspired by his investigations and the accurate results thereof, that drink, liquor, sends mad nearly one-third of all the persons who become insane in Great Britain from the eight leading causes of insanity in that territory.

He places these eight principal causes of insanity and the percentage of each as regards every hundred of lunatics as follows: Drink, 33.6; domestic troubles, 15.1; mental anxiety, 13.4; old age, 13.2; adverse circumstances, 13; accidents, 6.5; religious exitement, 4; love affairs, 3.2.—New York Herald.

A STARTLING FACT.

The Progressive Thinker was the only Spiritualist paper that had the enterprise to publish Prof. Barrett's address before the National Association Convention of Spiritualists We have his address, covering three pages, and five other fine addresses and articles, one by Col, Ingersoll, grouped in one paper, and we want to send out 1,000,000 of them. It is worth ten times its weight in gold.

Read the article on 5th page headed "Fifteen Cents."

Better it were that all the miseries which nature owns were ours at once, than guilt.—Shakspeare.

LYCEUM LESSONS

As Presented by Hudson Tuttle.

GOLDEN THOUGHT.

The rights of government are based on eternal justice.

Subject:—The Rights and Sphere of Government.

For the older groups: The rights of government are said to rest on the consent of the governed.

Not true, for those who make repressive laws necessary do not consent to such laws and are not given a choice.

Nor on the will of the majority, unless the majority comprehend justice better than the minority. The minority may be in the right; and there are instances where one man advocated the truth against the world. The laws as expressions of the wisdom of a few good men may be far better than society. In such cases they will be powerless, unless in the hands of an absolute power, which cannot exist in a republic, unless the majority are on the side of virtue.

A republic cannot endure unless a majority of its citizens are able to govern themselves.

The necessity for a government arises from the necessity for restraint, which makes any form better than none for savage peoples. The safety of those who have advanced, depends on their holding the less advanced and savage element in check—not by individual powers, but by organic force.

Savage people must be governed by an absolute monarchy, represented by chief, autocrat or king. Only an advanced people can rule themselves.

As government does not derive its rights from a divine source, the church and state should remain distinct. The most horrible cruelty has been perpetrated by the church to maintain its temporal power. The best form of government is that of the people—republican: Its danger is in ignorance; its safety is through education.

What is now the most threatening danger to our republican form of government?

Is it centralization?

Is it monopoly?

Is it the encroachment of church power?

Is it the immigration of ignorant millions which cannot conform to our institutions, and become harmonized therewith?

For the younger groups: The leaders explain how the lyceum assembles, and the necessity of there being order observed, each officer having his or her own sphere of duties. If all do what is assigned them, and the members strive to carry out the intentions of their leaders, there are the best results. If they were leaderless, there would be confusion and nothing gained.

Hence there must be government or control. The lyceum by electing its officers is a miniature republic. Its conductor is its president, the leaders are his cabinet.

Why should you obey your parents? For this reason, that the home is a little republic also. (It ought not be a tyranny, as it sometimes is.)

You should obey from love; because having more experience, they ought to be wiser.

Restraint and discipline are essential parts of true education.

We have all to learn not to do as we please, but to do that which reason commands. Just control exerted over us by others, educates us to control ourselves.

You are inclined to trick your playmates, to cause them annoyance. When you resist you grow strong and manly, and show how well you are able to govern yourself.

MEMORY GEMS.

A government by the people, of the people, for the people, shall not perish from the earth.

To be just, government must guarantee the rights of all.

No one should be granted privileges not granted to all.

To the laborer belongs products of his labor, and a just government gives him full reward.

Just laws represent the concrete wisdom of ages.

If we desire to rule ourselves, we must acquire the education which gives self-control.

The good citizen takes an active interest in governmental affairs.

WORK OF ISA WILSON KAYNER.

It has been sometime since I have written any jottings by the way, owing to a very severe attack of "La Grippe" which for a few days held me very close to the borderland. It has been something like two months since I was taken down, and I have not fully recovered as yet. While at Unionville, Mo., we were able to do some good work, both in the hall and at our home, that reached the leading people of the place, many of them never having given any thought or attention to the subject of Spiritualism or the question of immortality.

Mrs. Kayner, through the healing force, enabled to do some good to some that were sore afflicted.

From there we went to Kirksville, Mo., the place where I was taken sick. The town is filled with sickness of chronic cases, it being the home of the Ostaopathy College, founded by Dr. Still, who received his information through his own mediumship.

Mrs. Kayner held meetings there every night for one week, and created quite a stir and inquiry, but I became so sick that I was not able to help her at the hall, and we thought best to work toward home. We then went to Keokuk, Iowa, and Bonaparte, where we were able to reach a few of the people that were willing to learn, but I grew worse and the doctor advised me to return home at once, and keep very quiet, or my time was very short. So we took the train for Chicago, where Mrs. Kayner remained a week, and then started out into the field again. We had left the city over one year before to be gone five weeks and circumstances had kept us away from home nearly thirteen months. As soon as I was able I again joined her at Kirkville, and after finishing the work there came to Ft. Madison, Iowa, where we found kind friends ready to assist and extend a helping hand.

Some of the tests given in the hall last evening were very sharp and created a good deal of wonder. Two or three came forward and asked how she knew those things. This is a very religious city, nearly one-half the population being Catholic, and it is up-hill work to spread the seed. But one thing is certain, that after our departure toward home many will have different ideas of Spiritualism than before we came among them. Would be glad to hear from friends in cities on our way home desiring one or more lectures and test meetings. T. D. KAYNER.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily printed and bound. Price $1.

LIFE AND LIGHT.

"GOD IS NOT GOD OF THE DEAD, BUT OF THE LIVING."

God is not the God of the dead, but of the living. It is our duty, as teachers of this most beautiful philosophy to tell unto you of to-day, because of truth, that there is no death, but that all is life. All is light, and because of light and knowledge God lives, with you, is of you, and ever shall be.

No theme on which I might speak could be so readily misconstrued as this one, positively proving—not necessarily from a scientific basis, but from a basis of facts—that not one single thing is lost. All is life. All tends upward toward the higher unfoldments, one expression after another.

This word God has been treated in many instances most shamefully, and again reverenced and revered in many of your homes as a person to whom upon bended knees you should go in worship; and yet, as a personality we have never beheld him in the spirit spheres of immortal life. The great Power so generally known to you of to-day as God is the power of attraction which lives, which governs, which moves, which is the all in all of every one of you.

The question might be asked: How shall we know this power? How shall we become acquainted with this power of attraction? Is it necessary for us to leave our houses of clay in order to look upon the beauteous face of the divine power? Must we leave all conditions of to-day, to be in a state of consciousness or a diviner sphere, to behold this God?

Let us see. Consciousness at this time, in this day and age of the world comes to your rescue. It stands out in front of you and dares you to step aside and hold to the dead beliefs of the past. Has a single one them held good? Ask yourselves, and what is the answer? Has one of the dogmas or the man-made creeds of yesterday established for you an abiding place in the next expression? Never! You are your own rewarders, and you are your own punishers.

It is too oftentimes the case that men are brought into this world, or upon this planet, hampered around about because of ignorance, because of conditions the mother knows nothing about. He is brought into this world—or should be so—of knowledge, given the wisdom from on high, and is thrown upon the cold bosom of a merciless shore, as it were, with scarcely one thing to look forward to, and being at swords' points with self—there is not a particle of light anywhere. This condition attracts its own kind. This condition breeds licentiousness, breeds enmity, breeds strife.

Passing from this expression into the next, he meets face to face exactly that which he has sown here. He may find that his cup of joy has been turned upside down, with nothing in it. Scarcely a drop some will have, while others will find their cups full of enjoyment and contentment, because born under good conditions, brought into the world at a time when light might be given.

The question brought before your minds at this hour is a most serious one. I dare say all of you are willing to begin to think, to act and to be something for yourself. The air all around about you is full of conditions from those who were brought into this world and who have passed out undeveloped. I come as a messenger to you from spirit life, and I come not to destroy but to fulfill. I come to bear into your midst the truth which shall live on through time. I come as one of you, teaching and progressing myself at the same time, that we may be at-one-ment with self divine.

The good book has said, judge not thy fellowman, because if thou dost judge, thou, too, shalt be judged. Did you ever think what a serious thing it is to say, "Thou art lower than I?" Oh, deal thou mercifully with thy fellowman. Go out in kindly thought toward him. What would be the result if I could put institute this one thought in your minds. Instead of chaos, instead of disturbances, we might have peace; children of light would be born, and children of lust would be forgotten. This planet would be in harmony, and the to and fro currents of evolutionary thought would be brought to the front as one great massive structure built upon the solid rock of ages, and all time could never overthrow it.

All around about those of you who are gathered here are the voices of your loved ones, imploring of you to seek that you may find. Do not swallow the books of the learned men of yesterday, but stop and think carefully if you are at-one-ment with self. Ask yourself if you have risen to a plane of consciousness where you can send out a thought that will help your fellowman. He that is filthy will be filthy still. Being out of harmony with self, the vibrations that will be sent from that soul will be of a filthy nature. Because it comes from the soul within which is selfish, it comes from a desire for only that which will be good for one man, which will lift him in the eyes of his fellowmen, and tear down A. B. and C., that he may be above them. Is this the teaching of loved ones gone before? Is this the teaching of Confucius who lived long, long ago? Is this the teaching of Jesus of Nazareth? No; they said: "Do unto others as you would that they should do unto you." Idleness has brought conditions for long ages that make men rob instead of work to help themselves in this warfare of earthly condition.

Are you who are here at this time willing to go out with me into the great field of activity? Are you ready to march to the martial music of drums and go with me to call recruits to do good to your fellowmen? Stop for a moment and ask soul-consciousness, Are I and my Father one? Does the God of the living live within me, and shall I die, or shall I be born again?

Except a man be born of the spirit spiritual, he will not—or cannot—see the kingdom of heaven. It is necessary, dear friends, for you to become acquainted with self-consciousness from within, else the kingdom will not be attained by you.

Oh, let the light of immortal life as it comes forth brighten your pathways. Let them whom you have called dead come forward and give their words of cheer. Clothe not yourselves in black, to draw around about you conditions that will make you sad, for I assure you that your clothing has a great deal to do with the vibrations that make sorrowful or bright your pathway. Let the light of the higher intelligences come forth. Let them breathe their words of love and good cheer over you. Let your thought be this: that I shall come forth as a flower in the spring time, I shall unfurl and give forth my light. I shall be at one with self. I shall find a resting-place, and I shall have it here to-day, because I am doing unto my fellowmen just exactly as I want them to do unto me. Never have I taken advantage of a single one to raise myself to another plane that my fellowmen might grovel at my feet. This is the power of light. This is the knowledge of him who hath said all is life.

The great power that fills all space is of the highest life, and is born, is incarnate in every one of you alike. No more suffering—no more sorrowing—no more death.

When will it be, you ask, that the human family will cease to be at swords' points with each other. We are near the time when we will no longer be at war, but at peace. When fathers and mothers of love will be united, and that which would bring forth deceit and inharmony will be buried in the past and forgotten forever.

It has been said oftentimes by some of our best theologians that away down there is one who was brought forth, the same as any of you have been, now in torture because of conditions that he passed through while here. It is not necessary for us to go down into the bottomless pit to find this condition, and I fear that many who are here need only to look within to find it, because they have been out of harmony with self. They have felt the condition creeping upon them, and they know not how to throw it off.

Oh, dear friends, go into the silence. Depend not upon the words of learned men, but in the silence of earnest, prayerful thought, ask to be advised aright—ask for that help that shall illuminate your pathway and which brings your loved ones back to you. Let your light shine. It makes no difference under what name you have professed. But this I do beg of you. Let the dead beliefs of the past be forgotten. Let truth be affirmed. Affirm that all is good. I and my Father are one. I am life and light and liberty, and I shall scatter these seeds abroad. Oh, let the light gladden your pathway. Listen to the babble of tongues as they gather around, seeking to impress you aright. I can hear the voices of loved ones, hovering near, asking to come in and sup with you. And around every one of you who are here are the bearers of truth, carrying forth upon the wings of time messages that shall never be forgotten, teaching the human family through the power of impression to do right.

Oh may the angel world come closer to you to-night, go with you to your different homes, be with you wherever you go, teaching you to do good, to have peace and to forget worry. May each one of you come into oneness with loved ones who come as teachers from the shores of immortal.

And remember that the great power known to you as God, is the God of all life, because there is no death.

NORIE LEE CLAMAN.

N. S. A. MEETING.

BOARD MEETING AND MASS-MEETING IN WASHINGTON, D. C.

The quarterly meeting of the Board of the N. S. A. occurred on Tuesday the 6th. As usual there is a stir among the faithful, for the Board meeting means the arrival from several opposite directions of the workers (who are members of the Board) in the spiritual vineyard.

A great loss was felt in the absence of Secretary Woodbury who was called home to Mass., because of the transition of his mother to higher life. The deliberations of the Board were, however, most complete and comprehensive including the consideration of Spiritual reports of committees and agents and the passing upon and granting of charters, and a great amount of routine business.

Among important and encouraging reports, was that of the work of the President, Mr. Barrett, the admission of several new societies as members of the N. S. A.; the report of the good results of the many mass conventions held throughout the country; and the favorable report of progress made by Special Agent Frank Walker, concerning the Jubilee of Spiritualism to be held under the auspices of the N. S. A. at Rochester, N. Y., in 1898.

The business was finished after eight hours continuous work, excepting one hour's adjournment for dinner.

The two sessions of the public meeting held in Masonic Temple Wednesday afternoon and evening constituted an occasion of great interest and benefit, all of the talented speakers on the Board of the N. S. A. being called into requisition, besides local talent in this city and Baltimore. The meetings were interesting and profitable.

That of the afternoon, however, was rather abruptly and prematurely terminated (or rather substantially so) by the funeral services held in honor of Captain Samuel G. Cabell, at 4:30, Mrs. Richmond and Mr. Barrett being called upon to officiate on the occasion. Many of the audience had already gone to Capitol Hill, where Captain Cabell's late residence is located, and nearly all followed Mr. Barrett and Mrs. Richmond, when they left the hall. Mr. Wiggin and Dr. Fuller tried to hold the fort "with about a baker's dozen," but gave it up after a little.

Thursday Dr. Fuller and Mr. Barrett were already off for Massachusetts, to Boston to fill his part as Editor-in-chief of the Banner of Light—a position, by the way, that does credit to both the management of the Banner and to its newly appointed Editor-in-chief. The other, Dr. Fuller, to his home and congregation in Worcester, Mass.

Thursday evening Mr. Moulton and Mrs. Richmond were welcome guests at the Ladies' Aid. On that day Mrs. Pettingill left for Lily Dale, N. Y., and Mr. Frank Walker for his home in Western New York to carry forward his admirable work in arranging for a three day's meeting in Syracuse next week, for the purpose of organizing a State Association. All the speakers who are connected with the N. S. A. officially will be at the Syracuse meeting.

Friday none of the visiting members were left at the Capitol excepting Mr. Moulton, who remains over for a few days, and Mrs. Richmond, who received a few visits and called on old friends, she having leave of absence from her church in Chicago for one Sunday, stops over en-route to Syracuse at Wilkes-Barre, Pa., where meetings are arranged for her on the 11th. Mrs. Richmond is the guest while in Washington of Adelaide Johson, the Sculptor, and they truly seem to be "kindred spirits."

These meetings effect great good in the movement here; as added to from the constant untiring energy of Secretary Woodbury at Headquarters, these quarterly meetings being great and encouraging waves of strength from the entire country, ripples of which remain until the next meeting, and indeed a steadily increasing tide which knows no ebbing but increases with each recurring season. WASHINGTONIAN.

April 10th, 1897.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL.D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75c. For sale at this office.

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A NEW CHRISTIANITY.

(Continued from page 1.)

ing. The old punishment in an everlasting fire had no meaning; but punishment by the fire of God's love has a meaning, and that meaning is progress. God's children are ever to advance, and it may need a torment which can in no better way be described than as a fire; but always a loving flame, which only burns away the evil, leaving the good more glorious than ever before. Go back as far as you can and then come toward the present time and you see everywhere plainly visible the marks of progress. With this doctrine accepted, you will hear no more of the conflict between science and religion.

"Other articles may be added, but the few which I have given are the essentials of the new religion. Hopeful, uplifting, inspiring are they all, and also accordant with the methods used in nature. Science and religion are no longer enemies; but united to assist in the progress of mankind. Every one can understand this religion, the child as well as the man. I know not and care not what name shall be given to the new religion; but it shall weld those who love into one great brotherhood for the help of those who suffer. Each shall prefer the other before himself. At last the old serpent who has worked much evil, shall be forever subdued, and selfishness shall be destroyed, when the reign of the saints shall begin, and there shall be a purification by fire; but it shall not be a physical fire; it shall be the spiritual fire of divine love, which shall burn out the evil and unclean, leaving brighter than ever the good and the clean."

ANGELL PRIZE CONTEST

(Continued from page 1.)

was awarded to Master Virgil Bellows, a son of Conductor B. F. Bellows. The prize was a book of "Portraits of Noted Anti-Vivisectionists of Europe and America," by Mrs. Fairchild-Allen, editor of the magazine

ANTI-VIVISECTION,

and one of the most argumentive workers for the suppression of all forms of cruelty, particularly vivisection. Several packages of her literature on last named subject have been put in the hands of prominent Cleveland people. The facts, and sworn statements therein contained cannot fail to produce an effect greatly needed.

The results of the Angell Contest in Cleveland are all for good. The Lyceum Band of Mercy deserves great praise, as does the manager, Mr. Thomas Lees, who is always ready to take up any work for advancement.

ONE OF THE AUDIENCE.

HIGHER SPIRITUALISM.

(Continued from page 1.)

than two hundred communications on tablets and slates. On the latter many pictures and flowers. He has a stack of spirit photographs, all of which are perfectly satisfactory. All communications have been received either upon the original slates or by copying. Among his many tests from the platform, he speaks in glowing terms of some from E. W. Emerson, Mrs. G. Partridge, Ollie Blodgett, J. Frank Baxter, and about all the prominent platform test mediums in the field, many of whom are now in the spirit-land.

Brother Seeley prizes very highly all that has come to him from the spirit side of life, but the pride of the home—and when I speak of Mr. Seeley, his loving and pleasant wife is always included—the great pride of the home are the exquisite paintings of his spirit son and daughter, his father, natural as life, and a beautiful picture of himself and wife on one canvas and in one frame, all of which are framed in gilt. These were obtained through the Bangs sisters under strict test conditions. His spirit daughter was the artist for the picture of himself and wife. All this I get from the brother's own tongue, and such a variety of communications from the spirit side of life as he showed me, it has never been my province to behold before.

Men have cried out against him, and men may yet criticise him, but Brother Seeley lives in as supreme joy with these mementoes, these tokens of love that are as immortal as life itself, as can any man or woman who sees fraud and deception in everything and everybody—most certainly.

Is there any "higher Spiritualism?" Is there anything sweeter in the philosophy? Certainly not to Mr. and Mrs. Seeley, and there are thousands with a like appreciation for the phenomena.

Not all lecturers are fraud-hunters, and not all mediums are frauds, but in getting a "higher Spiritualism" let us give all a chance to select for themselves that which seemeth best to them, and pull together in every phase.

Sterling, Ill. DR. T. WILKINS.

DEMONIAC INFLUENCE.

(Continued from page 2.)

"The hound." "The puppy," "The puppy," "Punch him, Bob," "Kill him." The plan of battle after the first round was highly displeasing to Mrs. Fitz, and in no gentle terms she chided the seconds for not advising different tactics.

"Make him keep punching Corbett's wind and he will win!" she screamed. "You idiots, you don't know how to second a man; you have lost your senses. Do you want to defeat my husband? Do as I tell you now or I'll make you wish you had."

Not once during the entire scene did a shade of pallor cross the woman's face. On the contrary, her cheeks were fiery red and she leaned over the railing in front of her seat, her eyes blazing and her gloved fingers crushed into the palms of her hands, she looked a veritable fury.

At the end of every round, as the New-Zealander stretched himself back in his chair, she shouted to him words of encouragement and advice, continually insisting that he aim the blows at Corbett's body and let the face alone.

"It's the only way to whip the hound, Bob," she cried over and over, "and if you do as I tell you he can't last the round. The whelp is going now; hit on the body; punch him in the wind."

When the end came, and Corbett staid upon his knees until the fatal ten had been counted, Mrs. Fitz was almost mad with joy. Shouting congratulations and endearing terms to the conqueror, she stood upon her chair waving her handkerchief until the tide of humanity which swept down on the sides of the arena toward the ring carried her from the place.

From the time Corbett made his way to Fitz's corner and desperately attempted to continue the fight the new champion's wife, beside herself with rage, clambered upon the platform and frantically struggled to get at the defeated man.

"I'll kill him," she screamed, "I'll kill the coward," and Corbett would have had a woman to deal with, and a rather formidable woman at that, had several of her friends not restrained her. She was also carried back to her husband's corner and then off the stage.

Friendship, of itself a holy tie, is made more sacred by adversity.—Dryden.

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VARIOUS SUBJECTS.

(Continued from page 1.)

not be converted to Spiritualism by lectures or reading the philosophy—such are only converts by faith. Most prefer knowledge, which the phenomena give. However, this is only a difference of opinion, which is easy to settle by each one taking his choice. I shall choose both when possible.

Another item I wish to suggest is that Spiritualists patronize our papers. I am a poor man, but have managed to take The Progressive Thinker since its first issue, and for over a year have taken the Light of Truth. Spiritual papers are my mental food, and as essential to the mind, as food to the body. So all who thirst for knowledge, partake of that which gives light and life to our higher aspirations. May progress and happiness be your constant companion is the desire of yours.

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PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

M. S. Beckwith, for many years the president of the St. Louis Spiritual Association, passed to the spirit world, April 7, 1897. At the crematory where, at his desire, his body was disposed of, appropriate spiritual services were held conducted by Mr. Grimshaw and Mrs. Curts. Our brother faithfully discharged his duties here and has been called higher. SEC.

Born to spirit life, Jennie Perrin, of Buffalo, N. Y., February 17th. Funeral address by the writer the 19th following. She was a firm Spiritualist. A husband, two children, mother and other relatives mourn her loss.

MRS. A. E. SHEETS.

James Dovan, of Buffalo, N. Y., passed to spirit life Sunday, March 28th. He was an earnest and conscientious worker in the cause of Spiritualism. He held the position of treasurer of "The First Spiritual Church of Buffalo" from the time it was organized in 1890, was ever faithful to his trust and enthusiastic in advancing the interests of this association. Mrs. A. E. Sheets of Grand Ledge, Mich., officiated at the funeral. His remains were laid to rest in Forest Lawn cemetery.

L. C. BEESING, Sec.

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NOTES OF FIELD WORK.

April finds me in my home at Grand Ledge, Mich., enjoying a needed rest, and assisting in preliminary work for the opening of our camp-meeting, July 25, for which an encouraging outlook is noted. Our speakers' and mediums' home will be ready for occupancy at the beginning of the session.

While serving the Buffalo Temple Society during March, the work was made more effective by the hearty co-operation of the mediums and members of the same. Mrs. Dr. Matterson (my hospitable hostess) whom the regulars of that city can neither crush nor intimidate, is preaching hourly by her marvelous gifts, in medical clairvoyance, while her home at 248 N. Division street is thronged with patients. Mrs. Atcheson is another medium of whom I heard most excellent reports, as being thoroughly reliable. Mrs. Chase, Mrs. Smith, and others whom I had not opportunity of becoming well acquainted with are doing an immense amount of good work in a quiet way, through the use of their respective mediumistic gifts, if one can judge by the words of praise bestowed. I shall remember the Buffalo friends as a brave band of workers, and wish them every success.

One of Michigan's up-to-date societies—that of Flint, has reached out and been so fortunate as to secure that peerless lecturer and inspirational poet, Lyman C. Howe for April and May. He should be retained in the State as long as possible, as he is a power for good, and always on the side of right. Owing to the close monetary conditions, my Cleveland engagements for May is discontinued, therefore that month is open. MRS. A. E. SHEETS.

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SIDE BY SIDE.

CRIME AND ORTHODOXY—THEY KEEP PACE—EACH INCREASING MUCH FASTER THAN OUR POPULATION."

To the Editor:—Mr. Ward Atwood in the last issue of your most valuable paper quotes Judge Culver as saying "murders have increased from 1,000 per annum previous to 1886 to about 14,000 last year. This is indeed "astounding," as he truly says, but it is more astounding to know that other crimes and evils, like intemperance, dishonesty, poverty, prostitution, suicides, bankruptcy and a general deterioration of morals and virtue, are increasing in like proportion. And it is most astonishing (or should be to church members) that orthodoxy, as represented by the popular churchanity of the day, is increasing pari passu.

If proof is needed of such statements it can be had in overwhelming abundance. Secretary Irons, of the National Prison Association said a few years ago that crime was increasing about three times as fast as the increase of our population. Rev. Dr. Dorchester, the great church statistician, says: "The evangelical churches of the United States increased from 364,000 communicants in 1,800 to about 12,000,000 in 1886—a thirty-two-fold increase, while the population increased only eleven fold." Other confirmatory facts might be adduced, but space forbids. Nor has this ratio of increase been materially changed since 1886, as we judge by the statements in denominational year-books and the church papers.

Now conclude from these striking facts; first, that if present conditions continue, contributing to the rapid multiplication of crime on the one hand and churchanity on the other, two or three times as fast as our population, it is only a question of time when we will all be in the churches and we will all be in hell also, that is if a carnival of crime constitutes hell—and that is the worst hell we know anything about.

Second, that the orthodox preachers, theologians and spiritual doctors have utterly failed to correctly diagnose the disease called sin, learn its etiology or estimate its prognosis; hence their efforts at cure only aggravate the disease.

Third, that if these "pulpit-pounders" and "sky pilots" have so signally failed in bringing to pass the kingdom of heaven on earth, how can we afford to take their advice when they profess to point us to heaven hereafter.

Fourth; that their so-called "orthodoxy" is not orthodoxy (from orthos, right and doxa, thinking—right thinking Greek) at all, but heterodoxy of the worst kind, because it is neither true to God nor humanity. It is infidelity; that is, unfaithfulness to the highest interests of mankind, beside which Ingersollism sinks into insignificance.

Fifth; that the time has fully come for every true man and woman, every lover of humanity, of progress and civilization to "come out from among them" and "have no fellowship with the unfruitful works of darkness, but rather reprove them" as Paul advises.

Spiritualism recognizes the underlying causes of this terrible increase of crime. They are the force of heredity; (the involution of thought concerning rapine, pillage, murder, etc., which took place during and after the war is now being evoluted) the anti-natural teachings of the church, its opposition to science and a correct system of political economy; the steady increase of "hard times" and its causes; intemperance in many ways; an educational system based upon an incorrect philosophy of mind, and many others. Knowing these causes, it points out the only remedy—perfect co-relation with nature, both as regards the microcosm and the macrocosms; harmonization with our environment; the study, recognition and enforcement of all the rights of man and woman in every respect, physical and psychical; a natural religion and a natural system of education; the solidarity of the race, and love and justice as our controlling motives.

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FRONT

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GOD, OR GODS.

SPIRITUALISM A KEY THAT UNLOCKS THE MYSTERIES OF THE BIBLE—A STENOGRAPHIC REPORT OF A LECTURE OF G. H. WALSER BEFORE THE SOCIETY OF SPIRITUAL TRUTH, OF LINCOLN, NEB., DELIVERED MARCH 21, 1897, REPORTED BY J. E. FERRIS.

I apprehend it is the object of all here this evening, and it should be the object of all persons who live, to ascertain, as far as possible, what truth is. I do not stand before you as an exponent of all truths, nor of what I say as being absolutely true, but I do stand before you as an honest person who desires to know the truth as far as possible, and knowing it, I desire to obtain its blessings.

In looking over the history of the world, as far back as the dawn of civilization, we find man in a constant conflict with man. We see disputes and differences of opinion everywhere. Differences of opinion which it seems to me, ought to be solved through the crucial process of the intellect without a dissenting voice, yet the world still asks, who and what is God? I will not embrace the opportunity to-night to attempt to give you a scientific solution of the problem, and I do not wish you to understand by this that I deny the fact of a Supreme Intelligence. I shall simply attempt this evening to explain the Biblical meaning of the word God. This meaning I have obtained through the light of spiritual knowledge; which knowledge has given me the key to the understanding of the Bible in a way I never saw it before I embraced Spiritualism.

There are about one hundred and three thousand ministers in the United States, the majority of them, perhaps this evening, are instructing their hearers as to the powers and beauties of the God of the Bible; and when you follow them with the different readings of the book you find so many different ideas that you stand bewildered. Should a minister ask you if you believe in God, and you should ask him which God he refers to, he would likely become indignant at your question and reply by attributing some bad motive to you. But the question still is: Which God? For there are many. The first chapter of Genesis starts out with God, as the creator of all things, then comes the Lord, the Lord God, Jehovah, Most High God, Almighty God, God of Abraham, God of the Children of Israel, the God of Nahor, I Am, I Am That I Am, The Lord of Hosts, Jah, Jehovah-Nissi, Jehovah-Tsid-kenu, Jehovah-Shamah, Jehovah-Shalom, Jehovah-Jireh and many others. In all there are about three thousand four hundred times the name of God is used in the Bible. The word god is a generic term that was applied by the ancients to the spirits of dead men, in their various manifestations to man and demi-gods, under the general term god. And when it is attempted to harmonize them all as manifestations of one being there arises such an inharmony that the thinking mind turns away unsatisfied. For instance, you may take the different passages of the Bible as to the description of God, and place them together, and you are confronted with a being with a white wooley head, with eyes like unto coals of fire, with smoke issuing out of his nostrils, a two-edged sword out of his mouth, with long horns on his fingers, girdled about the loins with a leathern girdle and standing on brass like unto fire, "there is no god like me." In which I concur. For years, before I got the key to the interpretation of the Bible, I kept this picture in my office, and God's contradictions of himself before my eyes, and my very senses revolted at the idea that such a medley of contradictions and crudities came from the Author of all things. But through the aid of Spiritualism these differences have become perfectly harmonious and consistent with what I know and appreciate of the manifestations of the unseen powers. I now know that Moses, Aaron, Isaiah and all the old prophets of the Bible were simply spiritual mediums, that each had his own spiritual guide, which they called gods while we call them spirits. Hence the different manifestations, different instructions, and different attributes all through the Bible. The mistake in trying to make them come from one and the same God, has driven millions and millions of starved souls into infidelity and skepticism. I come to you this evening with a sincere desire to gleam what little light I can into this great whirlpool of darkness and shed a ray of hope to souls in the trammels of doubt.

In evidence of the plurality of Bible gods I will give you some Biblical quotations that you may judge for yourselves.

In the first chapter of Genesis, God said: "Let us make man. So God created man in his own image, in the image of God created he him, male and female created he them." Who was God talking to? After the six days of creation was over the Lord God formed man out of the dust of the ground and then made a woman out of his rib, from which sprang the Adamic race. According to this, Adam was not created but was formed out of materials already in existence, and they were the work of Lord God. But God had created a pair during his six days labor. In further proofs of the Biblical plurality of gods we call your attention to the Bible episode in the garden. When Eve looked upon that beautiful tree in the center her mouth watered to taste of its inviting fruit, but she remembered her instructions "not to eat of it, for in the day that thou eatest thereof, then your eyes shall be opened and ye shall be as gods, knowing good and evil." "And the Lord said, behold the man is as one of us, to know good and evil." And he was turned out of the garden for fear he should eat of the tree of life and live forever. When God made the remark that "the man is as one of us, he certainly intended that it should be understood in a plural sense and that he recognized the existence of some one besides himself.

When the children of men had journeyed to the land of Shinar they undertook to build a tower and God said: "Go to, let us go down there and confound their language." I think we have shown enough to convince any one that God himself, recognized the existence of company.

Now in evidence that they went by different names, I will call your attention to a few passages: Gen. 14:23. "And Abraham said unto the king of Sodom, I have lifted up mine hand unto the Lord, the Most High God, the possessor of heaven and earth." Gen. 17:1. "And when Abraham was ninety years old and nine, the Lord appeared unto Abraham and said unto him, I Am The Almighty God." Gen. 33:24,29,30. "And Jacob was left alone, and there wrestled a man with him until the break of day," and Jacob's thigh was put out of place; when morning came Jacob asked him: "What is thy name?" and he blest Jacob and Jacob called the name of the place Peniel, for I have seen God face to face and my life is preserved." Gen. 35:1.

"And God said unto Jacob, arise and go up to Bethel and dwell there and make an altar unto God that appeared unto thee when thou fleddest from Esau thy brother." This was the same God Jacob had his wrestle with.

Ex. 3:1,2,3,4,5,6. "And the angel of the Lord appeared unto Moses in a flame of fire, out of the midst of a bush." "And the Lord saw that he turned aside to see and God called to him out of the midst of the bush." Here the angel of the Lord, the Lord and God are all one and the same personage, and, moreover God said unto him, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob."

When Moses was instructed to go to the children of Israel and to tell them that God had heard their cry and would deliver them out of the hands of Pharaoh, Moses said unto God, "Behold when I come unto the children of Israel and shall say to them the God of your fathers hath sent me unto you, and they shall say, "What is his name?" what shall I say unto them? And God said unto Moses, I Am That I Am, and you shall say unto the children of Israel I Am, hath sent thee. And this shall be my name forever."

Ex 29:45. "And I will dwell among the children of Israel and be their God."

Ex 33:11. "And the Lord spake unto Moses face to face, as a man speaketh to his friend." John 1:13. "No man has seen God at any time." Reconcile the two, please.

Ex. 15:11. "Who is like unto thee, O Lord, among the gods?"

Ex. 20:3. "Thou shalt have no other gods before me."

Ex. 23:38. "I Am, says thou shalt not revile the gods."

Ex. 34:6. "And the Lord passed before him (Moses) and proclaimed, the Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth. Take heed to thyself lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be a snare in the midst of thee, but ye shall destroy their altars, break their images, and cut down their groves, for thou shalt worship no other god, for the Lord whose name is Jealous, is a jealous God."

That does not comport well with the advice of I Am, above quoted. Now comes a different god with warlike attributes.

Ex. 15: 2, 3. "The Lord is my strength and song and he is become my salvation, he is my God and I will prepare for him an habitation. My father's God, and I will exalt him. The Lord is a man of war. The Lord is his name."

Deut. 10:17. "For the Lord your God is the God of Gods, a mighty and terrible."

Joshua, 24:14. "Therefore fear the Lord and serve him in sincerity and in truth, and put away the gods which your fathers served on the other side of the flood and in Egypt, and serve ye the Lord."

2 Sam. 6:2. "And David arose and went with all the people that were with him from Baale to Judah to bring up from hence the ark of God, whose name is called by the name of the Lord of Hosts that dwelleth between the cherubim. 1. Sam. 4:4. "So the people sent to Shiloh that they might bring from thence the ark of the covenant of the Lord Of Hosts which dwelleth between the cherubim."

Psalms 68:16. "Why leap ye, ye high hills? This is the hill which God desireth to dwell in; and the Lord will dwell in it forever." Verse 17. "The chariots of God are twenty thousand, even thousands of angels." Job. 23:16. "For God maketh my heart soft; and the Almighty troubleth me." Job. 38:7. "When the morning stars sang together and all the sons of God shouted for joy."

Hosea, 12:6,7. "Therefore turn thou unto thy God, keep mercy and judgment, wait on thy God continually."

Psalms 38:18. "That man may know that Thou whose name alone is Jehovah, art the most high over all the earth."

Psalms, 68:4. "Sing unto God; sing praise unto his name; extol Him that rideth upon the heavens by his name Jah and rejoice before him." Isiah, 30:11. "Get ye out of the way, turn aside out of the path, cause the Holy One Of Israel, to cease from before us."

John 4:24. "God is a spirit, and we should worship him in spirit and in truth."

2 Cor. 3:17. "Now the Lord is that spirit, and where the spirit of the Lord is, there is liberty."

Jesus seemed to comprehend the meaning of the writers of the Bible, and defended himeself against the charge of heresy made by the Jews.

John 10:34,35,36. "Being a man, maketh himself a god. Jesus answered is it not written in your law, I said, ye are gods? If he called them gods, unto whom the word of God came, and the scriptures cannot be broken, say ye of him whom the father hath sent into the world, thou blasphemest, because I said, I am the son of God." Jesus here claimed to be the son of God, on the same principle that the Jews did in olden times.

I think there can be no doubt that the writers of the old Bible were living under the inspiration of spiritual guidance and that the enlightenment which they obtained was in a great measure, from the spirits of dead men and that they so understood it. With that conception the seeming contradictions of the Bible respecting the character, commands and personalities of the gods are perfectly consistent with known spiritual attributes and manifestations; but to attempt to harmonize them with the idea of an allwise Being is confounding the intellect with such inconsistencies that millions of people are driven into the cold and cheerless path of materialism which sees no hope beyond the grave.

Would that the ministers of the land could throw aside their prejudices for a time and preach to the people in the light and genius of the age in which the scriptures were written. If they would only do that the world would sing a new song; man would see a light where there is now but darkness, a hope in the face of despair, a joy in the blessings yet to come, a lamp in the frowning tomb and a smile across the River of Death.

A STARTLING FACT.

The Progressive Thinker was the only Spiritualist paper that had the enterprise to publish Prof. Barrett's address before the National Association Convention of Spiritualists We have his address, covering three pages, and five other fine addresses and articles, one by Col. Ingersoll, grouped in one paper, and we want to send out 1,000,000 of them. It is worth ten times its weight in gold.

Read the article on 5th page headed "Fifteen Cents."

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here garnered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, $5. It is a wonderful work and you will be delighted with it.

THE INVISIBLE REALM.

NEW, STARTLING ATOMIC THEORY—MYSTERY OF THE UNIVERSAL ETHER PROBABLY SOLVED BY WILLIAM HECKERT, MECHANICAL ENGINEER.

There are two things in modern science which are yet not outside the realm of theory—which are still unsolved problems, says the Toledo Blade.

These are: The ultimate constitution of matter, and the hypothetical "ether."

As to the first, the atomic theory of Dalton, the eminent English investigator, affords a working hypothesis; but it is merely a hypothesis; it has not been proved. The question is still an open one.

The atomic theory may be stated, in non-scientific language, as follows: All matter is composed of infinitely small particles, each incapable of further division. These ultimate particles are called atoms. In other words, the atom is the smallest separate particle of matter in existence.

Dalton stated this theory briefly as follows: First, that all matter consists of indivisible, unchangeable atoms, of extreme minuteness; second that all the atoms of one kind of matter—for example, of iron—have the same weight, but that atoms of different elements have different weights; third, that these relative weights correspond with the combining numbers, which therefore may be called atomic weights; and fourth, that these different atoms have mutual attractions, and combine to form chemical compounds—not by interpenetration of their substance, but by atomic juxtaposition.

A molecule is a combination of two or more atoms. These atoms may be of different substances, or they may be of the same substance.

To illustrate the distinction between molecules and atoms, take this: The smallest possible particle of water is a molecule. Divide this molecule, and it splits up into three atoms—one of oxygen and two of hydrogen.

The above is a general statement of the atomic theory of Dalton. The reader will note that he has nothing to say as to the form of an atom, nor ventures any reason why the atoms of one substance will combine with those of certain other substances to form molecules, while they will not combine with atoms of other substances. All he ventures with regard to atoms is that they possess weight, and that the weight of the atom is the same always for the same substance, but differs with different substances; that is, the atoms of one substance are heavier or lighter than the atoms of other substances.

How do the light and heat of the sun cross the millions of miles between us and that luminary, to manifest themselves upon the earth? When it was discovered that they are not substances, but forces, which are transmitted by a motion analogous to that of waves in water, only of infinite smallness, it became necessary to suppose that there exists in the interplanetary spaces a substance which can be set in vibration, through which they are transmitted. This hypothetical substance is called the universal ether.

This ether is the material which exists throughout the universe, and in which the stars are embedded, and is as well the substance which fills in between the molecules of all bodies here on earth. It is finer and thinner than any other known substance, yet possesses density, rigidity, and elasticity. It is simply everywhere and through everything. It is the material means by which light, heat, and electricity are transmitted.

This ether is curious stuff. Vibrations in it of one kind are called light, of another heat, of a third rate or kind electricity, while still distinct from all are the Roentgen rays. The ether carries these different vibrations through various substances differently. Light will go through glass, for instance, but not through rubber. The Roentgen rays will go through rubber, but not glass. Heat will go through both, but not wood. Electric waves will go through brick walls and the side of a house, but not through glass, and so on.

And these varying actions of the ether toward different kinds of rays have furnished a means of studying this unknown substance, which has been eagerly seized by the workers along purely scientific lines. In nearly every branch of science the trend of modern developments have been in a direction which has at length run up against a huge blind wall—the problem of the ether. That has got to be surmounted in some way or science will come to a standstill. Once battered down, heat, light, electricity, sound, the problem of crystallization, the very facts of life itself, all are within reach of solution.

A new atomic theory, and as its correlative, an explanation of the universal ether, is now offered to the scientific world for consideration by Mr. William Heckert, now of Findlay, O., but formerly of New York City. He is well known as a mechanical engineer, inventor, and scientific investigator.

Mr. Heckert's statements, put in plain language in order to be readily comprehensible, are as follows:

First—That the smallest portions of matter of which we can have cognizance are in reality molecules.

Second—That molecules are made up of atoms; that these atoms, no matter of what substance, are all of equal weight. This contradicts the Daltonian theory, which assumes different weights for the atoms of different substances.

Third—That the atoms of different molecules differ only in their geomeric form and different molecules are combined to produce different substances, the same as different letters are combined to form different words.

Fourth—Form is thus the primary law governing the action of matter, and that the combination of different atoms into molecules is because the form of the atoms allows of a perfect joining, while if these forms will not join no combination is possible.

Mr. Heckert's investigations, which have been quite extended, lead him to the belief that the number of forms of primary matter or atoms, is but few. He so far is able to recognize but seven; hence it follows that the sixty-five or more substances now considered as elements are in reality compound bodies, capable of being separated, by analysis, into two or more of the seven (or possibly more) real elements.

Mr. Heckert's theory of the nature of the interplanetary ether follows deductively from his views upon atoms. The ether is simply matter in the atomic state. The atoms of which it is composed have not as yet united to form molecules; and, until they so unite, they are not cognizable by our senses.

This does not deny nor dispute any of the facts stated previously in this article concerning the ether. Mr. Heckert simply offers a theory as to what it is that it is nothing more than matter in an uncombined, or atomic, form.

If one will consider the awful abysses of space which the ether occupies—for light comes to us from stars so far distant that the vibrations require centuries to reach the earth—the human mind cannot attempt to realize the immensity of space. Yet all scientists agree that space is occupied by the ether. Taking Mr. Heckert's theory, then, that this ether is simply matter in its primal or atomic state, and we at once realize that it is the storehouse of matter, and that the quantity which exists in a combined or molecular form in the suns and worlds of the sidereal and solar systems is but trifling in volume when compared with enormous quantities which fill the universe in the form of ether.

Mr. Heckert has also reached the conclusion that all force is the same and he gives this primal force the name of "oso." There is no existence outside of oso and matter—or force and matter, if you prefer that statement.

The Blade is glad to make public this theory, that it may have the consideration of the scientific world. The investigations of Mr. Heckert are too abstruse for the columns of a general newspaper, but they will no doubt soon be made public through some of the scientific journals. The following is a brief statement, by Mr. Heckert himself, written for the Blade, embodying his own statement of his theory:

"In all of nature's wide universe there is no existence outside of the primates, oso and matter. The first is recognized as universal cosmic energy, the source of all life. The second is a single primary matter, through which all life and phenomena of nature are made manifest.

"Primary matter is divided into seven portions, each portion being the basis of one of the seven primary elements. All primary matter is divided into infinitesimal particles or atoms, each having the same weight. The atoms of each of the seven portions, however, have their own distinct geometric form, which constitutes the seven distinct elements.

"The first state of matter occupies universal space, performing all the functions attributed to the hypothetical ether, and forms nature's great storehouse, from which the elements are drawn for the production of all phenomena.

"Form is the primary law giving the respective inherent properties to the different elements; and so permeates all matter, giving to it a universal promiscuous oscillation; which energy is converted by the elementary forms, or properties, into different substances and angles of motion from which all phenomena have their origin.

"Every hypothesis must stand or fall on its relative merits in accounting for different phenomena; and in this connection it is desirable to impress the fact that the new atomic theory rests on a comprehensible foundation; an important factor, of which the generally accepted Daltonian theory is void. That refers to atoms and their different weights, but fails to state what constitutes an atom or gives one a different weight or property from any other atom. It says that different atomic weights cause the elements to unite in fixed ponderable proportions, but fails to tell us what an element is, and all practical demonstrations prove that different weights or specific gravities cause the elements to separate and assume different positions, showing positively that weight does not control the combination of the elements, and that the Daltonian theory is no more than a convenient formula by which passive results are obtained.

"It can be shown that such formula is only applicable to the second or molecular state of matter. Prof. Mendeleff, one of the foremost of living scientists and chemists, has shown us that the elements are divided into six or seven different families; but the laws that govern their different volume, heat, weight, and combination remain a profound mystery under present theories.

"The new atomic theory will remove every one of those profound mysteries, as well as more than a thousand others, and provide us an entirely new basis from which to make scientific investigations. Under its hypothesis, all atomic matter has the same weight. What we term weight being only the difference in weights, atomic matter becomes imponderable. This is a wide distinction from the Daltonian theory. Each atom has, however, a distinct geometrical form belonging to one of seven orders; and such elementary forms produce the only known six or seven orders of crystallization, covering every substance in existence. The respective elementary atomic forms determine the number of atoms that can unite in the different molecules, thereby producing different weights, as well as molecules having different geometrical forms, volumes, and capacities for heat.

"Thus, by admitting form to be the primary law that governs the action and combination of the elements, Prof. Mendeleff's profound mysteries are removed, and we are provided with a hypothesis under which the action of nature in the production of all phenomena may come within the comprehension of man.
WILLIAM HECKERT.
"Findlay, O."

GETTIN' RELIGION.

I ain't much on religion, nor prayer
    meeting beside,
I've never jined the church as yet, nor
    ain't been sanctified;
But a tender sort o' feeling draws me
    nearer to the skies,
Since I got a peep of heaven through a
    pair of trusting eyes.

Time was when nothing moved my
    thoughts above this sinful world;
No preacher's words could stir me up,
    in wrath an' fury hurled;
But lately I've been drifting nigher to
    the better land,
And the force that leads me upward is
    a little dimpled hand.

Seems like the bad thoughts sneak
    away, with that wee chap hard by;
And cuss-words that were handy once
    won't come when he is nigh;
Fact is, it sort o' shames me to see those
    clear, blue eyes
Look at me (when I'm gettin' riled) in
    pity an' surprise.

I don't know much of heaven or angels
    an' such things;
But, somehow, when I picture 'em, it
    ain't with harps and wings;
But with yeller curls, all tangled, and
    tender eyes that shine,
An' lips that's soft and loving, like that
    little chap of mine.

Then when he folds his dimpled hands,
    in his little bed at night,
An' whispers "Now I lay me," why
    thar's something ails my sight,
An' my throat gits sort o' husky when
    he blesses me an' then
I'm dead sure I've got religion by the
    time he says "Amen!"
—Louisville Courier-Journal.

I CURE FITS

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BIBLE AND MORALITY.

ATTITUDE OF THE CHURCH TOWARD SCIENCE—A PAGE OF HISTORY.

To the Editor:—In your issue of March 27, was an account of the yearly increase of crime in the United States, which plainly showed that notwithstanding the many conversions being made daily by the church, the morality of the nation is rapidly growing worse. But is it any wonder that such is the case when hundreds of people will crowd into a church until there is not even standing-room left to hear a man preach such a doctrine as this:

"Here's a man over here," said the preacher, who tells me he is a moral man; obeys the laws, gives liberally to the church and to the missionary societies. He wants to know if God will count that for anything when he comes to die. I tell you that he will not. God's first milestone on the road to heaven begins at conversion. You may have traveled a long way on a moral road, but go no closer heaven by it. That don't count at all. Past morals are of no avail. You have to begin by being a babe in the womb of righteousness. You say, 'I am a moral man., A moral dog's hind foot! Who does a moral man worship? Nobody unless it is himself. I had rather be a Negro in the jungles of Africa worshiping a stump than to worship myself. Don't talk to me about your morality. No matter what you may have done. Let me repeat, God's one starts at conversion and he never begins counting your deeds until you are converted."

The above remarks were made in one of our leading churches here some weeks ago by Rev. Culpepper, otherwise known as "the Georgia evangelist," who has a national reputation.

THE BIBLE AND SCIENCE.

This same evangelist had the following to say in regard to the Bible and science:

"Conscience will not do for a guide. The Bible is my guide. Some fool says it contradicts science. Moses knew more by inspiration than the scientists have ever learned. Science has confirmed everything taught in the Bible. Moses gave facts which could have been known only by science or inspiration. The scientists have only recently learned that he stated facts. The Bible was hundreds of years ahead of the scientists. It was inspired."

Now if the Bible leads science, the ecclesiastics must have known that the earth revolves round the sun, long before the Copernican system was heard of. So it does seem strange that such an authority as the American Cyclopedia should have the following account of how Galileo was persecuted by the church for believing what he knew was a fact:

"With this period (1612) in his life the philosopher (Galileo) may be said to have reached the zenith of his prosperity, while at the same time the malice of his enemies began to acquire a dangerous intensity. The Copernican system, which he had long taught in public, afforded a good pretext for attacking him. The sun's revolution round the earth was thought to be a truth of Scripture. Certain Tuscan ecclesiastics began to preach against the wickedness of sending our world spinning through space, and a sarcastic Dominican hurled a sermon at Galileo from the text: 'Ye men of Galilee, why stand ye looking up into the heavens?' * * * "His case came before the holy office (the Inquisition) in February, 1616. He was charged with teaching that the sun is the center of the planetary system and interpreting Scripture to suit his own theory. The qualifiers of the Inquisition pronounced the obnoxious doctrines 'formally heretical, because expressly contradictory to Holy Scriptures.' * * * Galileo himself was forbidden ever again to teach the motion of the earth and the stability of the sun. * * * About 1625 he set about composing a work in which he might sum up all the arguments for and against his favorite theory. It was written in the form of dialogue, and accompanied by a preface in which he protested ironically against the idea that the decision of the Inquisition in 1616 was rendered through ignorance and passion. He says that on the contrary, its officers listened with attention to his statements of the scientific arguments on which his theory was based, and maintains that the grounds upon which this decision was justified was entirely religious.

The book was published at Florence in 1632 under the title of 'Dialogue on the two Principal Systems of the World, the Ptolemaic and Copernican.' This being regarded as a violation of the injunction, Galileo was ordered to appear in person at Rome, where he arrived in February, 1633.

"His trial was short. The principal ground of complaint was the disobedience of the command of 1616, and the scientific reasons which Galileo again urged in support of his theory were not appreciated any better than before, but were met with religious arguments. The sentence was solemnly pronounced June 22. It declared him to be vehemently suspected of heresy, required him to abjure his errors and all other heresies against the Catholic church, prohibited his 'Dialogue,' and condemned him to be imprisoned at the inquisition during pleasure, and to recite once a week for three years the seven penitential psalms. Galileo made his abjuration with all the formality which commonly attended such proceedings. Clad in sackcloth and kneeling, he swore upon the gospels never again to teach the earth's motion and the sun's stability; he declared his detestation of the proscribed opinions and promised to perform the penance laid upon him. Then rising from the ground, he is said to have exclaimed in an undertone: E pur si mouve—'It does move, for all that!' After four days confinement under the eyes of the holy office, Galileo returned to the Tuscan ambassador, but for the rest of his life he was kept under surveillance."

Oh! yes, the Bible leads science—by a halter around the neck, so to speak.

But perhaps the writer in the Cyclopedia was mistaken. Surely, it could not be possible for such a "man of God" as Culpepper to make a mistake!

When any of the ministers think there is any danger of any of their congregation becoming interested in Spiritualism, they rise up on their hind legs and howl about what an awful thing it is for a person to believe in its philosophy. Some time ago one of these ministers chose as a subject for a lecture in one of the churches of this city, "Spiritualism—the Invention of the Devil and a Satanic delusion." As usual the Devil seems to be getting all the credit for the best things in the world. This preacher probably expressed the sentiments of the balance of his profession.

Spiritualism is contrary to Holy Scripture, you know.

Talk about the spiritual minded preachers! Why, there is not a more material-minded class of people in the world; they really do not know what spirituality is.

After Modern Spiritualism becomes an acknowledged fact and a world-wide belief, the Church will probably step in and claim it all, and endeavor to show that the Bible taught it all the time.

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SATURDAY, MAY 1, 1897.

TRUTH IN FRAGMENTS.

The clergy, notwithstanding their constant effort to suppress the truth, make occasional concessions very different from what is the habit of the principal pulpiteers. Here is one, by a Catholic priest, from a Catholic pulpit, a press telegram, which is making a circuit of the secular papers:

"New York, April 10.—Rev. Dr. Henry R. Brann, rector of St. Agnes' Roman Catholic church, quotes statistics to prove that a majority of Americans are infidels.

"The situation is a grave one,' said Father Brann. 'Of the 70,000,000 people in the United States, but 20,000,000 are church communicants according to the last census. Of the 20,000,000 there are 7,000,000 Roman Catholics. How can we call ourselves a Christian nation when confronted by these figures? Apart from the Roman Catholics there are only about 13,000,000 practical Christians out of the whole 70,000,000.'"

It may be replied that membership in the churches has correspondingly increased with the population since the census was taken in 1890; but such statement is not borne out by facts. It is doubtful if the churches in the aggregate have retained their membership; for there has been a constant loss from sundry causes, among which may be mentioned a large mortality, both natural and civil. Of the latter are multitudes of Sunday-school superintendents, convicted of capital offenses who are imprisoned for life, else, like Durant, of California, are awaiting execution. Then come a long list of bank presidents and cashiers, public defaulters, whose long terms of imprisonment are tantamount to a civil death. Scarcely a wretch has swung from the gallows to glory for years without making an inroad on church membership. The names of these offenders—a mighty host of themselves—still swell the list of members in their respective churches for a name is seldom crossed from the roll save for heresy, the most damnable sin known to sectarianism, formerly punished by burning at the stake. Infants, too, are registered and counted as members as soon as baptized. Very few of these in these last days become pillars in the church.

Taking all the facts into consideration it may be gravely questioned if there are 15,000,000 of genuine church members to-day in the United States, say one-fifth of the entire population; and of these full two-thirds are women and children.

We are told of strategic movements of soldiers in times of war. When very few in number, and wishing to prevent a collision they have been known to keep up a continuous line of march on the brow of a hill, in full sight of the enemy, to magnify their numbers. The same soldiers thus making an exhibit of themselves would make a hasty run around the back of the hill from where they were last exposed to sight, quickly rejoining the rear on the other side of the hill. The boastful claim that "this is a Christian nation," is manipulated in much the same way.

CHINESE TO LEARN ENGLISH.

The advances the English language is making indicate the time is probably not very remote when it will become the tongue of all civilized nations. It is said: "The Pekin government has issued instructions to the various viceroys and governors of provinces and of the empire to establish schools for the teaching of the English language and Western sciences in all of the principal cities of China.

"According to the wording of one clause in the general instructions, the reason for this is that China, in order to keep herself on the terms of equality and in touch with the great powers of Europe, 'must educate the masses and encourage inventive genius and foreign learning among her people, together with that love of country and home and that devoted patriotism so consciously engrained in the hearts of those who have studied such languages and sciences.'"

Japan must necessarily follow China in this regard. British India has already made large advances in the same direction. Southern and Central Africa is being rapidly Anglicized.

UNCONSTITUTIONAL.

The Supreme Court of Wisconsin has declared compulsory vaccination unconstitutional, because it may be objected to as a matter of conscience. To enforce such a law might interfere with religious liberty, they say.

The Constitution of Illinois, and that of Wisconsin relating to the protection of religious liberty, are substantially identical; so it is very probable the Supreme Court of this State would arrive at the same conclusion with the Wisconsin jurists if a case should reach them. Many physicians greatly question whether other diseases quite as fatal as smallpox have not been transmitted to those who have been subjected to vaccination.

MYTHS AND THOSE WHO MADE THEM.

It is a pleasure to the scholarly thinker to trace the rise of myths. They had their origin way back in the childhood of the race, and like the mountain rivulet leaping from cliff to cliff in its descent to the plane, increasing in size and form by the addition of many affluents, until it becomes a mighty river flowing to the ocean, perchance bearing the commerce of the world on its bosom, so myths, insignificant at first, expanded with the years until they became world-wide wonders, and systems of religion were built on their aggregation.

Take the multitude of myths, having their origin when and where no one can know, pertaining to the creation of the world, the peopling of it with inhabitants, followed by a general deluge, and the destruction of all life, save that of a favored few. Sweep those accumulated myths away, which were attempts to account for the existence of evil, then where are those systems of religion built on them? They must necessarily disappear when their base is gone.

Take the story of a general deluge, believed in by the aborigines of all countries; how came this universal myth? Let the reader imagine any observant people wandering over hills, climbing the highest mountains, or digging in the vales. He finds the crags and pinnacles water-worn, as if a surging sea had dashed for ages against them, the softer parts worn away leaving traces of which no man ought to mistake the cause. Possibly the rock is a sedimentary formation filled with fossiliferous remains. Everywhere he finds boulders which have been rolled together by the tides of an angry sea, polished on their surface and diminishing in size to pebbles, gravel and sand. May we not suppose a body of men, accompanied by a priest, who assumes to know all things, and to magnify his importance, claiming to have gained his information from God, accounting to his inquiring associates in regard to these fossils and abrasions of the rock, on the hypothesis of a universal flood? He knew no other way to account for the phenomenon, being ignorant of the upheaval of mountains and even entire continents by the interior force, so like the doctor or lawyer, who is presumed to know everything in the line of his profession, he projected his story, which in process of ages, was perpetuated by written records and is now received, thousands of years after, as inspiration.

Millenniums come and go; the race increases in knowledge; men dig in the earth, explore the mountains, and make note of their observations. Data accumulate. A theory is formed; the facts multiply, numerous observers reach the same conclusion, and the science of geology becomes a demonstrated fact. The whole surface of the earth has been sometime the bed of a primeval ocean. It has emerged and left evidences of its early condition. Upheavals and submergences have followed in succession, not once but many times. Where now are cities once rolled the ocean tides. Valleys were scooped out, and plains were covered by debris in these mighty convulsions.

The only wonder is that antiquated ignorance is allowed to govern modern thought, and that an educated clergy will not rise above demagogism, and educate churchmen relative to the truths of science, instead of clinging like death in its foul embrace to the errors of an uncultured age.

The true preacher should be a cultured teacher. He should know that science is but another name for knowledge. He should know that all the processes of Nature are heaven-born; and that any book, or any portion of a book not harmonizing with natural law, whatever its pretensions, is not of God. If he was sincere in his desire to teach only truth he would compare the pretendedly revealed with the certain in Nature, and wherein they are found incompatible, whatever their effects on the church, or on his professional career, he would embrace the true, and discard the false and vile.

We know this is called "radicalism," but with us terms of reproach or censure do not become matters of question. Is the position correct? If yes, then without regard to the name by which it may be designated, or its effect on sects or individuals, it should be accepted and taught. Men were forced to accept the false. A while later the cruelties employed to indoctrinate a people were forgotten; then it became an inherited error. Instead of continuing to think as our parents did, who had limited means of knowing the guile of ancient priestcraft, we should go outside of church circles to learn the facts for ourselves. To know how the false originated is to know the best way to build anew on unquestioned data and this must needs be immortal.

FACTS VERSUS FAITH.

The difference between Spiritualism and Christianity is the difference between fact and faith. The former has thousands and probably millions of living, intelligent, and truthful witnesses to attest the certainty of spirit communion with those yet in the flesh—evidences of events coming under their own observation which it seems impossible to gainsay. This evidence has been accumulating year after year for near two generations by daily incidents, while well-sustained traditions carry us back to the earliest history of the race, showing that the immortals have the ability to communicate with active, vital, breathing man, and have been doing so through the past as now.

Christianity, notwithstanding the claims of its adherents, was not a historic religion in its inception, but is wholly a creature of faith. Even the alleged Paul, living when and where are controverted questions, did more to make the system what it is than any other person, yet he was prolific in the use of that indeterminate, suppositious and hypothetical particle "if," which leaves a suspicion in the mind whenever read. "If," said he, "Christ be not risen, then is our preaching vain, and your faith is also vain."

The difference, then, between the two systems, is that between knowledge and belief; between observation and guesswork.

Take the whole story of Jesus, his beginning and end: We have only the dream of Joseph, an affianced husband, that he was a child begotten by the Holy Ghost. See Matt. 1:18 to 20. And the story of his resurrection is based on the assertion of a reformed harlot, out of whom, says Mark 16:9, Jesus had cast seven devils. Luke's Gospel is predicated on belief, not knowledge. See Luke 1:1. The other so-called Gospel, "according to Matthew," etc., only tells who furnished the information, not of him who wrote the book, or where, or when it was done.

Take it all in all, Christianity is a superstition forced on the people by a Roman emperor, and transmitted from generation to generation, from parent to child, down to our times; while if a religion was ever heaven-born it is that revealed to mortals by the immortals who have laid off their material tenements and survive in spirit form.

PROBABLY NOT TRUE.

The statement that a bill has been introduced into Congress prohibiting the working of wine and cider on Sunday, is probably an exaggeration, for we have not not noted any such procedure in the Congressional proceedings. Had it been stated that clergymen have prepared a bill to that effect, and were circulating petitions, with the view of memorializing that body in such direction, it would have been in full harmony with other measures they are anxious to enact into laws, then we should have given the story full credence.

MAKING SIN OF THINGS PLEASANT.

A Baltimore minister has declared, says the Boston Globe, that all ministers who are spiritually alive must denounce from their pulpits dancing, card-playing, theater-going and bicycle riding. This pastor is evidently pained at the sight of seeing others happy. We think it was Macaulay who said that the Puritans abolished bear-baiting in England not because it hurt the bears, but because it pleased the children.

THE LIAR STILL AT LARGE.

I never make an effort to impede the progress of a lie in its course, especially if it is a good fat one, and I am the subject honored with its notice. I could not stop it if I would; I would not if I could. Occasionally for the sake of a friend who wants an explanation, I refer to some of the numerous reports that an ever industrious public keeps in circulation.

A note reaches me containing an extract from a Cleveland paper to the effect that "Moses Hull, the great Spiritualist lecturer, has sued his wife, Mattie E. Hull, who is also a noted lecturer on Spiritualism, for a divorce."

I believe the above is the latest report concerning my affairs that I have seen. In reply I will say that Mattie and I have somehow managed to worry along together for twenty-five years; and though I claim to be something of an adept in picking quarrels, I have not, as yet been able to pick one with her. She is about the only woman I ever tried to quarrel with where I made an absolute failure. Now I have given the matter up entirely; and have, after due consideration, made up my mind that if we both remain in the form we will try to close out the century together. At the end of the next century, if any change should occur in our determination to remain as we are, I will report through The Progressive Thinker. Until then I remain a "Yoke Fellow" with Mattie E. Hull, in the cause.

MOSES HULL.

A BILL

FOR AN ACT FOR THE SUPPRESSION OF FORTUNE-TELLING AND THE PRACTICE OF OTHER ALLEGED AND PRETENDED ARTS BY MEANS OF SUPERNATURAL POWER OR OTHERWISE; TO PROHIBIT THE ADVERTISING THEREOF, AND TO FIX A PENALTY FOR THE VIOLATION OF THIS ACT.

Section 1. Be it enacted by the people of the State of Illinois, represented in the General Assembly, That every person who shall, within this State, for hire or reward or for any promise or agreement therefore engage in the practice of fortune-telling, the forecasting of future events, the discovery of lost property, or of lost titles to property, or of evidence of any facts or circumstances intended to be used in the determination of any suit or suits at law or equity or other litigation begun and pending or contemplated by any person, or who shall assume for a like consideration to inform any person of his future affairs in this life, in respect of birth, marriage, divorce, or other matters or things by means of the black arts, magic, cards, clairvoyance, divination, palmistry or by means of any other alleged or pretended supernatural powers or by means of any other mechanical or other device, shall be deemed and taken to be a common swindler, and shall upon conviction thereof be fined in any sum not less than twenty-five (25) dollars, nor more than one hundred (100) dollars for each and every offense.

Section 2. Any person who shall by means of cards or advertisement publish in any newspaper circulated or published within the State of Illinois, or by any other print, publication, writing, sign, picture or symbol, represent, or hold himself out to be a fortune-teller, or to be able, by means of the powers of black arts, necromancy, cards, or by any other alleged or pretended supernatural or occult powers, or by means of any mechanical or other devices, to do or perform any of the acts or things enumerated in section one of this act, shall be guilty of a misdemeanor and shall, upon conviction thereof, be fined in any sum not less than tweny-five (25) dollars, nor more than one hundred (100) dollars for each and every offense: Provided. That it shall be a sufficient defense to a prosecution under this act, for the accused to show, upon the trial, that he is a person regularly licensed by some chartered spiritual society in this State, to perform ministerial acts; which license, together with a certificate of such chartered society, certifying that the accused is a person of good moral character, shall be required to be produced upon the trial.

The above bill is about the same old "chestnut" that has appeared at regular intervals during the last twelve years, and which has in turn been buried in oblivion. It undoubtedly originated in the fertile mind of some one who desires to do a wholesale business in "licensing," and should follow other like bills to the grave.

"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of infomation on the subject. Price $1. For sale at this office.

"The Religion of Humanity, a Philosophy of Life." By J. Leon Benwell. An interesting and thoughtful pamphlet. Price 15 cents. For sale at this office.

"The Prophets of Israel." By Prof. C. H. Cornill, of the University of Koenigsberg. A scholarly and appreciative historical review of the prophets of Israel and their works. For sale at this office. Paper covers, 25c.

"The Watseka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watseka, Ill., and Mary Reynolds of Venango County, Pa. For sale at this office. Price 15c.

A VERY DEAR LESSON.

The Nellis Poisoning Case.

SETTLED BY ONE YEAR IN THE PENITENTIARY AND A PARDON FROM THE HUSBAND SHE ATTEMPTED TO POISON—MRS. NELLIS SHOULD FEEL GRATEFUL.

Murder is an awful thing to contemplate. The thrusting of a spirit from its rightful tenement by force; the cutting off of a soul's earthly heritage by means of fire-arms or a drug is terrible, even in suicide, but when the second party comes in with deliberate intent to murder in any manner, one of his or her fellow-beings, according to THE SPIRITUAL PHILOSOPHY, they have left a stain upon their own soul that only time and eternity can wipe away.

The thought is the act so far as the real crime is concerned, but the thought remains unexpressed, unexecuted, in this instance, and the human law makes a vast distinction. In reality the difference is simply that between permitting the fellowbeing to live to a natural end and gain by the little experiences here that knowledge which is his as a birthright or robbing him of that right; between giving him time and opportunity to improve in this life, whither he came for a few lessons in consciousness, and cutting him down as the reaper cuts the grain.

The laws of our land may fix a penalty for attempted murder, when there is indication of premeditation, positive intent or malice aforethought, at from one to twenty, and in some States a much greater number of years, but in the laws of nature the basic principle of

A smile for a smile, a frown for a frown,
A tear for a tear, a crown for a crown,

is the inevitable executioner, and eternal justice the judge.

Society laws of to-day are founded upon the old Mosaic laws—"An eye for an eye and a tooth for a tooth"—and under the cachings of the "end at the grave," at least until the "judgment day," the law is interpreted to mean an avengement—murder for murder—and some severe infliction of punishment to the physical for an attempt to murder.

In the case of Mrs. Nellis, the wife of Peter Nellis, proprietor of a hotel in Girard, Pa., who with the accessories, Mrs. Stowell, (wife of the former editor of Light of Truth) and her son of Cincinnati, Ohio, the history of which has been given in these columns and does not need repeating, according to a dispatch in the Cincinnati Enquirer, "she was sentenced to serve one year at hard labor in the Western Penitentiary, at Allegheny, Pa., under a conviction of having administered poison to her husband with intent to kill, etc.

"Mrs. Nellis was accompanied by her son, and the husband whom she had tried to get rid of with antimony, was by her side in Court. Some time before her conviction friends effected a reconciliation between the couple, who had been estranged for fifteen years, although living under the same roof, and Nellis left nothing undone to secure his wife's acquittal, but the testimony of a daughter and of a dining-room girl convicted the unfaithful wife.

"Mrs. Stowell, a spiritualistic medium, whose home is in Cincinnati, is under indictment with Mrs. Nellis on another charge of conspiracy to kill Nellis, but she has not been apprehended yet. Mrs. Stowell's son, Harry Gardner, who was indicted with Mrs. Nellis in the case tried, is dying of consumption. Mrs. Nellis is highly connected in Erie. She will be taken to the penitentiary as soon as she recovers from the shock of the sentence."

The Progressive Thinker has been severely criticised for having mentioned this sad, sad event, but when so great a cloud of crime comes down upon us—upon Spiritualism—from those so highly connected with the cause, at least publicly, it falls over us like the phantom of an impending woe, the black, outspreading wings of approaching doom, and the only thing to do for the sake of our loved cause, is merely to place the acts of these people before the public, against themselves as individuals, working for their own personal aggrandisement and financial gain, and beat back the arrows of a prejudiced public, hurled at the whole cause—our philosophy, our science, our religion.

In spite of all criticism this paper has stood at the front, ever waving the banner of truth over the heads of all the brave defenders—the lecturers, mediums and honorable cotemporaries—and has ever had the highest motive for those principles of Spiritualism that we should all endeavor to protect and promote—"with charity for all and malice toward none," and, to-day, none can be more willing than The Progressive Thinker to aid in projecting a bright future for all parties connected with this terrible affair; but at best we can only protect Spiritualism from any blame by exhibiting a readiness to publish the plain, unvarnished facts in the case and our words of exoneration for the cause. If we are cursed for this we shall only know that our motives were for the right and for the good of all concerned, and not to assuage the measurement of justice or to satisfy a selfishness, as we are accused.

Peter Nellis has pardoned his erring wife and taken her back to his tender heart; The Progressive Thinker throws the mantle of sympathy upon the ones now in deep sorrow over the wholesale disgrace of a misstep, pulls aside the curtain of Spiritualism that brings to view the reward for right-thinking and right-doing, and the results of wrong-thinking and wrong-doing, and asks the readers to send out their best thought toward the poor, sad soul of Mrs. Nellis, to whom the law of society has given the lowest limit of punishment, in view of the reconciliation between the two parties most concerned. No doubt the Governor of the State will be invoked and a pardon granted, but with all this assuagement, there is a higher and more lasting punishment, or rather, reparation, now being inflicted upon that human soul, and that will ever grind until every semblance of that awful intent is condoned by her own conscience.

WHY REMAIN IN IGNORANCE.

You should read Col. Ingersoll's masterly address. You should read Mrs. Cora L. V. Richmond's two lectures on "Spiritual Unfoldment" and "The Dwellings of the Dead." You should read about the Roman Octopus and "The Night the Light Went Out," and above all you should read President Barrett's Address before the National Convention of Spiritualists.

For full particulars read the announcement on the 5th page headed "Fifteen Cents."

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price $1. For sale at this office.

WHEN A HUMAN BEING DIES—A CONTRAST.

When a human being dies,
First are planned the obsequies.
Who shall order flowers and crape?
Put the dead in tasty shape?
Who can sing most plaintively?
Where shall the interment be?
Who shall preach and who shall pray?
Who shall bear the corpse away?

What were better left unsaid?
What would compliment the dead?
Is it well to know alway
What to say, and not to say—
So men's faults are left untold,
While are writ in shining gold
All the virtues they possessed,
When they entered heaven's sweet rest.

Drop the curtains, crape the door,
Bar the sunshine from the floor;
Darkened faces, darkened hearts,
Barred from use all cheering arts;
Sore affliction we have had,
So we make the world more sad;
Suited to our mournful eyes
When a human being dies.

While sonorous church bells toll
Heavenward speeds th' immortal soul;
Trains of angel escorts come
To conduct the spirit home,
Where the Father will bestow
What was never gained below.
Cruel crosses, borne with sighs,
Turn to garlands in the skies,
When a human being dies.

When God's speechless creatures die,
Dowered with true nobility,
Loving, serving, clinging, true,
Sharing troubles, not a few,
Doing just the best they can
For their lordly master man,
Shall we say, if speak we must,
Earth to earth, and dust to dust?

Under the wild cherry tree
Lies my dear dead horse Marie.
You may laugh because I weep,
Laugh that I sad vigil keep.
"Nothing but a brute," you say,
Oh, I beg you go your way!
Leave me here with my stricken friend;
She has reached her journey's end.

Harshly come the serving men,
Drag her down into the glen,
Dig a hole and roll her over—
Spade on dirt her form to cover.
Out speaks one most heartlessly:
"Curse her hide! She balked with me
When she broke that whiffletree,
Hauling home that two-ton load,
Over on the old clay road."

Dear Marie, you did not hear.
All your aches are over, dear;
But through tears of love, I say
You were more refined than they;
Finer feelings lit your eyes
Full of unvoiced mysteries.
Your companionship to me
Dearer was than theirs could be.

Silken-haired and sensitive,
'Tis not strange you could not live;
Crowded and misunderstood
When you did the best you could.
Man is such an egotist,
Some good truths he may have missed.
He is not ordained to say
Earth has closed your life for aye.
Noble brutes, or fiendish men,
Which are fit to live again?

EMMA ROOD TUTTLE.

Berlin Heights, Ohio.

PRESENT EVILS.

The Writer Differs from Prof. Buchanan.

In perusing Prof. J. R. Buchanan's article in April 3d, I can but feel that in his gloomy picture of our national outlook, he ascribes, as too many others do, a great share of the blame for these conditions to the grasping disposition of the moneyed power of our land. Let us look around and see if we cannot trace much—yes a large per cent of our sorrows, to other causes. What proportion of the 50,000 farmers who yearly are ejected from their farms, as he puts it, are free from the slavish appetite for rum, in some of its forms? I saw a statement in the Farm Journal, April date, that there were spent for intoxicants last year in this country $1,456,000,000, enough to wipe out our national debt. No estimate was given of the amount expended on tobacco, tea, and coffee—probably as much more. What sense in it? They are all articles that ought to be dispensed with, the user would be vastly benefitted. One year's abstinence from their use would wipe out every mortgage in our free America and fill our homes with sunshine and happiness. Poverty, rags and destitution would not be seen stalking up and down our fair land. Jails, prisons and penitentiaries could be converted into houses of learning where our youth could be taught to grapple with the problems of life and how to make it worth the living.

Again, in easy-going times, people too oft become reckless in expenditures, running into foolish extremes, purchasing much they had better go without. By and by the day comes when the creditor wants what is his due, he has not the means at hand to meet his obligations and at once he throws the blame on the bloated bond-holders. Now I always enjoy Brother Buchanan's scholarly articles, filled full and running over with love to God and man, but when I see a penny with Caesar's inscription on it, I feel like returning it to Caesar and not to God. Money, with brains, is the life of progress and prosperity; without them we could never girdle the world with railroads, fill our land with literature so cheap that he who runs can read, dot every ocean with the commerce of every clime; convert the barren wastes into an Eden of beauty, measure the distances to distant planets and map out their orbits to a mathematical certainty; and it is money and brains, with muscle, that accomplishes these manifold wonders; and not the chronic grumblers who are steeped through and through with rum and tobacco, spending too great a share of their time at saloons, and the corner grocery, trying to hatch up some revolutionary scheme against capital.

Now this is all wrong. We know that many abuses flow from too great a centralization of wealth, backed by political intrigues, but through the ballot, not revolution, should we seek to remedy those evils. It will take time to root out long-seated corruption but "Ever will truth come uppermost, and ever will justice be done."

Londonderry, Vt. D. D. WAIT.

"Origin and Antiquity of Man." By Hudson Tuttle. A masterly philosophical work. English edition, nicely bound in cloth, $1. For sale at this office.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price $1.00. For sale at this office.

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

"Science of the Soul." By L. A. Sherman. The price of the cloth-bound edition of this very interesting book has been reduced to $1. Paper-bound, 60 cents. For sale at this office.

SOULS IN BONDAGE.

SYMPATHY FOR SOULS IN BONDAGE IS THEIR CONSTANT AND URGENT DEMAND — MURDER AND ROBBERY PREVENTED BY A VISION—ELOQUENT PRESAGES IN A VARIETY OF SHADOWS—CASE OF FLOGGING—GASOLINE EXPLOSION—A BEATIFIC PANORAMA EXPOSED.

Shadows have more use than is generally imagined," continued Mr. Samson in the Cincinnati Enquirer, "especially in an experience like mine, which I am aware is exceptional, though by no means exclusive. They have given me hints of great value, coming as premonitions, and have in their way enabled me to avert some dangers. I believe that on a few occasions they have saved my life.

"I was in a city at a considerable distance from my home when the horoscope of fate brought to my eyes the shadow of the house in which I lived, accompanied by tragic events. It was a perfect representation of the residence and its surroundings, as truly as an artist could have painted it, and, although the sun shone brightly at the time, it mirrored a night scene in the home. A solitary lamp cast its reflections upon an upper window—an old custom of the family to show a light through all the silent watches—but the outlines of the place were as clear-cut and distinct as in broad day.

"I had taken in these particulars without unusual emotion, when I noticed that the place was beset by interlopers, and they seemed to be bent on robbery. I recognized their features, for every one was known to me, and marked their progress in entering and going through the house, they having first silenced the dog by a blow on the head with a club. The room of my son was the first occupied apartment reached by them, and the young fellow promptly put in use his athletic qualifications. He was knocked down, bound hand and foot and gagged. Then all his valuables were compactly bundled, ready for removal. Two daughters occupied the room next entered. They were asleep, and so remained while their jewelry and trinkets were secured. The room occupied by myself and wife came next in order. I saw the scoundrels rifle my own pockets, break the locks on closets and chests, and almost denude the apartment of everything worth having, while my double and his partner seemed to be sleeping soundly in the bed close by. Naturally this spectacle aroused my ire, and I felt like going at once to the rescue, but a few moments' reflection informed me that I was not gazing upon the reality, but only upon a reflection of what would occur in the future.

"As if disturbed by the unwelcome presence, which necessarily infused a bad aura into the atmosphere of the room, my other self awoke and sat up in the bed, for a moment dazed and distrait, as any good citizen has a right to be under such conditions; then, comprehending the situation, he leaped to the floor and confronted the marauders, in a tussle which ensued

HE WAS SHOT DEAD.

And at the sight a faintness came over me so subtile and mysterious that the shadows vanished, and I went to my hotel greatly distressed. On the following day I hastened home, and in the night succeeding my arrival there a guard I had set for the purpose surprised the identical persons I had seen in shadowy outline, making an attempt to force their way into my home. They were apprehended, tried and punished by long terms of imprisonment, events which would have been impossible if I had not have been forewarned.

"I was upon my own premises one pleasant day when I saw the representation of my brother's house, three miles away, in fierce conflagration, and the cause of the catastrophe was sufficiently apparent. The flames were started by the explosion of a gasoline stove. Whether the real event was then in progress or the vision merely premonitory involved a question which troubled me, and I hastened to the place for the purpose of immediately appeasing apprehension. Brother was absent, but I found my sister-in-law had on the day previous employed a new cook, who already had startled the family by some carelessness with gasoline. Stating my apprehension and their foundation gave the lady of the house a desired excuse for relegating the dangerous stove to a shed in the yard, and the reinstallation of the faithful though fervid range in its place.

"For a year or two my son felt a strong desire, amounting to a passion, to enter the navy, and I finally withdrew objections, once put forward very strongly, to his adoption of such profession. Arrangements were in progress for his entry at the Naval Academy at Annapolis, and the boy was animated in anticipation of realizing his cherished plan to great elation of spirits. He was so full of the scheme that nothing else could attract his attention. But one morning a change in him was painfully apparent. He asked to talk with me alone, and when we went together to his room he hinted that he had been frightened by a dream.

"'Nonsense!' I exclaimed; 'dreams don't count.'

"'Then this was not a dream,' he replied. 'I do not see how it could have been, for I was wide awake, and everything appeared natural to my sense of sight. While I was yet in bed there seemed to come through the side of my room the perfect representation of a man-of-war, with sails set, guns manned and the whole crew alert for duty. Just then as my eyes rested upon this picture there came marching along the deck a young man, bound, and in charge of two midshipmen. He was lashed to a gun, his back bared, and he received many blows from a cruel whip in the hands of a brutal-looking man. Blood flowed freely. In my excitement I had arisen and was sitting on the side of the bed when the whipping ceased. The young man was released from the gun, and he staggered as he stepped away from it. I had not yet seen his face, but in a few minutes he turned it toward me, wearing the most depressed and woeful expression, and then I recognized it!'

IT WAS MYSELF.

I cannot understand it, but that it has a personal and secret meaning for me is certain. It was no dream, for I dressed immediately, and must have been as much awake as I now am. When I looked again the whole thing had vanished. What do you think of it?'

"'Did it appear shadowy or real?'

"'Not altogether either, but partly both.'

"I understood this description, and realized that my son had received a warning—one that he must heed—of the same general character as those which had come to me on various occasions; and now, for the first time, I discussed them and their utility with a member of my family, telling him all I knew and thought about them. To make clear my subsequent action, I explained all these phenomena to my wife and daughter on the same day, and then, at the earnest solicitation of every member of our household, measures were successfully undertaken to release the boy from his engagement at Annapolis. More readily could I have consoled myself at his death than at his entrance into the navy after this revelation. You may say that flogging has been abolished in the navy. Yes, so far as the men are concerned; but, as a healthy discipline for boys, it is retained on the school ships!

"You remember the warning of Lochiel, and the impressive words put into the mouth of the poet, Campbell:

"'Tis the sunset of life gives me mystical lore,
And coming events cast their shadows before.'

"With advancing age the shadow pictures become more frequent, and less alarming. If those which predominate foreshadow conditions to be enjoyed in a future state of existence, their promise of happiness is remarkably encouraging, for they bode forth scenes of bliss and enjoyments too ecstatic for words to describe, where life is roseate and intelligence spontaneously fructifies, and where the very atmosphere is love. What if you were to see an interminable vista arched with a never-ending variety of fruits and flowers, among which brightfeathered birds twinkled and carolled continually, and upon whose azure carpet, soft as velvet, countless millions of happy people, more real and substantial than any of mortal mold, were walking or reclining in the enjoyment of sublime faculties and that great light of knowledge which is destined to burn forever for the salvation of mankind? By 'salvation' I mean that perfect condition which every son and daughter of God is destined to ultimately enjoy—some through great tribulation in that intermediate limbo, where purgation will free them from the effects of sin—whence, finally set free, they will be welcomed where the song of rejoicing is ever new, forever there.

"'New discoveries are made of God's unbounded wisdom, power and love, which give the understanding larger room and swell the hymn with ever-growing promise.'

"This is but one phase of the panorama which almost daily greets my eyes and assures me that

THE PROMISES TO MANKIND

are ever in process or redemption and ever made complete. I see in these visions all my relatives who have gone before and many old friends and acquaintances who in this life were true men and women. Some were active in the church and others were noted for the alms deeds which they did and still others were the beneficiaries of these deeds; but now all are upon the same level and actuated by a common purpose.

"It is too sacred a matter to speculate upon, for in these inspiring scenes I have recognized my sainted mother, wearing the benignant smile which always reflected from a heart alive to the best good of her kind; my father, not bent with years, as I knew him in the days of his declining strength, but hale and vigorous as I knew him in my boyhood; my grandfather, equally rejuvenated; grandmother, blooming like a bride; uncles, aunts and cousins full of joy; old schoolmates as cheerful as in the halcyon days we thought would never end, for they have joined that school where love alone is taught and practiced and where its enjoyment is a continual round of most surprising variety. There is always something new for me in these pictures, and they are of intense interest, but too numerous for description. Only one in recent years has indicated other than happy conditions, and this was so peculiar that I will describe it briefly.

"I had reviewed many happy scenes one day, in which friends and strangers were surprisingly commingled, but all happy, when the lights changed with startling suddenness, and the panorama was covered by a half shade. The surroundings were not the same, and out from an atmosphere of gloom came a man with well remembered features, slowly walking. I had known him in mortal life as the richest man in our community, but not as the most liberal. He and I were but slightly acquainted, but he seemed to recognize me gladly and imploringly. I comprehended in a moment that he looked to me for help of some kind, and when this thought had penetrated my mind he smiled as if gratified by the fact that I understood. But what was I to do? When I asked this question there was another smile, followed by a look of intense eagerness, but no other response. I suggested prayer. He shook his head. Communication through me with friends? No. Something about property? Another negative shake and a motion of disgust. Every suggestion I could think of was tried without success, and the beleaguered soul was evidently in sore distress. He remained in this mood for some time, when his attention was attracted by something above his head. Looking up I saw a little bow in a cloud of mist, and upon it sparkled the letter S, as if formed of diamonds. The apparition pointed to it and smiled radiantly. It twinkled out of sight to make room for the letter Y, to be followed in due order by M, and, continuing this process, the word "sympathy" was finally complete. Then my ghost was satisfied. He wanted sympathy. That night I read upon an illuminated scroll stretched across one side of my sleeping room this statement:

"'To souls in bondage human sympathy is a balm and potent help to relieve their suffering. Bestow it always without stint.'

"What man or woman can deny such a boon to one who despairs of help without its aid?" T. P.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents.

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PEN-FLASHES FROM OHIO.

BY C. H. MATHEWS.

To the Editor:—At this critical moment, while the Cubans are struggling for independence and home rule, the following paragraph from the pen of Thomas Paine in his celebrated book, "Comon Sense," addresses itself to every lover of liberty:

"The cause of America is, in a great measure, the cause of all mankind. Many circumstances have and will arise, which are not local but universal and through which the principles of all lovers of mankind are affected, and in the event of which their affections are interested. The laying of a country desolate with fire and sword, declaring war against the natural right of all mankind and extirpating the defenders thereof from the face of the earth, is the concern of every man to whom nature hath given the power of feeling of which class, regardless of party censure, is. THOMAS PAINE."

Philadelphia, Pa., Feb. 14, 1796.

Note:—The above is respectfully referred to the cabinet of the President, William McKinley.

SPREADS THE LIGHT.

The Fort Wayne, Ind., College of Medicine, at a banquet given March 16, 1897, called on Dr. H. V. Sweringen to respond to the toast, "What is the Ultimate Destiny of Man?" The Doctor is uniformly happy in his responses; and the banqueters, in this instance, probably got more information than they bargained for, in regard to the future life. His eloquent utterances appeared in No. 385 of the "Thinker." Dr. Sweringen does not hide his light under a bushel.

LONG TIME TO LEARN.

In the 16th century the average length of a doctor's life was alleged to be thirty-six years and five months. In the 17th century it was forty-five years and eight months. In the 18th century forty-nine years and eight months; and in the 19th fifty-eight years and seven months. It thus appears that doctors have been 300 years in learning not to take their own medicine. What a happy thought—for the doctors.

THE ANGELS CAME.

There were "several remarkable incidents connected with the death of Miss Cecil Cheek, who died near Black Hand, Licking Co., Ohio, April 1st, 1897." She had been told that she had not long to live, and expressed a desire to see her schoolmates. The school marched to the house, and kissed the girl an affectionate farewell. "Mother, it will not be long now before the angels will come and take me home;" and true enough it was but a few minutes until the spirit was taken from its home of clay to its higher and better home in spirit land. Of course, there was no Spiritualism in this "remarkable incident."

VERILY, WHY NOT?

At the "City of Brotherly Love," April 4, the "Heathen Chinese" were debarred from entering the cemetery to decorate the graves of their dead with roast pigs, etc., a religious rite; but, it seems not to be a religious right. While the Christian Bible is full of sacrifices and burnt offerings, I think the Chinese might be allowed to worship their ancestors and propitiate the gods unmolested, and in their own way. Why not?

A FAILURE.

Upon the crowned heads of all Europe lies the responsibility for the blood that is shed in Armenia.—Pittsburg Dispatch. This is the legitimate result of the attempts of the zealots of Christianity, so-called, to "regenerate" the world. What a miserable failure it has been.

LET US SING.

A regular fisticuff took place in the McKee M. E. church, Allegheny Co., Pa., March 29, between two members of the choir and pillars of the church, as to how a certain piece of music should be sung. An investigation will now be in order, and the belligerents may be expelled, i.e. unless they rank high among the paying members of the church.

AN APOSTATE INSTITUTION.

A few days ago I was expressing my well known opinion of the Christian religion (that we are all unlawfully taxed to help propagate,) when my friend suddenly became offended at my making such "cutting remarks." In a few minutes I picked up the "Commonwealth" newspaper, of New Philadelphia, and my eye caught the following: "The attitude of the dominant churches is at present the strongest bulwark of existing social and legal iniquity. The deadly hatred and determined opposition of the so-called church to all proposed social and political reforms, together with the fact that the public sins and iniquities of the age received the ballot box sanction of nearly the whole body of this so-called church, proves that she is an apostate institution. That which opposes the interests of humanity has not the spirit of the Son of God."—Rev. William H. Guy, 59 Rosewood Ave., Cleveland, Ohio. This beats my "cutting remarks" all to pieces and I felt easier.

A DELUSION AND A LIE.

Then I picked up the March number of the Arena, 1897, and found it replete with interesting matter, as it always is, and my eye caught the following "cutting remarks;" by the editor, entitled, "Democracy—Its Origins and Prospects:" "The new era in Europe and America professes to be Christian. It professes to be intellectual, refined, artistic, poetic, like the Greeks. It professes to possess and to cherish the freedom and independent spirit of the Teutonic races. It professes to espouse the principles of human equality and to promote the democracy of man. But the modern era knows in its heart that its profession is a delusion and a lie.

* * *

The man has become an object of indifference or aversion to every state, and in a measure to every ecclesiastical establishment in the world. He who looks abroad among the nations to find an organic structure under which a residue of genuine democracy is cherished—such democracy as would be agreeable to the founder of the Christian religion, or to Socrates—will search long or search in vain. * * * Every ecclesiastical organization which is not created and kept in the service of man is an inane and baleful portent that deserves extinction wherever the rivers run and the starlight falls."—John Clark Ridpath, L.L.D.

After reading these "cutting remarks" by Ridpath, in the Arena, I thought it unnecessary to apologize to my friend. The truth is, the whole religious outfit has "been weighed in the balance and found wanting," and our duty to the world enjoins us to keep it before the people; to cry aloud and spare not.

FADING AWAY.

Prof. Richard Hodgson, in the April number of the Forum, says: "It is easy to suppose circumstances which would produce the conviction in all rational human beings that there is a "future life," between which and ours there is intercommunication." It is to be regretted that after several years investigation, by the aid of "psychic science," Prof. Hodgson has not arrived at a clearer idea of the truth in regard to spirit return and intercommunication. Spirit photography has done, and is still doing a great deal, to establish these vital truths. "Infidelity" in this regard, I am glad to say is fading away; slowly, but surely.

PEARL BRYAN.

Jackson and Walling, the two young men, who caused the death of Pearl Bryan, near Newport, Ky., in the winter of 1895, were hung on Saturday, March 20, at 11:40. They agreed to "die game." Therefore a clergyman was introduced, who prayed and sang songs with them. It was a very aggravated case. They cut off the girl's head before they were certain that she was dead. If capital punishment is justifiable in any case, it certainly was in this. One of the murderers threatened a reporter of he printed a certain item, he would "come back" and "haunt him." But we are told they can't come back. Nous verrons. Since this was written I have seen a communication from Pearl Bryan corroborating the facts as brought out in the trial. She still lives.

A TRANCE MEDIUM.

Charles Anderson, "a shock-headed boy of fifteen, whose school days have been limited to three short years," has been lecturing in San Francisco, upon the different religious systems of the world, now and in the past. His hearers pronounced his discourses deep and learned. Off the lecture platform he is "illiterate." This boy is evidently a trance medium, and if properly developed, may yet do some good, notwithstanding he is credited with "woeful ignorance of the commonest rules of etiquette." Stick a pin there.

NO BIBLE AT HAND.

When Washington was inaugurated in 1789, says a correspondent of the Cleveland Plain Dealer, the Puritans of New England were greatly shocked that not one Bible was to be found in the federal building. The home of the Christian government had no Bible; oh, horrors! Chancellor Livingston knew of a Masonic lodge near by, and went and got one. Washington kissed the book and said, "I swear, so help me God." It is suggested that since those early days this government has become Christianized; at least if we may believe the utterances of the outgoing president. Some of the descendants of those same Puritans were no doubt badly disturbed when they read that the United States Senate met and transacted business on the Lord's day, Sunday, February 28. By a parliamentary fiction, we are told, the session was a part of the legislative day, which began on Saturday; and took a recess at 2:30 a. m. Sunday, until 3 p. m. The good Christians will call it a work of necessity, which knows no law.

WICKED GLEE.

A facetious New York correspondent of the Pittsburg Dispatch says: "A handsome apartment house is to be erected on the lot were once stood Talmage's Brooklyn Tabernacle. Since the church burned down the lot has been vacant. Russel Sage held a $50,000 mortgage on the Tabernacle, and as this mortgage was secured by insurance on Talmage's life, instead of fire insurance on the church, it looks as if Uncle Russel has been beaten both ways, as the church is gone but Talmage is still here. Now, if he had taken out a fire insurance on the Doctor, and—but that wouldn't do, either. If Sage is really beaten at last, and by a deal with a minister, Wall street will be thrown into a succession of joyous fits."

SPIRIT DOINGS.

Paris has developed a haunted house, or rather a haunted girl: Rappings, rumblings and knockings, together with fantastic phantoms pursue this innocent French girl. When the whole house was searched by a posse of strong-nerved men, some huge body like an elephant came crashing down the stairs in the full glare of the light, yet invisible. The account adds; "It is impossible to be explained by fraud or by natural causes." Now it may be that the philosophy of Spiritualism would shed a flood of light on these strange doings of everyday occurrence. These knockings, in one house that we wot of, are nearly an everyday occurrence; they create no consternation, and are welcomed as the visits of relatives and friends; and, like Hamlet, with his father's ghost, we bid them welcome.

WARM FLESH AND BLOOD.

Chas. H. Thompson, Chicago, March 20, 1897, writes The Progressive Thinker: "I have yet to know that spirits can take on matter in the shape of warm flesh and blood. If any materializing medium will at any time hold a seance at my residence, and produce a materialized spirit, I will not only make a public retraction, but will give the medium a purse containing $100." There ought to be plenty of takers. As to the "warm flesh and blood" part of the contract, that might depend on the temperature of the seance-room, or the temperament of the medium. But it can be done; has been done thousands of times. Given the proper conditions, the manifestations will be made apparent. Be not deceived.

ONLY TRANSLATED.

"Jacob Knoblauch, of Trenton, N. J., March 16, committed suicide on his wife's grave, by sending a bullet into his head. He had been melancholy since her death. Had Mr. Knoblauch had a knowledge of Spiritualism; that his wife was not "dead," but only translated to another and a better world, he would have bided his time, with the assurance of meeting her again in "that realm where the rainbow never fades; where the stars shall be spread out before us like islands that slumber in the ocean, and where the beautiful beings, that here pass before us like shadows, stay in our presence forever." Beautiful!

RELIGIOUS BIGOTRY.

The Pittsburg Dispatch, March 29, announces that "Edw. Klotz, Jr., son of the Allegheny Spiritualist, died yesterday." It was alleged that the boy was incorrigible. But, how many preachers' boys are notoriously bad? And why the necessity of announcing that his father was a Spiritualist? He was probably educated in an orthodox Sunday-school. Had his father been a Methodist, Presbyterian, or even a Catholic, not a word would have been said, as to his religious views. Such is the religious bigotry and intolerance of the so-called Christian world of today.

MARVELOUS CURES.

The Vitalist School of Medicine.

REPORT OF A VISIT TO DR. DUMAS, OF PARIS, WHO IS PERFORMING WONDERFUL CURES BY A NEW METHOD.

Here is what happened, according to a Paris newspaper, at the visit of a Parisian journalist to the offices of Dr. Dumas, the head of the Vitalist School of Medicine, and a locally recognized authority on occultism. The home of the new medicine is in a magnificent hotel in the Rue de Lisbonne. In answer to the question whether he believed that there was any corelation between the agents of vitalism and the magnetic fluid he replied in words which will better express his meaning by being quoted verbatim.

"Yes; I fully believe there is," he said. "And the exteriorization of will power is nothing else but a part of the changes undergone by the medium. The medium is a person who has the gift of exteriorizing her ambient vital force, as some have the gift of ventriloquism. But with this difference, understand, that the exteriorization of a dynamical contingent of his being will have but a momentary effect on the subject benefiting by the exteriorization.

"It does not follow from this, though, that magnetism does not cure, but it certainly does not cure always, for the reason that the fluid which it possesses and which it exteriorates, may not agree with the subject in whose favor this exteriorization is made. I am not a medium, but I believe in vital dynamism because I can prove its efficacy to you now. I have at the present moment twenty patients waiting for me. I have eight among them whom I will relieve before your eyes, without uttering one word or giving them the shadow of a suggestion."

Touching an electric button an attendant ushered in a mother and child, the latter nervous and complaining of constant pains in his head. His face was pale, his eyes bright with fever, and it could be plainly seen that the little one could hardly stand. The doctor took up a little instrument, about the size of a five-franc piece, and applied it to the right temple of the suffering child, talking to the mother all the time. Two minutes had hardly elapsed before every manifestation of an alleviation in the child's condition was visible, and, in fact, when the doctor took his apparatus away the boy was brighter, gayer and promised a complete cure.

"The child is not cured," said the doctor, "but he will be in a few weeks."

A second patient was then ushered in, but this one was a woman, who had come to relate a marvelous cure, not to seek medical aid. She told of a friend who had been given up for dead by doctors, by the priest even, and for whom another friend, a patient of the new school, had hastened to Dr. Dumas and obtained from him his apparatus, which she had immediately applied to the apparently dead woman's temple.

Hardly five minutes after the application signs of life were discernible, and at the present moment the supposed dead woman was on the fair road to recovery.

"Now, my dear sir," concluded the doctor, turning to me, "are you enlightened on the value of vitalism? I could show you a score of patients under course of treatment. You could question them, did you so desire. You would see consumptives who have left their beds, cured and with no fear of a relapse. And when they turn to me you may rest assured that they have been given up by official doctors. And you would also discover that paralysis in all its forms does not long resist the influence of vitalism."

A CHANGE IN THE PROGRAM.

The Illinois Spiritualist Camp-meeting for 1897 will begin July 15th, and close September 1st, instead of beginning July 1st and closing August 1st, as previously announced.

The Peoria Fair and Driving Park has been secured by the camp management for this our first camp-meeting, and every indication bespeaks success for the enterprise. This park is well fenced with a high board fence and contains 106 acres, forty of which is a beautiful grove. The grounds also has an amphitheater with seating capacity for 7,000 people, and a mile driving track in connection. The management of this camp expect to hold a Bicycle Tournament five or six days during the season, the prize awarded to be presented by the merchants of Peoria. The Central City street car line runs direct to the Park gate and the company proposes to issue 200,000 triple coupon tickets to be used during the season. The first coupon will carry the holder from the depot or any part of the city to the camp-meeting grounds; the second will admit them and the third will pay their return fare. The ticket itself will be a souvenir to the First Annual session of the Illinois Spiritualist Camp-meeting for July 15th to September 1, 1897, and may be kept by the purchaser as a memento of that event.

THE ILLINOIS PSYCHIC SCIENCE COLLEGE

will be opened in connection with this camp-meeting with a full staff of competent teachers. Hypnotism, mesmerism, animal magnetism, mind-reading, mental telegraphy, mental, spiritual and christian sciences and mediumship in particular will be taught, expounded and demonstrated.

Mrs. S. C. Scovell, of Elgin, Ill., who has her credentials as a minister of Spiritualism, from the Illinois State Spiritualist Association, is now serving the First Spiritualist Church of Peoria, and will continue her good work as speaker and test medium until the opening of the camp-meeting, at which time she will enter the Illinois Psychic Science College as one of its teachers. She will also appear in the camp work as a speaker and test medium. Full particulars will be given in the "Camp-meeting Bulletin," which will be sent to any address upon request.

H. SCOVELL, Ch'm.
C. T. H. BENTON, Sec.
MRS. S. C. SCOVELL, Asst. Sec.

ONE MILLION! ONE MILLION!

We want to reach 1,000,000 new readers. We want to illuminate the minds of those Spiritualists who take no Spiritualist paper. We will send all new subscribers The Progressive Thinker three months for fifteen cents. Read the article on fifth page headed "Fifteen Cents." It will give full particulars.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price $1. For sale at this office.

"Woman, Church and State." By Matilda Joslyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with masterly ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price $2, postpaid.

MRS. RICHMOND.

A Token of Appreciation.

IT IS INTERSPERSED WITH POETRY AND GOOD FEELING—THE VETERAN WORKER, LYMAN C. HOWE, TAKES A PART.

At the close of Mrs. Cora L. V. Richmond's address the last evening of the Syracuse Convention for organizing a State Association in the Empire State, and just before the delivery of an improvised poem, Mrs. M. H. Cowan, of Syracuse, stepped upon the platform and thus addressed Mrs. Richmond.

"As a representative of the Spiritual Research Society of Syracuse, recognizing in you one of the pioneer workers of our beautiful cause, the cause of truth, the cause of Spiritualism that we in Syracuse love so well, also recognizing the great honor conferred upon us by your presence with us, we desire to present you with these flowers, these Easter Lilies, a token of the resurrecting life of nature; their beautiful spotless white so emblematic of your pure and true life, also representing that higher life which you represent; their beautiful fragrance so emblematic of your own perfect and still growing soul. We take upon ourselves the honor and it affords us eminent pleasure to present to you this beautiful emblem of your life."

Mrs. Richmond said; "We thank you for this gift and the words of appreciation accompanying it, and with our brother we will try to inweave the beautiful tribute in our poem."

Mrs. Richmond had already requested Lyman C. Howe to unite with her in an improvised poem, the first subject having been handed her by a representative of the press, "Easter Morn." The audience suggested, "Immortality;" and last but not least the beautiful tribute from the Spiritual Research Society of Syracuse, these Easter Lilies.

Mr. Walker, presiding officer, asked Mr. Howe to come forward and assist in the poem.

EASTER MORN—IMMORTALITY—THE EASTER LILIES.

Mrs. Richmond;
It sweepeth up from Galilee,
The breath of that wondrous morning;
It cometh from out the northern sea,
Where Odin's Halls with light adorning
Whence Friega comes with magic might
To renew on earth her wanted light.

Mr. Howe:
It comes from out the silent hearts
That wait at Death's pale altar,
And in its breath love's hope imparts
Where the weeping spirits falter;
It rises from the silent tomb,
Clouded with desolation,
Unto the morn of hope and bloom
Which smiles throughout creation.

Mrs. Richmond:
It comes from where Isis (with Hor) remains,
Near the Lotus in its blooming.
It comes across the western plains,
Where storm-clouds brood in glooming;
It cometh from the hearts now torn
With pangs of deepest sorrow,
Breathing the life of the glad New Morn
In the message of the morrow.

Mr. Howe:
It comes in the tender songs of love
Which sweep from shores immortal;
And opens the gates of joy above
Earth's cold and darkened portal;
It comes with a smile of sweet relief,
When the soul is touched with sorrow;
It touches the heart which strives in grief,
And points to the radiant morrow.

Mrs. Richmond:
"There is no death" its message saith.
The great and beloved Teacher
Came out from the shadow of pale death
To be the immortal Preacher;
For where he trode the lilies bloom;
There life and love eternal
Wakened from out the shadowed tomb
As a vision of the Supernal.

Mr. Howe:
And upon these blessed leaves of light
The emblems of the heart impressed
By purity divinely white
Within the soul of each angel breast:
Thus morning sheds its hallowed joy
Over the world's dark portal,
And we see in the bloom of this world's light
The prayer of life immortal.

Mrs. Richmond:
And crystallized in these petals white
From the shadow of death so chilly,
Receive the message of immortal life
Breathed from the heart of the lily;
As your lives grow and expand in praise
So do ye unfold to blossom,
And all along the shining ways,
Upon each angel's bosom.

Mr. Howe:
The soul of the lily smiles to the skies
With a face so sweet and tender,
That the Easter Morn of life replies
In the lilies' vision of splendor;
And the prayers of the soul that brought these flowers,
And the token expressed to our sister,
She'll bear to her life in her beautiful bowers,
The souls of all those who cluster
At this altar of light and sweetness and bliss
In the light of our sun and heaven's warm kiss.

Mrs. Richmond:
(Turning to all the speakers on the platform and motioning them to come forward.)
And these dear friends, who have aided in speech
To unfold the heavenly treasure,
May heaven bring love and hope's bloom to each
In their own sweet welcome measure;
That you as flowers of life may shine
In this wonderful garden of heaven,
Until each with the message all divine
All the Lilies of Life have given.

"The Woman's Bible. Part I. The Pentateuch. Comments on Genesis, Exodus, Leviticus, Numbers and Deuteronomy." The contrast between the thoughts of these brave women and the thoughts of the orthodox world during all time past, is very striking. Keen analysis, ripe scholarship and fearless adherence to the right, characterize this very interesting effort of some of the brightest minds of to-day. For sale at this office. Price 50 cents.

"Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth $1. For sale at this office.

"Arcana of Nature; or the History and Laws of Creation." By Hudson Tuttle. A well-known and most profound treatise. Cloth, $1. For sale at this office.

AN OUTRAGE.

Arresting Mediums in Milwaukee, Wis.

THE POLICE INTEND TO DRIVE ALL MEDIUMS FROM THE CITY, IF POSSIBLE.

Here in Milwaukee, there has, for the past few days, been much anxiety and excitement on the part of the local mediums, caused by the secular papers announcing that all mediums must leave the city, or be prosecuted—under an old ordinance prohibiting fortune-telling. The first arrested were two women, who, the papers stated, acknowledged to being fortune-tellers and agreed to depart. The third was a man who is said to be a medium. Learning of this case, the president of the Unity Society and the writer called upon the Chief of Police to learn his intentions toward mediums. We were informed that mediums, clairvoyants and fortune-tellers—especially all mediums holding dark circles—would be classed under one head—humbugs—arrested and prosecuted, as fast as evidence could be obtained against them; that these people were receiving money from the credulous public without giving its equivalent, and that it was the intention of the authorities to "close out the business." We were then kindly given a half-hour of this gentleman's valuable time, in which I said to him in part:

There is the greatest possible distinction to be made between a spiritual medium and what is known as a fortune-teller. The former being one, who, by the development of the psychic power, can commune with the so-called dead—our fellowman in spirit life—receiving the benefit of their experiences thereby assisting us in our search for light on the subject of life, and proving the fact of immortality; while the latter deal in chance and superstition. And as for prophecy, all mankind is constantly predicting the future—all professors assuring their students of their future success; judges telling the prisoner of what he may expect when next he appears at the bar of justice; salesmen selling goods by predicting that this or that is to be all the rage the coming season; speculators prophesying a short crop and the price of grain; the astronomer informing us of a coming comet, the preacher, who, for a salary, tells us of the coming of Christ, the end of the world, the judgment day, the resurrection, etc., etc. All prophecies which time alone can prove true or false. As for dishonest people, we shall be glad of your assistance in closing up their business; and while you are at it, bear in mind there are others who take the people's money without giving its equivalent. Go up on Chestnut street and there behold the largest brewery on earth and look over its hundreds of saloons. Think you the wives and children of those who leave their week's earnings in these saloons, feel that they have received its equivalent? Were it not for this traffic, Sir, honesty would be contagious and far less frauds on every hand in every kind of business.

As for the medium the genuine spiritual medium—he is here, sir;

HE HAS COME TO STAY!

In this city—in all cities, he is the student of psychic science, believing it to be his religious duty to develop and practice the spiritual gifts according to the teachings of Paul, the apostle, I. Cor., chap. 12. He is backed by millions of Spiritualists throughout this country, hundreds of churches and societies, with a National Association—all recognized by the Constitution of the United States as a religious—religious because seeking to improve the race—philosophical and scientific body of people, with the right of religious freedom which our Supreme Court is bound to respect.

I then stated that, being a missionary from the N. S. A., I should look after the interests of the local mediums who could prove themselves such, and as for myself I was constantly predicting of the future, in messages from spirit life, and before the public, during religious services; and asked him what he was going to do about it.

He replied that concerning all I had said, he took the position of the agnostic but would proceed to prosecute all who were obtaining money under false pretences.

In this, of course, we wished him success, and thanking him that we had been given a respectful hearing, we took our departure. Since then the man spoken of as the medium arrested, has had his trial, had a lawyer to represent him, and was dismissed for want of evidence.

This morning we read that another medium has been arrested. Now these people arrested may and may not be mediumistic enough to prove themselves such, for good mediumship is a result, a growth, a development—and how are they to develop without practice? The truth is, there should be schools connected with our societies, where the experienced ones may assist those developing, and all mediums should be connected with some society—that society demanding of each medium honesty and sobriety. All societies should be connected with the National organization—for in union we know there is strength. We have succeeded in connecting the Unity society with the N. S. A. This society is destined to do a grand work in this city. We have had large audiences during our services here and hope to return to meet again with the good people next season.

Our anniversary services were all that could be desired—the stage a perfect bower of palms, pot plants and cut flowers; the walls of the large hall decorated with motto-banners; "Sweet Spirit, Hear my Prayer;" beautifully rendered by Miss M. Lane, the soloist for the season. The Daily Sentinel gave us a very good half-column report of our lecture, which was listened to by an audience that filled the spacious hall. We regret to state that our secretary, Mrs. VanHorn—beloved by all who know her—has been very ill. It is now believed that the angels are whispering: "She will recover."

Our engagement here closes with April. Our next point will be a course of five lectures—consecutive nights—in Indiana. Thence to southern Missouri.

JULIA STEELMAN-MITCHELL.

"Commentaries on Hebrew and Christian Mythology." By Judge Parish B. Ladd, LL.B., of the San Francisco Bar. This book is of more than ordinary value, giving the results of much patient thought and research by a mind well qualified to sift evidence and arrange facts. In compact form it gives just what is needed on the subject. Paper, 75 cents. Cloth, $1.50. For sale at this office.

"The Religion of the Future." By S. Weil. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, $1.25; paper, 50 cents.

FIFTEEN CENTS!

PROF. BARRETT'S ADDRESS.

Other Subjects Treated of Especial Interest.

The Progressive Thinker is to be sent three months for 15 cents to all New subscribers.

Spiritualists, keep posted in current Spiritual events.

Why remain in ignorance? Why don't you keep posted in regard to the great Spiritualistic movement? Prof. Barrett delivered an address before the National Association of Spiritualists. It was an important one, and should be read by every Spiritualist in this broad land. We have had his address (which covers three pages of The Progressive Thinker) and five other important lectures and articles embodied in one paper, which we propose to send forth to illuminate the minds of those who have not had an opportunity to read them.

The first page of this paper contains a lecture by Col. Ingersoll, given in a Chicago pulpit. It scintillates throughout.

The second page contains a highly interesting lecture by Mrs. Cora L. V. Richmond, on the "Dwellings of the Dead."

The third page has a splendid article on "Science versus Theology," in review of Andrew D. White's two superb volumes.

The fourth page has another excellent lecture by Mrs. Cora L. V. Richmond, on "Spiritual Unfoldment."

The fifth page is very suggestive throughout, and is devoted to the "Hindoo Teachers—They Will Try to Capture the United States."

On the sixth page commences Prof. Barrett's admirable address, occupying three pages.

We will also, in connection with this paper, send out another equally as valuable. The first page contains an excellent lecture by Virchand R. Gandhi, a learned Hindoo. The remaining seven pages contain the wonderfully thrilling narrative (founded on facts) entitled, "The Night the Light Went Out," exhibiting many of the inside workings of the Catholic Church. Besides the address by Mr. Ghandi and the remarkable narrative, "The Night the Light Went Out," the first page has an excellent communication obtained through Ouija. The second page has a startling statement in reference to the "Romish Octopus—It Is Winding Its Poisonous Coils Around Washington." The poem on the same page, "The Sad Picture of a Wrecked Human Life," is wonderfully suggestive. The third page has a striking illustration showing how the Romish Church treats heretics. This page and the fourth also have a continuation of the "Romish Octopus." The fifth page has that remarkable poem, "St. Peter At the Gate." Every freethinker should read it. It is full of excellent "points." It also contains interesting facts in reference to the Romish Church and offices. The sixth, seventh and eighth pages have the following: "Monasteries and Convents—Where Those Alive Are Entombed." "Rider Haggard and the Immuring of Nuns." This paper alone is well worth the price of a year's subscription.

Every Spiritualist in this broad land should have these two papers. Our regular subscribers have already read their contents. For Fifteen cents we will send the Progressive Thinker for three months to all New trial subscribers and also send these two valuable papers.

Bear in mind that by New subscriber we mean one who has not been on our list for at least three months. Those of our present subscribers who wish to buy these two papers can have them both now for five cents. All of our regular subscribers have read their contents.

Send The Progressive Thinker three months to some friend, and thus get him interested in the cause. Stamps taken on small orders.

We sincerely hope that no Spiritualist will be dishonest enough, or so dishonorable, as to take advantage of this offer, by continuing his paper when the time expires, in the name of some member of his family (or some one else) in order to get the benefit of this 15 cent offer, on which the publisher does not make a cent.

VERILY, WHAT NEXT?

Under the head of "A New Programme," we announced a radical new departure from the general routine of work assumed by the average Spiritualist paper. We do not follow old established usages unless we are thoroughly convinced that they are the best, which is very rarely the case. We established the original dollar Spiritualist paper, and introduced a new era in the line of Spiritualistic journalism. Others have followed after us, but in all candor the only thing in which they have equalled us, is in the price of the paper—one dollar.

We now have three books which we send out at a nominal cost to our subscribers: The two volumes of the Encyclopaedia of Death, and Life in the Spirit-World, and The Next World Interviewed. The three volumes will be sent out to those who remit a year's subscription to The Progressive Thinker on the following terms:

The Encyclopaedia of Death and Life in the Spirit-World, when ordered singly, will be sold at 50 cents per copy. The Next World Interviewed at 35 cts. Those who order the three books at one time will get them as follows:

Vol. I. of the Encyclopaedia	$ .45
Vol. II. of the Encyclopaedia	.45
The Next World Interviewed	.35
Total	$1.25

NO. OF PAGES IN EACH BOOK.

Vol. I. of the Encyclopaedia	400
Vol. II. of the Encyclopaedia	400
The Next World Interviewed	250

Each of these books is neatly and substantially bound in cloth, and printed on fine paper, and as prices go, are well worth one dollar per volume.

Bear in mind that this Library is being formed for the exclusive benefit of our subscribers, and all orders for one or more of these books must be accompanied with a year's subscription to The Progressive Thinker. To all others the price will be one dollar per copy.

Just think of the great good that will be accomplished by this plan which we have outlined. Tell your neighbors about it, and get them to subscribe for The Progressive Thinker.

Remember, please, that in order to obtain these three books for $1.25, you must send along a year's subscription to The Progressive Thinker; the paper one year, and the three books costing $2.25. It is the subscription to the paper that enables us to send you these three books at cost.

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THE LYCEUM GUIDE.
For the Home, the Lyceum and Societies.
A Manual of Physical, Intellectual and Spiritual Culture.
COMPILED BY EMMA ROOD TUTTLE.

A COLLECTION OF MUSIC AND Songs, Golden Chain Recitations, Memory Gems, Choral Responses, Funeral Services, Programs for sessions, Parliamentary Rules. Instructions for Organizing and conducting Lyceums, Instructions for Physical Culture, Calisthenics and Marching; Banners, Standards, the Band of Mercy, etc.; a book by the aid of which a Progressive Lyceum, a Spiritual or Liberal Society may be organized and conducted without other assistance. It supplies the wants of Spiritual Societies for fresh Spiritual songs, with music free from the dismal tone of the old hymnology. It furnishes a unique selection of choice readings and responses such as no other selection contains. It gives a practical system of graceful calisthenics, every step of which is made plain by engravings. It gives instructions how to make the badges and banners and instructs in marching. It shows how to establish a Band of Mercy as auxiliary to the Lyceum, and has all the most beautiful songs which have been gathered up by that movement.

The author and compiler of this Guide is eminently prepared for the task by years of devoted labor in the Lyceum. The book is the result of practical work and tested by the interest awakened in the actual session of the Lyceum.

While intended for the working Lyceum, the guide is admirably adapted to the needs of the family, supplying 76 pages of new spiritual music and words found nowhere else, except in sheet form at many times the cost. The book has been placed at the remarkably low price of 50 cents, sent postpaid.

For Sale by The Progressive Thinker,
40 Loomis St., Chicago.
Also by Hudson Tuttle,
Berlin Heights, Ohio.

GLEANINGS FROM THE ROSTRUM.
BY A. B. FRENCH.

This work is one that every one should read. It beams throughout with rare gems of thought, practical as well as profound. There is sunshine and beauty in every sentence uttered. The work is dedicated to the author's favorite sister, Sarah French Farr, now passed to Spirit-life. Hudson Tuttle, of Berlin Heights, Ohio, gives an interesting sketch of the author's life.

CONTENTS:
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This work contains an account of the very wonderful spiritual developments at the house of Rev. Dr. Phelps, Stratford, Conn., and similar cases in all parts of the country. This volume is the first from the author directly upon the subject of "Spiritualism," and has stood the test of many years. Cloth, $1.25. Postage 10 cents. For sale at this office.

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Its Nature, Relations and Expression in Human Embodiments. Given through Mrs. Cora L. V. Richmond, by her Guides. A book that every one who is interested in re-incarnation should read. Price $1.00.

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This is a work of great value, written by one of the keenest, most powerful and most truly religious minds of the day. It is particularly a work which should be put into the hands of those who have freed themselves from the dogmas of orthodoxy and from the dogmas of materialistic science, for it will strengthen the conviction of the free mind that mind and senses are not the whole of life.
The chapters reveal a new method in psychic and spiritual research. They show vivid glimpses of a stupendous moral cosmos that will supersede moral confusion; that only verifiable tenets can survive, and the childhood period of faith and fancy will be superseded by knowledge and facts. For sale at this office.

Outside the Gates, and Other Tales
and sketches. By a band of spirit Intelligences, through the mediumship of Mary Theresa Shelhamer. An excellent work. Price $1.25.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

W. H. Hawkins writes from Lima, Ohio: "We are having a Biblical 'feast of reason and flow of Soul' from your friend Moses Hull, and to say that the current is strong, puts it mildly. It seems incredible that creedalists will persist in fanning themselves into security upon the most important issue of their existence, 'If a man die shall he live again,' with an interpretation of a foreign language, now dead; by a subsidized priesthood whom they then permit to expound it for them; but the sledge hammer strokes of our friend compel them to display the consternation that proves an awakening to their insecurity, and we gather them in."

Mrs. Maggie Waite, platform test medium, who created such a furor when here two years ago, is to occupy the rostrum at Army and Navy Hall, Cleveland, Ohio, during May. She will have a warm welcome.

Frank T. Ripley, test medium and speaker, can be engaged for the months of May and June in Ohio, Michigan or Pennsylvania. Address all letters to P. O. Box 331, Oxford, Ohio.

Dr. M. Critchley writes from Leominster, Mass.: "Enclosed you will find 15 cents for a trial of your Progressive Thinker for a friend of mine. I am desirous of helping you reach your 1,000,000 mark. I could not get along without the Progressive Thinker, and there is not a column in it that is not worth the price of the whole paper. I have loaned it to this friend of mine, and he is becoming very much interested."

Simcoe, Ont., April 20.—Professor Ferris, hypnotist, placed a subject in a trance here yesterday afternoon and buried him six feet under ground, there to remain three days. Sheriff Jackson and a posse of officers appeared on the scene as the grave was filled in and ordered Ferris to take the man out or suffer arrest. The professor refused, stating that he is violating no law. After consultation with the county attorney, the sheriff found he could take no action. The subject is supplied with air through a box. His face can be seen. It resembles that of a corpse, but has not the extreme pallor. There is a great deal of excitement over the case.

There will be a Grand Indian Council at Lakeside Hall, S. E. Cor. 31st. street and Indiana avenue, on the afternoon and evening of Thursday, April 29th. An excellent program will be prepared consisting of elocution, music and dancing; also speeches from different controlling Indians, who will be present with the mediums. The whole will be concluded with a Grand Ball. Admission 25 cents. All mediums who are interested in the workings of the Children's Lyceum and the Progressive Church are invited to take part and build their wigwams around the side of the hall, give readings, making a small collection for same, which is to go to the Lyceum. The Progressive Church holds services every Sunday, at 3:00 and 7:30 p. m. Pastor, Rev. G. V. Cordingley. Lyceum at 2 o'clock.

Paul Haug writes from little Rock, Ark.: "In January last, Dr. Isaac S. Lee came here and commenced laboring among us. By persistent personal efforts, his eloquent lectures and pure honorable life, he has organized a new society here. It is now so growing in numbers that we will be forced to secure a larger hall. He has also organized a growing lyceum here. The true Spiritualist, Ben. F. Campbell, is president of the society, and sister Ella Campbell, superintendent of the lyceum. Both are enthusiastic in lyceum work, and more noble hearted people live not on the continent. Dr. Lee has also organized a class of Spiritual and Occult Science, that is fairly patronized by our truth seeking people. We have elected Dr. Lee chaplain of our local and also of the State Society. Judging by the increasing numbers at his meetings, he is the attraction of the liberal and orthodox public alike.

Wm. F. Langdon writes from Omaha, Neb.: "We have just succeeded in starting a large and interesting meeting here in Omaha. Mrs. Goodrich came here last month from St. Joseph, Mo., and finding the Spiritualists in a very unsettled condition, and with no organization whatever, she went to work with a will and soon succeeded in getting the people together, and now we have a large hall crowded every Sunday evening. She has also been the means of interesting a class of people who have never before taken any interest in Spiritualism. Last Sunday she was joined in her work by Mrs. Annie Wagner, who has just returned here from Denver, where she has been working for some time. She was welcomed on her return by many admiring friends. She is a splendid test medium. Mrs. Goodrich intends to be here for one month longer, and has made no engagements ahead, but will go wherever she may be called. Her present address is 207 S. 24th street."

A. Millsap writes from Magnet, Mo., "We have had Dr. Rothermel with us lately. The manifestations of spirit power given through him are marvelous. Two years ago, when there were but two of us Spiritualists here, it looked as though they would hoot us out of existence; but Spiritualism took root here and to-day her head stands above their human dogmas. Our intention now is, after we get through our busy work, to organize so we can work more harmoniously together, and show to the world that there is reality in Spiritualism."

A correspondent writes from Springfield, Mo.: "The South Side Spiritual Society and its friends were most agreeably entertained last evening by Mrs. H. O. Hawkins, at her residence on W. Walnut street. The attendance was large. The occasion was enlivened with fine musical selections, comprising duets by Prof. J. Madison Allen and Mrs. M. Theresa Allen, vocal and instrumental pieces by Mrs. Farman, music teacher, piano selections by Mrs. Nettie Woodruff, violin solos by Prof. Allen, etc. 'The Classical Parson' was recited with fine effect by Mrs. Allen, and 'The Donkey's Dream' by Prof. Allen. There were several mediums present, among them Mrs. Lyman, of St. Louis. Spiritual messages of loving remembrance were received. Sister Farman departs in a few days for England, her native home. A delightful lunch of fruits, cake and other delicacies, with a magnificent floral accompaniment, concluded the entertainment."

F. H. Barnard writes from Jacksonville, Fla.: "Dr. C. H. Figuers, the noted trance and test medium, has been giving a number of seances with great satisfaction to skeptics and Spiritualists including many visitors who gather here from all parts of the United States, proving to them the truth of Spirit return. The Doctor is certainly doing a good work for the enlightenment of humanity."

Annie Lord Chamberlain writes from Pomona, Cal.: "I am here for a few weeks' stay. Am pleased to say I am still improving in strength, and am very grateful to Mrs. Clark and her spirit doctors for the assistance so cheerfully given me. I hope to do a little good during my stay here. All I meet are very kind to me."

Dr. J. M. Peebles, the indefatigable worker and traveler writes from Melbourne, Australia, indicating that he has started on this long contemplated trip around the world for the purpose of obtaining a much needed rest from overwork, and to recuperate his physical condition. Here is a sample of the way he rests: "At Auckland, New Zealand, he was received and spoke; at Sidney, was given a fine reception and spoke; at Melbourne, the home of the Harbinger of Light, edited by Mr. W. H. Terry, was received with instrumental and vocal music and recitation. Here he spoke to about thirteen hundred people every Sunday, and sometimes two or three times a day. In fact he constantly has his harness on, and his armor and helmet, with that weapon mightier than the sword. He lectures without money and without price. According to appointment, about this time he is a guest of Col. J. S. Olcott, the well known Theosophist, at Madras. From there he goes to Calcutta, then to Darjeeling and Thibet. He proposes to visit Afghanistan and Persia, Egypt and to Palestine, and hopes to complete his travels around the world within the year, and promises The Progressive Thinker many communications as time will permit and interesting spiritual items justify.

A. B. Miller writes: "Mr. C. J. Barnes has just closed a week's engagement which was very satisfactory to all who attended his seances. Mrs. Jennie Donnovon is with us now and will remain for some time, giving slate-writing and trance sittings. Much interest is being taken in our city lately, and many of our good citizens are becoming interested and anxious to learn the truth. April 4th the Canton Spiritual Progressive Club was formed and Judge J. M. Underhill elected president, A. Katsenburg, treasurer and A. B. Miller, secretary. The club meets twice each month at the homes of the different members."

A. C. Doane writes that he has come to the conclusion that there is but one Divine Healer whose name is Law; who is never absent; whose handwriting is upon all organization; to whom sickness cannot come; who never deals out the wrong medicine to his patients, and never fails to make a cure; who makes no mistakes and consequent corrections, etc. In his declaration of principles to The Progressive Thinker which space forbids the full publication of, he waxes poetic. His ideas are the same as those repeatedly published, but are his ideas just the same.

Marguerite St. Omer-Briggs writes: "I met with a curiosity yesterday in the shape of a caller, a gentleman who has been a resident of Denver, Col., New York, Boston, Baltimore and Washington, an ardent Spiritualist, but one who had never seen 'The Progressive Thinker' until I gave him one last evening. He, after perusing it, pronounced it the best spiritual paper he ever saw, and I think will become a subscriber." The statement above is undoubtedly true, and it seems strange at first glance, but if there are millions of Spiritualists and but forty thousand readers of The Progressive Thinker, it stands to reason that many have not heard of such a paper; which, also, accounts for the size of the subscription list that is probably larger than the combined lists of all others in this country, but that should be doubled and redoubled many times. It needs but to be perused to be admired. What is two cents a week for such an advocate of your religion, your philosophy?

Emily G. Hort writes of "The Next World Interviewed:" "I have read this volume with deep interest, knowing the lady through whose mediumship the spirits of philosophers, scientists, explorers, dramatists and millionaires have given in characteristic language their impressions of the life beyond. To the unprejudiced mind, this book is in accord with scriptural teaching, and tends to substantiate the saying 'Here we see as through a glass darkly:—there shall we behold each other face to face, and know, even as we are known.'"

The camp-meeting at Bankson Lake, Mich., commences June 5th and closes June 28th 1897. The speakers are as follows: E. W. Sprague, Jamestown, N. Y. lecturer also chairman during the meeting; Mrs. Anna L. Robinson, Port Huron, Mich., June 6th to 9th; Sunday, June 13, Mrs. Abbie E. Sheets, Grand Ledge, Mich., until Thursday 17th; Mrs. Marion Carpenter, Detroit, June 20th to 24th. Lectures every day except Saturday and Monday. For further information, address Leon L. Fellows, Lawton, Mich.

J. C. F. Grumbine will be at Princeton, Mo., May 16th and 23d. He has May 30, open for responsible people in that vicinity, or any week evenings from the 16th to 30th. May 2 and 9 are the only dates open now except the Sundays of June. The months of December 1897, January and February 1898 he prefers to be in the west and are open for western societies or responsible individuals. Address 7820 Hawthorn Ave., (Station P.) Chicago, where the school of Metaphysics is now in session.

Mrs. J. S. B. writes of her own peculiar mediumistic unfoldment from sitting alone at her home, that she takes a pencil or crayon and is controlled to draw faces, scenes, etc. Also that a beautiful pinkish colored matter or oil is emitted from her hands and wrists. She has had some independent oil paintings, and is very much encouraged with the success of her development. We would advise her to continue to sit alone, and with the highest aspirations for her beautiful, promising gift.

"Sophia" writes that she has heard of people cutting up The Progressive Thinker for the purpose of making a scrap-book of the select articles, and says: "But as for me my religious conscience would not be guilty of such a mortal sin, as to mar or take an iota from the divine, holy Progressive Thinker. I give every one of my papers to others, and I think what large eyes Mr. Francis will have when the veil is drawn and he views his labor and its effect," etc. Thanks for your kindly feeling, but the desire to see The Progressive Thinker do a greater missionary work in the cause of truth is the incentive to the energy put forth toward making the paper superior to all others, and not to gain laurels beyond

(Continued on page 8.)

Items Suggested by, or Gleaned From, Spiritualist Exchanges.

The Banner gives some excellent advise as follows: "In notices of Sunday meetings, especially where the writer is speaking of himself or herself, we ask that all fulsome flattery be omitted. We wish to give credit to whom credit is due, but we cannot be a party to an imposition upon the public by lauding any one person to the skies, thereby becoming responsible, to a certain extent, for such engagements as may result from the reading of the notice. Modesty is commendable in every way, and a little less praise of self in giving accounts of one's own services would be a refreshing change, indicating a return to that innate modesty that is born of true soul worth. To such of our contributors as feel aggrieved because of our elimination of this objectionable flattery of self or of friends, we wish to say that we have obeyed the voice of a long-suffering public, and have no apology to offer for our course. We are anxious to publish brief accounts of all meetings, but our columns cannot be used to praise any one beyond reason, even if such person has appeared twenty-one hundred times before the same audience. A word to the wise is sufficient. When a speaker or medium has done well, we wish to say so, in order that he may receive due credit for his work, and take his true place in the history of Spiritualism. Beyond this we cannot and will not go."

If men would but believe that they are in process of creation, and consent to be made, they would ere long find themselves able to welcome every pressure of the hand upon them, even when it was felt in pain, and so recognize the divine end in view—the bringing of a son into glory.

Each mortal has an equal right to these two thoughts—right or wrong. He is their master, and can produce them, and they will bring happiness or misery. The right leading direct to heaven, while the wrong leads one to heaven through the circuitous route of hell—both being a condition only.

Memories, in so far as they are disagreeable, come up to trouble us until we have made restitution for our errors. How otherwise can one reach heaven? Restitution and reformation go hand in hand.

The individual who is depraved in tendency and taste, who indulges in the exercise of perverted habits, is unfitted, when he passes to the spirit world to enter a truly spiritual life, either of locality or condition. Conceded. How could it be otherwise?

Spiritualism is infinitely merciful and as rational as it is merciful.

Spiritualism knows absolutely nothing of hopeless condemnation and final loss.

Spiritualism believes in order, and therefore in harmony, and therefore in progress everywhere.

Spiritualism is compelled to admit that we must all reap hereafter what we sow here; but there is no vengeance in this solemn law, there is only order; there is even harmonious mercy.

Hon. L. V. Moulton's daughter, Miss May, is dangerously sick, and not expected to live.

Geo. A. Bacon alludes to Geo. A. Shufeldt, who lately passed to spirit life from Oak Park, as follows: "He was known as an active advocate of Prohibition and other reform questions, in behalf of which he wielded a trenchant and vigorous pen. Becoming deeply interested in the Spiritual Philosophy nearly a third of a century ago, he was ever after a valiant and consistent 'defender of the faith'— to him a conscious truth. A man of quick sensibilities, large sympathies and unsparing generosity, his unnumbered practical deeds of goodness must now shine as stars in his crown of rejoicing."

Spiritualism is infested with a lot of parasites, known as tricksters or frauds; they are the legitimate fruit of credulity on one hand and dishonesty on the other.

Spiritualism is a religion and philosophy.

Spiritualism is based on the fact that there is intercommunion between the terrestrial and celestial worlds, and its adherents are the most moral people on this earth.

The Spiritual Medium of St. Louis, Mo., seems to have subsided; at least a number has not come to this office for some time.

The mental or spiritual eye is restricted by no distance, no limitations.

"We understand by God's laws those laws which govern our being and the Universe," and of which the wisest know but little.

The idea, of special intervention in answer to prayer or the performance of miracle in answer to prayer, could only exist among men who believed that the world was governed by caprice.

Joseph Adams says: "It's no use your kicking for it's true what Shakespeare says, 'There's a Divinity that shapes our ends, rough hew them though we may.'" That is sublime fate, as nearly as the human mind can estimate it. That bloated sot and wife-whipper had better been left unhewn—hadn't he?

No man, says Geo. McDonald, can order his life, for it comes flowing over him from behind.

The one secret of life and development is not to devise and plan, but to fall in with the forces at work— to do every moment's duty—that being the part in process allotted to us; and let come—not what will, for there is no such thing— but what the Eternal Thought wills for us, has intended for each of us from the first.

Chas. A. Campbell, now in Denver, will soon visit Chicago, then on to Lily Dale.

To inquirers and Spiritualists.—The Members of the Spiritualists' International Corresponding Society will be pleased to assist inquirers, and correspond with Spiritualists at home or abroad. For explanatory literature and list of members, address, J. Allen, Hon. Sec., 115 White Post Lane, Manor Park, Essex, England.

It is said that the Rochester Jubilee, 1898, is an assumed success. It is expected that Prof. Alfred Russell Wallace, Prof. Wm. Crookes, Camille Flammarion, Alexander Aksakof and Karl Du Prel will be present. It has an excellent general manager, Mr. Walker.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M.D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

"The Priest, the Woman, and the Confessional." This book, by the well known Father Chiniquy, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail $1. For sale at this office.

"The Dead Man's Message," an occult romance by Florence Marryat. The author's wide experience in Spiritualism and her study of occult science have prepared her to write this romance, which will be found laden with gems picked up in the course of her investigation and studies. Cloth $1. For sale at this office.

From Two Worlds, London, England.

THE IDEAL LIFE.

It will be now apparent that religion without politics is very much akin to "piety without practice." Politics is religion in practice. By politics I do not mean that system of cunning, sophistry and lying, illusion and self-aggrandisement, in the furtherance of which our public men are so busy under the euphemism of "political duties," but the practice that is prompted by our religious principles, viz., to so arrange society as to approach the ideal life as nearly as possible upon earth.

ANY CONSIDERATION

of religion without an equal consideration of politics is inadequate; it is the false ideal of being good without doing good. It is the natural and inevitable out come of the "save yourself" doctrine; the doctrine of a narrow soul that is undermining the very foundations of the church, so that its collapse as a powerful and authoritative body is well within measurable distance.

It is no more possible for a man

TO BE GOOD AND NOT DO GOOD

than for an evil one to do good. One is the natural guarantee of the other. It is only the evil or indifferent who would scorn "politics."

The full, pure religion is that which says: Be good and do good. The religious philosophy which is based on that message is the philosophy of the future.

PERFECTION OF THE RACE.

The living, growing doctrine which is the end and aim of all ethical science, has its climax in the perfection of the race, the brotherhood of man. The ethical system or religious philosophy of the future will not merely seek perfection in the individual; for while the majority of mankind are low, debased, greedy, cruel, and treacherous, anything resembling perfection in even a single individual is an impossibility.

OUR ENVIRONMENT

is a very persistent factor in our condition; by it we are affected in every way—mentally, morally, materially, and therefore spiritually. It is not enough to cry for the brotherhood of man; we must work for it. We shall never instill a brotherly feeling into men by merely endeavoring to lift ourselves out of poverty and wretchedness; by using our abilities and talents for self-gratification; by looking at success in business or professions as essentially worthy, without regard to the methods by which success was attained; by persistently pointing out our good qualities, and telling the word we are saved; by telling them to walk in our footsteps and they will be saved. That is cant of the worst kind. We must make salvation possible by improved environment; by giving all the opportunity of being good, and living sweet, wholesome, worthy lives.

TO-DAY THIS IS NOT POSSIBLE;

it is no longer true, in fact, that "there is something within reach" to fill every mouth that is brought into the world.

It is true that in the wealthiest city in the world there are a

HUNDRED THOUSAND PAUPERS.

Do you, dear reader, grasp the full significance of that? Can you form even a hazy notion of the suffering, misery and wanton waste of human life and human energy going on in our midst? But there is more to come. The number of paupers is rapidly on the increase.

AN APPALLING PICTURE.

One in every four of the working classes dies a pauper; one out of every two who reach the age of sixty-five are buried in pauper graves. More than 50,000 children go breakfastless to school in London every morning; more than half-a-million children in the United Kingdom attend school with bodies half-starved.

A HORRIBLE FACT.

Tens of thousands of our sisters can find no better way of getting a living than by a life of shame. Thousands of others have to eke out a scanty wage by the same means. I don't want to shock you, dear reader, or I would considerably lengthen this list of horrors. But these things exist, right under our very eyes.

As the ostrich

BURIES ITS HEAD IN THE SAND,

so we bury ours in prejudice and platitude, or cover our eyes with our hands, trying to persuade ourselves that the evil is removed, or has never existed, salving our conscience with the reflection that if it does exist we are not responsible; we always do our duty. But all this time the evil is growing and the misery increasing.

IDEALISTIC.

The teaching of spiritual beings, as revealed through modern Spiritualism is highly idealistic in character. There is nothing more calculated to supply the desire to bring in a new era, with higher forms of life and living. There is nothing more calculated to generate in man that energy from which alone emancipation and liberty can arise, or from which man shall come to realize his duties and responsibilities, his position in the universe, in relation to God and his fellows, his place on earth as a man.

From Harbinger of Light, Melbourne, Australia.

THE DIFFICULTIES IN THE WAY.

What we wish to do is to point out difficulties in the way and assist our readers to meet and overcome them. The great essential in medium and circle is passivity: no one should enter a circle where religious or ethical teachings are sought or descriptions of spirit life expected, with any desire for the endorsement of their opinions, but they should come with minds permeated with the one desire for the acquisition of truth by the circle, each giving a quota of influence to make up one harmonious whole whose emanations could be utilized as a channel of communication, and just in accordance with their harmony and purity of aspiration will be the result.

ALL SPIRITUAL

communication is 'by Law' the results are dependent upon the conditions given.

PRIMARILY

there must be the mediumistic aura or emanation before any manifestation can be given.

SECONDLY,

the volume of this aura determines the strength of the manifestation.

THIRDLY,

the harmony of the aura determines the fluency of communication or the steadiness of physical phenomena.

FOURTHLY,

the purity of aspiration determines the plane of the response.

A MAGNETIC FOCUS.

The object of a circle is by the blending together of individual auras to create a magnetic focus about the most sensitive or mediumistic person present, and unless the minds of all present are filled with the one unselfish desire their emanations will not blend; each one out of harmony detracts from the power and is a source of weakness rather than strength, affording an opening for mischievous spirits to operate through, which they not unfrequently avail themselves of.

ACTIVE POSITIVE MIND.

There should be only one active, positive mind, that of the communicating spirit; all others should be negative or passive, and just so far as they are otherwise will the communications be distorted or warped by suggestion.

From Light, London, Eng.

ANIMALS IN SPIRIT LIFE.

I perceive that Dr. Peebles has apparently made out a strong case against the immortality of animals; but if his argument is carefully examined, it will be found to be mere rhetoric. No argument in the world will upset a fact, if it is a fact. Dr. Peebles is under the impression that if animals have immortal souls, then lions, tigers, venomous reptiles, insects, and other creatures would retain in the spiritual world their cruel and destructive propensities. This inference does not necessarily follow; they may be so transformed and endowed as to fulfill some very useful and pleasant purpose. On this subject we are not well informed, and, therefore, its discussion can only be academical.

DO ANIMALS SURVIVE?

In reply to your correspondent's question, "Do animals survive?" I can offer my testimony to the fact, after that of others, given in a recent issue of "Light." A few years ago, I was staying with my friend, a clairvoyant lady in Sussex, and while standing talking the first evening by the lighted fire, she stooped down and said, "Here is a dark dog lying before the fender. Is it yours? I have none in the house." As I could not see the dog, I asked what it was like, and she said, "Oh, it is a long-backed dark dog." Soon after this, and while we were seated talking, I heard the dog close to me, crooning with the sense of comfort that pets do, and when I moved into the dining-room, he followed me there, yapping with pleasure. I knew the voice and sound to be that of my late dear Dachshund which had died a few years before. All through my visit I could hear the dog follow me about the house, though I could not see him, and when I returned home I heard the same crooning sound of the dog from under the drawing-room sofa, the next evening; but never since then, in this house.

THE DONKEY.

Allow me, through your columns, to thank Mr. Joseph Swinburne for his valuable letter. This is precisely the kind of evidence we are in need of, and his assertion, "I have seen, heard and felt," is most satisfactory. The facts cited by Mr. Newton Crosland are also very interesting, and it is pleasant to imagine the patient and much abused "donkey" having a good time on the other side of the stream. It is amazing to me that lovers of animals are so indifferent on the subject of their survival.

BIRDS, BEASTS AND FISHES.

I notice there is some correspondence in the pages of "Light" touching upon the question of animals in the spirit world. I do not doubt but that there are large numbers of seers, mediums, and psychometrists who can give their testimony as I give mine, to the effect that in the spirit world there are "birds," "beasts," and "fishes." I have "seen, felt, and heard" them just as Joseph Swinburne has done, and could give many stories of animal existence "over there." I have scores of times seen and described animals, and given their names and cause of death to their earthly owners and friends, who in all cases have been delighted to hear of their lost pets.

COMPLETE TRANSFORMATION.

Some years ago I was traveling through, to me an unknown country, resolved to see all there was to be seen, and, to do this, I frequently went out alone, rambling amongst the hills and rocks, and one day it occurred to me to look clairvoyantly at the surrounding country. I seated myself on a huge boulder of rock, and, inducing the clairvoyant state, in a few seconds a new and strange world had opened out before me. There was a complete transformation of the scene. Not a house or sign of man. Dark forests were spread for miles around me. On the hills and rocks about me I saw wild and strange animals, enormous red cattle with huge horns and manes, larger, but exactly like the pictures of buffaloes one sees to-day. Deer, but of immense size, with antlers spreading like the branches of trees from their heads. Small animals like the antelope leapt from rock to rock. Serpents glided through the long grass and into crevices in the rock. I saw numbers of animals which were exactly like wolves, but much larger and with more fur. One animal like a lion, but with a pouch like a kangaroo, in which was a young cub, came close to me, looked into my face, and slunk away. All these were wild animals. I saw no sign of any of our present-day domestic kind. But I had been taking a peep into the past, when these were the only inhabitants of the island. They had lived and had died, and passed into the sphere in the spirit world to which they belonged and suited.

It seems to me that the general opinion entertained is that the spirit world exists for man alone. All that has life has spirit, for the spirit is the life; the spirit is the Divine part and never ceases "to be." When physical existence ceases the spirit is free and passes to one of the many spheres with which it is in affinity.

THE "SPIRIT WORLD,"

we have been told, is a replica of this, the natural world. My experience has shown me that there everything which has ever been in earth life now exists. I have seen there birds, beasts, and insectes, etc., whose every trace is lost to this planet, but which at some far distant epoch lived here, served their purpose, and passed hence.

AS LIKE ATTRACTS LIKE,

it seems to me quite natural that up to now records of the appearance of domestic animals only have been published, simply because very few persons care to ramble about with a train of wild creatures at their heels, unless, indeed, a good many of us are Lord Georges in a small way.

SPIRIT DOG.

My eldest sister, who never in her life had a pet animal, has, for more than thirty years, seen constantly running by her side, or lying at her feet, a huge dog, which she describes as being a black retriever, only very much larger than any dog she ever saw on earth. It is her constant companion.

"Thomas Paine: Was He Junius?" An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this office.

From The Mystical World, London, England.

Coming events cast their shadows before; and the wise will study the events from the shadows and will not waste time offering his "opinion" of what those events should have been.

The way of destruction is sweet and the great majority are traveling that way.

Seek the spirit "God" and the spirit will find itself in you, while you are seeking.

No man has a right to become the critic of another until he has proved himself better in respect to that which he would criticise.

I am never governed in what I write by what other mortals may, or may not, say; but I am moved by the power within me, which while I "seek" finds itself in me.

Concentrating a person is not in the knowledge given them, but in preparing them spiritually so that their spirit eyes will be opened to see the wisdom before them.

That which is divine never casts a shadow.

THE DREAM-TOWN SHOW.

There is an island in Slumber sea
Where the drollest things are done,
And we will sail there, if the winds are fair,
Just after the set of the sun.
'Tis the loveliest place in the whole wide world,
Or, anyway, so it seems;
And the folks there play at the end of each day
In a curious show called "Dreams."

We sail right into the evening skies,
And the very first thing we know
We are there at the port and ready for sport,
Where the dream folks give their show.
And what do you think they did last night
When I crossed their harbor bars?
They hoisted a plank on a great cloud bank
And teetered among the stars.

And they sat on the moon and swung their feet
Like pendulums to and fro;
Down Slumber Sea is the sail for me,
And I wish you were ready to go;
For the dream folks there on this curious isle
Begin their performance at eight;
There are no encores, and they close their doors
On every one who is late.

The sun is sinking behind the hills,
The seven o'clock bells chime;
I know by the chart that we ought to start
If we would be there in time.
O, fair is the trip down Slumber Sea;
Set sail and away we go;
The anchor is drawn, we are off and gone
To the wonderful Dream-Town show.
—ELLA WHEELER WILCOX.

AS THE SUN WENT DOWN.

Two soldiers lay on the battlefield
At night when the sun went down.
One held a lock of thin gray hair
And one held a lock of brown.

One thought of his sweetheart back at home,
Happy and young and gay,
And one of his mother left alone,
Feeble and old and gray.

Each in the thought that a woman cared,
Murmured a prayer to God,
Lifting his gaze to the blue above,
There on the battle sod.

Each in the joy of a woman's love
Smiled through the pain of death,
Murmured the sound of a woman's name,
Though with his parting breath.

Pale grew the dying lips of each,
Then, as the sun went down,
One kissed a lock of thin gray hair,
And one kissed a lock of brown.
—Town Talk.

SEANCE WITH THE BANGS SISTERS.

To the Editor:—If the many readers of The Progressive Thinker are half as much interested in what I experienced in Chicago during the holidays, as I was, I will be more than paid for writing it up. The day after Christmas I called on the Bangs Sisters for a slate-writing. I tied my slates in a handkerchief and hung them on the gas bracket, putting my ring on the slates. The money my wife had when she passed out went to pay for the ring. I got a beautiful slate, all written in gold, the same shade as the ring. The message read: "Dearly loved husband, John:—In lines of gold I pen you to-day in commemoration of the season of festivity, and that you may know that under proper and harmonious conditions almost everything is possible with the spirit. I am with you each day in the home, with you always when your thoughts turn to me and with you deeply interested in our loved ones, and that their lives may be more perfect, desiring that they, too, should come to the light. Life with me is indeed beautiful, and I look forward to your coming. Be assured I shall be first to welcome you there, and that in coming all shall be like a sweet, refreshing dream to you. With undivided devotion, your affectionate wife, Cynthia."

In the communication, where she speaks of being deeply interested in our loved ones, she means our children. We have four. Where she says, "desiring that they, too, should come to the light," she means to the light of Spiritualism.

I stayed to their materializing seance in the evening; had good results, four forms came for me that I knew, and one that I did not. My wife came. She asked for paper to write; it was furnished. Then she asked me for my pencil. She wrote a short communication. My sister and brother came that have been in the spirit-world forty years, and my little grand-daughter came. If her mother had been there I should not have been surprised to see her; as it was, I was much surprised. I knew her the moment I saw her. I said: "Why Beulah! is this you?" She could not or did not talk—she nodded her head twice. I asked: "Did you come with your grandma?" She nodded twice. I asked: "Can't you and won't you kiss me?" She nodded and put up her mouth and kissed me as nice as she ever did in her earth-life. I told her, if she was strong enough I wished she would step up in the curtains so the sitters could all see her. She did so. One lady said: "See that little thing."

My brother was strong—he locked arms with the medium that was in the seance-room and with me, and stepped out in the seance-room three or four feet, and I introduced him to the sitters. DOC DICKINSON.

Battle Creek, Mich.

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SPIRITUALISM.

SPIRITUALISM AND THE NEW CIVILIZATION, INSPIRATIONALLY GIVEN BY THE GUIDES THROUGH THE MEDIUMSHIP OF J. C. F. GRUMBINE AT BROOKLYN, N. Y., MARCH 28, BEFORE THE WOMAN'S PROGRESSIVE UNION — STENOGRAPHICALLY REPORTED FOR THE PROGRESSIVE THINKER.

We believe that in the dispensation of what may be regarded as specious forms of Spiritualism there is a divine intent, and that the aim of nature is subserved and outworked when all these varieties of revelation, are conserved to illuminate the path and career of humanity. God has no uniform or one way of manifesting or revealing himself to His children. Human consciousness works its way up through all the variety of processes of thought and experience, of involution and evolution, toward the true expression of the divine. And what may be the revealments of the Spirit and of spirits to the Orient may not necessarily be the revealment of Spirit or spirits to the Occident. But we cannot understand this, except as we realize the universality of humanity in the sphere of Divinity, and the unity of Divinity in the sphere of humanity. We are one in consciousness, in Divinity. We are one in the law of spiritual expression and manifestation.

The celebrated French scientist Comte, sought to introduce to the scientific bodies of Europe what he regarded as a system of science, in the statement that every science bears an integral and collateral relation to every other science. That is to say, that geology has a relationship to biology, that chemistry and physics have a relationship to psychology, and psychology in the higher realm of spiritual science has a relationship to and is, in fact, a collateral of psychometry, clairvoyance and inspiration, as sciences of the spiritual gifts of being. So we teach there is a fundamental basis and a correlative relationship existing between all the sciences which we designate the physics and metaphysics of earth. One may study the unchanging law of nature in all these sciences, or go still higher in the realm of the supernatural, and find a unity of law—of the one law that permeates and governs all manifestation.

VOICE OF INSPIRATION.

This is the revealment also in the realm of inspiration. All rays of light, proceeding out of the central source of light, all rays of truth proceeding out of the central source of truth, adapt themselves, as the rays from the sun, whether electrical or chemical, to whatever they touch or is touched by them, thus infusing that nourishment and satisfaction which hearts and souls need.

It is not necessary for us to seek to orientalize the Occident or occidentalize the Orient, not necessary for us to go to the Orient for our immediate and present inspiration, or for the Orient to come to the Occident to receive inspiration from God or the spirits. Is it not possible and reasonable that to an American people there should be revealed those intelligences who are immediately interested in the American life, ideals, character and civilization? And while it may be true that the catholicity of spirits would draw them to one center—because, if we are rays of thought or of light from one central source of light, however much we may touch an infinite circumference, there is one center that binds all radii from circumference to itself, and there is one sympathetic soul that holds us all to one center—while this may be true, yet we have always emissaries and missionaries, going to and fro over the earth, throwing broadcast whatever seeds of truth have been enshrined in their consciousness. What we wish to emphasize is this: that thought is only the result, not the cause of inspiration. It is simply one of the methods by which men and women are called to scatter their seed; it is not necessarily the reason why they have received these seeds of truth. And therefore the difficulty in understanding Spiritualism is due largely to the fact that we are laboring under certain predilections or prejudices, which make it quite impossible for us to receive a spiritual perception of truth from the realm of truth itself. We are of the opinion that it is necessary for us to go to the Orient or the Occident, or to listen to this or that teacher, to receive our lessons or our guidance: whereas, we believe that the Infinite Intelligence is sufficient for the needs of every child of God on the planet; and if people would only mind their own business the world would be better off.

SPIRITUALISM AND CHRISTIANITY

Now Spiritualism, in this modern age, is in perfect line with all of the revelations that have ever been. It is not new in the sense that it has never been. It is not supernatural in the sense that it is miraculous. It is not a hybrid creation of men and women, that simply comes into life to startle by a sort of sorcery or necromancy or divination; but it is a legitimate product of the forces and laws of nature, under the working of the Spirit of the universe, and it can be explained by what we designate the unchanging law of nature. Its relation to Christianity is its relation to truth. It accepts Christianity only so far as Christianity is a revelation and embodiment of truth. It ceases to follow Christianity, to be guided by it, when Christianity merges into what may be designated dogmatism, ecclesiasticism, or any form of fanaticism. It does not literalize any revelation; it spiritualizes all revelations. The newest revelation is one that is a larger and deeper insight of whatever has been revealed; and therefore Spiritualism should really have the precedence over any form of revelation that has ever been. And if we are truly Western in our thought, and not hybrid creatures living upon the tree of good and evil in the Garden of Eden, we will be Western in our acceptance of a Western revelation. We are thoroughly American in the atmosphere of freedom which seems to encircle us and permeate our thought and life; and yet, at the same time, we are oriental in that we still bow at the fetich and mythology of the East. As we go about, we see shrines erected to many unknown gods; and right here in the City of New York we find a desire to know the inspiration of the unknown God. It is He whom ye ignorantly worship.

MISSION OF SPIRITUALISM.

We believe that Spiritualism has a mission to soul, not to names; a mission to those in the Orient and also to those in the Occident; but, if we were talking to the Hindoos, or Mohammedans, or Egyptians, or the Greeks, we would bring to them a revelation and an inspiration that is in direct line with their own teachings; not something that is simply reared and incubated in the brain of Western civilization. It is folly to try to go to the Orient and christianize it, just as we believe it will be folly for India or Western Asia to come to Europe or America, and try to make us converts to Mohammed or to Buddha, or to Zoroaster. We are led not by men, we are led not by names; but we wish to be led by the inspiration of Divinity from whatever source it may come. We will investigate, we will look into, we will plagiarize, all that may be given us from the Orient, so far as it may measure to us our needs and consciousness; but to assert that its type of inspiration or revelation, as recorded in its sacred books, should be the standard of Western civilization, we are too American for that.

Modern Spiritualism has come into the world through mediumship, in the United States, in France and England, as through mediumship in the Orient, among those who have been recipients of these spiritual manifestations and inspirations, to unify men in the perception of one central truth, which is the source of all their inspiration and guidance. It was not expected, when Buddha or Mohammed or Zoroaster came into the world, that all men would bow at their shrines and say, "Great art thou!" any more than we should have said, "Great is Jesus," and enshrined him as very God. Jesus came into the world to show us the light, not himself; to reveal to us the truth, not the embodiment of the truth; and to point the way to a higher conquest of truth for us to follow. For he said, himself, that the Spirit of truth will lead you into all truth. When he said, "I, if I be lifted up, will draw all men unto me," he meant unto that spirit which shone in him, and which was illustrative of divinity, of the ideal, the inspiration of life. Therefore we must, in the very beginnings of our investigation of Spiritualism, rid ourselves of the idea that it is going to take away from us our shrines, our convictions of religion, our aspirations for truth and our guidance. Spiritualism has come into the world to give you these more abundantly, not to take anything from you. When it takes away a fraction, it gives you an integar. It takes away evil, only to give you good. It takes away the child sphere and child life, to give you the sphere of the man and woman; and it is in the line of all Evolution.

MATERIALISM AND AGNOSTICISM

There are two forms of philosophy in the world that Spiritualism has had much to do with, for they always manifest themselves in human consciousness and society. On the one side, there is Materialism; and, on the other, Agnosticism. Agnosticism cannot be said to be a philosophy; for that which denies everything and affirms nothing cannot be the basis of a philosophy, which is supposed to have a basis in an affirmed wisdom. Materialism may be a system of thought. It is a system of philosophy, because it concerns itself with the forces and laws of nature as manifested on the objective plane. And it is with Materialism as a philosophic system and as applied to ethics, that Spiritualism has everything to do. Spiritualism is not to blame for what may be regarded as the doubts and nescience of mortal life. Spiritualism is not simply a philosophy that can be logically applied for and made to destroy all these doubts, this agnosticism, this infidelity, this atheism, this inability and inefficiency to know or perceive truth. We believe that Spiritualism comes into the world first of all to strike at the very heart of man, and make him realize his spiritual nature and divinity. And if it can do that, it will make a man not a materialist or agnostic but a Spiritualist, not a dogmatic follower of any specious form of Spiritualism, but one in the highest and truest sense; just as some saints are Christians, as Savonarola, or Charles and John Wesley; saints like Paul or James, who, while in the Christian church, yet are not false to the Christian vision. Do you not remember that John Henry Newman sung, "Lead, Kindly Light," and Jeanne d'Arc was beheaded because she believed the voices that led her and Charles to victory in France. Servetus was more of a Christian than Calvin who had him burned at the stake; because Servetus laid hold of angelic manifestations and had that sweetness in his character which is of inconceivable value to men and women to-day. When men and women realize through the phenomena and inspirations of spirit that their nature is not simply physical, but is physical because it is spiritual, that the essence of their very being is divine—do you think that they will be Materialists or Agnostics?

The worst men and women to deal with are the Agnostics, because they affirm nescience and yet ignorantly deny science or the possible and real knowledge of the soul. And the Unitarians are as bad as the Agnostics. They profess to believe in the unity of God. They talk of angels on Christmas and Easter; but deny them fifty weeks in the year. Agnostics, indeed! And when they tell you that Spiritualism is so materialistic, so crude and sensuous in its manifestations, they commit an unpardonable errror; for if there is any class of people that need material manifestation more than spiritual, it is these Unitarians. There are few among them broad enough to allow a man who takes the platform as a Spiritualist to speak in their pulpit. Just as they drove Theodore Parker and Emerson from their pulpit they make no room for their seers to-day. What they want in liberalism is simply the name, not the thing. They will tolerate the Jew, and Ethical Culturist, and Agnostic and Materialist; but the Spiritualist they will not accept. Where is their liberalism? Spiritualism is the corner stone, the stone which the builders rejected. It is the last thing they will accept; but it will be the last thing they must accept. And as they go through the corridors of eternity, they will perceive this thought, for we believe that real conversion comes at last in the realm of Spiritualism, and they will say, "Thank God for this revelation!"

The speaker is aware that the medium was once a Unitarian minister; and yet if he applied for a pulpit in the Unitarian Church to-day, they would be very careful how they received him. He would be received as a Unitarian, preaching Spiritualism under the name of Unitarianism, but he could not preach in a Unitarian Church as a Spiritual teacher. Why, because they are too fond of their name; they care more for their name than the truth. The statement which the speaker was inspired to make, when he resigned from his pulpit, was, that if this is a Unitarian Church, committed to the Unitarian philosophy of life; if it believes in the Unity of God, against the Trinitarian concept; if it believes in the Unity of Truth, against the idea of a Vicarious Atonement; if it believes in the Unity of Law, against the idea of a supernatural or dual relationship of law; if it believes in the Brotherhood of Man, against the idea of absolute individualism or segregation; if, in short, it believes in the solidarity of the race, then it is committed to a very broad, theistic, humane and ethical platform. And that is the Unitarian position. But do you not see that in seeking to work out the problem of human destiny, the Unitarians practically make the mistake of offering overtures to the atheist and the infidel for patronage? The very class of thinkers, to-day, those who have this new spiritual revelation which we have declared and who make this affirmation on demonstrable grounds, they refuse absolutely to accept; and yet they allow the agnostic to come in and shape the policy of the Unitarian pulpit, and he is compelled to shape it according to the conservative traditions of the church or agnostically and not by virtue of the prophetic vision. No wonder Parker and Emerson left the church, and Channing had his own independent pulpit.

ORTHODOXY AND LYMAN ABBOTT.

In the orthodox church they are trying to get rid of Lyman Abbott, and it will be nothing short of a miracle if it is not found true that the very gravity of the times will compel that congregation to keep Lyman Abbott as the inspiration of Plymouth Pulpit. The times have come when such men will be needed, when, purely on a financial basis, men will be compelled to receive the prophet, because the people have gotten through with the scholar and the scholastic interpreter, the go-between God and man. We have come to the time when we believe that we can think for ourselves, we can receive the inspiration of God for ourselves. We do not need a priest to stand between us and Divinity. When a minister takes the ground that Lyman Abbott has, repudiating the fable of Jonah and the whale, he stands absolutely on truly inspired and scientific grounds, and he has cut the cables from orthodoxy. But what is astounding to us is to find so liberal a man as Dr. Rainsford, in the Episcopal church in New York City, claiming the fallibility of Jesus and the Progressiveness of Revelation, and yet, poll-parrott-like, reiterating a theology and a ritual that the heart or mind cannot receive. The despair of scientific men is indeed largely through the dual position of such a minister. The church holds him to a ritual he has outgrown, and yet the church allows him to be progressive enough to hold his congregation. So a poor clergyman, seeking to ride a horse going in two different directions, makes himself very ambiguous and ridiculous to the world. The church, to-day, is trying to be up to date.

TIDAL WAVE OF INSPIRATION.

You see that in spite of everything, in this age of electricity, we are being carried along by this tidal wave of inspiration, and we must adapt ourselves to it; and it is impossible for us to take any other than the aggressive and positive and progressive position. Here is this ocean of inspiration that rolls through all of us in its efflux and influx, and we, according to our needs, are being satisfied. So modern Spiritualism has come into the world when faith began to grow cold, and when, because of Materialism and Agnosticism, humanity had lost hold of even the fire that extended over the ages from the inspiration and the phenomena of the spirit through Jesus of Nazareth. The time has come when these smouldering embers of the human heart should be awakened, and the eyes of men opened to their real condition and made to perceive their spiritual nature, and know that God is immanent in it, as spirit is immanent in them. This is, after all, the real logic of history; and between real Spiritualism and real Christianity there is not an iota of difference. And when people come to us and say, "Must we give up our Jesus?" We say, "No, but you must give up your idolatry, your fetish, your worship of a man-God." There is something affirmative and positive in Spiritualism and it does not tell you to give up anything that is helpful and real; but, in giving up idolatry, it gives you in its place that which inspired idolatry. The Christian church has worshiped Jesus as a man—Spiritualism has come into the world to lead the church out of that idolatry, even though the church be sacrificed. Is it not better to sacrifice the church, and keep conscience? To sacrifice the man-God, and still have Divinity? To sacrifice the partial revelation of truth, and have a larger measure of truth? Better to deny and repudiate all the books of the Bible, and still have the real inspiration of Spirit and of spirits? What do you surrender? Nothing! And then consciousness will rise to its own level, forever and ever.

SPIRITUALISM AND SOCIOLOGY.

When it comes to the question of Political Science and Sociology, Spiritualism comes into the world just in time. When this Republic was about to be sundered and Civil War was immanent, Spiritualism came in 1848, just a few years prior to the Rebellion, and it was by the counselings of the spirits, through a medium, that Abraham Lincoln was led to sign his Proclamation, liberating the slaves. And that was nothing more nor less than a measure in favor of the unity of the human race. No man has a right to enslave another man in the name of freedom. Now, then, freedom in religion, freedom in politics—then we are ready for reform and development; but until we have them, we are ready for but one thing, and that is revolution, and not evolution. There are people here in America that want a war of Greece with Turkey. They think they can blot out a sin by blotting out a nation. So in society, we think we can get rid of the criminal class by hanging them. The human mind thinks, despite prisons and imprisonment. Your thoughts travel through consciousness as a shuttle in the loom of life. You cannot prevent it. They are not reflected from one wall of the brain to another merely, not limited simply by sense perception; but as they radiate from North, East, South and West, they touch souls sensitive to them. When you are living in the thought of a criminal during the day, at night your spirit goes out to murder. We know that where the heart is, where the mind is, there will the spirit be. The spirit is always where you concentrate your thought. Then, do you not see, that by putting the criminals into prison where they cannot do bodily harm to society, you are not by that act of suppression preventing them from expressing their thought? It leaps out of these cages and goes forth with their shafts, touching innocent hearts; and when they are on the other side they will come back to the sensitive mind, and where they find the door unbarred, enter.

ETHICS OF SPIRITUALISM.

You companionate yourself with all those who are kindred with you in all nations of the earth. If you realize your divinity and live on the spiritual and intellectual plane, you naturally companionate yourself with all who are spiritual and intellectual. Why, it is not necessary to know the poets by the ties of consanguinity or the usual methods of introduction and etiquette. You live in their atmosphere, only as you love the same things they love and live their life. Dear men and women of the City of Brooklyn, when will you realize the fact, that your Divinity as well as your humanity allies you with the angels only when you are angelic, and with the devils when you are devilish. This is the revelation in ethics of Spiritualism to the world. It makes reform not of those aggressive measures which are simply applied to humanity in social and political government but, in the realm of the spirit it makes reform radical and from within and thus evolves humanity. And the reform must begin in the internal world before it is consummated in the external. The reform must be psychical first, before it will ever be realized upon the objective plane of life.

A MORE EXCELLENT WAY.

How are you to realize your spiritual nature? In two ways. The first way, which is the more excellent way, is by the cultivation of spirituality. And he who is not willing to make that test is not yet ready however much he may receive or delight in them, for the physical phenomena or phases of mediumship; because they come into the world and are given to mankind to present to you evidence upon which you shall build the philosophy or rationale of your spirituality which shall fashion the angel. Many do not realize their spiritual nature, or understand that they have an angel within them; they do not know where or how to begin; because they do not recognize the essence of being, but when they perceive that there is a white rose enfolded within this red rose of life, an angel in this carnal heart, then will they begin to unfold the spirit in an atmosphere and environment of pure thoughts and deeds, and watch its unfoldment, which will result in spirituality.

This result which is called spirituality is not Christian but Psychical.

The other way of which we speak is through the phenomena of mediumship. It is the common but indirect way yet popular in every age. And there have been presented through the Fox sisters, and through mediums since then up to the present time, there have been presented to the human consciousness on the objective plane, the powers of this immortal spirit, through which the spiritual consciousness and nature stood revealed; and every one of the spirits that came back declared that their only hell was in state, not in place. Jesus also said heaven is a state. Realizing that heaven is a state, do you not see that that is almost a prophetic suggestion of the nature of the human soul? That since heaven is a state, it belongs not to environment, as we often suppose that when we are rich we are going to be happy. The man who has simply riches is the most miserable man in the world, said Rockefeller. We think we have hell, because we are poor; not so: but altogether because in poverty one does not know how to live heavenly. "O well," some people say, "how can you do it, when you are out of work or haven't any money?" We will simply say this: that that is the time when you are called upon, more than at any other time, to do it, and if you cannot do it, it is within your province, it is indeed your prerogative, to learn how.

People are trying to get rid of poverty as if they could shovel it out of their heart as you shovel snow off a pavement; just as they are trying to get rid of disease by taking medicine. Why, hate induces disease. All these troublous states of the consciousness induce disease. We are trying to find the cause of disease in the bacilli, which is anything but the right explanation of disease. Disease means that which is without ease, without harmony. And you will find that probably these little insects would not come into the human system and fasten on it like barnacles, if the spirit could or would throw them off; in short, if the spirit were in perfect harmony and accord with nature.

Now God is just as near to the poor as the rich. People are beginning to think that there is a favored class just as they once thought or were taught to believe that few were going to heaven and many to hell. The poor are just as dear to God and the angels as the rich. And we believe that you are given these environments and states of soul because they are necessary for the evolution of your spiritual consciousness—they come to test you and bring the angel out of your heart—and if you throw them away, then, if not here, in some other life, you must meet these conditions. And a man or woman who, afraid of poverty, will degrade his nature on the stage, or in any other place, as it is being done in New York or Brooklyn, to-day, simply for money, is one that has illustrated the apotheosis of materialization materiality and materialism. We must come out of such conditions and be willing to be virtuous and honorable and live a noble career, though our whole physical frame dissolves under the sublimating chemistry of such ideality. We want men, to-day, who can stand for principle, truth, virtue—stand like a Christ, and let the whole world laugh and scorn, rather than give up the ideal life and end of the Cosmos of the spirit.

THE DIVINE ALCHEMY.

Spiritualism comes to lead man to the shining path, to the noblest career of possible ideal, spiritual life and civilization; and therefore it offers in its philosophy of spirituality the only solution to the problems of the modern age and world. For not in the christology of church, or in the reform of society, or in the laws or statutes of government, shall you find the solution of the mistery of life or the problems of evil and error. In the human soul, by laying hold of this truth which is the inspiration of Spiritualism, allowing it to consume all that is base and carnal in its fiery baptism, that out of such chemicalization which is the divine alchemy of life, the angel of pure love may be born or evolved, shall the infinite and finite meet and blend, and all error and sin be transformed into the foundation of the night of ignorance and sin upon which the grand man in the eternal day of conscious, unfolded divinity, will be established, to rejoice forever and evermore.

A GRAND PAPER.

SO PRONOUNCED BY TITUS MERRITT, A PROMINENT SPIRITUALIST OF YONKERS, N. Y.

To the Editor:—The Progressive Thinker of the 17th inst, Anniversary Number, is grand throughout. The first page, the address of Mrs. Cora L. V. Richmond, and the Home of the Fox Sisters. The report from Rochester where Mr. Kates and wife are rendering good service. The visit to the temporary home of the Fox family, while building on the newly purchased farm without buildings, of so many of our earnest workers of to-day. The valuable instruction given by Dr. S. Augusta Armstrong on the 2nd page, whose intelligent and musical voice was frequently heard in the late Convention at Syracuse, N. Y., also the masterly telling address of Miles Menander Dawson at the First Society of New York City—in short, the entire paper should be largely circulated by all societies (Spiritualists and Freethinkers), with their neighbors still ignorant of the greatest and most important event of the 19th century, Modern Spiritualism, 1848.

I have attended many conventions East and West during the forty-two years earnest investigation, and I do not hesitate to say that the late Convention at Syracuse, N. Y., gives the greatest satisfaction. The Spiritualists assembled there organizing a State Association of Spiritualists accomplished a great work and laid a foundation for a grand superstructure, which will have additional embellishments yearly. Fraternally, TITUS MERRITT.

HE TOOK THE MONEY.

New Clerk (anxious to show his sagacity. "This silver dollar you just took in is counterfeit."

Proprietor (nervously). "I was waiting on the minister's wife."

"But you don't take counterfeit money from women just because they happen to be minister's wives, do you?"

"No, of course not."

"Didn't you see this was counterfeit?"

"Consarn it! Young man, if you must know, that's the dollar I dropped into the contribution box last Sunday."—New York Weekly.

William Penn's formal but kindly politeness impressed even the Indians with whom he dealt. One of the names given him by them was "The Good Big Chief."

Auber, the composer, was pleasant enough to the people whom he allowed to see him, but he was about as hard to obtain an audience with as the Czar of Russia.

Twelve letters of our alphabet were borrowed from the Phoenicians and are still pronounced in exactly the same way that they were over 4000 years ago.

SPIRITUALITY.

ANALOGY OF BODY, SOUL, AND SPIRIT—SUGGESTIONS FOR SPIRITUAL UNFOLDMENT.

Assuming that man is composed of body, soul and spirit, I will take that assumption for my foundation. The physical body is the covering for the soul, and the soul a covering for the spirit. The soul is the connecting link between the spirit and the physical body—a means of communication between the two. The physical body has seven senses and the soul has seven corresponding senses through which information comes from the spirit side of life. These soul senses may be used by our own spirit, or through them we may communicate with outside spirits.

Now if we would grow and unfold naturally we must seek to control ourselves in every way, and not be under the control of any spirit, embodied or disembodied. Mediumship does not necessarily imply spirituality, for there are many very excellent mediums who are far from spiritual. If we would be spiritual we must let our own spirit, our own higher self, control us in all things. All of the lower tendencies of the mind and body must be brought under control of our will, and that will must be directed by our higher self. We must seek to spiritualize all. When spirit, soul and body are all brought into harmony, under control of the spirit, then the at-one-ment is reached and we are on the upward road.

The spirit is planted within us and if we would have it grow we must look within for knowledge and guidance—must guard our thoughts and feed it with kindness, love and charity in our actions towards all. Right and justice must govern our actions towards our fellows, or we will not be able to overcome selfishness and kindred tendencies.

We must live natural lives according to the laws of Nature and keep all of our powers and faculties alive and active, but under control, ever seeking to spiritualize. Form in your minds an image of the grand state you would attain to, and ever keep it before you, striving constantly to raise yourself to your high ideal. Self study, quiet meditation, and concentration of thought and desire, will aid you greatly.

Do not sit around and wait for some spirit to come and develop you; this body was given you to express your own spirit; take all the good vibrations spirits can give you, but if you expect results you must do something for yourself. If you are a Spiritualist, live such a spiritual life that the names Spiritual and Spiritualist will mean the same thing, which alas! they do not now.

If Spiritualism is to ever fulfill its mission of emancipating the human race from darkness, ignorance, superstition and slavery, we as Spiritualists must set a higher standard than the world has ever known and live to it, so that all men will look with admiration and love on the name Spiritualism. When we do that, brotherly love will prevail and the brotherhood of man be a fact and not a theory. I will close with a poem by F. E. Ormsby:

SPIRITUALITY.

"Let those who seek this higher goal,
Drink deep, or not at all,
Lest they become entangled,
And through the senses fall.

"Remember, all must earn their way,
All alone the journey take,
And from the pure waters of life
Their unquenched thirst must slake.

"And as they seek in outer world,
Where'er the mental part would lead,
Experiences thus are gained,
Most valuable indeed.

"Another realm they'll surely find,
In which all wisdom lies;
Within their souls a mystic key
Unlocks the starry skies.

"The infinite plan is there made plain,
And in the silence of the night,
Angels from that higher realm,
Reveal the 'Hidden Light.'

"The light that makes for man on earth
A heaven where'er he dwells;
Brings music of the vibrant spheres,
The chimes of starry bells.

"It gives to him who seeks aright,
Inspiration and power divine,
To understand all outward forms
And penetrate the inner shrine

"Of embodied souls, and spirits gone,
Of worlds and systems yet to be,
Of all that is, or e'er has been,
In the harmless cycle of Infinity.

"This sacred light is a 'Word' of might,
And 'Man' its counterpart on earth,
Must drink at its fountain, pure and bright,
Before he wins the higher birth.

"The hidden fire must consume the dross,
The healing waters soothe the pain,
And Mother Earth must claim her own,
Ere we mount the airy heights again."

L. W. VAN DYKE.

San Francisco, Cal.

True happiness consists not in the multitude of friends, but in the worth and choice.—Ben Jonson.

Time draweth wrinckles in a faire face, but addeth fresh colors to a fast friend, which neither heate nor cold, nor miserie, nor place, nor destinie, can alter or diminish.—John Lyly.

What is a friend? One who supports you and comforts you, while others do not. Friendship * * * * is the cordial drop, "to make the nauseous draught of life go down."—Boswell.

The plain Roman characters are said by some authorities to be so called because for over 600 years they were used by the Popes in their bulls.

The philologists say that the English language should have an alphabet of at least thirty-two letters in order properly to represent all the sounds.

Our alphabet has come to us from the Latin, which was derived from the Greek, which was a modification of and improvement upon the Phoenician.

SPIRIT'S AID.

MESSAGES FROM A TRANCE MEDIUM LEAD TO THE DECTECTION OF A TRUSTED EMPLOYE—SETTLEMENT IS MADE OUT OF COURT.

William Wernecke, an old and trusted employe of A. Katzenberg, the East Tuscarawas street butcher, was arrested Saturday night on an affidavit signed by the proprietor. The affidavit charges Wernecke with the larceny of a ham and two pieces of bacon.

After an investigation it was found that the stealing had been going on for a number of years and the amount taken reaches many hundred dollars.

The manner in which Mr. Katzenberg first gained information that he was the victim of unscrupulous persons is rather startling, as it deals directly with mysterious forces of nature.

About one month ago, according to Mr. Katzenberg's statement, he called upon Madam De Lamar, a clairvoyant, who was holding trance sittings in this city. At the conclusion of the business upon which Mr. Katzenberg called, the medium stated that his (Katzenberg's) mother was in control, and wished her to tell him that he was being robbed by a man whose first name was William. This ended the interview. Mr. Katzenberg thought over the matter for several days and then again visited the clairvoyant and asked her for further information in regard to his being the victim of thieves. At this sitting he obtained a complete description of the man arrested Saturday night, and also of two other men who, it is alleged, assisted in the stealings. Not only was the description of the men given, but their surnames and the first letter of their last names were given. A complete description of a horse and wagon, and the details of the manner in which the meats were removed from Katzenberg's market, were also lucidly given.

With this information, so peculiarly obtained, Mr. Katzenberg at once set to work to entrap the suspected persons.

A watchman was employed and he was stationed in an upstairs rear window. While the proprietor was busy with customers, it is alleged that Wernecke slipped out of the rear door carrying a bundle, which he placed in an out-building. This act was seen by the watchman, who at once informed Mr. Katzenberg of the fact.

At a later hour Wernecke removed the bundle and started for his home in Warner avenue. Mr. Katzenberg drove to the East End and met his man in East Ninth street. He sprang from his carriage and seized the bundle, which he found contained the articles named above. Wernecke was brought into the city and offered a small amount to settle. This was refused and he was taken to the police station by Officers Hasler and Rohn. At an early hour this morning he made a satisfactory settlement with Mr. Katzenberg.

Every detail of this affair, which covers a period of about two years, was accurately given by the medium, and Mr. Katzenberg, who is an ardent believer in the doctrine of Spiritualism, is more than satisfied with the result.

Other developments in the case will occur within a few days.

The case against Wernecke in mayor's court was dismissed upon payment of the costs.—News Democrat, Canton, Ohio.

MY CREED.

What's good and pure in any creed
I take and make it mine.
Whatever serves a human need
I hold to be divine.

I ask no proof that bread is bread
And none that meat is meat.
Whate'er agrees with heart and head
That food I mean to eat.

Man sanctifies the holiest robe;
Truth sanctifies the book.
The purest temples on this globe
Are mountain, grove and brook.

That spot of earth, where'er it be,
To me is holy ground.
Where man is striving to be free—
Freedom or death has found.

The crown upon an empty head
I hold as cap of fool.
The scepter from which wisdom's fled
Has lost the right to rule.

I try the king, the judge, the priest,
The common man and woman,
From the mightiest to the least,
By one great law—the human.

I find true men where'er I look
Of every creed and nation,
'Mid sons of toil in darkest nook
As in the loftiest station.

The man who has no faith in man
I hold unworthy trust.
The man who does the best he can
Will stand among the just.

Whatever creed serves man the best
I hold the best of creeds,
I recognize no other test
Of faith than life and deeds.

The truth that elevates the mind
And purifies the heart,
That teaches love of all mankind
And blunts afflictions dart.

That dries the orphan's, widow's tear
And mitigates their loss—
That truth, without a doubt of fear,
I take as gold from dross.

—The Seattle Post.

Friendship must be something else than a society for mutual improvement—indeed, it must only be that by the way, and to some extent unconsciously. —Stevenson.

There is as yet no culture, no method of progress known to men, that is so rich and complete as that which is ministered by a truly great friendship.—Phillips Brooks.

The name of friendship is sacred; what you demand in that name, I have not the power to deny you.—Longfellow.

No word is oftener on the lips of men than "friendship," and, indeed, no thought is more familiar to their aspirations. All men are dreaming of it. It is the secret of the universe.—Thoreau.

Romanism a Curse.

H. W. BOWMAN MAKES A THRILLING ADDRESS AT MUSIC HALL, BOSTON, IN WHICH HE EXPRESSES SOME PLAIN TRUTHS (AS SET FORTH IN THE CITIZEN), ANALYZING THE CARDINAL FEATURES IN ROMANISM, AND SHOWING WHEREIN IT HAS BEEN AND IS NOW A CURSE TO THE WORLD.

From the land of the Golden Gate, where the fragrance of the orange is wafted on the incoming breeze of the Pacific, whose waves kiss the feet of California's fairest city; from the prairies of the West; from the sunny South, where the magnolia and palmettos of Florida waft back the breezes; the pines of Maine, from the East, where the Atlantic surges upon the rock-bound coast of New England, there has gone up a united protest against the encroachments of popery. Romanism, with the heart of a fiend, the brain of a serpent, the mouth of a hyena, and the fury of a tiger, has devastated the wealth of the world for centuries; has stamped out the fires of liberty, and trampled into the dust the rights of individuals and nations. As merciless as the prairie fire, she has burnt heretics; as pitiless as the famine, she has starved the mind; as closely as the blood-hound, she has pursued her enemies; as deadly as the pestilence, she has destroyed Christianity; as despotic as Nero, she has trampled under foot those beneath her, and rejoiced in the downfall of manhood. Romanism is as subtle as a serpent; as crafty as a fox; as ravenous as a wolf; as pitiless as a tiger; as blood-thirsty as a lion; and as foul-scented as a pole-cat. When the sun of the papal empire set in the Old World it commenced to rise in the New. America furnished a theater for further papal operations. The possibilities and success in this land fired the ambition in the heart of the papacy. America might become the means of restoring the temporal power of the Pope again. America furnishes the last battle-ground for popery in its fight against civilization, and the question before us at this time is this: "Shall it be their Gettysburg of victory, or their Waterloo of defeat?" Shall they place the Pope above the president, the church above the State, the priest above the people, and the confessional box above the American ballot-box? Shall the fires of American liberty be quenched with holy water? Shall the priests offer their wafer gods on the altar of American freedom? Shall "Uncle Sam" be obliged to wear green patches on his pants? The conflict between Americanism and Romanism has reached a stage where fireworks and oratorical bombast will not suffice. What we need is calm investigation of Romanism. Its principles must be studied; its policy investigated; its effects examined, and its assertions fairly considered. It is our duty to study the disease before we prescribe the remedy.

POPERY AND PATRIOTISM NEVER MARRY.

Romanism has flourished here on Protestant ignorance. We must not be deterred in our work by the cry of "bigotry," nor be influenced by some whose foolish policy it is to conceal the errors of Rome by remaining silent. It is the duty of the American people to pull off the drapery in which Protestantism has decked out Rome, and to uncover her form to the world. A thorough knowledge of Romanism will convince you that the midnight burglar who enters your house is entitled to as much courtesy and kindness as is Romanism. The man who is a friend to Rome is an enemy to America. Popery and patriotism were never married yet. An A. P. A. dictionary is what is needed to-day, with a definition of Romanism that will be full and complete. The information should be practical and scientific, as well as political and theological. We must deal more with the practical side of Rome—show that it concerns the politician as well as the theologian; the patriot as well as the preacher. Show them that Romanism is a barrier to progress and a foe to civil and religious liberty. Science and facts must furnish the proof. Romanism has an advantage when it is merely shown from a religious standpoint, for the majority of people do not enter into it as a religious problem. Show the politicians the policy, as well as the religious the theology, of Rome. Prove to the patriot that Romanism is a national plague, sapping the life-blood of liberty. Show the Statesman that Romanism's political processes are incompatible with our American institutions, and if he is an American, he will recognize it as a political plague that needs to be put in quarantine. Show the tax-payer that it drains the public treasury which he helps to fill, and he is ready to enlist in the battle. Show the American public that Romanism is a deadly plague, a foreign element; and the great impartial, fair-minded American public will render a true verdict. Let the preachers show their people that Romanism is not only a religious plague, but also a political machine, and those who protect Rome as a system of religion will soon vote against her as a political institution. It is our purpose to-day to start an A. P. A. dictionary with a few definitions of Romanism.

ROMANISM IS A DEADLY CANCER ON THE BREAST

of Columbia. It will fasten itself more firmly if Dr. A. P. A. does not continue his prescriptions, and will result in natural death. Romanism is moral leprosy. It is an unclean thing. Its touch defiles and its presence means contagion. The Romanist seeks to hide his vileness with a religious bandage, just as the leper covers his sores with a cloth. Romanism is mental laudanum. It stupefies the intellect and beclouds the brain. All nations under the absolute dominion of the Pope are in a state of mental torpor. It requires a Protestant stomach pump to arouse them from their lethargy. Romanism is financial strychnine. It stops the heart-beat of commercial progress and congeals the blood of finance. Romanism is social arsenic. It dries up the life-blood of society. It deadens conscience until it ceases to accuse. All nations which have taken the deadly dose have died a social death. Romanism is fossilized foreignism. It has a foreign head—the Pope. It has a foreign priesthood and foreign membership. And it has a foreign spirit. It is so hardened it cannot imbibe the spirit of Americanism. Its principles are foreign. I have no objection to a foreigner as a foreigner. A man may be born in America and still be a foreigner, and a man may be born in a foreign country, come over here, and be an American in spirit. The man who comes to this country, falls, in love with its institutions, and seeks to maintain them, is a true American at heart, while the man who is born on this soil, and has instilled into him papal principles, is a foreigner at heart, though born on American soil.

We have too much foreignism in our national politics to-day. If we want to capture a vote, we must look out for the foreign vote. We have the Irish-American vote, the German-American vote, the Italian-American vote, and the English-American vote. You have a prefix before all of it. No man ought to go to the ballot-box but he that goes as an American and not as a foreigner.

There is a story of a young medical student in Germany which should inspire every American heart. The story goes that he was always boasting of his native land. No matter what they showed him or told him, America was always ahead. Some of the students concluded that they would play a trick on him, and see if they could not get him into a fix where America would not come out ahead. So they planned to have a feast, and get him full of wine, and while he was drunk to take him away, put him in a new-made grave with a number of old bones, wait around and watch for developments. They carried the plan out to perfection, and just as the first faint streak of day was seen, and old Sol arose and kissed the goddess of the morn, making her blush, the young man awoke. He raised himself, got on his feet, looked around and took in the situation. The young fellows were waiting behind some grave stones and they heard him say, "This is the resurrection morning, and I am the first man up. Hurrah! America ahead yet!" When you get a man that will put America ahead of everything, that is the man you want.

BEEN THE RUIN OF SPAIN, ITALY AND IRELAND.

Romanism is a national vampire, sucking the life-blood out of the nation. It drains the national treasury and the private purse. Romanism breeds beggary and pauperism. Her pauper hordes are the most perfect fruit of her system. She breeds paupers like a swamp breeds mosquitoes. Papal bums are bred in papal slums. Ireland's poverty is due to her popery. It has been the ruin of Spain, Italy, and Ireland. It is a barrier to politcal progress and social advancement, and a check to science. Romanism has blocked the path of human progress for centuries. She has tied up reason to the beast of tradition, and has locked science in the cells of ignorance. While civilization is swiftly advancing with all sails set on the high tide of improvement, Romanism alone remains fixed to the ruined wharf of superstition by the chains of ignorance.

In our battle with Romanism we must battle for the supremacy of civilization, and I want to give you a few facts along the line. Common sense is more sacred than incense; reason is superior to old rags; ideas are more valuable than idols; information is better than confirmation; education is more valuable than image adoration; spelling is away ahead of sprinkling; writing your name is better than making the sign of the cross; reading is preferable to rosaries; conscience is away ahead of candles; wisdom is better than holy water; live brains are better than dead bones; railroads run ahead of relics; a tin can is a greater aid to civilization than the Vati-can; kerosene oil has been a greater blessing than holy oil; machines put masses in the background; corn ground is better than consecrated ground; faith discounts fish; news is more important than nuns; doughnuts are healthier food than doughgods.

MANY ANARCHISTS IN THE CHURCH OF ROME.

Romanism is ecclesiastical anarchism. It sets itself up in defiance of all laws. Romanism refuses to acknowledge any man or laws unless sanctioned by the Pope. There are more anarchists in the Church of Rome than in any other organization in this world. Romanism sets itself up in defiance of God's and man's law, and the Pope is the supreme anarchist in this world. We must have a new immigration law. They come over here foreign in spirit, and Rome manipulates them at will. I was over in England two years ago and a gentleman, a reporter on one of the papers, asked me the question, "What is the matter with your country?" "Well," I said, "I am a Yankee and will answer your question in Yankee fashion by asking you another. Suppose you were to sit down and partake of a good dinner, and then some one pried your jaws open, and forced down the contents of a garbage-pail, how long do you suppose the good food would remain there undisturbed?" "Not very long," he said. "That is the trouble with Uncle Sam," I said, "they have forced open his jaws and forced down his throat the contents of the European garbage-pail, and he has taken to vomiting, that is all. They have fed him on Irish stew and German sausage until his digestive organs are out of repair.

JESUITISM, THE RIPENED FRUIT OF ROMANISM.

Rome never took off its hat to a new idea yet. Romanism is religious vandalism. It places all literature of which it is not the author under ban. It has not forgotten how to burn Bibles yet. In fact, the only light of the Bible that Romanism will tolerate is that of a burning one. The system of Jesuitism is the ripened fruit of Romanism. Romanism is Jesuitism in the bud, and Jesuitism is Romanism in the full flower. And mark what I say: Jesuitism is the concentrated essence of devilism.

Romanism is the model of despotism. It is an organized system of injustice. Its devotees are slaves who dare not think for themselves. Romanism is an organized system of robbery. The priests are religious pick-pockets and political highwaymen. The difference between the priest and the Western highwayman is this: The highwayman says "Give me your money or I will blow out your brains." The priest says, "Give me your brains, and I will blow in your money."

ENSLAVES THE BRAIN AND ENGULFS THE MIND.

Romanism is a huge gormand, devouring the wealth of nations, thriving upon the ignorance of her subjects. She enslaves the brain and engulfs the mind. Every dollar she can wring from ignorance and superstition serves to increase her greed. They keep their eyes on real estate and purchase or steal it for the benefit of the church. They are perpetually building the finest churches, these increasing its wealth. The celebacy of the clergy is a powerful aid in the advancement of wealth and prestige. All these things aid in making the papal church immensely wealthy. They stop at no means for making money: granting absolution for gold and covering up iniquity for silver. They build mission-houses for the purpose of increasing their traffic. Her love for gold is more patent than her love for God. The priest gets his gold by robbing the widow and the fatherless. He says: "Give, give!" and never says, "It is enough." The streams of wealth are unceasing. Through craft, cunning, and fraud, Rome has wills made in her favor. Within the walls of her monastic institutions may be found vast sums of wealth. Rome has placed a revenue-collector at the gate of purgatory, a tax-collector at the gate of Paradise, and a collector at the gate of death, thus sending a constant stream into her coffers. Her favor is more valuable than a gold mine. Her instructions are to gain money. Her dispensations when sold bring in streams of revenue. They sell the intercession of dead saints and the relics of ancient prophets and apostles. Medals for preservation are sold, and a stream of wealth is poured into the church. Salvation is her stock in trade, and the church is the store. The more sinners the more brisk her trade. Irishmen howl about the injustice of the English landlord, but never a word about the Church of Rome. The tenant gives the priest all he has: one robs him of his liberty, the other of his mind. He must buy holy oil, if he goes without bread. He must purchase sacred relics to keep out of the devil's clutches. The priest must marry him, bury him, and get him out of purgatory.

ROME PLACES PARDONS FOR SINS ON HER COUNTER.

Romanism is a financial institution, and has acquired by fraud an immense amount of wealth. It is a gigantic financial corporation, projected for the making of money. Its theories prove it to be an immense system of robbery and injustice. It has made itself superior to law for increasing its revenue, and under the plea of piety it claims the right to plunder its members and steal all the money it can. She places pardons for sins on her counters and by the exemption from taxation, of all her church property, she adds to the sum of her wealth. She receives immense sums of money from laborers and contractors whom she patronizes. It is said that Archbishop Corrigan, of New York, receives five hundred thousand dollars a year from those who receive appointments through the church's influence in the city of New York.

In Mexico, when the President seized the property of the Romish Church, they had forty-one millions on deposit. It is said that the English syndicate which has been buying so much real estate in this country within the last few years, is only a Romanist concern, sanctioned by the Pope, investing his money here for financial purposes. If they secure a foot-hold in a block of buildings, they plan to drive out the other proprietors and secure the whole for themselves. They have always the finest site in town for their churches. Romish priests are often the wealthiest citizens in the place where they reside. High money, high mass; low money, low mass; no money, no mass. Her greed, her heartless cruelty, are well known. She erects splendid palaces for priests in the midst of squalor and ignorance. Her priests roll in opulence and luxury. Rome has a disease that can only be cured by gold. She thinks more of gold than she does of God; more of wealth than she does of worth; more of mammon than she does of manhood. Romanism is an immense political engine employed to crush out the human race. The papacy grinds to powder the sacred rights of nature. Romanism holds in perpetual bondage its millions of adherents.

IMPRESSIVE THOUGHTS IN REFERENCE TO LIBERTY.

The grandest deeds of heroism, the finest deeds of patriotism, the most soul-stirring songs, the most heart-touching music, have been called forth in praise of human liberty. Liberty inspires the patriot's heart. It has been the inspiration of the poet, and the magic touch of the song-writer. Women have sent forth their loved ones to battle. To an American it has an especial charm. The one word he hates is slavery. He is free and wishes others to be the same. To emancipate the slave is a delight. To rid itself of the foul sense of slavery, this country spent hundreds of millions of dollars and lost hundreds of thousands of lives, and yet they tolerate a system of slavery which is a greater curse to the world than African slavery ever was. It makes its members political slaves, deciding their political actions; financial slaves, forcing their earnings into the coffers of the church; religious slaves, deciding how they shall worship God; moral slaves, determining their actions; physical slaves of many of them, by incarcerating them in convents and monasteries. It works them without pay. The Southern task-master with his whip was never more heartless than mother superior. The Czar of Russia is not more aristocratic than some archbishop. The word "liberty" on a papist's lips is jargon. He never had it. He must submit to the judgment of the priest. He must sacrifice his reason for his religion. Is that man free, who, if he has ideas of his own salvation, is burned as a herectic, or cast into a dungeon? Is that man free who must allow the priest to invade his house and strip it of all the books of which he does not approve? Is he a free man who will send his children to the parochial school because the priest says so, when he would rather send them to the public school? Is an editor free who must first submit his writings to a bishop? The editor or proprietor of a newspaper who rigidly excludes from the columns of his press all the things against Rome, and puts in all those in favor of Rome, is either "a Protestant slave or a Roman knave. He is a papal tool or a public fool."

Romanism is an organized system of perjury. Lies are her principal stock in trade. She is mistress, calling her most villainous society the "Society of Jesus;" it ought to be the "Society of Judas." Rome is like a serpent, more dangerous when she seeks to charm. The man who has no more sense than to believe in the infallibility of the Pope, is unworthy to be an American citizen. He who cannot tell the difference between bread and flesh will never die of brain fever. The pope is the only one who has need for brains. Why send a doctor when there is holy water? In 1865 when Naples was visited by the cholera, the people refused to take sanitary precautions, saying holy water would protect them; and so intead of admitting light and air and rectifying the sewerage, they did nothing but burn candles to the Madonna, and carry the "host" through the streets, which kept the inhabitants constantly upset and so helped the spread of the plague. Thus filth follows in the wake of Romish superstition. What is the use of doing anything for a fever when Saint something or other will protect him? Contagion cannot touch him so long as he sprinkles with holy water. Why should he care for his morals when the priest will pardon him? What need is there of a fire engine company when a medal of some saint will arrest conflagration? What need of a surgical operation when a medal will cure him? What need of life-boats or life-preservers, when the wearing of a medal will arrest the fury of the winds and waves? Just the thing for sailors! Beats any life-preserver or life-boat you ever saw! What need of insane asylums when a medal will preserve from insanity and hydrophobia? It is claimed that the students who have dipped their pens in the water from a certain river, have passed all examinations with honor and written some wonderful articles afterwards. I would advise the editor of the Boston Pilot to try some on his pen. What need of steamboats when a man can cross the Mediterranean on his cloak? Ho! ye glorifiers of Watts and Fulton! stop and bow down to Romanism as greater than they!

There is a story of a Roman savant who had his head knocked off in battle. He did not stick it on again. That would have been an ordinary exploit. But he took it under his arm and marched home as if nothing had happened. How a man can be a Romanist and be a sane man, is a marvel to me. Romanism is a political worm on the tree of liberty. It is eating at the heart of the nation. It is the red hand of anarchy everywhere. It is the wily serpent that has stung to death all the nations who have warmed it in their bosom.

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A Ghostly Game Warden.

A GHOSTLY GAME WARDEN—GUARDIAN OF DEER IN A WISCONSIN FOREST WHO MYSTERIOUSLY PROTECTS THEM FROM SLAUGHTER—HUNTERS ROUGHLY HANDLED—STRUCK OVER THE HEAD, PUSHED INTO BROOKS, KNOCKED SENSELESS IN THEIR CABINS, AND FRIGHTENED BY WHAT THE INDIANS THINK IS AN AGENT OF THE GREAT SPIRIT.

Superior, Wis., April 17.—The strange adventure of Paul Parsons while hunting deer in the pine forest near Gordon a few days ago has developed the theory that a portion of one of the best deer sections in Northern Wisconsin is being protected against game-law violators by some mysterious agency other than the Game Warden.

Parsons, who is a resident of Gordon, is said to have made a comfortable living during the Winter by hunting and marketing deer contrary to law. He went out with his dog and gun as usual a few days ago, but in a direction opposite to his favorite fields. According to his story, while walking along a trail he felt something strike the back of his head, but, turning around, saw nothing. He walked along cautiously, but had gone less than 100 feet when the blow was repeated, this time with such force that he was knocked to his knees. The blow stunned him slightly, but he recovered quickly and turned around, expecting to face a treacherous assailant. Again he saw nothing but the stately pines and heard nothing but the dismal wail of the wind through the dense forest. A short distance ahead there was a narrow stream, and within a cluster of maples beside it an abandoned cabin. Parsons reached this cabin without further interference from the mysterious assailant, and took up a position at a crack through which he could watch while waiting for further developments. He was thoroughly alarmed, and believed that some lurking half-breed had followed him through the woods intent upon talking his life.

It was getting late in the evening, and Parsons decided to camp at the house for the night. While unpacking his blankets something struck the side of the cabin. Almost at the same instant something struck him on the back of the head and sent him sprawling on the floor, face downward. He made strenuous efforts to rise, but was unable to move a muscle, and as he lay there expecting every minute to be visited by his mysterious assailant, a gruff, boisterous laugh came to his ears, and the outlines of a man flitted before his half-closed eyes. Then he became unconscious.

The hunter was discovered lying in the same position about noon the next day by Edward Norton, a homesteader, and his son. He was taken to the latter's home, still unconscious, and it was several hours before the application of cold water externally and whiskey internally restored him to consciousness. He is still confined to his bed, and at times relaxes into semi-consciousness, while apparently suffering intense pain.

AN AGENT OF THE GREAT SPIRIT.

This is the last story told about this mysterious game warden and his domain, but it corroborates in many particulars experiences related by other hunters who have been on the forbidden ground. The unknown guardian of the deer apparently confines his jurisdiction to the territory within a radius of half a mile from the abandoned cabin, and for that reason, it is said, that particular locality abounds most plentifully with deer. Whether the numerous stories of the mysterious game warden's pranks be true, they certainly have the effect of preserving the game within the confine mentioned, for even the most venturesome residents of the locality have given the place a wide berth during the past five months, and until the mystery is cleared up it is probable that the deer so fortunate in becoming charges of the mysterious one will be permitted to roam at their own sweet will without danger of being slaughtered by unscrupulous hunters.

Parsons was the first man to venture in quest of deer upon the forbidden section for two months, and he will probably be the last for some time. There are scores of Chippewa Indians in the vicinity of Gordon who live by their traps and guns, but a few of them have had experiences with the "game warden," and the others have heard of him, so that to-day money will not induce them to set foot upon the dreaded ground. The Indian theory of the mysterious occurrences in the forest is that the Great Spirit wishes to preserve that particular tract of land for his own use or for the use of a favored warrior, and has adopted that extraordinary method of communicating to them his desires.

According to the best information at hand, the self-constituted game warden put in an appearance within his jurisdiction about five months ago. This was before the close of the legal game season of 1896, so it may be surmised that the unknown was either unfamiliar with the game law or was bent upon protecting the game within his territory whether in or out of season.

THE WARDEN'S FIRST VICTIM.

The first victim was a man named Jordan, employed during the Summer months as a guide for the sportsmen in the River Brule region. He had piloted a party of Chicago men on a deer hunting expedition to the Gordon region. They had been on the tramp for two days with poor success, and on the night of the second day arrived at the abandoned cabin where Parsons subsequently met with ill treatment. Jordan and one of the sportsmen remained at camp while the remainder of the party, equipped with head lanterns, went out on the trail for a "night" shoot. Jordan went to the stream near by for a pail of water, leaving his companion sitting by the camp fire, and had stooped to dip his pail into the stream when a blow from behind, delivered with terrible force, sent him forward into the water. He struggled out and looked about for his assailant, but everything was quiet and there was no sign of a human being. On his return to the cabin, his head aching from the blow, he found his companion crouching in a corner of the room speechless from fright, and suffering from the effects of a blow with some blunt instrument upon the spine. According to his story he was tapped lightly upon the back of his neck and turning quickly around saw a shadowy form that he took to be a man dressed in a soldier's uniform. He rushed to the corner for his gun, thinking that bandits might be abroad, but when half-way across the room something struck him back. According to the testimony of both victims, the two assaults must have taken place within a space of five minutes, and the men were 200 feet apart.

COULDN'T SHOOT A BIG BUCK.

Another experience, and perhaps the strangest and most incredible, is that related by Martin Holmstead and Axel Peterson, two section men employed by the Chicago, St. Paul, Minneapolis and Omaha Railroad south of Gordon. Before sunrise one Sunday morning these men went out for a hunt through the woods, and in due time set foot upon the mysterious warden's domain. While traveling along a rutty logging road, side by side, their heads were suddenly knocked together by some mysterious force in the rear. Their first thought was that some friend had followed steadily behind them and had sought to make known his presence in a rough manner, but they saw no signs of life in their rear. They walked along, hoping for daylight to come, and just as the welcome morning sun broke through the darkness of the forest to relieve their fears, a big buck crossed the path a few hundred feet ahead of them. Two guns were brought quickly to the shoulders and two reports rang out simultaneously through the pine woods, but the two Swedes were either poor marksmen or the warden had again appeared upon the scene, for two big holes in the ground only ten or twelve feet ahead of the men showed where the two forty-four bullets had lodged.

Holmstead and Peterson did not return to the section house at the time expected that night, but were brought in four or five hours later upon a logging sled, and the driver told the people that he had found them lying unconscious side by side upon the road.

ADVENTURES OF TWO INDIANS.

The Indian settlement near Gordon was stricken with terror one day during the latter part of January by the report that two dusky residents, Moon Face and John Canada, had been murdered in the woods by some unknown assassin, supposed to be the agent of the Great Spirit. A half-breed named Seegee rushed madly into the town and went from house to house, yelling the information that he had seen the bodies of the two murdered Indians lying in the road and had been chased away from the place by a tall man wearing a long gray coat. He told the astonished natives that the tall man seemed to spring up in front of him from a hole in the ground, and that he carried a long black instrument in his hand, which resembled a gun barrel. The unknown, he said, walked rapidly along the road in front of him, toward the prostrate bodies of his two victims, waving the black object and singing a song in a loud, harsh voice. Suddenly the mysterious one turned about, as if to give pursuit to the half-breed, and then it was the latter took to his heels.

That day a band of twenty Indians, headed by the half-breed, went out on the road in search of the dead bodies of their friends. They found the two men—not dead, but sitting on a log near the place where the half-breed had first discovered them. They had recovered consciousness an hour before, they said, and were little the worse for their encounter with the mysterious game warden. Both told practically the same story of their experience, the only discrepancies arising in the descriptions of the assailant.

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DOING GOOD MISSIONARY WORK.

To the Editor:—It has been some time since I reported to you or your readers, and some of our good friends here are putting me in mind that we have been so quiet this whole year, that the impression will go out that we are all either dead or asleep in this part of the world. But I assure you such is not the case.

I came to Bolivar the 1st of October and commenced holding meetings in Opera house hall. It was quite an innovation in this town, but curiosity to find out "what does she do?" brought out a good many people, and real interest in the spiritual Philosophy many more. But when they found we had really "come to stay," and the Church of Spiritual Research was a fixture, they concluded there wasn't room for it, and so the good Christians went back to their own church to be "popular," and some of those who had no predilections found there was nothing funny or peculiar in either the speaker or the services, and so of course our audiences became less in number.

We know whom to look for every time, and every Sunday brings some strange faces.

We have had services every Sunday except one, when la grippe had possession of my talking machine, and one Sunday I went to Olean in response to an urgent request and spoke to a full house of inquirers about Spiritualism. The result of that meeting was the forming of a temporary organization, holding Sunday meetings without regular speaker. Mr. Nash, of Belvidere, has been there one Sunday and holding circles at private houses for investigation.

As I am not a sensational speaker, or a "test medium" I am not a "drawing card" for the people who only wish to be entertained and go to a spiritual meeting just as they would go to a minstrel or any other show and pay their money for the entertainment, and are ready the next day to set up a show of their own and tell everybody how everything was done.

I cannot count my "converts" by the hundreds, but I can count a number of the brainiest people in town, who have listened to my lectures and called them reasonable and logical, and who have followed my advice and gone to investigating for demonstration at home, with the result which is sure to follow such a development of powers undreamed of in themselves which have brought them proof of continued life after this, which they before did not believe in.

We celebrated the Forty-ninth Anniversary last Sunday, with an appropriate address by your correspondent, and good music, Miss Agnes Evans presiding at the organ and Mrs. Hyde, one of our most enthusiastic seekers after truth, favored us with two solos accompanied by the auto-harp, which were greatly enjoyed.

We shall continue our meetings until the 1st of June, when I shall return to Lily Dale, and what will be done here another year is not yet decided.

I should like to correspond with any societies whose officers may feel impressed to desire my services for the year to come or any portion of it.

MRS. MYRA F. PAINE.

Bolivar, N. Y.

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INFLUENCE.

How fair my spacious temple of the trees!
Where spread the mighy oak and fragrant linn;
And where the silver-gilded maples grow;
And stately elms stoop gracefully and low;
And the honeyed, white-blossomed buxus win
The wooing and the kisses of the bees.

The worshipers within my temple fair
No kings or queens have gathered to their court—
They do disdain the tinseled show of gold,
And with the flowers and trees communion hold;—
They fill its aisles with song and merry sport,
And banish all my discontent and care.

Nor yet are these its visitants alone,
For, as the evening shades their lyric stills,
The spirits of the loved, departed dead,
My foliage-curtained temple tread.
Their whispered words my anxious bosom fills
With highest thought and music's golden tone.

Aye, come with me, when the green meadows faint,
And the tall cane and corn are weak and spent,
Beneath the flame of Summer's noontide glare,
And the communion of my temple share;
And you'll affirm that never yet was sent
Such worship place to man by creed restraint.

'Aye, come with me in Autumn's ruddy glow,
For, lo! 'tis then my painters decorate,
And you will swear by all the spangled skies,
That never artist lived who mixed such dyes.
And you will sigh in envy of my fate;
And closely question me of what I know.

'And when I say, "this is the house of love,
Where I commune with angels and with God."
Directly you will throw your creed away,
And come with me to worship and to pray.
As here we bow to no oppressive rod;
But grow in goodness like the One above.

R. F. SLITER.

HOWLING AGAINST SPIRITUALISM.

AN OLD PETRIFIED CATHOLIC PRIEST ATTACKSSPIRITUALISM—HE DOESN'T SEEM TO REALIZE THAT THE CATHOLIC CHURCH IS THE MOST STUPENDOUS FRAUD ON THIS GREEN EARTH.

Oak Harbor, O., April 7th, '97.

Ed. Exponent:—If I am rightly informed we have a new fraud in this town, i.e. a Spiritualistic organization. I am told that four families have joined it. I do not deny that all their spiritualistic doings are fraudulent, nor do I assert it to be so. But the organization leads to, and is almost always guilty of fraud, either consciously or unconsciously. Their most renowned medium is Miss Eusapia Palidino, born at Naples, Italy, of very poor parents. She is an excellent type (of great interest to the science of neurology) of the great "nevrosees'." When young she was subject to nightmare; and no doubt had listened eagerly to the legends of the "jettatori." Her father fell a victim to banditti; she herself was robbed on her return from Warsaw by highwaymen. This left an indelible impression on her mind and nervous system. Mr. Chas. Richet, an authority declares; "The formal, the undeniable proof that there is no fraud practiced by Eusapia, and that we are not subject to an illusion, is wanting." In England, practical as that country is, she was closely watched by the S. P. R. (Society of Physical Research) and executed. Mr. and Mrs. Siedgwick, Mr. Meyers, Mr. Hodgson and the prestidigitator Maskelyn declare, after having assisted at 20 seances, that all was fraud from beginning to end. Mr. Ockorwicz, a spiritalistic authority, answers that the English have not well observed the facts, but admits that Miss Eusapia deceives unconsciously. Dr. Dariex in the "Annales Psychique" says: "It matters little whether Eusapia cheats or not. What is of importance is to know whether this (action in the distance) takes place or not, and it is not necessary that this should be always the case, and that it always actually happens.

There are, however, some apparent facts which have not been sufficiently explained by modern science, i.e. the lifting up of tables by the simple tact of the medium's hand, the passes of hands and the apparition of hands hard to explain by prestidigitation; the possibility of Eusapia to become at once a formidable magnet and move by a gesture of her hand, or by her breath, heavy articles of furniture; to press down in the presence of many witnesses and in plain daylight, by her will power, a part of a scale, in the castle of Angelas, and to loose 16 pounds of her weight at Milan. Of course we may justly question the veracity of these witnesses and the strength of the English S. P. R. Journal, October, November, 1895, we must refuse to believe the apparent facts until proven. But supposing to be facts undeniable by science, we cannot but attribute them to the works of Satan, who now, more than ever, seeks to establish his reign on the ruins of Christianity. Well informed Masons will not deny this. Hense it is necessary for people, who through curiosity are led to join spiritualism, to be aware that Holy Scripture threatens dire punishments to them who call up spirits, ie devils, for good spirits will not appear, this being below their dignity and contrary to the wisdom of God. Holy Writ says: "Neither let there be found among you * * nor charmer, nor any that consuteth pythonic spirits, or fortune tellers, or that seeketh the truth from the dead: for the Lord abhorreth all these things; and for these abominations he will destroy them at thy coming (Deuteronomy XVIII, v. 12,-11.)

Sincerely yours in Xro.
JAS. CHRISTOPHORY, Pastor.

P.S. All these Spiritualistic farces are not of to-day. "There is nothing new under the moon," says Holy Writ, Tertulian, a Father of the 2d century speaks of these Spiritualism as it is practiced to-day. There is not a bit of difference between that of to-day and that of Tertulian's time, when Paganism was prevalent everywhere. Are the people going to return to Paganism through Spiritualism? Are they willing to give Satan the honor that belongs to God?

REMARKS.

Jas. Christophory, Pastor, resurrected apparently from the Dark Ages, it seems has just discovered "a new fraud" in the form of "a Spiritualistic organization," and if he is speaking in his "official" capacity he must certainly know a fraud when he sees one, for his experience and knowledge as a priest must have convinced him that fraud, hypocrisy, charlantry and all manners of satanic intrigues and machinations have long been rife in the world. Not alone paganism but Christianity, especially the latter as represented by the organization to which our "Pastor" evidently belongs, judging from the fruits, must have had a much better acquaintance with his Satanic Majesty than with his all-powerful opponent. For the present occasion we may leave out of consideration paganism and direct attention briefly to some of what may be termed the "manifestations" of "the Devil" through the organization known as the Roman Catholic church.

If Satan is now "more than ever" seeking "to establish his reign on the ruins of Christianity" he is probably undertaking to undo the evil which history teaches us he has done in the past when he evidently established Christianity upon the ruins of humanity.

It would be altogether tedious to recount the myriads of victims stricken down by torture at the hands of his Satanic Majesty working through the organization and power of the Church of Rome. But let us attempt to epitomize some of these works.

Before the establishment of what is known as the "Holy Office of the Inquisition" the bishops of the Church of Rome arrogated to themselves the right to punish for heresy, and this form of persecution extended from the beginning of church federation to the thirteenth century, when, in 1229 the Dominicans organized a special inquisition for the purpose of exterminating the Albigenses and the heretics of southern France, and it is said that more than one hundred thousand of those people were put to death by fire at the stake, by impalement and by other barbarous methods. In 1480 that most dreadful institution, the Spanish Inquisition, was established by Pope Sixtus IV, and two thousand victims were burned to death during the first year, while 31,912 human souls ascended to heaven through the smoke of the fagots of Rome during the continuance of this diabolical institution in Spain. Moreover during the seventy years' reign of the Inquisition in Spain the population of that country fell from ten to six millions; whole provinces became decimated: trade of all kinds, manufactures, agriculture, literature, science and art came to a standstill, and the nation which had once been the mistress of the world gradually declined until to-day its utter decay seems near at hand.

By the same methods of persecution employed in Austria, Bohemia, Germany, the Netherlands, France, Ireland and other countries, whenever and wherever the Papal power and influence has dominated the secular authority, human life has gone out with unspeakable agonies, until the grand total would suffice to people a continent.

As before said, by their fruits shall ye know them. If the forms and methods of torture employed by savages have seemed devilish, those employed by the Church of Rome having excelled in fiendish malignity the inventions of the savage, his Satanic Majesty must have found a more fitting instrument in that organization for the accomplishment of his ends.

Who but Satan could have devised the iron maiden, a basket of iron plate containing spikes on the inside wherein when the doors were closed upon the victim he would be impaled and there left until his body should decay and drop into the most beneath? Who but Satan could have invented the rack which was so diligently applied by the minions of Rome throughout its supremacy? Upon this engine of torture the victim was placed on his back, his wrists and ankles fastened by ropes to rollers at the ends of the frame, the rollers turned by means of a ratchet wheel until the joints were dislocated, the cords binding the victim being drawn so tight that they cut through the flesh quite to the bone? And then who but a demon could add to the tortures of the poor victim so exquisite an accompaniment as the following: Force open the mouth, spread over the face a fine wet cloth, and then allow water to drip in a steady stream from an earthen vessel into the mouth, that the torments of the sufferer were augmented by the agonies of an incessant struggle for breath? Ah yes, and must not Satan himself have been present with all the malignant cunning of his nature to devise and oversee scenes where the heretic was tied, limb by limb to each of four horses and thus torn asunder, the gasping trunk and quivering members being laid together and burned alive upon a pile of wood? Then we have the thumb-screw, or little vises for crushing the thumb, the iron boot in which the feet were placed and wooden wedges driven by their side until the flesh and muscle were reduced to a jelly, or in some cases boiling water poured in until nothing but the bare bones remained. Then there was the wheel, consisting of a frame-work upon which were placed sharp-edged boards on which was laid the victim, bound hand and foot, over whose body a heavy wheel was rolled until life became extinct and suffering ceased. Again, sometimes in the chamber of torture a human being was firmly tied in a sitting posture, or laid bound upon his back, and water allowed to drop from a small pipe above upon the top of his head in one spot, drop by drop, or upon the pit of the stomach, until he found relief from his agony in insanity or death. Again, and no earlier than A. D. 1820 when the Inquisition was abolished in Spain the punishment for heresy consisted among other forms, in fastening the victim in a groove upon a table on his back, suspending above him a pendulum, the lower edge of which was sharp and so constructed as to descend with each movement lower and lower. Who was present on such occasions to watch and exult in the agonies of such a victim as this as he saw swinging to and fro above him the keen edge of this terrible instrument ever approaching nearer and nearer, until at length it cut the skin of his nose, gradually cutting on and on until the victim died and was released from his agony? Where was Satan when the soldiers under the reign of Ferdinand II. of Austria, the well beloved son of the church, undertook by war, torture and rapine to re-claim for the Catholic church the fair provinces of Bohemia, Hungary and Germany, and perpetrated among others such deeds as these? —Seizing the mother of a young infant, binding her to a post, placing the little one on the floor at her feet and there letting it starve to death!

It is an old claim of the church, both Catholic and Protestant, that evil spirits do communicate with mortals but that good do not. Of course to the logical thinker this claim is utterly absurd and frivolous. We know that both good and evil men and women stand the same under the laws of nature; that no power prevents the association of the good and evil in this world, except their own will; and as to the condition of society, fellowship and communion among mankind in a spiritual world we have no reason to believe or suppose that any arbitrary rules apply. The church as an organization knows no more about the conditions and laws of a spiritual life beyond death than do individuals outside its pale. The church confessedly has no knowledge on the subject; it bases its claim entirely upon faith and alleged divine revelation; which of course is but a begging of the question and cannot be tolerated in the forum of reason. Spiritualists claim, and substantiate their claims by evidence which would prove any fact in a court of justice, that spirits of all shades and grades of morality, religious belief and non-belief, do communicate with relatives and friends in mortal life. The avenues or channels of proof are open to all fair-minded investigators. That church members, priests, ministers and bishops do not avail themselves of this proof is a circumstance which places these gentry at a disadvantage in the argument. They stand in the attitude, no matter how learned in other things or how able, of the ignoramus who undertakes to criticize the results of the labors of the scientific investigator! and except for the effect upon the general public of their criticisms and maledictions such effusions as the above would be unworthy of notice.

A. M. GRIFFIN.

MAKES ANGELS WEEP.

THE QUALITY OF MANY SPIRITUAL TEACHINGS AND TEACHERS—WANTS A HIGHER STANDARD OF EDUCATION.

To the Editor:—I have spent some time dispensing this "Gospel of Truth" (Spiritualism) in hopes that some of the seeds sown might take root and finally spring into blossoms which will shed aroma on some lives along the way.

I have visited many societies, since I last wrote you, and I must make this acknowledgment: 'Tis truly pathetic to witness what in many instances passes for our beloved philosophy.

I for one am in great sympathy with those who have contributed valuable thoughts in the Thinker from time to time, pleading for a higher standard of education among our public workers. The ignorance which is displayed at many of these meetings is embarrassing. I once read that the English language was the toughest thing in the world—it had been murdered every minute since it had been born and it was not dead yet. If the language does not die for want of proper exponents, I am afraid our beloved religion will for the need of proper teachers to present it as it should be.

Some who are holding meetings think "Anything to draw a crowd;" and they cater to old forms and ceremonies, and if the "bill board (which usually adorns the entrance way to the hall,) was not labeled "Spiritual Meeting," one would never mistrust that it was not some old-time orthodox meeting. The prayers, the christening, the baptism, and many times the sermon, are flavored so strongly of the orthodox forms and doctrine that one would never suspect they were attending a spiritual meeting.

It seems to be a deplorable fact that about as soon as some persons have a hint that they possess medial qualities, they immediately announce themselves ready for business, set up shop with a set of dull tools, and go to work dispensing what they call "Spiritualism." I should think it would make the angels weep.

I attended a meeting of that kind this winter in St. Paul. The medium baptized two children the evening I was present and twined a wreath of evergreens around their necks, yoking them together and pronouncing her baptismal benediction upon them.

Other meetings I have attended were above criticism; and it was a blessing to be there. Others, too, were such a medley of Spiritualism, Christian Science, Theosophy—it was hard to determine where that speaker was at. I sometimes wondered if that kind were not all of them more enterested in drawing a crowd (since they had a dime collection at the door) than they were really endeavoring to advance the people in giving them the truth unadulterated.

I wish we might have a school for the advancement of an intellectual and spiritual education. I think it would be well to make it a College of Psychic Science," "Physical Culture," "Elocution and General Deportment;" that those who expect to fill public missions might adorn them by the use of good language, grace of pose, pleasing voice, and clear and clean enunciation.

We would hear some complain as they have in the past: "That would retard inspiration." I say no! The broader and cleaner you make the channel, the greater the flow of inspiration. You can never get a quart into a pint measure. Some, again, say it would be interfering with the spirits. If a spirit comes back to earth and poses as a teacher he or she should first of all know how to appear decently and speak good language, and above all things not use slang, as I have sometimes heard them. If they cannot, they need interfering with, and the sooner, the better. If this beloved truth of spiritual communion becomes established, and the fetters of superstition are cut loose from the minds of humanity, we must rise out of our little notions and welcome the dawn of intelligence to come along side by side with spirituality, both directed by Reason which is the compass of the Soul to guide the way through this valley of doubt and fear. Yours for more light. MRS. CASSIE McFARLIN.

Winona, Minn.

FREE THOUGHT

Fake Materialization Must be Stopped.

AN "INFIDELS" OPINION—SLIGHTLY HUMOROUS—SPIRIT (?) KISSES AND CARESSES—GOOD WORDS FOR FEARLESS EVA A. CASSELL.

To the Editor:—I wish to give expression to a few thoughts, which occurred to me on reading the article by Mrs. Eva A. Cassell in your issue of April 24. The 29th of November last was not the first time that the medium intended was discovered personating a spirit. Previous to that time, Spiritualists in this city told me that his materializations were "rags," or at least some of them were. But every one of the ninety and nine in which he was not detected or exposed, might have been genuine. Quien Sabe?

It seems that the lady writer does not enjoy being humbugged. I sympathize with her; I am built that way myself. Which only proves, however, that we are not like the great majority of mankind; for they do like it immensely, as is proven by the fact that they are willing to go where the humbugging is done, and pay the humbugger handsomely besides. I do not wish to be hypercritical, but I can't see that there would be any harm in exchanging "kisses" and "caresses" with a "spirit," even if it were a "male spirit." Perhaps the time was unfortunately chosen, and the manner objectionable; but, as I gather from her article, the lady was young, intelligent, though somewhat "gullible and full of faith;" and, I have no doubt charming and pretty and—well, in this case, I cannot help sympathizing with the spirit. There must have been something attractive after all in the kissing and caressing, for she says; "I have had such experiences as this all adown the fifteen years of my investigation."

If, after fifteen years experience, such conduct appears to any one "pernicious" "disgusting," and "unhygienic," I would advise him or her to quit and give the young folks a chance. They will take the kisses and let the microbes and bacteria look out for themselves, if such things do come back with a spirit. In the Conners case I do not see that any one was more to blame than the others.

Now, Mrs. Cassell, allow me to address you personally in the remainder of this communication. You say that you frequently go among the so-called Infidels; I have no doubt that you are welcome, and if you could exist without any humbug at all, we would gladly give you the right hand of fellowship. We have no "imposture," no humbug to offer to you or any one else; but, do you know that we are just dying of dry-rot for the want of a good healthy fake to offer to the people? Why you Spiritualists do not get rid of the impostures is an easy question. The majority don't want to; the minority can't, and so heroic a remedy would be likely to kill the patient.

The truth, to most people, is tame and uninteresting: it is not what they want. The medium who does not "stoop to conquer," cannot draw an audience and the dollars, nor satisfy even the Spiritualists. You say that the "faith" or philosophy does not depend upon the phenomena; neither, in my opinion, does the phenomena depend upon the faith. Although I am satisfied that the philosophy is not based upon facts, and is therefore false and misleading; yet I am willing to admit that some of the phenomena are genuine; but I have not seen any such, I being judge.

Merit is a slow running-mate for "cheek," and truth ever lags in the race with superstition. And, strange as it may seem to you, the spirits will not hinder the impostors; nor enable the honest mediums to surpass them. As the heavens have ever been deaf to the cry of the suppliant; and as God has always failed to help his own people in their dire extremity; so the spirits will be as a broken staff to those who would fain lean upon them. I would it were otherwise; that man in his weakness might rationally look above for strength; that in his ignorance he might lean upon wisdom; and that amidst errors he might be guided into certain truth. But, it is the part of courage and wisdom to expect no assistance from Gods, Genii or spirits, on our march from the threshold of time to the brink of eternity; and to launch our frail crafts upon the bosom of the dark waters whether or not there is another shore. C. C. MILLARD.

Wichita, Kansas.

THE RIGHT RING.

Mrs. Cassell's long letter on the Concannon fraud is just the kind of metal we like the ring of, and Mr. Parcell needs it rung pretty close to his deluded ear.

If Spiritualism is to be disgraced and made a butt of for revilers and the vulgar to hoot out of existence, it need not be deliberately done by those who pose as its leaders. Admit no one to the public stage without proper credentials and accredited abilities, and let them have been ever so honest pro publico in the past, when they disclose their natural corruption by such vile imposture as would have permanently disgraced any minister, sternly deny them such opportunities in the future.

We were trying to get up a party of novices to visit Lake Helen Camp where they could see the real thing—for Spiritualism is unknown and reviled in Florida—but upon seeing the Concannons' names, dropped the whole business before we would be classed as the soft-headed dupe of such tricksters.

Halls and Spiritual camps are not country fairs for every fakir to erect his booth in and run his thimblerig for suckers, like the money-changers of the temple, and it is a disgrace to managers and the whole fraternity that this widely published brace of frauds should have been welcomed at the next door they knocked at, and coddled for business purposes. Can their abettors be any better? Ayers was thought well of till he became the hand-in-glove accomplice with these subtle deceivers. Let all decent, self-respecting Spiritualists who claim any superiority for their religion over Christianity, rigidly shun and make an example of such impostures by an iron boycott, and by no half-way measures. The brotherhood of man must be set aside for the time or we shall be hobnobbing and so mixed with criminals and lepers that the general public cannot distinguish one from the other. What would be thought of a congregation who retained a corrupt minister as its preceptor? Would not the younger members emulate his methods and admire his superiority over his hypnotized dupes?

We were talking up Lake Helen, but we incontinently dropped it like a very hot potato and shall forever shun it under such a management. H. R.

Arcadia, Fla.

VAMPIRES AND BARNACLES.

To the Editor:—Mrs. Cassell's review of what she considers a glaring evil, has the right kind of ring, and I think it high time that Spiritualists and investigators in general should come out and shake off the hosts of vampires and barnacles that have fastened themselves to our noble philosophy and religion, and are dragging our cause into disrepute. And in my opinion the materialization fad is the biggest humbug of them all. Let us have honest test conditions, and if a medium will not submit to such conditions let him pass along until he finds those that are ready and willing to be humbugged. I think it high time that Spiritualists demand the truth, the whole truth and nothing but the truth. Yours for honest investigation and truth, L. H. WARREN.

Albany, Wis.

TO MUCH CREDULITY.

I am very glad to see workers all along the line arraying themselves against fraud and over-credulity. I wish we could by any means keep our ranks free from both, but as long as human nature is as it is I fear it is impossible to do so. So all that remains for us to do is to possess our souls in patience and work diligently for the higher development of all. ANNIE WILSON.

IMPORTANT CONVERT!

REV. S. BARTLETT, AN OLD PREACHER—HE PUBLICLY DEBATED WITH MOSES HULL AND J. CLEGG WRIGHT—CONVERTED IN A SEANCE IN FORT WAYNE, IND.

To the Editor:—The First Spiritualist Society of Fort Wayne has a provision in its Constitution which renders its platform free to all progressive thinkers whether Spiritualists or otherwise. It has repeatedly invited the opponents of Spiritualism to occupy its platform in opposition to Spiritualism, our motto being "free thought, free speech and free press." No class of people who have the truth in relation to any subject is afraid to have it attacked even in the house of its friends.

Our society is without a regularly engaged speaker during this month of April, and at last Sunday morning's meeting (April 18th, 1897) there chanced to be in the audience an elderly gentleman who presented the appearance of an orthodox minister, but an entire stranger to every one present. Upon being invited to address the meeting he assured the president that he was not a Spiritualist. Being informed that our platform was a liberal one, he responded to the invitation and addressed the meeting.

He had not proceeded far in his remarks when we discovered that he was no ordinary talker and had been long accustomed to addressing audiences along theological lines. In fact, he announced that he had been an orthodox preacher (Disciple, Christian or Campbellite,) for many years and had fought Spiritualism bitterly, having publicly debated with Moses Hull and J. Clegg Wright, and, as he believed vanquished them. He said that he had for years tried in his way to ascertain if there was anything in Spiritualism, but had never received any satisfactory proof of its truth. He acknowledged, however, that Spiritualism has shaken the old orthodox world from center to circumference.

In the evening he was again invited to address the meeting and did so, much along the same line which characterized his morning discourse, manifesting an undoubted interest in the subject, but emphatically disclaiming any belief in or knowledge of its truth.

Upon the following Friday evening he accepted an invitation to attend a trumpet seance given by Miss Daniels at the house of John Powers, Esq., the first trumpet seance he had ever attended. (Think of it!! An "investigator?" of Spiritualism for twenty or thirty years never having attended a trumpet seance). But he finally did attend one as above noted, and in this first and only trumpet seance he ever attended, the Reverend Simon Bartlett, became a convert to the truth of spirit return, having as he affirms, without the least shadow of doubt, talked with his mother. The evidence of the intelligence which talked to him being that of his mother was simply overwhelmingly incontrovertible.

On the following Saturday morning he visited me at my office in company with the medium, Miss Daniels, and told me that he was now a Spiritualist and had already written a letter to a ministerial brother, informing him of that fact, based upon the remarkable communication he had received the night before from his mother who had passed over years ago.

I remarked that no better selection of a speaker for tomorrow (Sunday's meetings) could be made by our president than that of the Rev. Simon Bartlett. "Yes, but what an embarrassing position it places me in. I shall be obliged to turn a complete somersault," said the reverend gentleman. "People will think that I am a regular 'crank' for sure—a veritable weather-vane, carried about by every wind of doctrine, etc.," said he.

Well, said I, you need not specially commit yourself so suddenly; just give your experience in your first trumpet seance, and let the audience place upon it its own interpretation.

"No," said he, "I have already committed myself to every one present at the seance, and I had better be honest about it and make a clean breast of it."

And he did make a full and sweeping confession of his conviction of the truth of Spiritualism on the following day, Sunday, the 25th of April, 1897.

And so, the Rev. Simon Bartlett, who for many years had preached and was the champion debater of the Christian church against Spiritualism, has finally become a convert to its truth. Letters of congratulation will now be in order from the Spiritualists throughout the country addressed to the Rev. Simon Bartlett, Painesville, Ohio.

All that the honest, candid investigator has to do is to press the right button and Spiritualism will do the rest.

H. V. SWERINGEN.

Policy of the Church of Rome.

FROM FROUDE'S HISTORY OF ENGLAND.

"Although Pole, (Cardinal) and Mary, (Queen) could have laid their hands on earl and baron, knight and gentleman, whose heresy was notorious; although in the Queen's own guard there were many who never listened to a mass, they durst not strike where there was danger that they would be struck in return. They went out into the highways and hedges; gathered up the lame, the halt, and the blind; they took the weaver from his loom, the carpenter from his workshop, the husbandman from his plow: they laid hands on maidens and boys who had never heard of any other religion than that they were called on to abjure; old men tottering into the grave and children whose lips could but just lisp the articles of their creed; and of these they made their burnt offerings; with these they crowded their prisons and when filth and famine killed them they flung them out to rot. In three years by imprisonment, by torment, by famine, by fire, nearly 400 were lamentably destroyed."

"A Catholic bishop holds his office by a tenure untouched by the accidents of time. Dynasties may change—nations may lose their liberties—the firm fabric of society itself may be swept away in the torrent of revolution—the Catholic prelate remains at his post; when he dies, another takes his place; and when the waters sink again into their beds, the quiet figure is seen standing where it stood before—the person perhaps changed—the thing itself rooted like a rock on the adamantine basements of the world."—Froude's England, Vol. 7, p. 178.

FIFTY YEARS IN THE CHURCH OF ROME.

A Remarkable Book.

This is a remarkable work by FATHER CHINIQUY. It exposes even to the minutest details the corruption that exists in the Church of Rome. It is a work of 852 pages, and should be read as a matter of history by every Spiritualist. The following is a partial list of the table of contents:

CHAPTER I.
The Bible and the Priest of Rome.
CHAPTER II.
My first School-days at St. Thomas—The Monk and Celibacy.
CHAPTER III.
The Confession of Children.
CHAPTER IV.
The Shepherd whipped by his Sheep.
CHAPTER V.
The Priest, Purgatory, and the poor Widow's Cow.
CHAPTER VI.
Festivities in a Parsonage.
CHAPTER VII.
Preparation for the First Communion—Initiation to Idolatry.
CHAPTER VIII.
The First Communion.
CHAPTER IX.
Intellectual Education in the Roman Catholic College.
CHAPTER X.
Moral and Religious Education in the Roman Catholic College.
CHAPTER XI.
Protestant Children in the Convents and Nunneries of Rome.
CHAPTER XII.
Rome and Education—Why does the Church of Rome hate the Common Schools of the United States, and want to destroy them?—Why does she object to the reading of the Bible in the Schools?
CHAPTER XIII.
Theology of the Church of Rome: its Anti-Social and Anti-Christian Character.
CHAPTER XIV.
The Vow of Celibacy.
CHAPTER XV.
The Impurities of the Theology of Rome.
CHAPTER XVI.
The Priest of Rome and the Holy Fathers; or, how I swore to give up the Word of God to follow the word of Men.
CHAPTER XVII.
The Roman Catholic Priesthood, or Ancient and Modern Idolatry.
CHAPTER XVIII.
Nine Consequences of the Dogma of Transubstantiation—The old Paganism under a Christian name.
CHAPTER XIX.
Vicarage, and Life at St. Charles, Rivierre Boyer.
CHAPTER XX.
Papineau and the Patriots in 1833—The burning of "Le Canadien" by the Curate of St. Charles.
CHAPTER XXI.
Grand Dinner of the Priests—The Maniac Sister of Rev. Mr. Perras.
CHAPTER XXII.
I am appointed Vicar of the Curate of Charlesbourgh—The Piety, Lives and Deaths of Fathers Bedard and Perras.
CHAPTER XXIII.
The Cholera Morbus of 1834—Admirable courage and self-denial of the Priests of Rome during the epidemic.
CHAPTER XXIV.
I am named a Vicar of St. Roch, Quebec City—The Rev. Mr. Tetu—Tertullian—General Cargo—The Seal Skins.
CHAPTER XXV.
Simony—Strange and sacrilegious traffic in the so-called Body and Blood of Christ—Enormous sums of Money made by the sale of Masses—The Society of Three Masses abolished and the Society of one Mass established.
CHAPTER XXVI.
Continuation of the trade in Masses.
CHAPTER XXVII.
Quebec Marine Hospital—The first time I carried the "Bon Dieu" (the wafer god) in my vest pocket—The Grand Oyster Soiree at Mr. Buteau's—The Rev. L. Parent and the "Bon Dieu" at the Oyster Soiree.

☞ We have not space in this notice of Father Chiniquy's work to give the heads of all the Chapters. Those omitted are of especial value. The following, however, are of thrilling interest:

CHAPTER LIII.
The Immaculate Conception of the Virgin Mary.
CHAPTER LIV.
The Abomination of Auricular Confession.
CHAPTER LV.
The Ecclesiastical Retreat—Conduct of the Priests—The Bishop Forbids Me to Distribute the Bible.
CHAPTER LVI.
Public Acts of Simony—Thefts and Brigandage of Bishop O'Regan—General Cry of Indignation—I determine to resist him to his face—He employs Mr. Splud again to send me to Gaol, and he fails—Drugs me as a Prisoner to Quebec in the Spring of 1856 and fails again—Abraham Lincoln defends me—My dear Bible becomes more than ever my Light and my Counselor.
CHAPTER LVII.
Bishop O'Regan sells the Parsonage of the French Canadians of Chicago, pockets the money, and turns them out when they come to complain—He determines to turn me out of my Colony and send me to Kahokia—He forgets it next day and publishes that he has interdicted me—My People send a Deputation to the Bishop—His Answers—The Sham Excommunication by three drunken Priests.
CHAPTER LVIII.
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SATURDAY, MAY 8, 1897.

A STAMPEDE PREDICTED.

It is mortifying to attempt great enterprises and fail to make them a success. Admire their projectors as much as we may, when defeat comes the chances are a thousand to one reputations are blasted and the movers in them become business or social wrecks. Very few can rally, start again, win honor, applause and wealth.

The Rev. Dr. A. J. F. Behrends, in the "Christian Work," of April 17th, has undertaken a task which must ultimate in failure and defeat. He calls for a retreat of the "higher critics" on the Bible from their present position, and predicts that in five years their retreat will become a stampede.

That the wish was father to the thought there can be no question. But it is a fact that as learning has advanced, and investigation has gone down to greater depths, and the number of fearless students have increased, they seem to have been emboldened in their researches until they are no longer reluctant to express their honest convictions. And what is worse than all else for the future of the church, both clergy and laity are more and more inclined to accept the revelations and conclusions of these "higher critics."

If The Progressive Thinker was to venture a prediction, instead of agreeing with Rev. Behrends, it would insist that in ten years the retreat, begun near half a century ago as to the Divine authenticity of the "Holy Scriptures," and which has been so greatly accelerated in the last ten years, will become a stampede during the next decade, and that few who make any pretensions to scholarship will remain to hug the old book of errors to their breasts, and declare: "We can't part with you yet," in the language of a preacher a few years ago, in the writer's hearing, who, in a series of discourses, had exposed the barbaric origin of the Bible and its worthlessness as a moral instructor, changed his front in his closing lecture, not because his earlier words were false, but because a goodly number of his best financial supporters only halfway out of their fossil shells were unable to go so far as their pastor after truth, but were preparing for a revolt, which was headed off by this brilliant retrograde movement.

PATRIOTISM IN THE ASCENDANT.

It is an absolute delight to witness the evidences of patriotism among the foreign population of this country, whose governments are engaged in bloody wars. Just now the resident Greeks in all our principal cities, are rushing home pell mell, to fight their enemies, the naughty Turks. And the Turks, equally zealous for fatherland, are anxious to reach the seat of war to whip the pesky Greeks. Cubans and Spaniards are also zealous to join in the fray in which their respective countries are engaged. If the Italians would mix up in a contest with some anti-Catholic country there would be a hegira of that people. How very nice. If they would all go, and our government would take measures to prevent their return, possibly Americans, Sons of Americans, would find employment, and the long lines of professional tramps, made such by foreigners intruding themselves into places of labor at prices below living rates, would be correspondingly depleted.

Gods, let the battle rage, so human liberty, and the rights of the oppressed are conserved.

TOO MANY PREACHERS.

The "Congregationalist" says, the applications to fill vacancies in pulpits have become so numerous, in some localities in New England, the committees charged with the task of securing pastors have been compelled to have printed blanks made to respond to inquiries, while other societies have given general notice that no more applications to fill vacancies will be considered.

The truth is, the learned professions, everyone of them, are overstocked, and none is found so profitable, pecuniarily, as the aspirants for positions anticipated. The medical profession has enlarged its curriculum and extended its period of study from two to three or four years, hoping thereby to abridge the number of graduates. Vast numbers are educated for the bar, three times as many as are needed. Not finding profitable employment they drift into politics or business, and in the end become useful members of society; but the educated preacher is wholly unfitted for practical life away from his profession. It is probably because of this lack of the bread-producing qualifications, and their inability to secure the needs of life they are more liable to drift away into crime than any other class of educated people.

As society is now constituted, and the demand is so large for inventors, civil engineers, draftsmen, assayists, mineralogists, geologists, etc., it is a wonder young men do not turn their attention in these directions, and therein win fame and fortune, and bring blessings to the race.

TAX THE CHURCHES.

The Cleveland Plaindealer of the 19th ult. gives a resume of an address delivered in that city the evening previous, by W. E. Bond, before the Free Thought Lyceum. Mr. Bond bewailed the fact that church property was not as highly taxed as a poor man's home, and insisted a day of reckoning would surely come. He said:

"The justice of the claim made by non-religionists, that church property should have no advantage over other properties, seems to be beyond the thoughts of the religionists. Why should a poor man's little home be taxed while church property is exempt? There is not a single claim made for church exemption but what can apply with greater force to the poor man's home. The first claim made by the church is that churches are God's special property, and, therefore to tax His property is to tax Him. We deny that churches are His property in any sense whatever, except on the general principle that all properties are equally His, granting, for the sake of the argument, that there may be a God. We deny that even if they are His special charge it would be wrong to tax them.

"Would God destroy his own? History teems with the destruction of churches by natural causes. The lightnings of heaven have many times penetrated to the very innermost sanctuary, the holy of holies, while priest and people have perished by hundreds. Even while priests were preaching the horrors of hell fire, the heavenly fires of divine wrath penetrated to their very souls and dried up the marrow of their bones. They were ever ready to charge others with being the victims of divine vengeance when misfortune overtook them, but the destruction of churches was not the reminder of God's wrath to themselves but those reminders became too frequent and costly. It seemed that lightning took special pains to hit a church spire. If it be true that everything was designed by an All-Wise Providence for good, then the enormous destruction of churches and church goers was a good thing. Who knows!

"A heathen invented the lightning rod, and the hand of God was stayed so far as lightning was concerned. But the resources of providence are boundless; thwarted in one way by the cunning of man, it can still find means of accomplishing its ends. In earthquake ridden countries, where the terror stricken inhabitants have fled to the sacred sanctuaries for safety, they have been killed by thousands; churches and people have been buried in one common ruin. Verily the power of a wrathful God is fearful to behold. What is man, that Thou art mindful of him.' The hurricanes, too, have done their deadly work. Churches have been blown out of existence by the winds of heaven, while buildings more lowly in their pride and not claiming to be holy escaped the fury of the winds. Is it possible that 'whomsoever He loveth, He chastiseth?' This is a queer world. We hardly ever read the account of a fire, in our cities, without having included the announcement of the destruction of one or more churches. Not a denomination but has suffered. Is this because He loves them all alike? Or is it because He does not love them? It is a bitter medicine, the more intelligent and conscientious religionists have to swallow. Believing in a designing providence and a just God, they see the temples erected to His glory destroyed by His own agents. It is enough to cause the more thoughtful to suspect that there is more method than honesty in the plea of exemption from taxation, and to see that those who are foremost in claiming exemption have some pecuniary interest in the matter.

"Another plea for exemption is that the church teaches morality. A total denial of this claim would not be strictly correct. The teaching of morality in church religion is not a fundamental principle governing church action. The principles underlying church action are upholding dogmas and superstitions, perpetuating priestly power through keeping the people in ignorance and fear, and third, as a means to carry out the second, the acquisition of material wealth. These three are certainly very peculiar means and methods, to say the least, of teaching morality.

"Nearly every nation in times past struggled for its very existence against church greed and despotism. The exception to past experience will surely have their turn; it is only a question of time. The people of the United States will not escape. Already the increase of church wealth and consequent exemption is reckoned by hundreds of millions of dollars. Two of our presidents have warned Congress that if exemption is allowed much longer the time will not be far distant when in the very nature of things church wealth will be so enormous as to be a menace to our liberties, and when our eyes are finally opened to the villainy of the scheme we will resort to swift retribution or go down to ruin. The scenes of the French revolution may be enacted here.'"

DEFEATED.

The Legislature of Wisconsin has just killed a pending bill empowering the State Board of Control to inspect Convents. This action must have resulted from priestly influence. With the public prejudices against the management of these private prisons for the immurement of women, the Catholic church, if honest in the opinion that the inmates are properly treated, should have called for the legal inspection of those bodies, in place of opposing such action. No place is too sacred to be exempt from examination if evil practices are believed to prevail there. We hope every State Legislature, at each regular session, will agitate this question, and finally act favorably upon it. Let the light of heaven shine upon church prisons, as upon every other retreat where their inmates cannot come and go at will.

PARTLY CORRECT.

At the Chicago Avenue Church a few evenings ago, the clergy made a violent assault on the Masonic fraternity. President Blanchard, of Wheaton College, claimed all secret societies were instruments of the Devil for overthrowing the home, church and State.

Yes, George Washington was a prominent member of the Masonic fraternity, as were many of the most distinguished names in the American Revolution; and they revolted against the declaration of Paul: "The powers that be are ordained of God," and they succeeded in that revolt, and gave to the world the United States of America. While they were doing this the clergy very generally opposed them. Among this number was John Wesley, the founder of Methodism. We came near saying, and would had we not been pious, that the cusses are not satisfied, so they are still laboring to destroy the Republic these "instruments of the Devil" set up, and want to establish a hierocracy on its ruins, with a code of laws made to govern a tribe of barbarians as its text book. "It won't do."

THE HISTORY OF TACITUS.

The entire history of Tacitus, as we have the work, was regained from a single copy found in the fifteenth century in a monastery of Westphalia. That we should owe the works of this author to one copy is a remarkable circumstance, for the Emperor Tacitus, who claimed to be a descendant of the historian, had copies of the history placed in every library of the empire, and each year had ten copies transcribed for presentation to scholars. All, it seems, perished save the Westphalian copy.—Press item.

The Annals of Tacitus is one of the monkish forgeries which misled scholars for many years. It appeared just when it was greatly needed to supply omissions in the classics in regard to Christianity, just as old copies of the Gospel are still dug up in those same cloisters "to fill a long-felt want." Prof. Johnson, who brought greater learning than any other writer to bear upon the authorship of the classics, says the thoughts of Tacitus are Catholic. The work is filled with Catholic phrases of the 15th century, quite out of character with the time when it is pretended to have been written at the close of the 1st century. The excellent Latin was of the 15th century period. Prof. Johnson credits the work to the Benedictine monks, and says: "We may certainly affirm that this strange piece of mythology was a monkish production."

It was Tacitus who told the ridiculous and shamefully false tales about Nero murdering his mother, of his burning Rome, fiddling and dancing in his garden while the greater part of the city went up in flame. It was a device to show that there were Christians at that early period, the animus being the destruction of a large number of that sect, because they were charged with firing the city.

That Rome was burned is very probable, but as well charge the mayor of Chicago with the great fire of 1871 as Nero with the destruction of the then capital of the world.

DEPLORABLE.

All the varied means of grace seem financially depressed. It is not Bible societies, nor Foreign and Domestic missions, nor church circles, nor even societies for the spread of the Gospel that are alone in the throes simulating dissolution, but even the American Tract Society, which has been such a powerful auxiliary in frightening sinners into the church, is now sounding an alarm. For well on towards a century its tales of an angry God, a crucified Son, the undying worm, the eternity of punishment, and the miseries of the damned, in the form of tracts, have been distributed broadcast over the country, the expenses sustained by donations from the wealthy and special legacies from departing churchmen. From a late report deploring the lack of Christian faith by a large majority of the population, it announces the falling off of its revenue from legacies alone during the last year of upwards of $50,000.

This is deplorable! Won't some rich Christian be so kind as to die and leave his princely fortune to the American Tract Society—which refused to publish either tracts or treatises on the subject of slavery, and in 1859 led to several independent organizations in consequence—and thus save the parent of all the others from general bankruptcy? If there are no frightened sinners there will be no accessions to churches, no legacies, no contributions of any sort to sustain the Gospel, and the whole institution, societies and clergy, will die of inanition. "Help us, Cassius, (with cash) or we sink!"

A JUST DECISION.

The friends of true liberty and free public schools for secular education, have reason for rejoicing in a decision just handed down by a Minnesota District Court. It seems that, in pursuance of its determination to dominate or destroy our American public schools, the Romish church authorities had succeeded in introducing Romish religious instruction in a public school. Suit was instituted to prevent this attempt at Romanizing American children, and a press dispatch from St. Cloud, Minn., states that, "Judges Baxter and Searle of the District court have just handed down an important decision in what is known as the Avon school case, whereby the school district and its teachers are enjoined from using the school house to give religious instruction or to teach the Roman Catholic catechism. The decision applies to all public schools in the State and to all religious creeds. The practice of teaching the catechism is held to be contrary to the constitutional guaranty of freedom of conscience."

The foul game of the slimy emissaries of Rome is blocked by this righteous decision. But their treacherous enmity to American public schools, and their efforts to undermine and destroy, if they cannot dominate them, will not cease; and they must be watched and their attempts met with quick opposition by the friends of American institutions.

BURIED THREE DAYS.

At last the great feat of throwing a subject into a hypnotic trance—a condition of supposed temporary suspension of animation—and burying him for a period of three consecutive days has been accomplished at Simcoe, Ont. The facts we glean are stated in the following paragraphs, the first dated three days ahead of the last, taken from the daily press of this city:

Professor Ferris, hypnotist, placed a subject in a trance at Simcoe, Ont., and buried him six feet under ground, there to remain three days. Sheriff Jackson and a posse of officers appeared on the scene as the grave was filled in and ordered the professor to take the man out or suffer arrest. The professor refused, stating that he was violating no law, and after consultation with the county attorney the sheriff finds he can take no action. The subject is supplied with air through a box. His face can be seen. It resembles that of a corpse, but has not the extreme pallor.

The man hypnotized and buried in the ground for three days at Simcoe, Ont., has been disinterred. Great crowds followed the box containing the body to the opera house. As the man was being brought back to a normal condition he was restless and finally smashed the box he was in to pieces. It required five men to control him in his struggles until he was fully restored to consciousness.

APPEAL TO GOD.

The belligerent powers between the Adriatic, the Ionian and the Aegean Seas, are now appealing to their respective Gods for succor. As it is the longest pole takes the persimmons, so the party most influential with the heavenly powers may expect the victory, if prayers are to determine the result. But it is one of the funny things that neither party is willing to trust Divinity, so they engage indiscriminately in pillage and slaughter.

ASTONISHING REVELATIONS.

In a private letter to the writer, Prof. Alexander Wilder, of Newark, N. J., made the following interesting statements, which will be new to many of our readers. It seems from the brief narration that it was virtually only a turn of the wheel of fortune that the English speaking peoples are not Mohammedans instead of Christians. Had King Henry, II. so early as the beginning of the 12th century, entered into a combination with the then Mohammedan powers of Spain, the destiny of the world might have been materially different from what it now is. It will be remembered that the followers of the prophet preserved the literature of the world while the Christian nations were destroying it; and it was they who saved to comparatively modern times the arts and sciences of the ancients. It is well to read Draper's Conflict Between Religion and Science in this connection.

And that astonishing revelation which the great Papal chair of state at Rome made to the world is abundant food for thought for a long time. It would be well if the sources of that information could be probed to the bottom.

Notwithstanding the long list of Popes, and the claims to great antiquity of Catholicism it is probable it had but little if any existence back of the 10th to the 12th century. Our chronology, like our history, is the production of the monks in their cloisters. They had little to do but forge history. The Dark Ages of a thousand years are black with falsehoods and deceit.

Probably many of those centuries, if the truth was known, would be compressed into less than a hundred years of real time. Spread over so long a period it is no wonder the stories are badly mixed. But we are keeping the reader too long from the interesting narrations of Prof. Wilder. We quote:

"I remember reading when a youth, in the school district library of my native town, a mention of the Crusades—that at the bottom was the purpose to beat back the Moslem invasion of Europe, rather than any special religious purpose, as we now understand was the intention. That statement has had its influence in shaping my own thinking.

"I have read that Henry II., of England, (A. D. 1154 to 1189) actually considered the feasibility of making Islam the State religion, which his quarrel with Becket, a half Saracen, may have modified. John afterwards (A. D. 1116 to 1199) actually offered the Mohammedan Ruler in Spain, to adopt that faith, if he would help in his conflict with the Pope. The monarch asked what kind of a man John was and of his character. Upon learning it was perfidious he would go no farther.

"Some three centuries ago the Papal chair was taken down to be cleaned. On the seat was an astrologic figure describing the Twelve Labors of Hercules. In 1795, when the French army entered Rome, the chair was overhauled, and on the seat was inscribed the legend: 'No God but Allah, and Mahomet his Prophet.'

"All this may have been accidental, but it seems to indicate some possible negotiations for a union of the two religions. In Dante, Mahomet is represented as a secretary, not the head of a false faith. J. W. Draper gives him an inspiration from a Nestorian monk. Pope Innocent III., entertained grave doubts of the 'Holy Catholic Faith,' and his crusade against the Albigenses was merely a contest of the Koran against the semi-Parsees, a Magian system that was almost as strong as Catholicism.

"Pope Sylvester II. is said to have been a student at Cordova (This is disputed), and was accused of being a Magian to suggest the Crusades.

"Christendom used to be in a shaky condition. It so happened that a Sufi dynasty gained the throne of Persia, while in fact Protestantism was taking form. The kings did much to keep the Turks off from the 'Holy Roman Empire.' Probably but for that check Germany would have succumbed to the Mosselms of Constantinople, instead of the divines of Wittemberg; and we would have had neither Protestants nor the Inquisitors—and probably not the Jesuits.

"I utterly discount the story of seventy-two men, in seventy-two cells translating the Hebrew Scriptures into Greek in seventy-two days, and each translation being exactly alike.

"I have the Hexaglott, and the Greek version is often widely different from the Hebrew."

CANNOT SUIT ALL.

To the Editor:—I am so well pleased with The Progressive Thinker, dated May 1st, I want a few extra copies. I find that you are not afraid to let divergent views appear in your columns; sometimes I cannot agree with you in your editorial notions, but I cannot condemn your paper on account of this. You CANNOT please all your subscribers; there is no use trying to, and if you made the attempt, you would make a h—ll of a mess of it! Once in a while a number comes to hand full of mighty good reading, and your issue of May 1st is one of them. I could not well do without your paper. The writings on scientific subjects are both meat and drink to my mentality. The extra numbers I distribute to some of my dyed-in-the-wool theological friends. I claim several such; some of them preachers of the everlasting gospel. What this is I do not know, nor they either; it is entirely a cant phrase. I remain,

Quincy, Ill. JOHN L. MOORE, for sixteen years a J. P.

Mr. Moore is right in his estimate—"you cannot please all." The mind that strenuously insists that a paper must be conducted alone on its plan strictly, regardless of others, is narrow, self-conceited and exceedingly foolish. No Spiritualist paper is published now, nor can one be published, that will meet the demands of all. There is scarcely a single feature of The Progressive Thinker that some one has not objected to, they not having breadth of mind enough to know that what is unpalatable to one is delicious food for another. We publish not only the largest Spiritualist paper on earth to-day, but therein will be found by far the greatest amount of varied reading matter. Don't read what you don't like. You leave to others the food on the table you don't relish, and it generally disappears; and what you don't admire in a Spiritualist paper some one else does.

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Seemed to Be Shadows.

SHADOWED TO A DESERVED FATE—BY MYSTERIOUS PANTOMIME MURDERER IS DETECTED—PICTURES OF CRIME FROM AN INVISIBLE CAMERA — GREAT WRONGS RIGHTED BY HEEDING THEIR SUGGESTIONS—EMBARRASSING CONTRETEMPS OF A YOUNG AND WORLDLY THEOLOGIAN REMEDIED.

"Shadows! Reflections from unaccountable objects thrown upon the darkness! says the Cincinnati Enquirer. These are the things described in Prof. Harrington's narrative, and I can well understand the frightfulness of the images thus presented; not that I ever saw them, but for many years, probably twenty-five, I have been haunted by shadows in the broad sunlight, and at night in the lighted chamber, as well as in the fields when illuminated by the rays of the moon, and I know how startling a reflection may be when it is impossible to discover the object reflected. I have dodged thousands of foreshadowed blows, thousands of threatened collisions, thousands of dangers apparently impending, and have fled in terror before pursuits which seemed to mean destruction, most of which proved to be false alarms and objectless. Doctors have charged these things to disordered nerves, but only their ignorance could so far lead them astray. I know the nerves have as little to do in producing these reflections as the toes or ears, and equally well am I persuaded that the phenomena have a meaning, in some cases carrying with them their own interpretation."

Thus spoke Mr. Tudor Lamson in comment upon Prof. Harrington's description of what befell James Aughton. Lamson was requested to tell his story of the shadows, and he did so in substantially these terms:

"There are classes of these curious visions, but I have never tried to classify them in a systematic way. All disclose ghosts of things or events in the past, present or future, and the fact that they are veritable has been brought home to my apprehension in several instances—in some half dozen in a manner never to be forgotten. In a general way we know that when any given object is seen, be it man, a horse or a landscape, there is an image of that object painted upon the retina in rays of light. How the image is communicated to the brain and from that to the sentient principle, what mechanical change is produced upon the nerve fibers during its transmission, what changes are required to convey the different images of a man, a horse or a landscape—of all these things we are lamentably ignorant. According to our verbal terms we see, feel, act and suffer, but the mechanical and sensitory forces which govern these functions are wholly beyond mortal comprehension. They are among the prime mysteries of life.

"Standing upon a smooth, grassy lawn one summer afternoon, with my back to the sun, which was brilliantly glowing, I saw the dark shadow of a man flourishing a club, and the impression upon my mind was that I was about to be assaulted by some one who had come behind me stealthily. Turning quickly I saw no one. There was not a human being in sight. Upon resuming my former position I found that the shadow had vanished. In the abstract detail of this phenomenon there was nothing new; similar things have come to me before, but there were peculiarities in it which startled me immeasurably. The face of the man in the threatening shadow was not only strongly outlined, but the features were as faithfully presented as they could have been by a true artist.

I RECOGNIZED THEM.

"I had seen the man under exciting conditions, surrounded by circumstances of danger to his liberty, perhaps to his life, from which intrepid coolness and assurance had temporarily extricated him. Why I use the word 'temporarily' you will soon understand.

"The man was Jean Gasparin, an Americanized Frenchman. A few months previous to the shadow apparition he had been arrested and tried for the murder and robbery of a commercial agent, and he was acquitted on evidence which seemed to fasten these crimes upon another—a young man of good reputation, named Oscar Richardson. Gasparin was not in good standing. He was a man full of resources, however, quick to discover and utilize an advantage, and quite a genius in his way as an amateur chemist and pharmacist.

"He sought Richardson's society, and the latter, always courteous and complaisant, permitted a casual acquaintanceship to drift into more intimate relations. The men were professed friends, a relation to which Richardson assented passively and much to the gratification of Gasparin.

"The naturalized Gascon had business relations with Adams, a commercial traveler, who was found dead in an unused field one morning. His head was broken, doubtless by an assault with a bloody club found near the body. He had been seen on the previous evening with Gasparin, and that worthy was arrested on suspicion. He in turn accused Richardson of the crime, and professed to have testimony within call to establish the charge, which few believed. I was present at the trial of the two men, Richardson's attorney being a young friend in whose success I felt a special interest, and it was there I saw Gasparin for the first time. He was of sinister aspect, thin of visage, with a long and slender nose ludicrously hooked, heavy jaws apparently unattached to flesh or skin, and eyes like those of the ferret. When you cap these features with a heavy crop of russet hair you get a fair notion of how Jean Gasparin looked when viewed by a causual spectator. He proved by two witnesses that he left Adams and Richardson together quite late on the night preceding the murder, and, by a third witness, that a knife and glove found near the corpse were the property of Richardson. I need not enter into further details of testimony, for upon that referred to Gasparin was acquitted and Richardson found guilty, much to the chagrin of the prosecutor and my legal friend.

"When I recognized Gasparin's features in the objectless shadow, it seemed that the vision had come to me with a purpose. Unquestionably it did. After I had gone to my room that night it filled my mind, and as I was preparing to retire the shadow in another form appeared, this time carefully bestowing a knife and glove near a lifeless body and stealing away in the gloom of a dark corner. Almost instantly the scene changed and I saw a perfect presentation of my man digging in the earth of a well-known locality, called Tower's Wood. For what purpose? Surely, he would not make a grave in such a place. The question is resolved by the production of a package, and this is carefully buried, and all traces of digging obliterated by strewing dry earth and leaves upon the spot. The exact point is readily identified by its contiguity to a rustic settee, known as

THE LOVER'S SEAT,

beneath a spreading oak—a popular lounging place in warm afternoons and evenings. I had been there frequently, but the place never looked more cozy and familiar than in the graphic shadow now disclosed, with Jean Gasparin as the presiding genius.

"A motion for a new trial was pending in Richardson's case. I called upon his attorney next morning and told him what I had seen in the shadowy pictures. He laughed, but I saw he was interested.

"'Suppose you investigate the place in Tower's Wood,' said he. 'Take a man with you to do the digging, and also that we may have another witness as to what, if anything, may be found. If you come upon a parcel, open it, and both mark for identification each and every article it contains.'

"A package wrapped in an old rubber coat was found three feet below the surface. It contained a gold watch, diamond stud, jeweled cuff buttons and several hundred dollars in money in a pocketbook holding also many valuable papers. We marked them as directed, and in the afternoon conveyed them in a valise to the office of the attorney. As soon as he saw the rubber coat he said:

"'Gasparin wore that garment in stormy weather for several years. He spilled acid upon it once, leaving a mark resembling blood, and here it is. It is fortunate that he was not tried on the charge of robbery, for we had no evidence. Now it seems to be plentiful, and for this lesser crime he shall be arrested without delay, and we will see what may be coupled with it through further developments.'

"Accordingly the villain was taken into custody. In his examination he made strenuous denial of the crime, and invoked immediate judgment upon his head by Almighty power if he were not speaking truth. Richardson's attorney induced him to repeat this invocation during the cross examination and immediately following it the old, well-known rubber coat was held up to the gaze of the criminal.

"'Did you ever wear this garment?'

"'No!' The man was off his guard, and answered hastily. He was painfully excited, and his little eyes rolled and snapped like those of a vicious animal when enraged. From a throat hard and dry words finally came, in almost a whisper:

"'Let me see it. My coat was stolen, and that may be mine.'

"He looked it over hastily, occupying two or three minutes, during which it was several times dropped upon the floor, and then he said:

"'I think it was mine once, or one just like it; but it was lost or stolen.'

"'Or buried in Tower's Wood.' added the attorney. 'Why was it buried? Why were articles of great value wrapped in it and the parcel sunk in the mold three feet below the surface? Answer!' he shouted in a commanding voice.

"Gasparin's countenance changed from dead pallor to flaming red and back again, varying these hues many times in a moment, like sudden flashes of light and heat, and he made several efforts to speak; but the attorney was impatient to finish the disclosure.

"'Ah, Jean Gasparin!' he exclaimed, 'your crimes have found you out. You can no longer hide away from inexorable justice. While you reposed in fancy security your whole scheme has been disclosed to the executors of the law. How you stole up behind poor Adams and brained him with a club; then, to divert suspicion against another, you purloined Richardson's knife and gloves and dropped them near the corpse of the man you had slain; how, having robbed your victim of life, you descended to the infamy of despoiling his clay and burying the booty at night in Tower's Wood, where at some future period you thought to reclaim it and profit by the

PRICE OF BLOOD.

You despicable assassin! not appeased by the life of one citizen, you conspired with the powers of darkness to bring about a judicial murder with one for whom you professed friendship as the victim, and the motive to murder Richardson was just as damnable as that which impelled you to take the life of poor Adams. Your position is that of a murderer unutterably vile, and, if you have a spark of sensibility, your own reflections must bring a severer punishment than man can inflict. Now speak up! If I have misstated your crime you are at liberty to correct me?'

"The prisoner stared at the attorney vacantly and utterd not a word. Surprise overwhelmed him. My assistant at disinterment of the dead man's property and myself were called to testify, and we identified the articles as those found, as I have stated. Then Gasparin used his tongue.

"'See now,' he began. 'Those two fellows must be the rogues. One did the killing, the other the robbing, and then they stole my coat and buried the swag in it. That is plain enough, eh? Officer, I make the charge, and they must be arrested.'

"'You forger,' interposed Richardson's attorney, 'that you were one of the most determined witnesses against my client, and that you produced, through yourself and your friends, the testimony which connected him with these atrocious crimes. I can understand the enormity of the perjury thus committed, but did not expect you to concede it at this time, when you are in so much danger. If you wish to confess, however, you are at liberty to do so, but you must tell nothing beyond the bare truth.'

"Gasparin saw that his position had been made worse, if possible, by inconsiderate words, and he lapsed into a moody silence, the picture of despair. His hooked nose became more pointed, his famished jaws more gaunt, and the tone and attitude of the man were decidedly Mephistophelian. He seemed to be self-condemned and cut off from human sympathy, and evidently he realized this condition. The trial was unfinished when Court adjourned the following day, and Gasparin was taken back to prison. In his place next morning they found nothing but a clod. The spirit had found release through the kindly offices of a dagger, so carefully concealed about his person that it escaped the eyes of the prison authorities when they searched him. If 'suicide is confession'—a declaration attributed to Daniel Webster—nothing could be more conclusive than the finale it supplied in this instance.

OTHER SHADOWS.

"By the same means of information I learned something of the character of a man who was paying court to one of my cousins with a view to matrimony," continued Mr. Lamson. "I received a hint through a shadow scene that he was a gambler, and investigation proved it to be true. I conducted the negotiations through which an understanding was had that his attentions should be discontinued, and upon his demand gave him the reasons for this request. He acknowledged the truth of the charge, but tried to insist upon the name of my informant. I told him that I did not know the name, and to this day I have not learned it.

"A young girl, cook in the home of a friend, was shamefully betrayed under promise of marriage. The time for an interesting event was drawing near, but she refused to disclose the name of her betrayer, feeling safe in his promise to make all right. Not so with my friend and myself. We were aware that under such circumstances a promise by a man who takes advantage of an unsophisticated girl is worse than a broken reed. Efforts were redoubled to induce a disclosure of the responsible person, but to no effect. One evening the matter troubled me annoyingly, and I thought of the shadows as a means to obtain the desired knowledge. In that moment the curtain at an open window was agitated in an unusual way, and I saw pictured upon it the profile of a man I knew. Recognition was immediate and positive, but if he were the guilty man it would prove a surprise to the community. He was the son of a clergyman, well educated, and at that time a theological student, and it seemed preposterous to suppose him so far off the religious track as these signs would indicate. I would not be hasty, but said to myself that if these pointers came again in the same connection I would act upon them.

"While I was dressing next morning the shadow again appeared upon the curtain, and, as if to give full assurance of the fact in question, the outlines of the girl's features appeared in its place when the other vanished. I called upon my friend and stated that the man wanted had been discovered, but when I told him who the person was he became incredulous. After some argument, however, he was induced to go with me for an interview with the young scamp, on condition that I do all the talking. We took the fellow so completely by surprise that in ten minutes his confession was made, promise of marriage and all, and we began to insist upon the fulfillment of the conditions.

"'Really,' said he, 'that is impossible. Don't you see it would ruin my prospects?'

"'How about the girl's prospects?'

"'Oh, that is a different thing. She will get over it in time and probably marry some decent fellow.'

"'No, she will not,' exclaimed my friend, breaking the condition that I alone should conduct the affair, 'because she will marry you, and this little matter will be attended to to-day or to-night you will be under arrest.'

"'But that won't do.'

"'It will have to do, you may be assured,' interrupted the girl's self-appointed guardian, 'and now come along to your father and we will complete all arrangements.'

"'Why, father is not to know, you see. He'd never forgive me—,

"'Come, come, or the law shall take hold of you at once.'

"Reluctantly and against reiterated protests the culprit was brought face to face with the embarrassing conditions in presence of his father, and the old gentleman behaved himself most chivalrously.

"'Chester, my son,' he said with great solemnity, 'if you are guilty of this wrong the amends must be prompt and complete. I am unacquainted with the girl, but if she is good enough for your association she is good enough for your wife, and if you gave your promise to wed her that you shall do.'

"'She has proved herself unworthy by lying,' replied the youth. 'The promise she would not give up my name to anybody, not even if her life were at stake.'

A WRONG RIGHTED.

"'Neither has she given it up,' said I. 'Threats were powerless to force it from her. Our information comes from a source wholly independent of the girl.'

"'We are wasting time,' interrupted my friend. 'It shall be a wedding or an arrest within the coming five hours, and the question may as well be decided without further delay.'

"'Where is the girl?' asked the clergyman.

"'At my house.'

"'Bring here here in two hours and the knot shall be tied strongly. Give me so much time to prepare this boy's mother, poor woman.'

"So it was done. The young husband was relieved from theological pursuits and installed in the mercantile line, and I hear he is doing well in a worldly sense. It is said he makes a fairly good husband, and that his wife is a true and lovable woman."

Several additional incidents were related, which may be recounted at another time. T. P.

PROHIBITION IN IOWA.

Iowa has gone back on its prohibition record, and by a recent act of the Legislature, 55 to 41 in the House, allows manufacturers, wholesale dealers, and transporters, to pursue their accustomed duties without molestation. Saloon keepers cannot use the Courts to collect their bills. If prohibition does not prohibit, and if more intoxicants are consumed under no license than under well restricted license laws, as is very generally conceded, then casuists will be liable to settle the question along the lines which make the traffic the least profitable to the dealer and conduces the most to sobriety.

HOW IS THIS?

Dr. L. S. Copper delivered an address to a large audience before the Franklin Club, Cleveland, O., on Easter Sunday, his subject—"Ingersoll as a Reformer."—The Cleveland Plaindealer reported the lecturer, as saying:

"Ingersoll's doctrine is a progressive one. He declared that in his belief he is one of the ablest reformers in the country and his doctrine would sooner or later receive proper recognition from the great majority who are searching for a reform that will materially change the present order of things."

"The Prophets of Israel." By Prof. C. H. Cornill, of the University of Koenigsberg. A scholarly and appreciative historical review of the prophets of Israel and their works. For sale at this office. Paper covers, 25c.

"Ancient India: Its Language and Religions." By Prof. H. Oldenberg. The subject is of unusual interest at the present time, and it is here treated in a way to interest and instruct all readers. For sale at this office. Paper, price 25c.

"The Philosophy of Spirit, and the Spirit-World." By Hudson Tuttle. A most able and interesting presentation of a most important subject. Every Spiritualist and every inquirer into the proofs and philosophy of Spiritualism should have this excellent book. Cloth, $1. For sale at this office.

"Bible and Church Degrade Woman." By Elizabeth Cady Stanton. Comprises three brief essays, on The Effect of Woman Suffrage on Questions of Morals and Religion; The Degraded Status of Woman in the Bible; The Christian Church and Woman; written in Mrs. Stanton's usual trenchant style. For sale at this office. Price 10 cents.

THEIR QUEER DREAMS.

CHICAGOAN'S STRANGE VISIONS—REV. DRS. THOMAS AND LAWRENCE, HENRY W. LYMAN AND CAPTAIN O'NEIL RELATE EXPERIENCES WHICH WERE HAD WHILE SLEEPNG.

To the Editor:—As set forth by the Times-Herald, dreams are of so many varieties that they scarcely can be classified, and in order to show how imagination may run riot in slumber, and, when the will is withdrawn—

* * * Join a medley of disjointed things,
A court of cobblers, or a mob of kings—

the experiences of several prominent residents of Chicago are subjoined.

Dr. Henry M. Lyman, professor of physiology and nervous diseases at Rush Medical College, and a widely known practitioner, has made some careful investigations, from a scientific standpoint, into the nature and causes of dreams. In fact, Dr. Lyman has been so interested in the subject that in his book, "Insomnia and Other Disorders of Sleep," he has devoted one chapter to dreams and dreaming. As a natural result of his study in this direction some curious incidents have come under his observation.

DR. LYMAN RELATES A DREAM.

In conversation the other day Dr. Lyman said: "One of the principal sources of dreams is external action on some one or more of the senses. The chief faculty of the brain being at rest during sleep, the minor faculties note each trival noise or disturbance that would pass unheeded during our wakeful moments. In this way the slightest noise or disturbance becomes magnified in a dream to an actual occurrence. And thus the minor faculties take up these supposed occurrences and shift them back and forth like the slides in a magic lantern. Sometimes a peculiar sensation produces a certain kind of dream. A case was once brought to my attention of a woman who dreamed she was being burned on the breast. Investigation showed that she had a cancer. However," added the doctor, "dreams would prove a most unreliable method of diagnosing a disease on account of their unreliability."

Dr. Lyman had a most remarkable dream that happily illustrated the rapidity of the occurrence of events in dreamland. While half dozing he heard the night watchman trying the front door lock. The doctor fell soundly asleep and dreamed he was back to his old home, going about from room to room trying the fastenings to the windows. His father and mother and other members of the family were in the next room eating breakfast, and he saw them all as plainly as if he were really there, Finally he dreamed he took a bath and then wandered out in the garden. He noticed every shrub and plant, and trees that had been there thirty years. He especially took notice of a plum tree, which he thought had not grown sufficiently during the time since he had last seen it. He paid attention to every little detail, and passed the entire day about the house and around the grounds. Then he dreamed that night came and he again went through the rooms trying the fastenings of the windows, when suddenly he heard a great crash in an adjoining apartment, which was toward a gypsy camp in the neighborhood. He rushed in just in time to see a picture disappear through the wall. At this point his wife awakened him and asked him what he was trying to do, and at the same moment he heard the night watchman descending the steps. Dr. Lyman had put in a busy day while the watchman had expended a few seconds testing the security of the front door.

DR. LAWRENCE'S EXPERIENCES.

The Rev. Dr. William M. Lawrence, pastor of the Second Baptist church, experienced an exceedingly wonderful metaphysical phenomena twenty years ago which made such a vivid impression on his mind at the time that he recalls every incident in connection with it as clearly as if it happened yesterday. In relating this bit of thaumaturgic life-history—which, by the way, has never before been told to more than some half dozen intimate acquaintances—Dr. Lawrence wishes to have it distinctly defined that he attributes every part and action of the psychological occurrence to some unexplained scientific principle or principles.

"I can scarcely tell," said he, "whether this was a dream or not, but I shall recite the facts precisely as they occurred, and you may draw your own conclusions. I was a young student at the time at a theological seminary in New York. It was Sunday. I had been to church; and, I wish here to preface my remarks with the statement that it was our custom not to dine on Sundays until after Sabbath school—about 1 o'clock—and as I had had nothing to eat since 9 o'clock that morning, the strange events that followed certainly did not arise from a disordered digestion. For some time it had been my habit when tired to wrap myself up in a blanket, lie on my right side on the floor with my left hand extended, my head on a hassock and my feet toward the fire. On this occasion I assumed this favorite position. In a short time I experienced a very peculiar sensation. I seemed to have come out of my body and was poised above it at a distance of about six feet, but was still attached to it by some apparently elastic substance. I could plainly see myself or rather my body lying there, as my spiritual being was out of its physical dwelling place. I could see that my eyes were closed and that my flesh was white and bloodless, and when I touched my left hand it felt cold. Although I could not free myself from my body I seemed to be able to be present in all parts of the town. The streets were broad and lined with elms, and I could see it all distinctly. I could see the old church on the hill, and I could see the prayer-meeting being held there and hear what the speaker was saying. I had a very dear friend—a fellow student—and I saw him standing at the postoffice conversing with a mutual acquaintance, and I heard what they both said. I saw a lady and gentleman downstairs in the house where I was, and I understood what they said perfectly well.

AWOKE AT WILL.

"Thus I had the power of seeing all these happenings, but still was not entirely detached from my body, although away from it. At length the thought came to me, 'I must go home,' meaning the return to my body. Then I immediately awoke. I was icy cold—wet from head to foot with a cold perspiration. The fire in the stove was out and I was so weak that it was with difficulty that I rekindled it and changed my clothing. As a matter of fact had there not been kindling in the room I do not believe I should have been able to have made the fire again. I threw myself on the lounge and it was some time before I was strong enough to leave my apartments. A well-known physician afterward informed me when made acquainted with the case that had I not returned to my body just as I did I never would have returned.

"Later on when I met my friend whom I saw at the postoffice I said to him: 'Why did you say so-and-so to so-and-so to-day?' He looked surprised and said: 'Yes, I said that, but I did not know that you were anywhere around.' Then I said to the speaker at the prayer meeting: 'I heard you say so- and- so at the church to-day;' and he replied: 'I said that, but I didn't see you there.' To the lady in the house I said: 'Why did you say such and such a thing to Mr.—— to-day?' 'Indeed,' rejoined she, 'did I talk so loudly that you could hear me upstairs?'

"I have had similar experiences to that," resumed Dr. Lawrence, "but nothing so remarkable or of such a vivid character. My eyes have been closed—whether asleep or not I cannot say—and I have heard my wife reading in another part of the house to the children. I have never heard of anyone else having an experience like mine. It is not on the Blavatsky order, as she was in the habit, I understand, of voluntarily putting herself in that astral state, while my condition was entirely without my will or volition. It must, in my case, have been the result of some scientific condition, but what that condition was I am not prepared to say, nor have I ever had it satisfactorily explained to me."

DR. THOMAS' DREAMS.

Rev. Dr. H. W. Thomas has had some most remarkable dreams which he relates with a clearness that indicates the impression they made upon his mind. Dr. Thomas' ideas of metaphysics were fashioned in his youth after the school of Sir William Hamilton. "I remember," said Dr. Thomas, "of a case related by Hamilton that always seemed to me to illustrate the wonderful retentive power of the human mind. He tells of an ignorant servant girl who on her death-bed began repeating verse after verse of the scriptures in the original Hebrew and recited verbatim long passages of the Septuagint. Her attendants were unable to account for it, as the girl was entirely without education and had never had the slightest instructions in the languages. Finally it was ascertained that the young woman had formerly served in a family where there were a number of learned clergymen, who frequently repeated portions of the scriptures in the dead tongues, and she had unconsciously assimilated every word and involuntarily repeated the verses like a phonograph while in the cateleptic state. This peculiar condition of the human mind is unexplainable. In some similar way dreams take possession of our sleeping thoughts. We may all laugh, if we will, at these strange fantasies of the night, but the greatest scoffer of us all has in the secret recesses of his heart a certain respect—a certain awe for the mysteries of dreamland.

ONE DREAM OFTEN HAD.

"I have dreamed considerable in my life," continued Dr. Thomas. "There is one dream that I must have dreamed at least fifty times, and each time it seems so natural—so true—that even in my sleep I say, 'this is not a dream—this is real.' In my boyhood days in my old home in Virginia, on the Alleghany Mountains, the principal sports of the young lads of the neighborhood were hunting and fishing. As we all worked hard during the week it was seldom that we could obtain any time for these recreations except Saturday afternoons and Sundays. My mother was very religious and disliked to have us boys hunt on the Sabbath, and in deference to her wishes we refrained from so doing. But on one occasion, for some reason or other, I had remained home from church, and during the absence of the family one of my comrades called upon me. In a moment of thoughtlessness I consented to go hunting with him. On my return my mother was there. All she said was, 'My son, I am sorry you went hunting on the Sabbath.' That hurt me more than if she had severely reprimanded me, and I never forgot it. Time and again I have seen that scene reproduced in my dreams. I have seen my mother's face—I have heard her say, 'My son, I am sorry!' As I grew to manhood and entered the ministry I still dreamed that dream. In my sleep I would say, 'And you a minister and broke the Sabbath!' Then my mother's face would appear to me as plainly as in those old days in the mountains. There is a moral in this to me. It teaches me we should rule our children with love and gentleness. Gentleness in youth remains with us in age.

ARE DREAMS PROPHETIC?

"The dreams of my later years have been of a more wonderful nature," added Dr. Thomas thoughtfully. Then, after a moment's pause, he slowly resumed: "If we accept the biblical interpretations of dreams we must believe in the prophetic. The Old and the New Testament abound with the narratives of dreams and visions. I simply recount them as they came to me. One dream in particular has especially impressed me with its vividness. During the last days of my wife's illness I occupied a sleeping apartment that had a window opening into the court to the east. One night I dreamed that I saw her floating by in the air. Her face looked as it did in her girlhood. Her cheeks seemed red and rosy and her eyes were bright and sparkling. She passed by rapidly, and when I awoke I had the feeling that she was going from me very soon. This was only a short time before her death.

"The night before Mrs. Thomas died I dreamed that I was in a large field. A sheep fold was there, and I stood at the gate trying to gather in the sheep, but a great, wolfish dog was also there, and finally forced his way past me. I struggled with him and succeeded in putting him out, and then I felt happy that the sheep were free from harm. And they were such beautiful sheep. They seemed so pure and white. I felt so much satisfaction to know they were all in. In the morning the dream dwelt on my memory so I determined to tell it to my wife, but she was worse, and I deferred it. That afternoon she died.

WHAT ARE DREAMS?

There are theologians, philosophers, scientists, and even the careless, thoughtless plodder of the earth, and all have their dreams; but none have yet solved the mystery of that state of conscious existence when the body lies wrapped in slumber. The best idea and the most rational solution of the problem is upon the spiritual hypothesis. It is reasonable that if "there is an earthly body and there is a spiritual body," it is possible for the conscious spiritual body to temporarily become partially detached from the unconscious physical body and go roaming about in the sphere of conscious spirituality, the realm of thought, as it were, which is as real as the material realm. This is the theory of some of our ablest minds, and yet there is a very reasonable scientific analysis along the line of the solar plexis and the ganglionic system, which, unless entirely severed from the spiritual is never wholly unconscious of the external transpirings in the region of the form. But the real somnambulic trance is gaining favor with the present day scientists and theorists. It is practiced by some of our best mediums, who are able at will to throw themselves into this state, and when the conditions are perfect the results are also perfectly satisfactory. The experiences of these noted men are but the common nightly occurrences of the thousands who never pause to figure on the cause, or the value, and yet there is both cause and value, if understood.

P. O. KERR.

REV. DR. HEBER NEWTON

The Great Liberal Preacher

HE DECLARES A SERMON IN NEW YORK WHICH CLOSELY IMPINGES ON SPIRITUALISM.

"My subject is 'The Truths of Spiritualism,'" not 'The Truth of Spiritualism.' Were the latter title the proper designation of my topic I should be called upon for an elaborate discussion of the facts, actual or alleged, which are involved in Spiritualism. All this I wave aside. I am concerned here not with the facts, but the ideas of this movement.

"Whatever may be the truth of Spiritualism there are certain truths which are coming to the world through Spiritualism. The source of the knowledge may be valid or may be invalid—the knowledge itself seems to me valid. Many a knowledge that is substantial and real has been gained by man apparently through sources that are unreliable, or at least inadequate. The real sources of this knowledge may lie deeper, may not be uncovered. The knowledge that is real and true may seem to come from springs that are tainted, when in reality they arise far below this dubious source. We have to judge truth upon its own merits, not upon the merits of those who profess to bring it to men.

"It is a fact concerning Spiritualism that through it the conviction of the life to come is taking a new hold of man's mind and heart. Myriads of men are to-day rejoicing in a firm and positive conviction of the reality of the life to come who but for this movement would have been left in the doubt which overshadows vast masses of men to-day. This faith has become so vital that it renews the early Christian joy in the presence of death. Instead of impugning the sources of this renewed faith, let orthodoxy make more real to those who abide within its folds this ancient and fundamental and vital faith of men. It is not merely that men have become convinced that there is a life beyond the grave, but they have become convinced that that life is near to us in the flesh and that at proper times and under proper conditions it is possible that there should be intercommunication between the two spheres. A deep hunger of the human soul this, which finds manifestation in the most pathetic experiences our earth records.

"It is truth which is embodied in the records of the very beginning of our Christian religion—in those wonderful gracious and charming stories which embalm the memory of the sacred experiences of the disciples through which they came to believe their Master was alive and that He had manifested Himself to them. A truth this, which ought never to have passed out from the Christian consciousness, but which has strangely escaped it; so that we find ourselves to-day in this singular position, theoretically believing in the possibility of intercommunication between those who live in the flesh and those who live out of the flesh, and yet utterly skeptical toward every experience which is an expression of this belief.

"What has man to learn through this intercommunication, if it be genuine? Upon the surface of the question the whole belief seems to be invalidated by the utter unfitness, as most men think, of the communications that come through such sources. Yet this makes for the great truth which runs through spiritualistic thought—the continuity of character. You remember Mr. Huxley's sneer after attending a number of seances, that if the people in the next manifested in the communications thus received, he wished no further acquaintance with them. After listening to Shakespeare and Milton and Bacon discoursing from the other world, we wonder whether they have lapsed back into a state of idiocy. And yet there is even something profoundly suggestive. What is the character of nine-tenths of the people who pass out from earth? Up to the date of death have they not been empty-minded, shallow, unintelectual? What has their conversation been? What is the ordinary talk of the ordinary drawing-room? What sort of conversation do you hear in the street cars? Well, what is to be expected of these people when they pass over into another state of existence? Are they miraculously changed at once? Do they become geniuses, savants, and philosophers? Do they not continue to be just about such human beings as they were here? With the same vacuousness and emptiness, the same shallowness and superficiality? If by any chance such spirits get at the other end of the telephone connecting the two worlds they ought to give us just about such communications as we receive. What a solemn appeal there is in such a thought as this in human beings endowed with mind, to use this earthly life so that they may be worthy of another existence, so that they might not pass over into a higher state of existence and remain such unintelligent, irrational, unhuman beings as those who come, or seem to come, to us in many of these mysterious ways.

"As with the intellectual life of man, so with his moral character. He is the same man after death as before. The ordinary, orthodox conception of the hereafter is of a division between two worlds, the realm of the good and the realm of the bad. The whole conception is thoroughly artificial and unnatural. There is no such chasm between men here. Neither is there in the world beyond, so far as we can learn. The bad in men works itself out in the development of character. Through it men punish themselves.

"The ordinary thought of the ghost-haunting of popular tradition finds its philosophical explanation in the literature of this subject in the belief that it is those spirits who have not risen above the earth plane who still haunt the region of their old lives. Like gravitates to like there as here. If a man has not risen above the plane of materiality here, he will not be far above it when he passes into the life beyond. What a condition this suggests to those who, from mere curiosity, seek communication with the unseen spheres! They may, however, if there be any reality in this belief, find dark possibilities which will make very lurid the ancient tales of demoniac possession. One of the best-known women in this country writes over her own name of how certain spirits came to her from the other world and gave pitiful accounts of their remorse as they looked back to earth and realized now for the first time their grave responsibilities in the neglect to use aright the wealth intrusted to them upon earth. One of the elders of the Shaker settlement at Lebanon within a few months reported that the spirit of John Calvin came to him. You will recall that one great stain upon Calvin's character is his burning of Servetus, that brilliant heretic who ventured within the reach of the grim master of Geneva and paid the penalty of his daring at the stake. As the Shaker elder reports the spirit of Calvin told him that he had not as yet succeeded in finding heaven; that wherever he had turned seeking the blessed regions he was confronted with the direction to find out Servetus and obtain his forgiveness before he could enter. If this story is not true to fact, it is true to something deeper than fact.

"There is a body of thought that is coming to the world in this way, whatever we think of the way, that is distinctly a body of thought. The old theology no longer appears. You never hear anything of the fall of man, or the election or the non-election of individuals, of the vicarious atonement, of an endless hell, of the resurrection of the body, and of hosts of other doctrines which are inwoven in the traditional orthodoxy of Christianity. No spirit of whom I have ever heard, real or professed, has ever come back to the world teaching these doctrines. The theology of the other world is a Broad Church theology. It is making for freedom and reason. It is either subverting the old doctrines or reconstructing them. At times it seems violently anti-Christianity but when analyzed the anti-Christianity is merely anti-Calvinism or anti-ecclesiasticism, or anti-supernaturalism. The record of M. A. Oxon's communications through 'Rector' tells how an old-fashioned High Churchman was educated against his will into a Broad Churchman. Even if this be, after all, nothing more than the unconscious self at work in theology, it is still a mighty verification of our liberal movement. If the deeper sources of our mysterious personality are thus making for the new thought, we may be sure that that new thought is a true thought."

CONSUMPTION

TO THE EDITOR: I have an absolute Cure for CONSUMPTION and all Bronchial, Throat and Lung Troubles, and all conditions of Wasting Away. By its timely use thousands of apparently hopeless cases have been *permanently cured*. So proof-positive am I of its power to cure, I will send *FREE* to anyone afflicted, THREE BOTTLES of my Newly Discovered Remedies, upon receipt of Express and Postoffice address. Always sincerely yours,

T. A. SLOCUM, M.C., 183 Pearl St., New York.

When writing the Doctor, please mention this paper.

SPIRITUAL LIFE.

WHAT IS SPIRITUAL LIFE, AS DISTINGUISHED FROM MATERIAL LIFE.

Spiritual life would be a life pertaining to the spirit or soul of man. As far as we can understand, its home here is in the physical body. We are not supposed to know just what effect spiritual life, aside from life, does have upon the material form.

If we should declare there are two separate lives, the spiritual and the material, should we be able to produce arguments sufficient to prove our position? Is there more than one principle of life? To become conscious of life here, we must take on this form.

Life began here when this planet was called into existence. We know not at what period of time that was. With the first atom dropped from the planetary system, from which commenced the growth of this globe, we find life. It is what life, was before the birth of our world. We deduce but one life, but the expression of this life, in the different bodies, is what this question seems to call for. Then what effect does life have upon the material, outside of the spiritual realm?

The spiritual pertains to the soul and its affections, and to the intellect and the higher endowments of the mind. To see the difference, we have but to compare something purely material with something that would be as purely spiritual.

If we take the mineral and vegetable kingdoms for the material side, we shall see every kernel of grain, tiny flower or mineral, which we may examine, teeming with life, but if left entirely to the life principle, without special environments, there would be but little change or progress. We can see this in the grasses, or in the oaks of the forest, which have been grasses and trees for thousands of years, but with attention and care beautiful flowers and luscious fruits may be produced. But here a factor of the mind or soul has been brought into the work, and as we find mind more fully developed in man, we will take him as the other factor in our problem.

We find in man, as well as in all others of the animal kingdom, a life principle. Also in him there is what we may call a double, or two-fold nature. We find a physical or material form, also a cogitative thoughtful something, which we call mind, spirit, soul, intellect or knowledge. Now the material or physical form of man is similar, and in regard to life is almost like the forms of all others of the animal, mineral and vegetable kingdoms. It is brought into existence, lives, grows, and passes out to take up its next reincarnation, and with its material surroundings only it makes but little more improvement than forms in the mineral or vegetable kingdoms. But in conjunction with the spiritual, or this cogitative thought, it is susceptible of the greatest improvement.

We will ask, from whence cometh this intelligence, this power to think and act? What does it consist of? Is it something more than can be found in the animal, vegetable or mineral kingdoms?

That there is life in matter no intelligent person will deny, after studying the formation and crystalline growth of the sea-shells, or the calcareous development of the coral, or the fossilization of bones, wood, plants, metals, animals, and of the human body. Or let us examine the unfolding and progress of the tiny seed as it advances from step to step until it reaches its maturity of form.

In all of these we see life while they are growing and being developed. But when the point has arrived when no further unfoldment can be made, we shall soon see retrogression. We say the plant, flower, or animal, is dead. We mean that the body could not retain the life-principle longer, and it has gone to mingle with the great ocean of life. And who can say that when nature has claimed her part, thus endeth all that was once so beautiful to look upon?

This from the standpoint of our questioner is material life, or the life that is found in material. And who can conceive of a life different from this? If there is a spirit body, encased within our material form, we would ask from whence did it come, and of what is it composed?

The soul, or that part of man which seems to have an intellect, or power of thought, is so closely interwoven with the body which possesses it, that we are fully assured that it was brought into existence from the same germ that produced the physical body. They having grown together, the spirit being the stronger, has acted as guardian in many respects to the body.

We shall find this guardianship often displayed in the animal kingdom. The care which this attribute has over the material seems to show that it is the real man, while we are but the covering.

Of what is this spiritual body composed; and from what has it drawn its subsistence? We say it draws for subsistence from matter—that part which a refined and sublimated body could fraternize.

We cannot tell how the human system can draw the form-growing and sustaining properties from a kernel of wheat; yet there is in it that which will sustain physical life, and as the spiritual always makes satisfactory growth when the physical is well fed, may we not affirm that there is a property in all physical sustaining elements which goes to sustain the growth of the soul.

We can tell what parts of the kernel of wheat goes to build up the bone, muscle, and blood of a human form? We know the same food administered to the brute creation will produce bone and muscle. We know also that thought depends upon the material, and the physical must be fed with nourishment in order that it may become developed. We see thought depends upon this physical growth for development, and we are fully assured that it can and does draw from surrounding elements for that growth; also we find there is in these surroundings the nutrition required by thought for its development.

This we think is now plain to you all, even to these little boys and girls, that to live we must all partake of certain nutritious foods, and in these foods there are certain elements which go to build up and expand this cogitative thought which we call the soul.

Now in wheat all these properties exist, and we have shown that in man it not only builds up bone and muscle, but feeds thought. Also, in the brute creation it builds bone and muscle, and where does this other property go, when used by the brute, if it does not build up thought in them, as it does in man? Can any one answer this question?

We will make one more application and leave the question with you. As we have shown how closely the animal and human are interblended, we wish to show that the vegetable and the mineral are no less closely connected with the human.

If under favorable conditions, the acorn, the kernel of wheat, the crystallization of the mineral kingdom, the animals, and the human form, with the soul principle, can reproduce themselves, wherein is the difference in the life principle?

In the bone of the human form we find the fossilization of that in the shell and coral. In the teeth we find the crystallization of that in the coal and rock. They have all had life, and have growth by the same substance that these materials produced the material from which man has been constructed. And if this spirit man has come from the same germ, and been fanned into growth by the same substance that produced the material man, may not we believe there is a spiritual counterpart of everything that now exists? And could we not then answer this question by saying there is but one life. The expressions of life on the different forms of matter are similar. And as the same substances produce the spiritual in man, that produces the material, may we not declare that whatever will produce a material entity, will produce a spiritual counterpart?

In our deductions we say there is but one life principle—it being the same in the material as in the spiritual. If the spirit of man sprung from the same germ as the physical, and developed with it, holding a guardian's power over material, it must be a very integral part. If the physical life of man, and the life of the material, vegetable, and animal, are the same, why may not these possess psychologically the same as man?

Then the only difference would be a more intensified thought in man, than in the material, vegetable, and animal forms.

R. N. WILLCOX.

WHY REMAIN IN IGNORANCE.

You should read Col. Ingersoll's masterly address. You should read Mrs. Cora L. V. Richmond's two lectures on "Spiritual Unfoldment" and "The Dwellings of the Dead." You should read about the Roman Octopus and "The Night the Light Went Out," and above all you should read President Barrett's Address before the National Convention of Spiritualists.

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PROF. BARRETT'S ADDRESS.

Other Subjects Treated of Especial Interest.

The Progressive Thinker is to be sent three months for 15 cents to all New subscribers.

Spiritualists, keep posted in current Spiritual events.

Why remain in ignorance? Why don't you keep posted in regard to the great Spiritualistic movement? Prof. Barrett delivered an address before the National Association of Spiritualists. It was an important one, and should be read by every Spiritualist in this broad land. We have had his address (which covers three pages of The Progressive Thinker) and five other important lectures and articles embodied in one paper, which we propose to send forth to illuminate the minds of those who have not had an opportunity to read them.

The first page of this paper contains he lecture by Col. Ingersoll, given in a Chicago pulpit. It scintillates throughout.

The second page contains a highly interesting lecture by Mrs. Cora L. V. Richmond, on the "Dwellings of the Dead."

The third page has a splendid article on "Science versus Theology," in review of Andrew D. White's two superb volumes.

The fourth page has another excellent lecture by Mrs. Cora L. V. Richmond, on "Spiritual Unfoldment."

The fifth page is very suggestive throughout, and is devoted to the "Hindoo Teachers—They Will Try to Capture the United States."

On the sixth page commences Prof. Barrett's admirable address, occupying three pages.

We will also, in connection with this paper, send out another equally as valuable. The first page contains an excellent lecture by Virchand R. Gandhi, a learned Hindoo. The remaining seven pages contain the wonderfully thrilling narrative (founded on facts) entitled, "The Night the Light Went Out," exhibiting many of the inside workings of the Catholic Church. Besides the address by Mr. Ghandi and the remarkable narrative, "The Night the Light Went Out," the first page has an excellent communication obtained through Ouija. The second page has a startling statement in reference to the "Romish Octopus—It Is Winding Its Poisonous Coils Around Washington." The poem on the same page, "The Sad Picture of a Wrecked Human Life," is wonderfully suggestive. The third page has a striking illustration showing how the Romish Church treats heretics. This page and the fourth also have a continuation of the "Romish Octopus." The fifth page has that remarkable poem, "St. Peter At the Gate." Every freethinker should read it. It is full of excellent "points." It also contains interesting facts in reference to the Romish Church and offices. The sixth, seventh and eighth pages have the following: "Monasteries and Convents—Where Those Alive Are Entombed." "Rider Haggard and the Immuring of Nuns." This paper alone is well worth the price of a year's subscription.

Every Spiritualist in this broad land should have these two papers. Our regular subscribers have already read their contents. For Fifteen cents we will send the Progressive Thinker for three months to all New trial subscribers and also send these two valuable papers.

Bear in mind that by New subscriber we mean one who has not been on our list for at least three months. Those of our present subscribers who wish to buy these two papers can have them both now for five cents. All of our regular subscribers have read their contents.

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We sincerely hope that no Spiritualist will be dishonest enough, or so dishonorable, as to take advantage of this offer, by continuing his paper when the time expires, in the name of some member of his family (or some one else) in order to get the benefit of this 15 cent offer, on which the publisher does not make a cent.

VERILY, WHAT NEXT?

Under the head of "A New Programme," we announced a radical new departure from the general routine of work assumed by the average Spiritualist paper. We do not follow old established usages unless we are thoroughly convinced that they are the best, which is very rarely the case. We established the original dollar Spiritualist paper, and introduced a new era in the line of Spiritualistic journalism. Others have followed after us, but in all candor the only thing in which they have equalled us, is in the price of the paper—one dollar.

We now have three books which we send out at a nominal cost to our subscribers: The two volumes of the Encyclopaedia of Death, and Life in the Spirit-World, and The Next World Interviewed. The three volumes will be sent out to those who remit a year's subscription to The Progressive Thinker on the following terms:

The Encyclopaedia of Death and Life in the Spirit-World, when ordered singly, will be sold at 50 cents per copy. The Next World Interviewed at 35 cts. Those who order the three books at one time will get them as follows:

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The readers of THE PROGRESSIVE THINKER will remember the story under the above title, by Hudson Tuttle, which was published in its columns. At the time, constant inquiries were made as to its appearing in book form. This wish has now been gratified. It makes a volume of 243 pages, in style and form like the "Convent of the Sacred Heart," with a finely-engraved likeness of the author on the cover. The scenes of the story alternately shift from earth to the spirit spheres, and the philosophy of Spiritualism, the occupation and modes of life of spiritual beings, are presented in the pleasing form of narrative.

The following are the chapter-titles: Introduction; The House of the Sage; Home of the Miser; The Low Societies; Hades; Christmastide in the Spheres of Light; Christmastide and the Golden Gate; The Unhappy Marriage; Easter Day in Heaven; A Visit to the Earth; The Change Called Death; Coming to the Knowledge of the Light; The Society Again Visits Earth; The Forsaken and Despised; Discussion; A Visit to a Distant Globe; Reunion in the Spirit-world; Contentedness Not Goodness; Address of the Sage.

It is a book the Spiritualist will be delighted with; a book in which the investigator will find answers to ever-recurring questions; a book which will interest the church member, nor repel the most prejudiced. The price in paper is 50 cents; muslin $1; postpaid.

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BY MOSES HULL.

Much that is in this book appeared in an abridged form in a series of nine full pages of THE PROGRESSIVE THINKER. These articles were prepared at the call of hundreds of Spiritualists who felt the need of some kind of document for ready reference. They only seemed to whet the appetite for more; hence the publication of this work.

The author, Moses Hull, has written many volumes on Spiritualistic and other themes and each one is full of careful study on the subject chosen. Mr. Hull, in his introduction of this work says:

"Hoping that this book will serve to lead the people out of the wilderness of doubt and despair; and that when Spiritualism shall have wrested the Bible from its 'sanctified' enemies, it will not 'spike' it, but will use it to batter down the walls of Christian superstition and ignorance, I send it out on its errand of enlightenment with the humble prayer that it will prove a divine benediction to every reader."

THE ENCYCLOPEDIA OF BIBLICAL SPIRITUALISM contains 385 pages, beautifully printed on good paper, contains a full-page portrait of the author and is handsomely bound in cloth. Every Spiritualist should have this work.

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THE COMING

AMERICAN CIVIL WAR.

BY BURTON AMES HUNTINGTON.

This excellent book is written in the interest of humanity, of liberty, and of patriotism—a book written for the purpose of calling attention to the deadly dangers that beset us on every side, and more especially to the hostile attitude and the insidious wiles of an ever-present, though secret, unscrupulous foe—the Catholics. Washington's words of warning, Lincoln's apprehension and the prophecy of General Grant are all included in the volume. Archbishop Ryan, of Philadelphia, in a recent sermon said: "The church tolerates heretics where she is obliged to do so, but she hates them with a deadly hatred, and uses all her power to annihilate them. Our enemies know how she treated heretics in the Middle Ages, and how she treats them today where she has the power. We no more think of denying these historic facts than we do of blaming the Holy Ghost and the princes of the church for what they have thought fit to do." Every one should read this work. Paper, 300 pages. It will be sent, postpaid, for fifty cents. For sale at this office.

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..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

Speaking of the spiritual meetings held by Judge Isaac S. Lee, at Little Rock, Ark., the Tribune of that city has this to say: "It is exceedingly doubtful if Little Rock has ever experienced such a revival of Spiritualism as has attended the Lee meetings and gone forth into every hill and dale of the community. In many sections of town, people unaccustomed to demonstrations of spirit power have been suddenly given assurances of gifts, and that without any expressed desire to be made partakers. The very air seems surcharged with spirit force. One gentleman the past week noticed that his lead pencil left his vest pocket by some unknown power and was drawn directly into his hand. A little later, to test the phenomena, he moved his hand about four inches above the tablecloth, and a caseknife followed the current of his hand. Later he left his chair, and that article followed him about the room. Some say this is "magnetism;" but it is not singular that so many instances of "magnetic" display should be evident at this time. A lady said the past week, "I can fly across there," and she glided over a ravine some eighteen feet wide. These are phenomena which are hard to comprehend. Dr Lee held his usual services at Dixie hall, 610 Main, last Sunday night, and the house afforded only standing room to the late arrivals. The exercises were varied and interesting, songs, of a beautiful religious character and prayers had their place, and the professor delivered a magical address to the audience. The collection of written questions was made, and each received answer as the spirit led, the doctor taking them out of the hats one at a time and addressing unknown inquirers as the matter demanded."

B. F. Underwood lectures at Geneseo, Ill., May 5, 6, and 7; at Peru, Ill., the 9. Last Sunday evening Mr. Underwood spoke at La Salle, this State. During April Mr. Underwood lectured in Boston, Cambridge, Providence, New York, Brooklyn, Geneva (N. Y.), Toledo and Alliance (Ohio) and Toronto, Canada. He has during this time addressed Freethought societies. Free Religious associations, Spiritualist societies, Unitarian societies, Psychical Research clubs, Philosophical societies and a Grand Army Post. (Mr. Underwood was an officer in the Union Army during the War of the Rebellion.) He writes: "Everywhere may be seen evidences of the progress of Liberal thought. The audiences were respectful, attentive, interested, often demonstrative in approval of the radical views presented, while the press has been invariably courteous and even generous in its reports and comments. How different was the reception given to me in many places twenty-five and thirty years ago, when, I was often abused by the preachers and the papers, assaulted by religious zealots, and by rowdies urged on by the zealots and even stoned through the windows and egged while I was speaking! Many times I was threatened with violence, and even surrounded by a howling mob; the clergy invoked the aid of the authorities (but never successfully) to prevent my speaking; and once, after a lecture, I was taken out of the community by a friend, unobserved, to save me from assault by an excited crowd; and later I was arrested, tried and fined for "blasphemy." Since those days theology has been steadily undergoing decay. Liberal thought has been diffusing itself everywhere; and the spirit of proscription and of persecution has been fast giving place to charity and to catholicity in matters of religion."

Mattie E. Hull writes from Findlay, Ohio, under date of the 24th ult.: "I joined Mr. Hull at this point last evening, where I found him in the midst of a genuine revival.' He commenced a series of meetings on the night of the 20th, the audiences increased from the first and last evening, the hall was crowded. I had the pleasure of addressing the friends, and it has never been my privilege to meet a more seemingly interested people. I go to Lima, O., this afternoon. I had been engaged to serve the Society of this place, but Mr. Hull and myself 'exchange pulpits' tomorrow, as it will be the only date I can give the Lima Spiritualists, and it is desirable that Mr. Hull should remain over Sunday and continue his Biblical arguments. The Opera House has been secured for the occasion. I shall remain in Lima until Saturday of next week, I then go to Grand Rapids, Mich., where I am to serve the Lincoln Hall Spiritualists, known as "The Band of Harmony, the Sundays of May. My address while in that city, will be No. 178 North Ionia street. I would say in connection with this, I have made no definite engagements for the Fall and Winter months. Would prefer New England as a field of labor, would however make arrangements to work in the Middle States if so desired. I shall be connected with the School at Mantua from June 1st to July 10th, from there I go with Mr. Hull to Winfield, Kansas, to attend a camp-meeting. We shall stop, en route to the Eastern camps, at the Mt. Pleasant Park (Clinton, Ia.), camp-meeting. Mr. Hull goes from there to Michigan, and I shall go directly to Temple Heights, Me., and remain at least five days, (from 11th to 20th of Aug. inclusive). Am not prepared to state just what my movements will be from that time to the end of the camp season. I have a few open dates toward the close of the season. Permanent address, Stoneham, Mass., Lock Box, 3."

Will C. Hodge, now at Rockford, Ill., is open for engagements with societies, for grove meetings and the camping season of 1897. Will make very reasonable terms with any parties desiring his services. Is engaged for the whole of September at the camp-meeting, Topeka, Kan. Address, 40 Loomis St., Chicago, Ill.

The People's Home Spiritualists Society's meetings at Bricklayer's Hall have of late been unusually interesting. On Sunday evening a rare treat was had in the way of an address by Dr. J. H. Randall—subject: Ancient and Modern Spiritualism Compared. It was handled in an able and scholarly manner. Brother Jenifer, the president of this Society, is always on the alert for good speakers. Dr. H. M. French, test medium, demonstrated spirit communion, and Mrs. Peters gave tests.

Mrs. M. E. Van Luven writes from Oakland, Cal.: "The Pacific Coast Camp-meeting of Spiritualists, to be held at Trestle Glen, Oakland, beginning the first Sunday in June and continuing throughout the month, is fully organized. Since it is centrally located, being convenient to San Francisco, Sacramento, Stockton and all Northern California, we expect it to be a grand success. We are going to camp on the ground and remain until the camp breaks up."

Mrs. S. C. Scovell writes from Peoria, Ill.: "Our hall meetings are growing, and while there are dissensions among the Spiritualists here, as elsewhere, we are gradually getting the friends together, and hope one meeting will suffice for all in time. Our meeting last night was very flattering in its success, both as to members and the guides' work from the platform, the test being the one which I give in visiting distant places, and describing the place, giving incidents and messages in connection with my visit there. I gave seven and every one was declared correct in every detail."

B. F. Underwood in a letter to the Investigator, says: "I wish that Abner Kneeland, the founder of the Investigator, who suffered imprisonment in the city of Boston for the expression of his honest convictions, could have lived to witness the Parliament of Religions, that great international exhibition of religious diversity and of religious tolerance, which was held in Chicago in connection with the World's Fair in 1893. In this country, at the present time, are several learned representatives of "heathenism," who are teaching the principles of their religion and their philosophy to classes, made up of fashionable people, and giving lectures to large audiences under the auspices of various clubs and associations. One of these gentlemen, H. Dharmapala, of the Maha Bodhi Society, India, lectured the other day in Boston before the New England Women's Club, on 'The Ethics of Buddha.' The lecturer presented Buddha as the greatest of all teachers, and defended the doctrine of salvation through reincarnation rather than through the faith in Christ; and the lecture was well received. None of the ladies present seemed to be shocked in the least."

Geo. H. Worth writes from Horton, Mich.: "It is with pleasure that I write you concerning the work of Mrs. Franc V. Jackson, of Grand Rapids, while she was in our midst. No words of mine can tell how much this small but enthusiastic society owes to her and that beautiful speaker Mrs. Emily P. Peebe. It is to them, in fact, that we owe our existence as a society. When Mrs. Jackson first came to our town people came to see her merely out of curiosity. But the logical ideas she advanced, coupled with the correctness of the tests she gave, stirred the people to action and paved the way to organization. Mrs. Jackson was with us three weeks last Fall, and she made such an impression on the people that it was decided to have her a second time. She has been with us now three weeks and none can say enough in her praise. Her success here has been most decided. And to any society in need of a first-class test medium I most cordially recommend her."

P. C. Mills writes that he spoke in Seattle, Wash., to a very harmonious and earnest audience, at the Anniversary on March 28th, at Masonic Temple. They held three sessions, and lunched in the hall; a very enjoyable time was experienced by all. He also spoke for the First Society at Reato Hall on the first Sunday in April: and for the Spiritual League at Masonic Temple Sunday, April 18th.

Dr. Noyes writes from Evansville, Ind.: "Mrs. Noyes and I lectured and gave tests for the Evansville Spiritual Society at their Temple 10:30 a. m. to a large audience. The society owns its Temple, which has a seating capacity of 300. It is chartered under the N. S. A. At 7:30 p. m. we lectured and gave proof of spirit return from the rostrum of the People's Church. Mrs. J. W. Kratz, their pastor, gave us the entire evening. We will work May 2nd and 9th for the People's Church, while Mrs. Kratz fills an engagement of two weeks for the Louisville, (Ky.) Spiritual Society. Mrs. Kratz is a fine trance and inspirational lecturer, also test medium and psychometrist. She has been pastor for the People's Church and other spiritual societies here for three years, and is beloved by all Spiritualists here, for the good work done for the cause. She would like engagements with societies in Illinois and Michigan. Address Mrs. J. W. Kratz, 224 Cherry St., Evansville, Ind."

Mrs. Edith E. R. Nickless has just closed a successful engagement with the Spiritual Society at Anderson, Ind. She goes from there to Boston, Mass.

The New York Journal states that Rome repudiates Weyler's depreciated paper currency by refusing through the Bishop of Havana and the parish priests to accept the new "shinplasters" in payment for baptismal and marriage ceremonies or burial permits, and also when offered by the government in payment of their salaries. Even masses must now be paid for in gold, the Church apparently having, like the Cubans, lost all confidence in Spanish promises even when printed over the signatures of the president and two directors of such a well-known institution as the Banco Espanol de la Isle de Cuba.

C. F. Ray writes from Milwaukee, Wis.: "Last Sunday evening closed a successful engagment of two months, with Mrs. Julia Steelman-Mitchell, of Bellevue Kentucky, with the Unity Spiritual Society. The lectures have been of a deep spiritual character, and the tests that followed each lecture were good. This part of the work consisted in giving spirit messages from sealed photographs. Mrs. Mitchell delivered her lectures in a pleasing manner to large audiences. As the members of our society desired to express in some way their appreciation of Mrs. Mitchell's services, a rising vote of thanks was given her, with our hearty good will and sympathy. We hope to have Mrs. Mitchell with us again in the future. This society is to receive a visit from the Hon. L. V. Moulton, who will deliver a course of scientific lectures on Spiritualism, from our rostrum during the Sundays of May. We have just received our charter from the N. S. A., and we are glad to be numbered with the societies that are doing their part to sustain such a worthy organization.

Chas. Carter writes from Lancaster, O., that now is a good time for an organizer to come and organize a society there. He asks, "Why could not some one come down from Columbus before or after the Convention?" which is to meet there May 4th, 5th and 6th inst.

Says B. F. Underwood: "In one of the several conversations which I have recently had with Dharmapala and Saradananda I inquired of these finely educated and fair-minded gentlemen what they thought of the influence of Christian missionary labors in India. They replied in substance that more

(Continued on page 8.)

Items Suggested by, or Gleaned From, Spiritualist Exchanges.

True inspiration comes when the medium and the exalted spirits meet midway along the mountains of progress extending from the earth-sphere to the sphere of wisdom; these for a time, in harmonious rapport they blend, soul with soul, and thought with thought, until the two worlds become one.

A truth that cannot bear investigation is no truth at all.

There is nothing supernatural or unnatural about spirit power. It is only considered so by the unthinking.

This is the age of new ideas, and everywhere people are thinking on the subject of the mind and seeking the unknown law that governs it.

In proportion as we are capable of recognizing the gems will we be able to perceive the hidden treasure.

Prejudice too often hinders one from seeing the truth as it is.

The erroneous teachings of the past regarding the purpose of life have made the mind of man so narrow in its conceptions that the effect is difficult to overcome.

We are all liable to become sidetracked into a narrow rut by the continued advocacy of some pet theory, and by thus making it a "hobby" we are generally known as a "crank."

It requires great discriminating power, with the scholastic as well as the untutored mind, to be perfectly free of all bias.

Modern Spiritualism is the dawn of the restoration of ancient Christianity, which was religious Spiritualism in perfection, but which was suppressed by the power of Rome.

The world must bow to authentic history as it bows to establish science.

When it is understood that spirit-life, love and wisdom are to work among men, and are eminently practical in reforming their lives in the shop and home, then it will be understood what the test of a Spiritualist is.

The accumulation of the ages bows itself upon the stage of human activity, as man.

The light is dim, and man sees little of that which reason, warmed by those soul-glimpses, tell him exist.

Knowledge is the key that unlocks the door of the universe.

The psychic, having peered somewhat into the mystic mirror of the soul, sees there reflected, thoughts that have formed, emotions that still wave their beckoning hands, and activities that, though lost to earthly view, still whirl upon life's wheel.

Every atom has a history and each history is indelibly written on the mystic scroll of record wrought out of the desires, imaginations, emotions and actions of the progressive Ego.

Impressions and appearances which were once attributed to supernatural interposition, are now being explained as products of natural law.

The world has been for ages blindly groping for the keys of the heavenly harmonies.

Special gifts of divination are now more reasonably being classed as particular developments.

No one can so much as lay a hand upon a book, or a leaf, a letter or a table on which it is written, without leaving there something of himself.

No conquest is gained without effort, for it is in the effort the individual gains the needed strength for the final victory.

The one great difficulty is to understand the relativity of truth.

Dogmas and doctrines will vanish, churches will crumble in the dust, old creeds, and sanctions living inside old creeds, will vanish into the air, and then we shall begin to approach our freedom and true religion.

Spiritualism heralds forth liberty, love, hope and peace.

Knowledge is the throne on which is salvation, the true savior of the world.

Education must include the whole man, and you will obtain the golden key that will unlock the door of progress.

If you do not think purely you cannot act purely.

Knowledge is of little account unless love inspires it.

Spiritualism means more than a revelation of the life to come—it means a revelation of the life that now is.

We should look within and not without for signs and wonders.

The future will not be satisfied with the demands of Spiritualism of to-day, but will make larger demands of us.

The banner of our Spiritualism should never be allowed to trail in the dust.

MRS CLARA WATSON IS GOING TO ENGLAND.

This gifted lady should be heard across the "pond." Her work for the past twenty years has endeared her to many thousands among progressive thinkers, and has startled and convicted, if not converted, thousands who never see a spiritual paper or hear a spiritual lecture.

She is popular at home, and with the secular press; and her writings have reached many in the church, and out, and fertilized, with her genius and inspirations, large territories of desert waste, and aroused the dormant reason of skeptics and religious slaves, and opened their visions to the glories of the Spiritual Gospel.

Her life is a noble example of royal womanhood, and fidelity to her convictions which compel the respect of her most prejudiced opponents. She is the most popular speaker at funerals in Western New York, and her lectures before spiritual societies, conventions, and camp-meetings are admired by all classes. Radical in her devotion to Spiritualism, pure and simple, uncompromising in her utterances and writings, she wins the admiration and good will of Spiritualists, skeptics and Christians as well. Sincerity attracts and inspires confidence, and in this she leaves no one in doubt.

Broad, tolerant, and vigorously truthful, she appeals to the better nature of her hearers, wins the heart, while she educates the head, and inspires sweet emotion, and honest enthusiasm.

Her husband is a native of England, and she goes with him to visit his native land, and the Good Queen's Dominions should profit by her gifts, and the progressive of all schools should share her acquaintance, and utilize her talent while she is with them. Her life is domestic, and her disposition modest and retiring; but the wise ones unseen have pushed her to the front, and her life and works are a noble example of the value of Spiritualism, and a credit to the cause, to womanhood, and the human race.

May prosperity follow her and her companion (who is a helpmeet to her in her public as well as private life and works) and after she has left the light and bloom of her inspiration, and pure sweet life, for a perpetual benediction in the Island Kingdom may the winds of good fortune waft her back to the Great Republic to continue her royal labors for humanity and bless her many friends, who will look and wait anxiously for her return.

LYMAN C. HOWE.

"Arcana of Nature; or the History and Laws of Creation." By Hudson Tuttle. A well-known and most profound treatise. Cloth, $1. For sale at this office.

From Harbinger of Light, Melbourne, Australia.

PSYCHOMETRY

demonstrated long ago that nothing could be hidden, and that all things should come to light, and Spiritualism has rendered it more certain and practicable.

OUR ANCESTORS HAVE HAD

a much longer experience of life than ourselves, and have long inhabited that higher world, in which truth is far more accessible than on the earth. They have stores of knowledge upon which we can draw if we are in sympathy with the light and the love of their exalted spheres; and there are many questions of the highest importance to mankind, which demand an answer from Psychic Science. The greatest question of all, is, whether any of the world religions are true, and what are their comparative merits?

THE RELIGIONS.

All anciently established religions come down to us from an age far less enlightened than our own—in fact from ages of ignorance and blind, superstitious credulity. That any religion worthy of the attention and reverence of the 19th century could come from any such sources would seem, a priori, to be impossible. The ancient barbarians who believed, all the world over, that the entire Universe popped into existence in six days, were too ignorant to require any serious attention to their superstitions, nor does the incorporation of their puerile fancies into the Christian Bible render them any more worthy of our respect.

JESUS CHRIST

and his apostles, were men of exalted character, devoted to the truth, and incapable of fraud; and it was self-evident that they could not be the responsible authors of much that appears in the New Testament, which is neither rational, probable, nor compatible with enlightened ethics.

UNAUTHENTIC BIBLE.

A study of religious history demonstrated the unquestionable fact that the book which has been accepted by the world as a reliable Bible, has not a particle of authenticity, having been originated in an obscure and secret manner, by unknown compilers, fully a hundred years after the death of the Apostles and the primitive Christians, as was well known in the early centuries.

OPINIONS.

The opinions current in any century may well be characterized in the pungent language of Douglas Jerrold as, "the average stupidity of mankind." The opinions of mankind are not formed by reason; they come like their institutions, by inheritance, and whenever a country has been conquered, the religion of the conqueror is enforced and transmitted to future centuries.

ACQUIESCENCE.

The stagnant acquiescence with which old opinions are received and transmitted, can be overcome by intellectual energy only when the intellect is free to do its work, which has not been the case for the last nineteen centuries. The civilized world has acquiesced in the Roman Bible and the ecclesiasticism based upon it, because the civilized world is profoundly ignorant of the history of Christianity in Jerusalem—of the lives of Christ and His apostles—and of the origin in the first and second century, of the Church established by Roman priests.

THE PAGAN POWER.

After the destruction of Christianity and the murder of its apostles in the first century, the Pagan power which had been organizing at Rome to absorb and control the infant Christian Church, continued its work unobstructed, suppressing every remnant of primitive Christianity to establish a Church in the name of Christianity upon a Pagan basis.

From Two Worlds, London, England.

IT IS RECORDED

of Anaxagoras, the Grecian philosopher, that "The mysteries of the universe tempted him." He yielded himself to the fascination, and declared that the aim and purpose of his life was to contemplate the heavens. All care for his affairs was given up, his estates ran to waste while he was solving problems, but the day he found himself a beggar, he exclaimed: "To philosophy I owe my worldly ruin and my soul's prosperity."

ANAXAGORAS LIVED 500

years before Christ, who asked the question, "What shall it profit a man if he gain the world and lose his soul?" And again, "How hardly shall they that have riches enter the kingdom of heaven."

LET OUR DESIRES

be ever so great to live in a realm of pure thought, and to render the best service to our fellows by virtue of the power that knowledge and experience bring to us, we are still sensuous beings, subject to sense gratification, upon which our very existence in this world depends.

NATURE PROVIDES DAY BY DAY

all that Nature's children require, hence the saying, "Take no thought for the morrow." Yet, in spite of all these, we have Lazarus and Dives with us to-day, representing the beggary of philosophy and the folly of sense, or the riches of the soul and the poverty of sense. Belshazzar's feast proceeds, with all its voluptuousness; the king and the guests revel in the gratification of every carnal desire. The hand-writing has appeared upon the wall, and hath been interpreted, "God hath numbered thy kingdom, and finished it." "Thou art weighed in the balances and found wanting." "Thy kingdom is divided, and given to the Medes and Persians." Verily, "Riches take to themselves wings and fly away!"

WITH ALL THE PRECEPTS.

Yet, with all the precepts recorded in the collected wisdom of the ages and passed from the lips of father to son, selfishness, greed, rapacity, carnality go on a pace; frivolity, lewdness, licentiousness, all hold sway in a world of sense, in which men work for riches with which to gratify their sensuous desires. Fraud, duplicity, falsehood, dishonesty, craft, and cunning have come to be recognized as permissible among the business men of the world, and the man who scruples to adopt any of these methods is looked upon as a visionary—an impractical man, compared with whom, the disciples of Anaxagoras are fools.

IF A MAN FOLLOW THE THINGS

of sense, after the foregoing fashion, he does it to his soul's ruin; if he go in the way of his soul's prosperity, it means, in many cases, bodily starvation and want to himself and family, because there is scarcely a sphere of existence in which the chances of living do not depend upon the soul's barter.

SPIRITUAL DEVELOPMENT.

In the midst of such conditions, as these, what hope is there of spiritual development? How shall the uplifting of the human family be accomplished? The fairest of the fair sex to increase the wealth of her rich employer must labor for a miserable wage, out of which decent living is impossible. Tens of thousands of young women work under these conditions, for the main reason that Nature has cursed them with the ban of woman to be still further cursed by a devilish arrangement of man, that she must adopt the calling of a syren to supplement her inadequate opportunity to earn a respectable livelihood. Were the subject less repulsive, to eyes and ears refined, such a true picture might be painted as would make the Queen ashamed to rule over her so-called prosperous people.

From The Freethinker, London, England.

RADICAL NEWSPAPERS

insist on giving a religious character to the Eastern Question. When the Admirals shell the Cretan insurgents, these papers call it "Firing on the Christians." Yes, that's the crime. Fire on Mohammedans as much as you please; that is first-rate sport; but firing on Christians is the sin against the Holy Ghost.

THE KAFFIRS.

The Boer thinks the Kaffirs do not possess souls. He considers them the descendants of Cain, and makes use of them accordingly. It is a very convenient theory—for the Boers, but devilish rough on the Kaffirs.

THE HEATHEN.

The Freeman says: "It has been estimated that 750,000,000 of the family of man are heathen, while Protestants number only 30,000,000." And then, "a large number of the nominally Christian are really ungodly or godless." This is rather a poor show for a faith with divinity at its back for near nine hundred years.

BURNT HIM.

Canon Wilberforce referred to Bruno as a Pantheist, and said that the Church of Rome, to its everlasting shame, burnt him, believing that he was an Atheist. One would think that no such everlasting shame attached to Protestant churches, whereas they burnt heretics and unbelievers just as readily as their great rival. Calvin's treatment of Servetus, for instance, was even worse than the Catholic church's treatment of Bruno.

ASTRAL ATMOSPHERE.

Mrs. Besant has been interviewed on the subject of "human auras." She says that people are all surrounded by a sort of astral atmosphere, colored according to their characters. Can any eyes save those of an adept detect the aura?" asked the interviewer. "No, no," said Mrs. Besant; but the adepts detect them readily." Why, certainly. That is how the mystery business is always managed. Some people see things with the eye of faith, and get other people to take the information on trust.

GLADSTONE'S AURA.

Mrs. Besant told the interviewer that the aura of Gladstone, W. T. Stead, and Emperor William would be "very green." We fancy that the aura of those who believe this nonsense must be very, very green.

THE MARQUIS OF DUFFERIN,

who has had a most extended experience as a diplomatist, says that, "in spite of Christianity and civilization—in spite of humanitarian philosophies, the triumphs of scientific knowledge—in spite of the lessons of history, and the bitter experiences of the more recent past—force, and not right, is still the dominant factor in human affairs, and that no nation's independence or possessions are safe for a moment unless she can guard them with her own right hand." The statesman's experience overthrows the pretensions of the preachers.

TRANSMITTED SOUL.

"You have heard, have you not," said Mrs. Besant to a New York interviewer, "that the soul of Madame Blavatsky has been transmitted to a young Brahmin? That is quite true. She told me before she died that her soul would reappear in India, and it has come true. This Brahmin is only nineteen years old, so his occult powers will not be shown for several years to come; but that he possesses these powers is indisputable."

WHERE THESE THEOSOPHISTS

are not free to draw upon their imagination backwards, they are confined to the same sources of information as other people. Mrs. Besant received no "occult" intimation of Madame Blavatsky's death. She had to wait until the news was conveyed to her through the ordinary channels of intelligence.

From Light, London, Eng.

HARRIET BEECHER STOWE.

An American Journal prints a letter written by Harriet Beecher Stowe shortly before her mental failure. Its chief value is in the suggestion that her withdrawal of mental power was a withdrawal into a flood of light behind the veil. Onlookers, in many such cases, see the painful and pathetic side; but, as in death, the socalled "sufferer" is often drifting into light and peace; and, truly, if this is only illusion it is a very merciful and blessed illusion and a good thing for us to know. Here is the letter: "I am come to that stage of my pilgrimage that is within sight of the River of Death, and I feel that now I must have all in readiness day and night for the messenger of the King. I have sometimes had in my sleep strange perceptions of a vivid spiritual life near to and with Christ, and multitudes of holy ones; and the joy of it is like no other joy—it cannot be told in the language of the world. What I have then I know with absolute certainty, yet it is so unlike and above anything we conceive of in this world that it is difficult to put it into words. The inconceivable loveliness of Christ! It seems that about Him there is a sphere where enthusiasm of love is the calm habit of the soul, that without words, without the necessity of demonstrations of affection, heart beats to heart, soul answers soul, we respond to the Infinite Love, and we feel His answer in us, and there is no need of words."

Miss Fields assures us that Mrs. Stowe was definitely a believer in the facts and philosophy of Spiritualism. She says: "It was during one of Mrs. Stowe's visits to Boston in the ensuing year that she chanced to talk with greater fulness and openness than she had done with us before on the subject of Spiritualism. In the simplest way she affirmed her entire belief in manifestations of the nearness and individual life of the unseen, and gave vivid illustrations of the reasons why her faith was thus assured. She never sought after such testimony, so far as I am aware, unless it may have been to sit with others who were interested, but her conclusions were definite and unvarying. At that period such a declaration of faith required a good deal of bravery; now the subject has assumed a different phase, and there are few thinking people who do not recognize a certain truth hidden within the shadows. She spoke with tender seriousness of "spiritual manifestations" as recorded in the New Testament and in the prophets. From his early youth her husband had possessed the peculiar power of seeing persons about him who could not be perceived by others; visions so distinct that it was impossible for him to distinguish at times between the real and the unreal." But she herself was a medium. Miss Fields retells the old story of the sea captain who spoke to her of "Uncle Tom's Cabin," to whom she said, "I did not write it." "You didn't," cried the captain, "then who did?" "God," she replied, "I merely did it at His dictation."

MR. HOPKINS'S THEORY

is that the earth is being dissolved at the North Pole and re-formed at the South Pole, and that any particular point—say London—is moving north in a spiral path at the rate of one degree in about one hundred and eighty years—which means about thirty-eight and one-third miles per century. Mr. Hopkins says: "Supposing the movement of the earth's surface from the south to the north to be constant, if follows that, at the above rate of progression, the spot on which London now stands must have been at the Equator about 9,180 years ago; and that the whole of England will be within the Arctic Circle in about 2,800 years hence."

IF THIS THEORY BE TRUE,

it must be taken into account in dealing with historical problems, and especially those of the remote past. Take, for example, Egyptian history. The commencement of the first dynasty is placed, by M. Mariette, 5004 B. C., i.e., about 6,900 years ago. Cairo is about 30deg. north of the Equator, hence we get 180 multiplied by 30, making 5,400, so that 5,400 years ago Cairo would be at the Equator, and 6,900 years ago would be about one hundred and eighty miles south of the Equator, where we may suppose the first dynasty took its rise. It is not difficult to see the importance of such an inquiry, for if Mr. Hopkins's theory is true it becomes a serious task to reason back to such a remote date and to conditions which must remain unkown or purely conjectural.

From The Mystical World, London, England.

Never give a person what is valuable to you, unless they desire and value it, or you may find what was a pearl to you given to swine.

It is surprising how strong men will devour the trash prepared for the daily press, wearing out their intellectual gear for no possible return.

The minister who is being driven to church on Sunday by his coachman thinks the man who is digging worms terribly wicked.

When liberty is mentioned, the bigot construes it into license, and would punish that which he thinks is in others, but which is only within himself.

The bigot has sought and accepted his own form of slavery, and even volunteered to rivet his own chains.

Emotion is a cone-shaped glass in which nothing can be reflected truthfully.

Those who are seeking health should not dwell on sadness and sickness; should not re-enact mentally sad experiences of their own or of others.

Whatever is on the mind will affect the mind, and eventually the body, whether it be of health or sickness, mirth or sorrow.

No matter what the "greatest of men" may say, it is but an opinion without Truth and will pass away, while the word of God uttered through man's organs will live forever.

SPIRIT.

THERE IS SPIRIT IN ALL THINGS.

Spirit, universal spirit, sleeps in rock, sleeps in all matter; dreams in the animal; wakes in man; and lives the real actual life in the realms of soul life.

Oblivion, where are thy charms that the materialist boasts so loudly of?

Who would think for a moment, of a joy outside of soul-life?

Joy and love, and hope and peace, and sublime bliss belong not to the realm of utter nothingness.

A life of sensations and consciousness is the only life that gives us a hope, a joy or a scintillation of pleasure in the regions of the great beyond.

From spirit we came and to spirit we must surely return.

There is not a rock, nor a tree, nor a particle of this round earth but what at sometime will be or has been touched by the life-giving principle of spirit.

Spirit is the cause—the fountainhead; and material is the result.

So who can deny the existence of the great eternal spirit that rules all things?

Man in his littleness may say that there is no God.

Yet man's very existence in earth-life proves to man that far beyond his finite conception there stands the great Creator.

We preach to the world the reality of a spirit-life, of a soul-life, a real life, where man's soul shall dwell, and in a higher life, on a higher plane than this; and tell him that if he had one joy on earth he shall have a thousand over there.

And that by his own efforts shall he rise, and by his own apathy shall he fall.

Would he soar to the regions of eternal bliss—then by his own intense desire and by well-doing shall he rise, and the glories of a new life shall be opened unto him.

"Ask, and ye shall receive;" but ask in spirit and in truth.

Faith without works availeth nothing. But work with a trusting hope and you shall attain the kingdom of eternal peace that will be to you a joy forever.

Spirit-life hath its duties as well as earth-life—yet the duties of spirit-life will be made joyful by the hope of joys beyond.

Man needs but little here below, nor needs that little long. But over in the kingdom he needs an eternity to develop in. And that eternal life is the rich inheritance of every soul that is born of woman into the dreamland of earth-existence.

Tell Brother Francis that his work is not done with yet, for he shall tell to hungering thousands of the life that is just beyond this one—so near, and yet so far; only a thin veil between us, and growing thinner every hour. For the loved ones are whispering to him this very hour, even now.

And joy shall be on earth when the millions of earth-children can hear from the land of love at any moment, and walk side by side with the immortal souls that dwell in homes of glory.

Peace be with you all, is the wish of the controlling spirit of

Buffalo, N. Y. J. W. DENNIS.

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COMPILED AND EDITED BY HARRISON D. BARRETT.

With portraits representing Mrs. Richmond in 1857, in 1876, and in 1894.

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QUESTIONS AND ANSWERS.

This department is under the management of the distinguished author, speaker and medium,

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

"Atlantian": Q. What about the Atlantians? Is there any evidence that such a people existed?

A. The spirit messages purporting to come from Atlantians who existed twelve or fifteen thousand years ago, are such as the most commonplace minds of the present would give, and hence show that after so many ages in the spirit-world these spirits are below mediocrity. Hence "internal evidence" is not in their favor. They claim that the present Atlantic Ocean was the site of their country and that it was submerged. To this claim, the structure of the continental masses oppose a direct and emphatic negative. If one will take a series of geological maps, drawn to represent the relations of water to land during the several ages previous to the present, he will see that even in the earliest periods, the folding and wrinkling of the earth's crust was rudely outlining the continental masses. He will find on the maps of the earliest periods, that the Alleghany Mountains had thrown their jagged peaks above the black waves, and the region on the northern borders of the great lakes was a deeply indented island.

From that time on the bed of the Atlantic has grown deeper and the surrounding lands to the north and west of the Alleghanies grown higher, toward the Rocky Mountains and Coast Range which were contemporary folds in the earth's crust.

The eastern coast of North America was among the earliest regions on the globe to appear above the waters as dry land, nor has it at any time since been submerged. It has been free from those great disturbances which mark Central and South America, and the islands of the Indian Seas. The Atlantic Ocean, as formed by a downward fold in the crust, which with contraction constantly increased downward, has been equally stable. Its profound depths, soundless in places at 10,000, and even 15,000 fathoms (ten to fifteen miles) evidence its great antiquity, and the few islands which appear on its surface are the summits of mountain peaks, uplifted from the depths, exceeding by many thousand feet the height of Cotopaxi, or Mount Hood.

The claim that this ocean was once a continent, that its deep bed was cultivated area, is in direct opposition to every fact and inference to be drawn from the geological structure of the globe.

If the Atlantic as a continuous continental mass was as densely populated as is claimed, this people must have extended to the lines of the Alleghanies, which surely were nearly as at present. The sinking of the continent could not have been so sudden as to prevent escape, and if slowly, then the frightened people would have swarmed away from the doomed land and sought refuge in the more stable regions of the west. Yet not a vestige of this great civilized people remains, and the Indian tribes which came after, show too plainly a common origin with the widely-scattered families of Northern Asia, to admit the claim that they are the degraded descendants of the Atlantians.

The Island of Atlantis, according to the Greek geographers, was situated on the West coast of Africa, 9,000 years before the time of Plato, who wrote a fabulous account of it. Its people were warlike and conquered the natives of Africa. It was submerged by an earthquake. It is strange that this myth, as fabulous as the existence of the one-eyed monsters, the headless people, and centaurs, should have been recalled by Spiritualists, and the more singular that the Platonic version should have been misunderstood, and out of an island on the coast of Africa, a continent occupying an ocean's site be created!

Probably there was some material to start the story, the disappearance of an island or some line of coast, but the story as repeated by Plato is not history. In the terse language of the present, if published by a reporter it would be called—using the least reprehensible term— a canard. The name of Plato has borne it up, although the philosopher was an observer of facts as unreliable as a village story-teller. There may have been a race of Atlantians, now perished from the earth, but the claim that their empire was on a continent in the Atlantic is as unsupportable as would be that it was on the inside surface of the "hollow globe" of the earth.

It may be stated as a rule—having the force of a law, that any spirit claiming to be an Atlantian, an old patriarch, as Moses or Elijah, or from another planet, misstates, and if untrustworthy in this, is unreliable, whatever else he may communicate.

S. F. D.: Q. In almost everything that pertains to the earlier beliefs of the church, we find the name of Simon Stylites mentioned as an example of fanaticism that has few if any equals among all the horrors of self-inflicted torture, that through those inflictions future perfect bliss might be obtained.

Now some, and I believe generally, accounts fix him on a pillar of stones some sixty feet high, with an area of nine or at most sixty-four square feet for standing-room.

How was this pile of stones raised to that height? Did Stylites build it? If not, who did? Is not the whole story a fabrication of monkish deviltry, crammed down the throat of ignorance to incite to self-inflicted torture in other votaries of the same intellect-destroying creed?

A. If the story of Simon Stylites be rejected as monkish traditions, the current history of the first thousand years of Christianity would have to go with it. The story is in direct accord with the prevailing ideas of the times. He is said to have been born about the middle of the fourth century, when the people, trampled by ruthless invaders, saw rest and peace only beyond the turmoil and strife of this world. The monastery became the refuge for the weak, the cowardly, and the indolent. Religion came with her soothing dogma that this life was a vile prison-house to be escaped from by the fettered spirit, and the body was a corrupting sepulchre. The more bodily suffering, either self-inflicted or by martyrdom, the greater the future reward. The monasteries overflowed. Wild-eyed fanatics betook themselves to the desert and made their homes among the rocks. The quarries of Thebias yet retain inscriptions carved in the rocks by these devotees. They made dwellings of the dens of wild beasts. One sect, the Anachorets, lived in the fields, grazing on the grass and herbage. The longer fasts endured, the less clothing worn, the more uncleanly, the greater was their sanctity regarded, and the more abject reverence paid by their followers. They boasted of their hairy bodies, their years of unwashed uncleanliness, of the haircloth that abraded their emaciated bodies, even of the vermin that they cultivated! The character of St. Simon is in keeping with his age. The world, ignorant and superstitious to the last degree, was crazed by religion. The kingdom promised by Christ was coming at any hour, and the present was of least value to eternal possession. The physical body must be put beneath the iron heel of the spirit, which must be prepared to meet its God.

The story of St. Simon was received by Gibbon, the great historian of the Decline and Fall of the Roman Empire. Yet it must be borne in mind that he did not go beyond the chronicles of events, and perhaps these may have been written at a much later day than is assigned to them. If Professor Johnson is to be credited, forgery of history exists to such an extent that what has been regarded as firm historic ground becomes a quaking bogland, and we know not what to believe or disbelieve.

Gibbon's authorities were Antonius, who wrote a biography of the Stylite, and was one of his disciples, Anthony Cosmas, a contemporary, and others, a goodly array of authority. From these we learn that St. Simon, who was a shepherd boy, at the age of 13 was struck by the fang of the religious serpent, and threw himself into a cell of the most austere monastery. Here his companions had to compel him to refrain from repeated starvation. After this severe novitiate he went up into a mountain about forty miles east of Antioch, and probably finding a column, built there for commemoration of some event, the idea seized him to mount to its top. It was a new form of penance, unthought of in that age of self-inflicted torture. This column when he found it was nine feet high, and procuring a heavy chain he ascended and fastened himself to the rocks. This column was gradually added to as his ambition grew, until it reached the height of sixty feet. On its summit the saint remained for thirty years, in storm and shine, exposed to the elements and almost constantly in the attitude of prayer. Multitudes came to worship around his column, and when he died his remains were transported with great pomp and ceremony to Antioch, where his bones were revered as a talisman of defence. His biographers interlard their narrative with the most wonderful stories, and it is sad to think how scarce these centuries intervened between the Augustan age of Rome and the glory of her philosophers, and the sickening tales of miracles and degradation of human nature of these grass-eating religious bigots and dirty monks and priests, who gained the odor of sanctity by their physical vileness.

St. Simon's example was contagious. All over Asia his imitators built their piles of stones and mounted guard, standing for days on one leg, or with bowed head, or outstretched arms like a cross. They always had food, company and praise. Their devotees brought them food and water only too gladly. St. Simon's thirty years' stay on top of his lofty column was after all somewhat a matter of climate. It was not so great a hardship in the soft climate of Syria, but suppose he had attempted it in Kansas? He probably would not have been praying a month before he would have found himself blown over into the next county, unless held by his chain. That chain in Kansas would have a significance, which it has not in Syria. In the latter there was no need of chaining himself to the rocks; in Kansas there would be the greatest. If he succeeded in staying through the summer, the first November blizzard would be either too much for his religion or his life.

Delving in the mass of fraud, rascality, credulity and pious falsehood of religious history from the first to the fifteenth century, it is difficult to determine the true from the false. To lie for God's sake was a virtue; and in ages without printing the besottedly ignorant people received the most improbable stories without dispute. Thus the story that St. Simon had a conflict with the Devil, and was burnt on his thigh, making an ulcer, rests on just as good evidence as the existence of the saint himself.

Hence, although we may with probable certainty admit the existence of St. Simon, and a whole flock of imitators, we must allow for the utter untruthfulness of the Christian writers. The column was undoubtedly a pile of rough stones, built up by the pious pilgrims, each bringing a stone, and in thirty years, more or less, reached a considerable height, and a broad base.

THE CAUSE AT LITTLE ROCK, ARK.

Dr. Isaac Lee is doing some excellent work at Little Rock, Ark. A paper published there says:

The Spiritualists had a great inning Sunday night at Dixie hall, 618 Main street. Judge Lee spoke to a large audience, scores standing and unable to obtain seats. The meeting was opened by singing "Beulah Land" with organ accompaniment, followed by "Sweet Bye and Bye." Judge Lee then invoked the blessing of the Spirit Father, after which the hats were passed around for written questions, previous announcement of which had been made.

The judge then spoke for over an hour on behalf of the great theme of Spiritualism, quoting copiously from both the Old and the New Testaments. His argument was spoken of by many who heard it as unanswerable. He maintained that all around us by day and by night hover the spirits of departed friends, guided by the Father, and that no one who will have the Light is lost. Those who reject the Light go away into darkness. He held that it is possible for us to enjoy sweet communion with loved ones who have broken the bars of the tomb, and that they are only anxious to talk to us and have us commune with them.

After the discourse, Judge Lee took up the pieces of paper, one by one, upon which were penned the questions propounded by those in the congregation. The scene was one of the keenest interest. Many showed signs of belief and approval, while a few were disappointed, especially those who were warned that clouds awaited them, with afflictions and sorrow.

One young lady from Argenta inquired concerning a subject very dear to her heart, that of matrimony; and the answer of the professor was that she was already wedded to her lover in heaven, and that the divine bans would be publicly and legally proclaimed here in due time; also that she would soon go to a distant city to see him, accompanied by a friend. The fact existed that a trip had already been arranged to go to Memphis to visit the idol of her heart, she to be accompanied by her mother. Is there not something in this wonderful prophetic power?

The lateness of the hour prevented the conclusion of the task of answering so very many questions, and the local healer was also debarred the privilege of exercising his curative gifts.

It is expected that large Dixie hall will not hold the people to-night who shall go there to witness these strange phenomena.

Studies in Spiritual Thought

THE TEMPORAL AND THE ETERNAL—THE REAL MAN—COMING EVENTS FORESHADOWED—VISIONS OF THE WORLD BEAUTIFUL—SPIRITUAL UPLIFTINGS.

While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal—II. Cor., iv:18.

In many things Paul had a clear spiritual insight—though often mixed with the ideas of heathen philosophers and teachers. He seems to have apprehended the truth that not the transitory, temporal, physical form, but rather the unseen yet ever-continuing spirit, constitutes the real man.

We are prone to entertain the notion, resulting from our physical embodiment and the environments and limitations incident to our earthy being, that the physical fleshly form is the man; and when it is laid away in the earth we say the man is dead. This, too, when we believe—or know—that there was an undying spirit that has escaped from the limitations of its temporary earthy tabernacle.

Paul goes on to say: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." In this he speaks like a true Spiritualist—he does not merely "believe," because his creed or his church teaches so; he speaks as one that has had personal positive evidence of the fact—"we know" that the real man, the spirit, still lives, although the earthy form it once inhabited mingles again with its kindred dust.

In an age and atmosphere of scientific materialism, Spiritualism comes with its positive demonstration, and by virtue thereof we clearly and boldly take Paul's words and declare "WE KNOW" the truth of immortality.

We know, too, that the spirit-world lies close around us, it is here with us, we are in it and as spirit-beings we are of it. Spirits, embodied and disembodied are intermingling as actors and factors in one great world of being—entering into each other's mental and moral existences and experiences.

SPIRITUAL CONSCIOUSNESS.

The interblending and interacting of these two phases of spirit life, are clearly shadowed in the present trend of thought, investigation and facts of experience as manifested in what is known as telepathy, thought transference and cognate things in the field of psychic research.

In this line Lilian Whiting presents many rich thoughts, indicative of her own fine intuitive perception of spiritual things. She says a new and more clear and direct consciousness of the life of the spiritual world is now dawning upon humanity. The better term, however, is the ethereal world; for this world is, too, the spiritual world, or should be; and to the degree in which mankind lives in the spirit, it is so. Man is a spiritual being, whether before death or after, and to restrict the term "spiritual world" to the realm beyond the physical is to confuse the significance. Man is a spiritual being, who, while temporarily inhabiting the physical world by virtue of his physical body, goes, at death, into the ethereal world, higher, finer, more beautiful, and more joyous than this; a world more real in every way; a world where all life proceeds by the higher forces of nature, but which is still not paradise in the ultimate sense, but only a higher state leading on to others still higher.

Psychic science is revealing certain definite data concerning this ethereal world, even as an explorer might reveal the knowledge of a new continent or country. This ethereal world is a finer counterpart of the physical world. It is inhabited by those who have left this life, and who make up these various grades and circles and groups, as the inhabitants of earth make up here.

THE ETHEREAL BODY.

But the conditions of this life, both in the constitution of the ethereal world and of the ethereal organism, are more sensitive and delicate than can be conceived. Science comes to the aid of psychic research, and the two, working along different lines, obtain results that harmonize, and which supplement each other.

For instance, psychic research has brought to the conception the ethereal body, which is the finer counterpart of the physical, and learned that all the senses save that of taste are retained and intensified, and that there are, also, indescribable new senses. Now, science discovers that the ether is permeated with electric waves, through which communications can be sent to any distance, without the slightest mechanism—needing only the mind of the sender and the receiver. What is this but a spiritual communication? And why is it not just as rational to suppose that two minds—the one in the physical, the one in the ethereal world—can thus transmit messages to each other, as that a man in Calcutta can transmit a message to his friend in Chicago?

The ether interpenetrates all our atmosphere, and fills all interplanetary space; how easy and even inevitable then may communication be, between those in this world or those here and those in the one beyond death. And in this scientific fact, so recently discovered, lies the explanation of the process we call telepathy. This ether transmits sound waves at the rate of 192,000 miles per second. At this rate it does not take long to "put a girdle round the earth."

The ethereal world is invisible to us, simply because its life is a matter of higher vibrations. The human eye cannot see beyond the limit of a vibration of eight hundred trillions per second, and the human ear is likewise limited. So that all life in a higher state of vibration than this is invisible and inaudible. There is a field of tremendous forces in this upper region, which science is just beginning to apprehend. "The air is full of miracles," says a recent authority. "The certainty is, strange things are coming, and coming soon."

Thus it is that the soul that is keyed to higher and finer spiritual vibrations is intuitively wise to catch the truths of the higher spirit-world, and has previsions of coming events which, to them, cast their shadows before. These minds finely keyed to respond to the vibrations of spirit as expressed in thought are spiritual barometers foreshowing the oncoming of things yet to be realized in human life and experience.

A new world of thought, of science and progress is at hand—at the door—and the door is ajar and many are peering through and catching glimpses of the higher and finer truths of the spiritual side of science. And because of the new light that will shine upon human existence and relations, causing things to appear in new manner, there shall be a new heaven and a new earth.

THE WORLD BEAUTIFUL.

Not alone in the world of physical and psycho-physical science are advances at hand, but in the higher realm of mind expression where mentality is linked and blended with the world ideal of purity in thought and its effux of goodness—the world beautiful of spiritual life and light. It has been given unto some to enter in finite degree into the borders of a heavenly vision whose ecstatic beauty cannot be told by human tongue. Paul likened the experience like unto "being caught up into the third heaven." So rich, so all-absorbing the beautiful vision that with Paul, one must say of himself in such state, "whether in the body, or out of the body, I cannot tell"—for the consciousness of physical selfhood is lost in the soul-transport as the mind opens to the wondrous contemplation of pure spiritual light, love, truth and goodness.

ASPIRATION.

Man's spirit feels the constant beat
Of thought-waves from the Infinite;
Through Primal Being ever ran
The prophecy of coming Man;
And through man's nature ever beat
Pulsations of the Infinite.
Chords of Eternal Being roll
And vibrate in the human soul.
Man's living currents swell replete
With heart-throbs of the Infinite.

All things in constant instinct share
In Nature's universal prayer:
See, then, in all the world abroad,
God ever reaching up to God;
With all the strength of Being's love,
God lowly looks to God above;
The God-life ever upward tends,
And life to higher life ascends;
Man wants to rise where angels sit—
The finite seeks the Infinite.

JAS. C. UNDERHILL.

Hammond, Ind.

SENSIBLE THOUGHTS.

CONCERNING SOME THINGS THAT NEED CORRECTION—COMMENDED TO WHOM IT MAY CONCERN.

It is an objection that has too much force, that is often raised against Spiritualism, that communications purporting to come from alleged spirits are of too puerile character to be worthy of acceptance; that communications purporting to come from the spirits of those who in their earth-life were justly regarded as the leaders of the age, and whose discoveries in science remain as permanent landmarks to guide others in the fields of scientific research and discovery; of those who are still held in high esteem in literature, morals and all that pertains to human activity, are made to utter their lack of thought in such senseless language that the idea arises that if those are the utterances of such spirits as they are claimed to be, there must be a retrogression from former intellectual power and idiocy has taken the place of intellectual strength.

During something over thirty years that spirit intercourse has been a demonstrated fact, I have often been made painfully aware of the force of this criticism, from its repetition, and the justness of its force, from some of the current Spiritualist published literature of the day.

Now it is pleasant to know we are the objects of kindly remembrance by friends gone before, and many a dark hour has been made brighter through this assurance of remembrance. Because we feel cheered by this remembrance, we want others to partake of our happiness. And perhaps a little of this pleasure may be self-gratulation that we are thus remembered, may be a part of the leaven of this happiness that we are the recipients of spiritual favors; and without thought as to the value of what we have received, the "communication" is sent to some Spiritualist publication whose accommodating editor gives an insertion to matter that, unless hardened by its frequent appearance, makes his gorge feel like it was uppermost.

Such has been the case, and not many years since communications purporting to come from Washington appeared in one of our leading Spiritualist journals that were of a character that clearly stamped the charge of idiocy on the illustrious character. If this were an isolated case it might be passed over, but as cases like this often occur, for the benefit of all parties, there should be a corrective. Surely such stuff is a hindrance to Spiritualism, for none care to entertain the idea that to recede in intellectual force is rational.

Now the question is, since such things are and perhaps will be; since a fond parent or an inconsiderate friend, and an obliging manager of a newspaper seemingly conspire together to spread such material before the public, what is to be done to abate the nuisance? There is one thing necessary, and if that were adopted, the cure would be measurably wrought. Consider in the first place that intellectual power never retrogresses, and that should prove at once the falsity of such communications. Next remember there are those on the other side whose pleasure consists, as it did here, in appearing to be what they are not, as well as those here who feel elated to be noticed by some great name, thereby making them an easier dupe to the spirit who seeks and obtains control.

If such communications were criticized with due care at home, they would in nearly every instance be regarded as home "property," and the public would never be disgusted with the unseemly performance. The newspaper manager would be relieved from the embarrassment of publishing what he must feel is unfit matter, or risking to offend one who is really friendly to the cause.

Now from considerable experience as a writing medium I feel assured to say that spirits who control in the writing of matters of more than ordinary importance, often refuse to give the name, and when asked, reply: "What is in a name? Look to what is written, and from that judge its worth;" while in other instances the name is given. This is a proper criterion, and if we would look at the importance of the matter written, the quantity of such "literature" would be greatly diminished, while its quality would be improved many times. Only the really valuable should be allowed to be placed before the public.

With the arrest of this sort of literature, another glaring evil should be remedied. To do this, subject every public medium to a sufficiently rigid test to be assured of their mediumistic powers, and so far as possible to know there is a high moral principle forming a basis of character that will raise the medium above the suspicion of manufacturing phenomena solely for the cash that is in it. And when a medium has been clearly proved guilty of deceiving, always let the doubt of his or her honesty rest upon them. This may seem severe, but what other protection is there for the public? Surely on a subject of this importance there cannot be too great effort made to eliminate all sources of pretensions, so that the anxious inquirer as well as the skeptic may feel that the truth has been presented as a solace, or as a witness to remove unbelief.

If there is a crime that merits the most rigorous searching out, that should destroy or make liable to doubt on a subject where the evidence presented rests upon the integrity of the source through which it comes, it is that that gives assurance that life is ever-during, and that this stage of being is in communion with that which to the natural eye is within the veil.

The first is the lesser evil, for that comes within the range of our present powers, while the last can be perhaps, only measurably overcome from the constant wearing of the armor of eternal vigilance, assumed as a necessary defense against fraud in a matter that of all others appeals the most directly to the yearning desire to know that there is a future for us, as well as a present.

S. F. DEANE, M. D.

Carleton, Neb.

IN LEADVILLE, COLORADO.

I am here in my capacity of President of the Colorado State Association of Occult Science. The trip from Denver here is simply magnificent. On coming here I found a well established city, and the grandest mining camp of the world. The society here is an auxiliary to the State, under the leadership of L. Agnese Moulton, a woman of marked executive ability, and fine medial power. Three meetings had been arranged for on Sunday. The morning and afternoon found good audiences, intensely interested in the teaching given. At the close a lyceum was organized and the outlook for a success is most encouraging. Long before the time for the opening of the evening service the hall was packed. In fact, a representative audience of the city had gathered. Following the lecture a poem was given, six subjects being taken from skeptics, and to the many it was a most startling demonstration. The test seance following was replete with demonstrations of the possibility of spirit return and the results were particularly satisfactory to all. During the week meetings have been held each night, and through the day my rooms have been crowded, and the result is a quickening and awakening of many souls to the truths of our glorious cause

G. C. B. EWELL.

A STARTLING FACT.

The Progressive Thinker was the only Spiritualist paper that had the enterprise to publish Prof. Barrett's address before the National Association Convention of Spiritualists We have his address, covering three pages, and five other fine addresses and articles, one by Col, Ingersoll, grouped in one paper, and we want to send out 1,000,000 of them. It is worth ten times its weight in gold.

Read the article on 5th page headed "Fifteen Cents."

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SEND $1.00 to THE ENCYLOPEDIA PUBLISHING CO., 156 Fifth Avenue, New York City, and a full set of **eight volumes** of THE NEW STANDARD AMERICAN ENCYCLOPEDIA, in cloth binding will be forwarded to you. The balance is payable at the rate of $1.50 monthly for one year, or about **5 cents a day.** If you prefer the half-Morocco binding, the monthly payment will be $2.00, and for full sheep, $2.50 per month for one year. **We recommend the half-Morocco style,** which is particularly elegant and serviceable, and will last a lifetime. **If not entirely satisfactory any set may be returned within ten days and money will be promptly refunded.** Owing to the nominal price at which these introductory sets are supplied, transportation charges must be paid by the purchaser; but our entire confidence that the volumes will be gladly received and cheerfully paid for is shown by sending a $48.00 set of books on an advance payment of only $1.00. We also feel that you will thoroughly appreciate this great work and speak favorably of it to others. Each set weighs boxed nearly 50 pounds, and will be shipped by freight unless otherwise ordered. We refer you to the publishers of this paper. Please mention it when writing.

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GENERAL SURVEY.

(Continued from page 6.)

harm than good results therefrom. Many of the professed converts change their faith, or pretend to do so rather because of the material help which they receive from the missionaries, who are desirous of making the most favorable reports possible of the "great work" which they are doing. The converts are from the ignorant and destitute classes. They are not improved morally—indeed, where the missionaries are followed by Christian traders, habits and customs are introduced which demoralize the natives; and elements of disorder are often added to the other evils which follow. The missionaries do not understand that an ancient faith cannot be uprooted by a few missions planted here and there, that changes, to be enduring, must be gradual and in harmony with the general trend and tendencies of the times."

Dr. P. S. George writes from Le Mars, Ia.: "I am sojourning a few days in this beautiful Northern Iowa town. Le Mars is a very attractive place of about 5,000 inhabitants, but few Spiritualists. It is what our mediums call thoroughly orthodox; there are no less than a dozen churches and about the same number of saloons. The country is largely made up of Germans. The majority are Catholics. I arrived here last week in response to a telegram to treat a severe case of sickness. The regulars failed to give relief, hence my visit here. I believe a good medium would do well here."

G. H. Mallman writes from Clinton, Ia.: "One of the most brilliant inspirational lectures we have ever listened to kas given by B. L. Eskelson and his guides at the funeral of Mrs Belinda Skinner of this city. Mrs. Skinner was an old time Spiritualist. 'Out of the darkness, into the light' was the central thought around which the speaker wove soul-inspiring truths with such earnestness and eloquence as moistened the eye of every listener, whether it was Spiritualist, Protestant, or Catholic. Mr. Eskelsen and his bright and intellectual guides are a host for good, and will cut a wide swath through the darkness in the near future. His labors have been almost exclusively in this city, except as he is occasionally called away to officiate at funerals, when there are always left behind sweet and loving thoughts which bind his hearers closer to the grand truth of Spiritualism."

H. Eidelbach writes from Flatonia, Tex.: "We have just been favored with a visit from Miss Anna Martin. She is an excellent medium for physical manifestations, such as raps, trumpet speaking while the trumpet is floating around the circle, tapping each one around the table and even outside of the circle, the spirits talking through the trumpet and giving their names, and singing through it. Materialized hands were laid on ours, and all were patted by them."

L. P. Wheelock, formerly the efficient secretary of the Clinton camp, was in the city last week.

George F. Perkins wil lecture for the society in Anderson, Ind., during the month of May. Mrs. G. F. Perkins will continue the services during his absence, at 617 N. Clark St., Beacon Light Spiritual Church.

J. M. White writes from Dubuque, Iowa: "After a weeks stay in Marshalltown, Iowa, I have come for a brief stay in Dubuque. The work in Marshalltown was very successful. I would like to get in communication with M. M. Henry, or any other good physical medium, with a view to traveling together to the camps this summer. If any Spiritualists in McGregor, Ia., or any other points along the Mississippi river can give me an engagement as I go north they may address me at this point."

Lyman C. Howe writes from Flint, Mich.: "I spoke two evenings last week in Owosso, and had two or three ministers in my audiences. They have a nice society there with Miss Laura Mattock for president, and a harmonious spiritual atmosphere made it pleasant for me. Mrs. A. E. Sheets, Martha E. Root, Mrs. Minnie Carpenter, Giles B. Stebbins, Frank T. Ripley and others, have done good work at Owosso, and few societies make so good conditions for speakers and mediums as they do. Flint has many progressive people, some of them clergymen. Mediums are developing. Among them Miss Maud Porter is a promising type. Mrs. Sarah Allen is doing a lively business, healing the sick, and the most aggravating feature of it is that she cures when the regulars fail; and they don't like it. Mrs. Allen is so well and favorably known, and has so many friends, that even if they get a gag law, it is doubtful if they can hurt her, any more than they can Mrs. Matteson in Buffalo. Mrs. Sheets is the favorite speaker here, but Mrs. Root, L. V. Moulton, Minnie Carpenter and others are much admired. I go to Bay City for May 1 and 2, Quarterly meeting."

Carlyle Petersilea writes from San Diego, Cal.: "The cause of Spiritualism is flourishing in this charming city with the wonderful phenomenal and philosophical medium, Ben M. Barney as its central figure. Mr. Barney reads sealed letters in three different ways: automatic writing, clairvoyantly, and by dictation—three different phases of spirit control. My wife and I witnessed three sealed letters read in the above manner, and we can positively testify that the letters were sealed, fastened, and had not been tampered with. Mr. Barney has been here over a year and his meetings every Sunday evening are filled to over-flowing. My wife and I have started on our tour giving entertainments of a spiritual, musical and literary character, and hope to appear in Chicago after a while."

W. W. Hawkins writes from Lima, Ohio: "On last Sunday, Mrs. Mattie Hull presented us with the scientific aspect of the philosophy as illustrated by her lecture upon 'The Seen and the Unseen.' It was truly interesting and convincing. While listening to it I was led to reflect: Why is it that the common sense judgment of the vast majority will insist upon reversing its method while contemplating the Unseen! Few minds can grasp the extent of one million; yet accustomed as they are to handle inferior sums they become convinced that a million does exist, but when confronted, while handling electricity, common atmosphere: and the scientist, the X-Ray, with the possibility of the extension of the ethereal processes of Nature, they kick through the traces and exclaim, supernatural! facing this attitude we can only say, hasten the day when logic will have illumined the mental chambers now darkened by prejudice."

Mrs. Estelle Howes, who has been an active worker in Olean, N. Y., for the past three months left on the 20th to resume her work in Friendship, N. Y., till June, when she returns to Lily Dale for the camp season.

"Every person who shall keep or permit to be kept within his or her premises, within the limits of the city of Milwaukee, Wis., a house of fortune-telling for gain or profit, or who shall be engaged in said city of Milwaukee in fortune-telling for gain or profit, shall be arrested, and shall on conviction thereof be punished by a fine not exceeding $100 for each and every offense. Each and every person an inmate or being found at a house of fortune-telling in the city of Milwaukee, shall forfeit a penalty of not more than $25." This ordinance will in no wise affect mediumship. No honest medium ever tells what is designated as "fortunes."

D. P. Hughes, secretary of Devil's Lake Camp-meeting, writes: "Our Camp is to be held this season from Aug. 1st to Aug. 22nd inclusive, and under the efficient management of W. F. Smith and G. M. Stanley, of Jackson, we are assured of an unqualified success. Programs will be out soon announcing the best of talent."

Geo. T. Angell says: "Of new work commenced by it during the year nothing can be more important than the plans introduced by Mrs. Emma Rood Tuttle of Ohio, of prize speaking in all cities and towns on humane subjects, which has already received the indorsement and recommendation of the Master of the National Grange, and many of the subordinate Granges, also largely of "The Woman's Christian Temperance Union," and other organizations. As is shown in recent issues of "Our Dumb Animals" these prize contests are proving a great success, both in calling public attention to the importance of our work and in raising money to enable "Humane Societies" and "Bands of Mercy" to increase it."

R. L. Taylor writes: "I cannot conceive how any person who has become at all conversant with the spiritual philosophy and teachings can be without The Progressive Thinker."

F. R. writes from Bay City, Mich.: "We have had with us Mrs. Annie L. Robinson, of Port Huron, for the past two months. On Wednesday evenings we can always depend upon full houses. When Mrs. Robinson is our speaker she always makes friends, and interests the people. We have with us now Mr. and Mrs. Hatfield Pettibone; they certainly give wonderful manifestations in the light and Mrs. Pettibone is one of the best test mediums we have ever had on our platform. Mrs. Augusta Ferris' seance-room is well patronized, and all who visit her receive convincing evidence of spirit manifestation. The Saginaw Valley Spiritual Association holds its 12th quartely meeting here May 1st and 2nd. Lyman C. Howe and M. A. Root, speakers. Test medium Mrs. H. Pettibone."

Wm. Hassmann and Wm. Schumacher, president and secretary respectively of the Spiritualistic Church of the Students of Nature, meeting at Munson's Hall, 1052 Milwaukee avenue, this city, write: "Public services of our society, as well as at the new place of meeting, 151 East Randolph street, are now discontinued until next September. Last Sunday (May 2) there were special services and floral decorations at both places on account of its being the close of the year. The society at Munson's Hall has now been in existence for two years and a half and gives every promise of being a permanent institution, under the indefatigable labors of the pastor, Mrs. M. Summers. The financial condition is good, there being no debts, with money in the treasury. Thanks are hereby extended to the several mediums and lecturers who have favored us at both places with their assistance from time to time. Mrs. Summers will take her usual vacation by trips westward, where she will, as occasion presents, exercise her talents as a medium and lecturer, with the hope that she will return next autumn refreshed for another year of steady work among her chosen people."

F. H. Parker writes from Beatrice, Neb., "Arrangements are being made for permanent meetings here. The Unity church, a handsome edifice, has been leased. A. J. Pethond; president; W. G. Washburn, secretary; J. S. Rutherford, treasurer. The first meeting for the year will be held in the church on Sunday, May 2nd"

Professor Geo. W. Walrond on Sunday last delivered a stirring lecture at the Windsor Hall, Denver, Col., to a large audience. The subject chosen was "Spiritualism, the greatest Truth of the 19th Century." The lecture was illustrated with quite a number of convincing clairvoyant tests of spirit presence. Christian and Surnames of spirit friends being given to a large number of persons among the audience. Mr. Walrond has been elected conductor of the Children's Lyceum and Spiritual Conference.

Dr. Rothermel's address for the present is Box 69, Omaha, Neb., where he can be addressed for engagements.

Prof. J. Jay Watson and his daughter Miss Annie A. Watson gave a musicale at the residence of Mr. B. O. Flower, at Brookline, Mass., last evening. Mr. Watson used the famous Cremona violin made by the Amati brothers in 1616, for many years the favorite instrument of the late Ole Bull, and played several of the favorite solos of the once famous Norwegian. Miss Watson gave a Liszt piano Fantasie, and Mrs. Hall and Mrs. Spears played and sang several of their own compositions.

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of every case which we pronounce curable. The following letter is like thousands of others which we receive each month:

Silver City, N. M., April 8, 1897.

Dear Doctors—I write you to night to let you know how your little patient is getting along. As I write she is sitting up in bed, talking and feeling so much better. I cannot find words to express myself to you. The doctors here had given her up; had told me she could not live 24 hours, when your box of medicine came. But from the first dose of your medicine there has been a steady improvement. She has a good appetite and sleeps well now, especially after your psychic treatment.

MRS. ARTIE GALLOWAY.

Do not endanger your life and throw away your money on uncertainties. Write us; give name, age, sex and a leading symptom and receive by return mail an absolutely correct diagnosis and medical advice free. No guess work, experiments or poisonous drugs.

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MASS CONVENTION.

A Mass Convention of Spiritualists and Liberalists was held at Providence, R. I., April 21. Large audiences at the three sessions greeted the many speakers who spoke so earnestly for organization and concerted action. President Barrett spoke at each session, and held the closest attention of the audience; nor did it wane when the others followed, as each one seemed to emphasize his statements. The speakers were the Mrs. Sarah Humes, President of Providence Spiritualist Association, Mrs. Sarah Byrnes, Mrs. J. S. Soper, Mrs. Wm. S. Butler, Mrs. N. J. Tullis, Mrs. Hortense Holcomb, Mrs. Hattie Jones, Miss Lucy Barnicoat, Mrs. Lizzie Harlon, Miss May Pepper, Dr. George Fuller, Dr. C. F. Hidden, Wm. Eben Cobb, Mr. O. A. Edgerly, Mr. J. B. Hatch, Jr., and Mr. William Foster.

Many came early in the morning remaining all day, so earnest were they to hear every word bearing upon our beautiful philosophy.

The Ladies' Aid Society, which holds its social meetings in Columbia Hall, donated it to this convention, and in the dining room served meals between the sessions. Vocal and instrumental selections, together with recitations, were interspersed with the addresses, making a very pleasing program as well as instructive. The local newspapers gave very excellent reports. Taken as a whole it seems to have been successful. It is hoped that there may be as an outgrowth of this meeting several new societies formed, and also a State Association. Spiritualism is attracting the earnest attention of the people. May its Truths be made clear and all the world be benefitted.

MRS. IDA P. A. WHITLOCK.
State Agent.

THE MOST REMARKABLE BOOK OF THE CENTURY.

To the Editor:—Having seen some recent Nos. of your paper which were of unusual interest and contained some especially important essays from my venerable friend, Prof. J. R. Buchanan, whom I regard as the most able champion of emancipated thought now living. I wish to become, instead of a occasional reader, a subscriber, and herewith enclose P. O. money order for $1 in payment.

If you will permit me I wish to add a few words in regard to his last work, "Progressive Christianity," which is doubtless the most remarkable religious book of the century, and should do more for Spiritualism than anything ever published. The religion of Jesus purified of the incrustations and subversions of dynastic churchism is set forth in this book by a new inspiration in the simple grandeur of its original form. How beautiful it is will be a surprise even like a glimpse of heaven to those who have been repelled by the vindictive Jehovistic and other ideas which were faudulently incorporated with the writings of the apostles.

If Spiritualism is to be the saving power, its believers hope, it must be through the ministration of the highest class of spirit existence that can touch here and there a mind sufficiently lofty to pierce, like an isolated mountain peak, the clouds which fill the grosser atmosphere of earth. The spirits of this lower stratum too often need every sort of help, instead of being worthy of special reverence for the mere fact of their being disembodied. Mediumship must be lifted entirely above the earth plane and commercialism, or it will stay forever a means of proof of continued existence after death of the body, but nothing more. Those of spiritual faith, or in other words whose psychic eye is opened, need no tangible evidence—but they and all do need the teaching of the higher spheres as embodied in "Primitive Christianity," which will show them that Jesus was the prototype, ages ahead, of that perfect manhood which will sometime dwell upon this planet, when every atom of organized clay is completely governed by spirit.

A. G. MARSHALL.
Brooklyn, N. Y.

WHAT WE WANT TO DO.

We desire to illuminate the minds of every Spiritualist. We will therefore send The Progressive Thinker to new subscribers for three months for fifteen cents, and hope by so doing to reach 1,000,000 of Spiritualists. For full particulars in reference to this remarkable offer read the communication headed "Fifteen Cents," on our fifth page.

Mrs. Dr. A Dobson-Barker,

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With affectionate regards, very truly,
REBECCA LEVY.

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PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

At Pierson, Mich., Walter H. Petrie, aged forty-two years. A life long Spiritualist. Son of Mr. and Mrs. Chas. E. Petrie, a well known lumberman of Michigan. Nearly all the families have a knowledge of the beautiful beyond. Services were held in the M. E. Church, which was kindly offered by the pastor. At 2 p. m., April 21st; a large audience convened to hear the first spiritual service in that section, and it was one entire success.

Passed to spirit life, April 28th at Fairhaven, Mass., Capt. James Dahl, aged seventy-four years, ten months and eight days. He has been a sound Spiritualist for years, and went quickly as he often expressed a wish to do.

GEO. Y. NICKERSON.

At Rockford, Mich., George N. Westfall, aged sixty-four years, passed to the happy beyond, April 2nd. Services were held in the Spiritual church, April 4th. A large attendance. For many years a Spiritualist, he will wait and welcome a wife and four brothers when their time comes to go higher. Services conducted by Charles A. Andrews, M. D., of Grand Rapids, Mich.

At her home at Clinton, Ia., Mrs. Belinda Skinner passed to higher life, April 23rd, at the age of seventy-five. She was a pioneer Spiritualist of Clinton, who together with her husband who preceded here to the world of spirit some eleven years, were among the founders of the Mississippi Valley Spiritualist Association camp in this city. B. L. Eskelsen, inspirational speaker, also of this city, officiated at the funeral.

THE SEEDS OF FAILURE.

To the Editor:—Your editorial in the last Thinker is so opportune, and so much to the point that I cannot resist the inclination to send you my hearty endorsement. The seeds of failure in all new religions have been the old doctrines incorporated therein. Christianity has had to carry the load of Jewish partialism. The election of the Jewish people has been transformed into the horrible election of a few to life, and the assignment of the many to eternal damnation, by the Christian church. Partialism, division, special privileges for the few, and burdens for the many, is the genius of Christianity. Its justice is vengeance. Its mercy is for the undeserving. Its political enconomy contemplates perpetual poverty. Its theoretical and practical brotherhood is limited to the "few—the little flock" of assured believers in Christ.

Any structure of thought or practice built on such a foundation must be one of unrighteousness, and any one which incorporates any of those old falsities into itself will prove a most miserable failure.

The whole claim of modern Christianism rests upon assumed miraculism as a basis. The foundation and the structure must be swept clear away before the true can be built. Miracle and science cannot be mixed or fused in any true union. We cannot, therefore, let the church alone. It is right in our way. It resists, at every turn and step, the progress of truth. If it fails to crush, it seeks to pervert.

Spiritualism made the most rapid progress when it most fiercely assailed the falsehoods of the church. It may have failed in possible reconstructive work and turned aside to incidental matter. One of the best methods to regain our former unity would be a renewal, all along the line, of the battle against the destructive falsities of the old religion.

Fraternally, J. S. LOVELAND.
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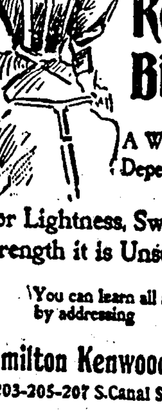
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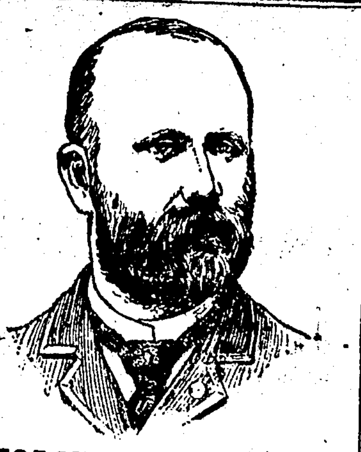
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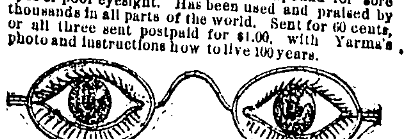
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SPIRITUAL BASIS OF PRACTICAL BROTHERHOOD—POVERTY AND IGNORANCE DETRIMENTAL TO SPIRITUAL GROWTH.

From Canada to Florida, and from New England to California come responses to my proclamation. It is a roll call of the devoted adherents of a genuine Spiritualism. The response is, "Here I am, what shall I do?" This is a most important question, and its answer is rightfully demanded by those who have announced themselves as ready for service. But, it is impossible for me to answer personally all the letters received, and I, therefore, reply through the Thinker.

1. In the first place read, or have read, to all who will listen, the proclamation, and send me the names of all who approve.

2. Next, where there are two or more, have meetings and discuss the situation and try and evolve methods of reconstruction, not overlooking those proposed by others.

3. Secure all the subscribers possible for The Progressive Thinker.

4. Seek to inform all the members of your society of the fact that a movement is inaugurated to secure practical brotherhood, and overthrow the present hate and selfishness of society. Institute correspondence with those who are in fellowship with this great purpose.

5. Make the camp-meetings of the coming summer the field for diligent and successful work in propagating the truth. Induce the speakers on the platform to voice the great necessity for Spiritualism to assume a higher ethical position, and to consecrate itself to the work of securing radical changes in our laws, so that Liberty and Fraternity may become realities instead of mere boastful words.

6. Let those who are able write, and send an avalanche of articles to the spiritual press advocating the all-inclusive character of the Spiritualistic Philosophy; and hence, its universal applicability to all the relations and duties of this life as well as the possibilities of the future. Show up the impossibility of a true growth—a proper preparation for the hereafter, when want and constant toil are the heritage of our earthly life. Let it be seen, far and near, that the Spiritual Philosophy demonstrates the necessity of a noble life here in order to commencing a noble life in the future, and that such a life here is impossible to those who are compelled to suffer poverty and ignorance on the earth. The editors may not be able to print all that comes, but they will select the best, which is all we can ask.

7. Let there be a movement, all along the line, for a higher, grander, more loving life. An unyielding resolve for unity of heart and purpose, which most certainly will secure unity of effort.

We are living in the most momentous period of human history. The middle of this century was one of the most important eras in humanity's history. Our present civilization has reached its point of highest possible use to man. And the tremendous question is, shall it go down in blood, giving way to a wave of barbarism, as have those of the past; or, shall there be born from the transitionalism of the present, another and higher civilization for the centuries of the future. The philosophic optimist pronounces in favor of the latter proposition. He sees, in the geographical alignment of the nations, and the scientific status of the same, reasons why no such utter destruction of civilization can occur as has been in the past. He also sees the stupendous fact of the Spiritualistic Advent at this "ending of the ages." He well remembers that nearly 2,000 years ago, when the Greek Civilization was at the height of its splendor, there was another advent, and, that the genius of the Christian advent, in a short time, crushed out the culture of a thousand years and enthroned the dynasty of ignorance and despotism over the occidental world. But the genius of Spiritualism is aligned in harmony with the ever-soaring aspiration of all-conquering science. Instead of maledictions of damnation, it breathes peace and good will. Instead of kings and priests to rule, it is a pure democracy. Every man is a brother, entitled to all the advantages and opportunities of any other man.

Hence, though there may be some war and strife, they will be the expiring struggles of the dying civil and religious despotisms of the former eras. It was in the light and warmth of that optimistic forecast that our proclamation was sent out. With the same hope we send these suggestions for carrying on the good work.

PROF. J. S. LOVELAND.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price $1. For sale at this office.

"The Watseka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watseka, Ill., and Mary Reynolds of Venango County, Pa. For sale at this office. Price 15c.

"Woman, Church and State." By Matilda Joslyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with masterly ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price $2, postpaid.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price $1. For sale at this office.

ALL CREEDS CALLED.

Congress of World's Religions to Be Held at Delhi, India.

WORD GOES FORTH—ONE OF THE FEATURES OF THE WORLD'S FAIR TO BE REPRODUCED—IN 1898 WORSHIPERS FROM ALL PARTS OF THE WORLD WILL MAKE THEIR WAYS TO THE LAND OF BRAHMA.

To the Editor:—As set forth by the Chicago Inter-Ocean, pious people who, in the awful visitation under which India is groaning, see the hand of Divine Providence seeking to call to the attention of the world the fact that men are mortal and should think of other and deeper things than those which absorb most of their attention, will find great satisfaction in the fact that from the heart of the country where the bubonic plague is raging there has gone forth a call for a great congress of religions in which every nation of the earth shall be represented. This is to meet at Delhi in 1898, and discuss the question of the true way of salvation according to the teachings of wise men of every race.

The call emanates from a Hindoo of illustrious descent, bearing the sonorous title of Maulana Syed Nusrat Ali Sahib, son of Inam-I-Manazira Sayad Nasir Ud Din Mahommed Abdul Nansur Nusrat. All is the editor and proprietor of the Moslem Chronicle, a Delhi paper, that is printed in both native and foreign languages, and has a wide circulation in India.

A WIDELY CIRCULATED PAPER.

In the office of the paper there are no less than 300 varieties of type, representing the printed characters of almost every known tongue in the civilized world, and the call for the great religious congress has been printed in various languages and scattered broadcast over the face of the earth. It has gone to the innermost recesses of China in those mysterious characters that only the Chinese understand, and disciples of Confucius are invited by it to come and explain on what grounds they base their belief that the way to heaven is through the worship of the gods of the celestial empire.

In Persian characters the theologians of the land of the Shah have been called to come and speak for their prophet, and the Sultan's most learned expositors have been invited in Turkish to do likewise. The Egyptians have been summoned from the shadow of the pyramids to defend their beliefs against the attacks of the pious people of England and elsewhere who preach that salvation can be found only by the way of the cross, and that Mohammed is a false prophet. In the purest Hebrew the Jews have been invited to present the claims of a religion that denies the divinity of Christ.

In Russia the call has gone both to the orthodox and the unorthodox of the churches throughout the Czar's broad domain, admonishing them to come and tell the anxious seekers from every clime the one true path to heaven, according to their creed.

Nor have the distant heathen been forgotten. The islanders of the Southern seas, who bow down to wood and stone, will receive messages in their native language, setting forth the objects of the congress, and telling them that even the worshippers of idols will be welcomed to the great gathering, and their views listened to with respect.

GREAT POLYGLOT GATHERING.

Hawaiians, both Christian and heathen, will be there; Salvationists filled with the deepest religious enthusiasm, will rub elbows with the medicine man from Africa, who carries his god beneath his robe, and believes he can influence the very elements with its aid. Imams form the mosque will compare notes with Methodists from missionary stations in the jungle; enthusiasts from Hindoo temples will reveal the mysteries of their teachings to the sympathetic theosophists; humble workers in the slums, who have believed and taught the gospel of scrubbing-brush and soapsuds, will shake hands with priests of the richest church.

All will be upon one common level, and the congress will be inspired by one thought—a fervent seeking after the knowledge that will aid men to find their way to the gates of heaven, with the assurance of admittance when their earthly race is run.

The call has been sent through the American agent of the congress, whose headquarters are at No. 18 Coenties Strip, New York, to every minister and priest of any prominence in America. Many have replied that they will be there. The call was couched in the following terms:

The objects of the congress are:

First—To bring together the eminent and leading representatives of all the religions of the world, with a view to enabling them to expound the merits of their respective creds.

Second—To give these representatives an opportunity of acquainting themselves with the main principle of every religion, and thereby enabling them to judge how far each religion is based on true and unimpeachable principles.

Third—To ascertain what practical, social, and moral effects each religion has produced upon the community professing it.

Fourth—To set forth how far the doctrines of each religion are in conformity with reason, science, and the laws of nature.

Fifth—To trace the origin of each religion and to scrutinize the system followed in the preservation of its tradition.

Sixth—To show in an exhaustive manner the various religious teachings common in each religion.

Seventh—To enable the representatives of various religions to draw conclusions as to the merits of the various religions—not in an antagonistic, but in a truth-seeking spirit.

Following this program are copies of letters received from all parts of the

(Continued on page 7.)

STATEMENT OF FACTS.

Will Some Agnostic Please Explain.

FACTS VERIFIED AND COMPILED BY AN EMINENT LAWYER OF WASHINGTON, D. C.

To the Editor:—At my request, the Hon. P. E. Dye, a prominent lawyer in Washington, verified and compiled the within "Statement of Facts."

Mr. Dye knew all the parties. I was acquainted with Dr. H. No one, however, knew the psychic—a very recent arrival, and a profound stranger to the parties named, who had never seen nor heard of the doctor.

The clear-cut message from Doctor H. to his three friends, by full name, and the expression of gratitude to Mr. Cresey for the peculiar and extraordinary attentions to him in his last hours, and at his obsequies, are unmistakable evidences that the communicating intelligence was familiar with the facts, and eagerly availed of the opportunity for testifying to their full recognition, after so-called death.

THESE ARE FACTS.

Now, as the venerable French Astronomer Arago—the eminent predecessor of Camille Flammarion, an avowed Spiritualist—said to Sardou, when informed by the latter of the psychic marvels he had witnessed:

"A fact is a fact, my children. It is no good striving against a fact. One ought simply to be satified to record it, and if the cause escapes us, who knows that perhaps the future may not reveal it."

I also mail you Rev. Minot J. Savage's Easter sermon in New York; from the Daily New York Journal; in which he alludes to the psychic marvels now transpiring in the modern world, corresponding to "precisely similar facts" and happenings recorded in the Old Testament and New.

He boldly affirms from his pulpit that this age has revealed—what Arago presaged would come in "the future"—the cause that then escaped us. And, that "there is not a religion on Earth, that has not had its birth in the midst of alleged facts of a similar kind."

We have found that not only these marvelous miracles are true, but we have found that clairvoyance and telepathy—not all that is said by clairvoyants—is true; for we are beginning to study the human mind; the last continent on earth to be explored."

These notable concessions from Metropolitan pulpits, republished in great secular journals, are a powerful propaganda, both of the phenomena and philosophy of Spiritualism. Truly yours, W. H. PARSONS.

STATEMENT OF FACTS.

Dr. James P. Hambilton, late of this city, born in Pittsylvania Co., Va., November 16, 1828, died in Providence Hospital, D. C., February 5, 1897. He was surgeon of Gen. Gordon's Reg't. from Ga., in the confederate army during the war of the rebellion.

He was a man of ability, had many friends, and came here many years ago to prosecute his claim for cotton for about $400,000, the money being in the U. S. Treasury, and I am told by a gentleman of ability, a lawyer of standing, that it only required the signature of the Secretary of the Treasury, and the money can be paid. The Doctor kept up his hope that the money would be paid, and did not follow his practice; and finally his wife died some years ago and her remains were placed in a vault at Oakland Cemetery where they remained till the death of her husband; but more anon.

Dr. Hambilton left at least three sons; one belonging to the Texas Rangers, U. S. A., in Texas; another in the employ of the U. S. Treasury Department, in some business in Florida; and the other, I have no information.

Dr. Hinds an old friend of the Doctor's, recently returned from the West, possibly in Texas, during the campaign, and learned with great sorrow of the death of his old friend, Dr. Hambilton.

Dr. Hinds writes for the Post. About two weeks ago, possibly longer, he called at the Hotel Oxford, corner New York avenue and 14th street, where was stopping at the time an Englishman, a stanger and a medium, on learning of which Dr. Hinds concluded to see what kind of a reading the medium could give him of his old friend.

The medium asked "What do you want; who would you like to call?" "My old friend, Dr. James P. Hambilton." The medium then went into a trance, and with closed eyes, said; "Your friend Dr. Hambilton is here, and he wants to send a message to C. E. Cresey; Rese B. Emondston, and Lewis Johnson. Tell Mr. Cresey that I am on another planet, and that I am well and happy with my wife; tell him that I thank him for his kindness to me and for burying my remains beside those of my wife. Tell Mr. Edmonston to take good care of his health and to look after my boy in Texas; tell Mr. Johnson to take good care of his health; and that I am well and happy with my wife on another planet.

SEQUEL.

The medium was a perfect stranger and did not know any of the parties named, or anything about them.

It appears that Dr. Hambilton for some time had been stopping at the Hotel Owen House, on Pa. avenue, West of the Willard; and that on the 3rd of February he sent for Mr. Cresey, a lawyer in the Cochran Building Corner of 15th and the avenue N. W., where Mr. Cresey found him very sick, and advised the Doctor to let him send him to the hospital, to which the Doctor consented. Calling a carriage, he sent him to Providence Hospital, sending $15 to pay his first week's board.

The doctor seemed to have struck rather hard lines. Thirty-six hours after he arrived at the Providence, he passed to the roll call in another country.

Mr. Cresey was telephoned to that the Doctor had passed away, and accord-

(Continued on page 7.)

TO FORCE THOUGHT.

How Prof. Elmer Gates Stimulates Intellectual Effort.

DOUBLES ONE'S POWERS—FOUNDED ON THE PRINCIPLE THAT THE BRAIN WORKS BETTER IN HIGHER ELECTRICAL POTENTIALS—ELECTRICAL THOUGHT CELL.

If a series of experiments lately begun in this city continue to give results thus far indicated, students and thinkers of all grades may before long be enabled to double their capacities for brain work by applying an odd electric apparatus devised by a well known Washington scientist to a study, office or any room in which special mental effort may be required. I have just paid a visit to one of the strangest workshops ever constructed for scientific research. It is an adjunct to the Laboratory of Psychology and Psychurgy erected in the environs of this city a year ago as an institution for the experimental study of the mind and its allied phenomena.

Professor Gates has permitted me to make the first announcement of his new experiments.

"For several years," he said, "I have been studying the forces which interact between individual and social groups, causing each individual to form a unit in a larger cosmical mentative process. The first of such forces which I have studied as interactive between individual and individual are the electrostatic waves in ether and the consequent charging of the air in which we live with a lower or higher electrical potential.

"My first step in this direction was the discovery of the fact that the same amount of mentative effort produces less fatigue in a uniform electrostatic environment than in an environment where the electric potential is constantly changing. It is well known that the potential of the air in any locality is in a state of constant change from high to low, frequently ranging from a low negative to a high positive in a few minutes or hours. With every such change I have found that the system has to regulatively adapt its functioning processes anew, and these frequent adaptations require energy.

"In a uniform electric environment this energy is conserved, and more mental work can be done.

"Thus when I select a series of several hundred images or ideas of a definite kind, arrange them in a certain order, and pass them through my mind in such a way that I distinctly reimage and reideate them in a certain order, doing this over and over again until my mind becomes fatigued, I find that I can go through a given series of images or ideas a greater number of times when in a uniform potential than in one frequently changing, that I can go through such a series oftener without fatigue in a high potential than in a low one, and that in a uniform and high potential I can go through such a series more quickly and vividly.

"But I have been able to make a still more interesting study of the action of electric waves upon mental activity by observing how electric potentials affect psychologic measurements of the reaction time. The reaction time is the interval of time which elapses between an impression of the senses and some muscular or other reaction. Thus, if a sudden sound be made the eyes are apt to involuntarily close. The interval between the sound and the first movement of the eyelids is the reaction time. When I cause an electric mechanism to touch the left hand of a person and tell the person to press an electric button the instant he feels that touch, and by means of a chronograph measure the interval elapsing between the touch and the pressure, I get what is called the reaction time to touch.

"Now, I have discovered that this reaction time is longer when the pupil sits in a room with a low potential than where the air is charged to a high potential. The effect is most noticeable after the pupil has been in such a potential constantly for a number of hours or days, but under favorable conditions it can be detected after being in such an atmosphere three or four hours. One person had a reaction time in a low potential of .21 seconds, and in a high potenial of .11 seconds.

"In like manner the senses become more acute when the person has been subjected for some time to the influence of high electric potentials. When two red disks are exposed to the view in a low potential and one disk is made redder than the other, but there being not enough difference to enable the pupil to detect that it is redder, then, if the air be charged to a high potential, after a sufficient time elapses the person will detect the difference, showing that the discrimination becomes more acute. I find, in short, that low potentials retard mentative processes, and that high potentials render them more distinct and quicker.

"I moved through a fixed distance an ounce weight on a dynamometer, keeping time with a metronome, until my finger refused through fatigue to move again. I did this in a low and frequently varying potential, and the greatest number of times the finger was moved in any of the twenty trials was 2,300 times; but in a high and uniform potential, in twenty other trials, the lowest number of movements was 3,420 times. I find the same is true of imaging, ideating the mental processes.

"In the light of these results it becomes evident that we do not live as much alone as we thought; our mentation is directly influenced electrostatically by all living things, and especially by all living things in our environment directly as the square of the distance. I am studying these phenomena, and shall arrange better facilities as I go along, and I hope to determine as accurately as possible the laws according to which electric conditions of the air and electric waves affect each one of the mental processes."

HAUNTINGS.

Spirits Haunt French Family.

UNACCOUNTABLE PHENOMENA FRIGHTEN THE GOOD PEOPLE OF YZEURES—VERY MYSTERIOUS SOUNDS—INVISIBLE TORMENTORS NEVER SEEM TO LEAVE LITTLE RENEE SABOURAULT — OCCULTISTS INTERESTED.

There are plenty of haunted houses, says the New York Herald, but who ever heard of a haunted family? And yet just now all France is talking of such a family. A few months ago the so-called haunted house at Valence-en-Brie attracted crowds of sightseers; today all eyes are turned upon the Sabourault family. This family is now living at Yzeures, which is a charming district in Touraine. M. Sabourault is a contractor, and he went to Yzeures some time ago, having secured a contract to build a church there. From the moment he set foot in the place until now he and his family have lived a most unenviable life. Invisible beings seemed to have taken possession of them and all their belongings. The story goes that the furniture in their rooms is constantly shifted from one place to another; that invisible fingers are heard scratching on the walls and doors; that the beating of drums is often heard; that tables are overturned; that lamps are extinguished—in a word, that the entire house seems possessed of an army of uncanny demons.

Yet the house is not to blame. The Sabouraults lived twenty years ago at Poiters, and there, too, the mysterious phenomena occurred. Subsequently they moved to Bournau and thence to London, but wherever they went the spirits went with them. Not for a moment did the persecution cease; nay, it became even more intense and cruel. Especially bitter was it whenever there was a death in the family. Then the tormentors held high revel, seeming to vie with each other in mocking and torturing the afflicted family.

At Yzeures this extraordinary state of things continues, the special victim at present being Renee, the twelve-year-old daughter of the family. Not for a moment is she left at peace. No matter whether she stays at home with her parents or goes to spend a few days at a friend's house, some mysterious presence is ever with her, filling the room in which she sits with mysterious sounds and moving the furniture with invisible hands. Moreover, a curious fact is that when she leaves home all the tormentors go with her and her father and mother enjoy peace until she returns.

Every one in Yzeures has heard this story, and many worthy persons have passed the night in the strange house and have heard the unaccountable sounds heretofore described. Among these watchers have been a few prominent officials and merchants. All are satisfied that the phenomena are the work of spirits, and insist that they cannot be the result of trickery. M. Raymond Duplantier, a well known lawyer of Poiters, spent four nights in the house. During the first three nights were heard the usual sounds—rolling of drums, scratching on doors, creaking of furniture, etc.—but during the fourth night still stranger phenomena appeared.

"At ten o'clock," says M. Duplantier, describing the occurrences of this night, "we heard several distinct blows, as though struck by a bony finger. To my repeated inquiries the invisible being replied by three clear and sonorous blows or by energetic scratching. Then the noise ceased, and for five hours we heard nothing. But about three o'clock in the morning we heard a large, heavy body slowly descending the staircase leading from the attic. The tread of huge feet coming slowly down, step by step, was heard distinctly by us. The staircase, though almost new and very strong creaked and groaned as though laboring under an enormous weight. Next loud noises were heard in the various rooms. We took lights and searched everywhere, but nothing tangible could we find. During the remainder of the night distant sounds, apparently coming from some place above the house, were heard and the noise of them was like that of many drums."

On the other hand, M. Gustave Kahn, a prominent anti-Spiritualist, also spent some time in this house, investigating the matter, and he claims that nothing supernatural has occurred and that all the mysterious sounds are the work of the little girl, Renee, who enjoys fooling persons in this way.

But, then, scores of witnesses insist that Renee is innocent and that the mysterious sounds can only be produced by supernatural agency. A prominent railroad official says that Renee spent a few days recently at his house and that the sounds were heard even in clear daylight, wherever she went, a sure indication, in his opinion, that the spirit or spirits accompany her everywhere.

The matter was brought to the attention of the French Society of Psychical Sciences at its last meeting. Dr. Encausse, who is better known as Papus, and who is one of the most distinguished occultists living, told the story of the haunted family at Yzeures, and asked whether the society intended to make an investigation. The matter was debated for some time, and the conclusion reached was that it would not be practicable or advisable to send an investigating committee to Yzeures just at present. Dr. Encausse then suggested that Renee should be invited to appear before the society. "Since these strange phenomena evidently accompany here everywhere," he pointed out, "they will also manifest themselves when she appears before us. In that case we will be able to cure the girl, for she is undoubtedly sick, and, once cured, she will not again be troubled by spirits." This suggestion met with general approval, but the meeting closed without any definite action being taken.

BIBLICAL EXEGESIS.

Balaam and His Remarkable Animal.

The Rev. P. S. Henson, pastor of the First Baptist Church, Chicago, lately preached another of his "Stumbling Blocks" sermons, taking for his theme "The Story of Balaam and the Ass." He said;

"Balaam and his ass have been the laughing stock of the ages, and yet he is very seriously dealt with in the scriptures. Leaving for the present the ass out of the account, the mad prophet himself is one of the profoundest enigmas in the Bible. He is styled a prophet, and yet plays the fool. He utters the loftiest sentiments, and yet performs the basest actions. He speaks like an inspired of God, and yet behaves like one possessed of the Devil.

"So conscientious was he that he would not utter a word against Israel though Balak should give him a whole houseful of silver and gold. And yet a little later he suggested to Balak the infernal device of turning loose a lot of lewd women among the Israelites and thus accomplishing by indirection what he was either too conscientious or too cowardly directly to do.

"And this same incongruous and contradictory prophet died at last like a dog—fighting against the people he had so lauded in his prophecies. Strange medley, this, of prophecy and profanity, of saintly sentiment and satanic scheming.

"The Lord can use any man, and can speak through sinful human lips or through the innocent mouth of an ass if he pleases, as he is said to have done in rebuking the madness of his ancient prophet.

"'But,' says some smattering little philosopher, 'do you really think it credible that an ass ever talked like a man?' We are tempted to answer that question as an old woman once did who said: 'It is no more remarkable that an ass should talk like a man than that a man should talk like an ass.'

"Why could not the Lord speak to Balaam as well through the mouth of an ass as to Moses out of the midst of a burning bush? God can speak to man through any kind of mouth, and the real difficulty in the way of the acceptance of this or any other of the marvels recorded in the Bible is the fact that men have not got into their heads the conception of a God Almighty.

"We might ask the evolutionist why monkeys are no more turning into men, though, unfortunately, of the converse we have instances in plenty. Philosophers and theologians are alike obliged to believe that some things are done long ago that are not being repeated now.

"God is the same yesterday, to-day, and forever, but his methods vary, and it need not surprise us if in the infancy of the race he used kindergarten methods which in a later period of development would have been incongruous and out of character."

After reading the profound exegesis by Rev. Henson, of the Bible "Story of Balaam and the Ass," we are fain to acknowledge our conversion to a belief in the literal truth of the inspired scripture story. It is no more difficult to swallow the stories of "Jonah and the Whale" and "Balaam and the Ass," than it is to believe that "God" speaks through the mouth of a modern orthodox minister. Since Rev. Henson "spoke his piece," we no longer doubt that Balaam's Ass spoke; and we thoroughly coincide with that old woman: "It is no more remarkable that an ass should talk like a man, than that a man should talk like an ass." SELAH.

TWILIGHT

In the gloaming, when the shadows
Fall athwart the land and sea,
Gliding ghostlike o'er the meadows,
Touch with mystery the lea,
Then my fancy, fleetly flying,
Roams in rapture realms unseen,
And the night-winds softly sighing,
Whisper, "Life is but a dream."

Eerie shadows, fold me closer
In your mystical embrace,
For within your fretted archways
Lingers many a well-loved face,
And along your mazy windings
Graceful forms like phantoms glide,
And again in memory's fancy
Are they dwelling at my side.

Loved and lost ones, now returning,
Guests of twilight, vague and dim,
Separated from us only
By a filmy veil so thin
That, when evening hours enfold us,
We can almost hear them speak,
And the trembling night-wind carries
Fragrant kisses to our cheek,

From the lips of those we cherish,
Risen ones are they—not dead.
No dark grave had power to hold them,
But to heaven their souls have fled.
And at twilight's hour returning
To the dear ones yet on earth,
Whisperings in the air around us
Tell us of the soul's new birth,

Into realm of peace and beauty,
Where the bright immortals stay,
Where no night comes, but forever
Shines eternal, perfect day.
Realm of spirits, when I enter
Through your shadowy portals dim,
May I meet and dwell with loved ones
In that home unhurt by sin.

LIZZIE DUCKER LYNESS.
Duluth, Minn.

"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of infomation on the subject. Price $1. For sale at this office.

THE NATIONAL.

SPLENDID PROGRESS MADE BY THE N. S. A.

During the past three months the correspondence attended to at the N. S. A. headquarters was considerably more than twice the number of letters received and answered during the whole of the first year of the Association's existence.

Fifteen applications for charters have been received during that time. At the present ratio nearly every society in the country will be united with the N. S. A. before the Fiftieth Anniversary shall arrive.

The N. S. A. to become a strong and permanent institution must be backed by strong, healthy, progressive State Associations. What has been accomplished in Massachusetts, New York, California and Ohio can be accomplished in other States, if Spiritualists will awake and aid the N. S. A. representatives.

The board of trustees recently voted to extend thanks to the New Orleans Picayune, Baltimore Herald, and Washington Star for the progressive position these papers had taken upon the subject of Spiritualism. Also voted to extend thanks to all who had assisted at Mass-Meetings.

Pittsburg, Pa., and Detroit, Mich., made applications for a Mass-meeting, a special invitation being extended from Detroit business men represented by their Convention League.

A large number of contributing members have been added to the list recently.

Thanks are due Mrs. E. D. Smith, Indianapolis; Mrs. Herman Snow, Cambridge; Mrs. L. W. Eager, Fitchburg; Alonzo Danforth, Boston; Father N. U. Lyon, Fall River; Mr. W. H. Bach, Springfield, for valuable donations of books.

The celebration of the Fiftieth Anniversary of Modern Spiritualism under the auspices of the N. S. A. will be the grandest Spiritualist demonstration ever held in America. Frank Walker, Esq., manager of this department of work of the N. S. A., makes very encouraging reports in regard to progress of the same. All communication in regard to this meeting should be addressed to him.

No Mass-meeting held under auspices of the N. S. A. has been a failure, and most of them have been a pronounced success. Arrangements are being perfected for a grand mass meeting in the fall of '97 at Nashville, Tenn. The most able talent in America will represent Spiritualism there. The outlook for the Cause in the South is very encouraging if means can be secured to extend the influence of the revival of interest now being awakened. Representatives of the N. S. A. will will begin work at Nashville at once.

It is very essential that all societies charatered by the N. S. A. endeavor to pay their annual dues before adjourning for the summer. Each society should be represented at the Convention in October by a delegate. To raise funds to pay expenses of these delegates is all that most societies can do in the full before convention. Liquidate your financial obligations to the N. S. A. at once.

The National Association does not ordain ministers. This important business must be attended to by State and local societies; representatives of said societies should use great care whom they thus endorse.

Every little while reports are filed at this office in regard to Evangelists and others who claim to represent the N. S. A. N. S. A. Missionary Certificates expire each year at Convention time. Persons claiming now to be missionaries must show papers signed by the President and Secretary, dated 1897.

This is the Fiftieth year of Spiritualism. Organization can be made in a short time a perfect success if all rally around the N. S. A. If its affairs are not conducted to suit you, the remedy is easy. Its officers will gladly at any time deposit their load of responsibility and care on other shoulders if the summons shall come from angels and mortals, "Your work is done." Until then they will struggle along determined to succeed, always thankful for kind words and financial aid. Organization means triumph to be achieved?

The secretary desires to return thanks for sympathy and love extended to him by friends from Maine to California on account of his recent bereavement. Your kind words have been appreciated, your sympathy also. I cannot reply to all with a personal letter. There are no friends, however, so much appreciated as those who in hours of distress stand loyal and true.

One by one the "old guard" are being transplanted. Shall we of to-day remembering their achievements strive to do our best in sustaining the N. S. A. and all it represents? Are you doing your share to assist it?

FRANCIS B. WOODBURY,
Secretary N. S. A.

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SPIRITUALISM

As Viewed by an Eminent Physician.

SOME EVIDENCES FOR THE KNOWLEDGE THAT IS WITHIN ME OF A FUTURE EXISTENCE—BY H. V. SWERINGEN, A. M., M. D., OF FORT WAYNE, INDIANA.

I have never been in the city of New York, yet the evidences I have received of the existence of that metropolis are so great and numerous that I feel that I am justified in the statement that I know there is in these United States a great city called New York.

It will be unnecessary for me to mention a single one of the hundreds of proofs that there is in this country such a city. No skeptic, however unreasonable in regard to Spiritualism, will question for one moment my right to say, or the propriety of saying, that I know there is a city called New York, notwithstanding the fact that I have never been there. If, however, before a court of justice, my knowledge of the existence of such a city depended upon my having been in it, I would be obliged to swear that I do not know that there is in America such a city as New York.

I know there is such a city as Chicago, not only because of the numerous evidences of the character that make me know of the existence of New York, but because of the additional fact that I have been to Chicago a number of times. I can, therefore, in a court of justice, make oath to the fact, or positively swear that there is such a city as Chicago.

But, although I have visited Chicago frequently, I know very little about Chicago. It would not be difficult for me to lose myself in her streets. Indeed, I have done so almost every time I have been there, having been unable to tell East from West, nor North from South, and have frequently been obliged to ask a policeman to set me right.

THE SPIRIT WORLD.

Now, I have never been to the Spirit-world, but I have received certain evidences that to me are satisfactory and conclusive that there is such a world; a world or condition in which the spirits of my departed friends still exist and are able under certain conditions, or by the observance of certain laws as yet but little understood, to make their continued existence manifest to me.

As little as I know about Chicago and New York, I know immeasurably less about the Spirit-world, of which I have as yet obtained but the faintest glimpse, hardly worth noticing. But I have had communications from the Spirit-world, as I have had communications from Chicago and New York. At any rate I have had letters on slates signed by the names of departed friends who were utter strangers to the medium through whose aura or peculiar influence—call it magnetic, electric, psychic of what you will—they came, and concerning matters that no one knew anything about save those departed friends whose names were thus signed to these messages, and myself.

In many instances the medium did not touch the slates, nor were they at any time out of my possession. In most instances I could feel the vibration of and hear the noise peculiar to slate-writing while messages were being written, and while the medium was seated at a distance from me, which fact alone would preclude the possibility of their being written by his or her hands.

VOLCANIC RUMBLING.

Does the skeptical reader say that this is all absurd, ridiculous, foolish, nonsensical, impossible, ignorance, superstitious, contemptible? If he does say so, it does not surprise me nor offend me; indeed I am in true sympathy with him, because I said all this myself but a few years ago. But I said the same in regard to the Atlantic Cable, the telephone, the phonograph, the electric car, hypnotism, etc. Finally, however, I began to "see the point;" the drift of things; to discover in all these so-called "impossibilities" a practical illustration of the law of evolution; that there was progress being made in every department of thought save in old orthodox theology and even that was like the volcano, trembling and rumbling preparatory to one grand eruption of decomposed, fossilized ideas, to take place perhaps, before the end of the present century. The fact that the old black cloud of ignorance, superstition, intolerance and "impossibility" has been penetrated by the glorious X-rays of possibility and evolution, now stands out in bold relief.

A little of said volcanic rumbling was heard at Chautauqua last summer, when Bishop Vincent in a lecture or sermon made the declaration which has since been indorsed by Rev. Dr. Buckley, that: "A disbelief in the deity or divinity of Christ need not necessarily prevent a man from becoming a Christian." A little more of the same kind of rumbling was heard in Pittsburg a short time prior, in a sermon delivered by Bishop Foster, in which he said: "We think sin caused death, and we are accustomed to say so. It is not true! Death is God's normal method of the universe! God made the universe for death!"

EVIDENCES OF FUTURE EXISTENCE.

But I started out to give some of the evidences for the knowledge that is within me of a future exisence, and will therefore proceed to this duty.

STORY OF HER CHILDHOOD.

1. A few years ago, in conversation with my mother, then in her eighty-fourth year of age, and who had all her life been a Methodist, and had no belief in or sympathy with Spiritualism, I said to her: "Mother, in all probability, you will pass over to the beyond before I do; if such should be the case, I want you to come back to me." She laughed and said: "Well, Hiram, I will if I can; but I have not the least idea that I can."

"But," said I "your ideas may change very radically when you get over there. Now, let us agree upon some test you will give me if you find that you can return and communicate with me."

"After reflecting a little she said: "Well, if I find I can come back to you, I will tell you this story of my childhood." She then went on and related the story. I had heard her relate it many times when I was a boy at home (she was now making her home with me), and while I knew the story by heart, I allowed her to tell it to a finish and then said: "All right. This story is to be the test you will give me if you discover that you can return and communicate with me."

I made known the fact to my family that mother and I had agreed upon a test she was to give me, but was careful to make no mention of its character to any person, not even my wife.

In the course of about a year after this agreement, mother passed over to the great majority, and we conveyed her remains from my residence in Fort Wayne to the family burial lot at our old home near Canton, Ohio.

She was buried on March 2,1895, and on the following Easter Sunday morning I attended a trumpet seance given by Mrs. Seery-Hibbitts of Muncie, Indiana, in Fort Wayne.

In order to be brief, I have simply to say that in a voice calling me by the name with which mother always addressed me, and which, I believe, was unknown to every other person in that circle, I not only received the story upon which we had agreed as the test, and which was related in the hearing of all present, but the same voice named every one of the parties who acted as pall-bearers from my house to the depot, and all those who acted as such from the hearse to the grave where her body was deposited, besides a number of her old friends who had met her corpse at the cemetery. This voice purporting to be that of my mother, also exclaimed that she now knew Spiritualism to be true, and that while her body was in the casket in the baggage-car, her spirit was back in the coach with her children, naming every one of us.

GARRETT VAN SWERINGEN.

2. My wife and self and son Garrett, ten years of age—whom we named for the original ancestor of the family, who emigrated to this country from Holland, in 1669—visited the World's Fair at Chicago. While I was looking in a showcase in the Maryland exhibit, I espied an old dirk labelled: "Once the property of Garrett Van Sweringen, who landed in Maryland in 1669," etc.

Having had in my possession for many years a copy of the naturalization papers of this ancestor for whom I had named one of my sons, I naturally took considerable interest in this relic and called the attention to it of my wife and son—the latter I was obliged to lift to enable him to see the relic. Nothing more was thought of this than as a mere interesting reminiscence, until a few years after, in a trumpet seance given by a stranger by the name of Rockwell, I was addressed by a voice giving the name of said original ancestor, who reminded me of my visit to the World's Fair, and of the discovery of his old dirk, as already related. He spoke of the fact of my lifting his little namesake up so that he could see the relic. I then asked a number of questions which I formed from what I knew was contained in my copy of his naturalization papers, all of which were answered in perfect accord therewith. His name has been given to me through several platform test mediums. I asked him at this trumpet seance who and where he married. The voice replied: "Barbarah De Barrett, in Valegchene." The naturalization paper has it thus: "Barbarah De Barrett in Valegchene, in the Low Countryes belonging to the King of Spayne."

JOHN URE PRESENTS HIMSELF.

3. An intimate friend and near neighbor of my daughter, Mrs. Chas. Fellowes, residing in Chicago, but then at my house on a visit, had with his family, wife and two children, gone to Texas about a year previously, for the benefit of his health, he being a consumptive. In a seance given at my house by Mrs. Seery-Hibbitts, the trumpet approaching very near to Mrs. Fellowes, a voice throught it called her by name and announced its own as that of John Ure. My daughter, who had had little experience in or with trumpet circles, becoming somewhat excited, replied that so far as she knew John Ure was not dead. The voice responded: "I am not dead, having only passed out of my body in Texas on Saturday, and my remains are now on their way to Chicago for burial." He entered into a number of details unnecessary here to mention, of some of which my daughter was cognizant; of others perfectly ignorant. He spoke of the fact that he was glad his family was amply provided for by his life insurance, if it would take care of it, etc. This seance was held on Monday evening, The next morning the postman brought a letter to my daughter from her husband, announcing the fact that a dispatch had been received in Chicago conveying the news of the death of John Ure in Texas. On the following morning (Wednesday) she received another letter from her husband containing the statement that the body of John Ure had arrived in Chicago and that he was to act as one of the pall-bearers.

A PRESBYTERIAN LADY.

4. There sat to my left in one of Mrs. Hibbitts' seances a prominent lady member of the Presbyterian church, whose brother, a preacher, died in one of the Southern States not many months prior. She attended his funeral. The trumpet approaching her, the voice therefrom addressed her as "my dear sister," then, announcing his name, gave test after test, talked of the long ago, and assured her that his last words and thoughts were about here, which she said was true, as told her by the family. He reminded her of arriving late at his funeral, which he said was postponed on her account, and that his remains laid in state in his church a whole day and night. He spoke of the buildings that were draped out of respect to his memory, and of the colored people turning out at his funeral, giving the name of the person in command of them. Indeed, he entered into many of the details of his funeral, as well as those of other matters, all of which were unknown to every other person in the circle, but pronounced wonderfully true by the lady receiving the communication.

SPEAKING WITH TONGUES.

5. I have sat in Mrs. Hibbitts' circles when every language represented by the mixed and promiscuous sitters was spoken through the trumpet and sometimes independently of it. Upon one of these occasions, my friend W. H. Blondoit, received a communication in French from his mother, who had passed out recently. Among many things she said to him in French was that he would find seven dollars in silver in one of her shoes, which he afterward found as directed. She sang old French songs in which she requested her son to join her. So far as I know, Mrs. Hibbitts speaks and writes but one language, which is the English. I have heard communications in her seances in the English, Irish, German, Bohemian, Hebrew, French, Low Dutch and Latin languages.

THE FALSE TEETH.

6. A few years ago, one Sunday night about 11 o'clock, I was called hastily to see Mrs. A., an old lady residing a few squares away. When I arrived at her bedside she was dead. Standing around her bed were her two daughters and myself, discussing her sudden departure. One of the daughters finally asked me if I would not place in the mouth of her deceased mother, her false teeth, which request I complied with at once. A year or more subsequently, in one of Mrs. Hibbitt's seances, a voice purporting to be that of Mrs. A. addressed me, and to satisfy me that it was Mrs. A. who was talking, reminded me of the above-mentioned circumstance, with other tests equally convincing.

7. Upon another similar occasion I was hastily summoned to the bedside of Col. Chas. A. Zollinger, Mayor of the city of Fort Wayne. Upon approaching his bedside and placing my hand over his heart, I said as gently as I could to his wife who was kneeling by the bed, that his heart had ceased to beat. She arose, placed her arms around me and implored me not to say that he was dead, and to do something quick. Although satisfied of the futility of resorting to any measure looking to his restoration, I administered a hypodermic injection of a diffusible stimulant, but of course, to no purpose.

A short time after his burial I attended a seance given by Mrs. Barrett who, with myself and two others constituted the entire circle. It was not long until a voice from the trumpet called me by name. I asked whose it was when the response came: "Zollinger." What! said I, Mayor Zollinger! Having answered in the affirmative, he went on and detailed minutely everything that happened during my stay in his room, voluntarily, without my asking a single leading question. No one in the circle by myself knew that I had been called to see him.

RESURRECTION OF THE DEAD.

8. In the year 1878 I was physician to the Allen County Infirmary. Three of the Irish inmates died so closely together as to be buried at the same time. In the night after their burial I assisted in the resurrection of their bodies and conveying them to the dissecting room of the Fort Wayne Medical College, which dissecting room was then located on Barr street. Guilty as I was of this then misdemeanor (now it is a penitentiary offence, but the law grants us the bodies of all who die unclaimed by friends, provided we make the proper application to the authorities), I say guilty as I was of this violation of the law, I had almost forgotten it when two years ago this winter, in a seance given by Mr. George Hail, I was forcibly reminded of it by a voice in Irish accents through the trumpet calling me by name and purporting to be that of "Mike" or "Moike" who was "one of the three" as he put it, who were resurrected etc., giving all of the particulars, into which it is not necessary here to enter. Suffice it to say that it was all true.

A MEDICAL STUDENT.

9. In a seance given by M. A. B. Finney in this city a year ago last October, a voice calling me by name through the trumpet said: "You do not know or remember me, but I know you very well. I was one of your students in the Medical College of Fort Wayne when it was located on Broadway. My name is George F. Vesey and I am from La Grange County, Indiana. I wish you would write to my wife and tell her that I still live." Where is your wife? I inquired. "She lives in Stuttgart, Arkansas," was the response. What is her name? I asked. "Lizzie" was the reply, etc.

I did not remember any medical student of that name, and on the following day I made some inquiries concerning him. I went to the residence of one Mrs. Lehman who boarded a number of medical students in the years 1878-9 and 80. I asked her to mention a few of the names of the students who boarded with her, and the first one she named was that of George F. Vesey. I asked her what she knew about him and she said that he died a year ago, that he was married and lived somewhere in the South; that his remains were brought here and buried in our cemetery, and that he was raised she thought in La Grange, Indiana.

Do you know the name of his wife? I asked. "I think her name was Lizzie" she replied. I then endeavored to get a list of the students of the old medical college of Fort Wayne, the predecessor of the present Fort Wayne College of Medicine, but did not succeed.

I was not aware of the existence of any town in this country of the name of "Stuttgart," but concluded to address a letter to the name and address as given me by the voice through the trumpet, and did so, placing my address on the envelope for its return to me if not called for or delivered. My letter did not call for any reply and received none. Doubtless the wife was not a believer in Spiritualism and regarded the matter indifferently. I was informed, however, that she remailed my letter to her brother-in-law in this city. If she did so, he has never said anything about it to me.

THANKS—THANKS.

10. In February last I officiated at the funeral of Brother N. P. Stockbridge. The first seance I attended after it, a voice purporting to be that of N. P. Stockbridge, thanked me for my services upon that occasion. The only objection he said he had to my remarks was that they were too flattering, or that they gave him more credit than he deserved.

11. In the following June I officiated likewise at the funeral of Dr. L. P. Harris. In a seance soon after, he also thanked me for my services etc., etc., etc.

COULD NOT GUESS.

12. A year or more ago, one Sunday afternoon, in one of Mrs. Hibbitts' seances, a voice called me by name and said: "I suppose I will have to call you 'Doctor' now; we used to call you 'Harry.' I don't think you can guess who I am."

"Are you from Fort Wayne?" I asked.

"No, I am from Navarre, Stark County, Ohio," said the voice.

This being the town in which I was born and raised, having left it to come to Fort Wayne when I was but sixteen years of age, and never heretofore received any communications from early or boyhood friends who had departed this state of existence, I naturally became very much interested and curious to know who it could be. I guessed a number of names but without success. Finally the voice said: "I told you you could not guess who I am;" continuing, I understood the voice then to say "I am Mary Chapman." "But," said I, very much disappointed, "I do not know of any old Stark County deceased friend of the name of 'Mary Chapman.'

"No! no! no!" said the voice, "I did not say 'Mary' Chapman, I said Marion Chapman."

"Oh!" said I. "I remember Marion Chapman like a book." The voice then asked me: "Do you remember, Harry, when you raked and bound in my father's harvest field, and followed me while I drove the reaper?"

"Certainly," said I, "as vividly as tho' it were but yesterday." After he had spoken of many other things equally well remembered by me, I said: "How in the world Marion, did you happen to come into this seance or circle to-day? It must be thirty-six or thirty-seven years since you entered spirit life."

"Well," said he, "I was just passing by, and heard some singing, and concluded to drop in, when I discovered that you was the only person present that I knew."

"OLD BLACK ANN."

13. A few months ago, in a seance given by Miss Daniels, a newly-developed trumpet medium, I was addressed in darkey accents by two different voices, the one giving the name of "old black Ann" and the other that of "old black Jim."

I can just barely remember these colored individuals. The former was a servant in my father's family and the other or latter was a great religious character. He was almost constantly engaged for revivals and camp-meetings throughout the country roundabout. For my benefit he sang several of his old revival hymns which carried me back to "Ole Virginny," or rather to the days of my childhood in old "Molly Stark" County, Ohio, with the most pathetic effect.

I have received in the seances of Miss Daniels many messages and tests from a large number of relatives and friends gone before. Frequently in these dark seances I have taken out of my pockets and held in my hands different articles such as spectacles, knife, watch, a silver dollar when occasionally I was fortunate enough to possess one, and the invisible intelligences would always correctly name the article when I myself nor any other person in the circle could see it.

EXCELLENT TESTS BY F. CORDEN WHITE.

14. While sitting in an audience in the auditorium at Cassadaga camp a few years ago, Mr. F. Corden White, the noted platform test medium, who was then an entire stranger to me, among other remarkable tests he was giving, announced that he now heard the names of four spirits: Budd and Newton and Harry and Newton, who say they are known in Fort Wayne, Indiana; they are brothers and sons of that gentleman over yonder (pointing directly to me). Upon another occasion he told me that a spirit came for my recognition giving the name of R. D. C. Huestis. Mr. White gave the names in full which the initials represented. All of these tests were perfectly correct.

Robt. D. C. Huestis was one of my chums, being one of my first acquaintances after I came to Fort Wayne. He died thirty-two or thirty-three years ago or more.

ENGLISH AND FRENCH MESSAGE.

15. At Cassadaga a few years ago, I went to a slate-writing medium for a sitting. The first half of the time occupied I devoted to the reception of voluntary messages or to whatever letters might be addressed to me unsolicited or without asking any questions. I received a number of such which were extremely interesting. Several were from or signed by names unknown to me, while others bore the names of prominent individuals in the world's history. I then addressed a question to a deceased brother who was quite a scholar in several languages. I requested him to answer partly in English and partly in French or German. The reply came in a few minutes and upon opening the slates I was delighted to find its first half in English and the latter in French. Being entirely ignorant of every language but that of English and not very well up in it, I was soon fortunate in having a skeptical investigator who had heard of this communication and who was a teacher of languages—Prof. Walker, of the Johns Hopkins University—call upon me for its examination. Friend Walker who subsequently received a number of messages in various languages and became convinced of the truth of Spiritualism before he left the camp, translated the French part of my message, pronouncing it the very best of French, and expressive of the very noblest sentiment. The English part of it was in direct answer to my question which the medium did not see neither did she touch the slates. This medium was Mrs. Maud Gillette, and the message was received in broad open day.

PAINTING BY SPIRITS.

16. My wife visited the spirit artist, Mr. Campbell, at Cassadaga, whose sittings are also in the daylight. She placed a plate of white porcelain probably 10x14 in size between two slates, placed a rubber band or several of them around the slates to keep them from slipping, laid them on her lap, when Mr. Campbell placed upon them a little dish or saucer of paints of various colors, and my wife's gloves, then took his seat at a distance of three or four feet away. In exactly twenty minutes he told her she might go down stairs and open carefully the slates. She did so and found an exquisitely-beautiful painting, crescent in shape, upon the porcelain, the paint being fresh, moist, almost disposed to run, requiring several days to become perfectly dry, and also, she found a written message on each slate, one signed by the name of my brother alluded to in No. 15., and the other signed by the name of her grandmother.

INSPIRED AS THE PROPHETS.

17. At both of my visits to Cassadaga, I heard lectures and addresses and poems and answers to profound, scientific, theological, moral and philosophical questions propounded by the audience, from the lips of Mrs. Cora L.V. Richmond, Mrs. Jennie B. Hagan Jackson, Mrs. Lillie and others that I believe were impossible for them to dpulicate or repeat in their ordinary conditions. In other words, I am satisfied they lectured scientifically and profoundly philosophically upon subjects about which they knew absolutely nothing of themselves. In still other words, I believe they were inspired as were the prophets of old. After one of the intellectual feasts given by Mrs. Cora L. V. Richmond, I went upon the platform to congratulate and thank her for it. She modestly informed me that she was not entitled to any credit for it; that she was but the instrument through which her intelligent spirit guides spoke, and that she was not conscious of what she had said in the last hour. And then I thought: can it be possible? In this frame of mind I walked over to the hotel, where I saw a man apply a little electricity to a cylinder of gum upon which a vocalist away down in Boston several years before, breathed a few words in song, and reproduce it exactly as originally rendered. Then I said to myself: yes, it is possible. Mrs. Cora Richmond's brain might represent that gum or wax cylinder, so sensitive and delicate as to be played upon by the influences of her spirit guides, and by the aid of her own magnetic mediumship, reproduce from her lips the intelligent impressions thus received upon her brain.

BISHOP SIMPSON.

Nor do I believe that these inspirational discourses are confined exclusively to the spiritualistic platform. I have occasionally heard sermons from the pulpit which I now believe were inspired, but they were not upon doctrinal or sectarian subjects. They were broad, comprehensive, grand discourses upon themes of universal application and to which people of all sects and creeds could listen with pleasure and profit. I remember hearing the lamented Bishop Simpson preach such a sermon the effect of which upon me at least, has been and will be lasting. I can at present almost feel the thrill of grandeur, delight, elevation, sublimity with which his memorable discourse inspired me. Indeed the entire audience was equally enraptured, entirely lifted above all sublunary things.

THE CROCK OF BUTTER

18. An automatic writing medium sat down and wrote off for me message after message, signing them each with the names in full of friends who had departed this life, ten, fifteen, twenty, thirty, and forty years ago. To a friend that was with me, he said: "Your mother is here," naming her in full. "She gives me this to tell you as a test that will satisfy you. She says that when you was a boy, she let a crock of butter down in a well one very warm day, fastened the rope by which it was suspended, at the top. You came along and cut the rope. A year from that day the crock was lifted out of the well and the butter found to be as fresh and good as when let down in it." In the language of the day this test paralyzed my friend, for he said it was all true, and happened many years ago.

MATERIALIZED FORMS THAT VANISHED.

19. In the month of June, 1894, one of my patients, an elderly lady, died after a long illness. At her request, I was present with her during the last two or three hours of her mortal life. She was conscious, I believe, up to her very last breath.

In the month of August following, I visited Cassadaga. At one of my sittings for slate-writing I received a beautiful message signed by her name in full. My wife and I with several other Fort Wayne people, subsequently attended a materializating seance, Mrs. Maud Gillette being the medium. The room was unusually lighted for a seance of this character. Every person in it could be readily recognized from any part of it. I believe that I could have read ordinary newspaper print by the light it contained. Many of the forms that appeared in this seance built themselves up from two to four feet or more away from and independent of the cabinet, in the full view of every person in the room. The cabinet consisted of a few curtains stretched across a solid corner of the room, a chair behind them on which the medium sat entranced. The curtains did not reach within three or four feet of the ceiling. There was no room behind but for the chair and its occupant. In the course of a few minutes, the control of the medium announced to me in a loud, clear voice, that a lady desired to materialize for me. I responded with "I would be glad to witness the materialization." I was then directed to stand in about the center of the circle, which was in the shape of a horse-shoe, the cabinet being situated at the opening. I must have stood from three to five feet away from and in front of the cabinet which apparently at least, did not seem to be concerned in the phenomenon about to be produced. I was directed to watch the floor at my feet. I did so. Presently I saw a light cloudy something about as large as my fist, from which I did not take my eyes until it developed gradually, steadily, step by step, into a human form of a size as large if not taller than myself, which I recognized as the lady at whose transition in June I was present, and called her by name, taking her by her right hand at the same time.

She was glad that I recognized her, talked lovingly of her family and reminded me of occurrences that took place in her room during the last few hours of her mortal existence, which no one present knew anything of but she and myself. Finally, she called up to her my wife and another Fort Wayne lady who had been well acquainted with her, and who took hold of her left hand. Thus, three of us held quite a conversation and had a most momentous visit with her. In the course of a few minutes, however, she announced to us that she was getting weak and would have to go. While we three were standing in front of her, I having hold of her right and the lady referred to having hold of her left hand, this form began to gradually sink down, the lady and myself stooping slowly with it, until it vanished entirely from before our eyes while in a stooping posture, and being wholly unable to feel the sensation we would naturally expect to feel by the severance in any manner of the grasp of our hands. Her hands which for a time had felt so natural, perhaps not quite as warm as our own, seemed simply to vanish from our own without creating any impression or sensation. I know of no other word that will describe her disappearance before our eyes, than that she vanished slowly away from us.

JOHN C. HOUGH MATERIALIZES.

A deceased sister and my wife's grandmother materialized in the same manner and on or about the same spot. Finally the medium's control informed me that a gentleman desired to materialize for me, but would be unable to do so outside of the cabinet, as the other forms had done, owing to the fact that the forces were growing weak. I then stepped up to the cabinet and after waiting several minutes the curtains parted and there stood before me a gentleman whom I immediately recognized as John C. Hough, and so addressed him. He acknowledged my

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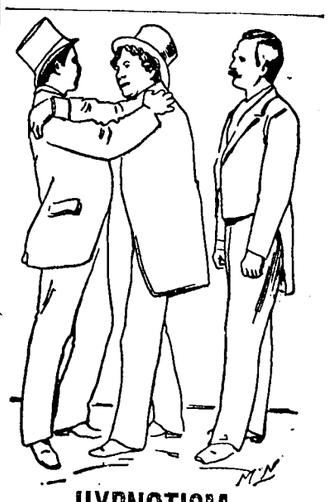
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recognition as correct and seemed pleased that I had made it so promptly. He remained intact so to speak but a short period, hardly long enough to exchange greetings and then sank down and vanished more rapidly than did the other forms, but in my full view. I also received a slate message signed by his name. His transition took place about eighteen or twenty years ago. He was one of the prominent business men of Fort Wayne. Just prior to his appearance, a form built up outside of the circle, back of my wife's chair. As soon as its development was complete, my wife arose, drew her chair to one side, when the figure proceeded across the circle to the person for whom she came, and after a few minutes conversation, vanished in the full view of all present.

I was told by several old Spiritualists present that I was peculiarly fortunate

AS A RECENT INVESTIGATOR,

for they had attended a great many to them wonderful materializing seances, but never before witnessed anything like the present one, and very much doubted if they would ever behold its like again, so extremely rare was it to get the most favorable conditions for such amazing phenomena.

SPEAKING WITH TRUMPET.

20. At the home of John Vordermark, Esq., in Fort Wayne, several years ago, a materializing seance was given by Mrs. Elsie Reynolds, at which I was present. The circle was composed principally, of investigators and skeptics. The cabinet consisted of a curtain enclosing a part only of a solid corner of the room. Back of this curtain there was barely room for a chair. To the surprise of all present during the first part of the seance the medium did not enter the cabinet at all but sat next to it with the circle of investigators outside. She formed one of the extremities of the horse-shoe-shaped circle. It was not two minutes I presume, when three female forms emerged from behind the curtain in the full view of all present, one of them holding in her hand a trumpet which she held up to my ear, through which I distinctly heard the voices in the English language of invisible intelligences giving the names of friends who had departed this life long ago. I have thus heard voices through the trumpet in the light, in well lighted rooms, through the mediumship of Mrs. Hibbitts and Miss Daniels.

But why multiply these evidences? A single one if sufficiently attested is as good as a thousand. I have now related twenty out of hundreds of similar evidences for the knowledge that is within me of a future existence. Either those that I have here related are true, or I am a most colossal, diabolical liar. If the reader decides upon the latter verdict, he credits me with a genius for their creation and manufacture which I had no idea I possessed.

In a murder trial now in progress in the city of Fort Wayne, wherein the sanity of the defendant is in question, I was called upon to give evidence as an expert. I expressed the opinion in answer to the usual hypothetical question, that a persistent liar—a persistent, chronic, unreasonable, unintelligent, objectless liar—was of unsound mind. If, then, what I have here related is false in character, I stand convicted upon my own testimony of being of unsound mind.

BIBLE STORIES.

I am well aware that to the uninitiated and inexperienced who have never investigated the subjects of Spiritualism or Christianity, what I have here related will appear almost as incredible as the stories of Jonah and the whale, the sun standing still for Joshua, the snake talking to Eve, the talking of Balaam's ass, the turning of Lot's wife into a pillar of salt, Elijah's ascent to heaven, the creation of the world in six days, and many other similar Bible stories which our Christian friends find no difficulty in believing. I wish it distinctly known, however, that I am not vouching for the truth of any Bible story although I do find in that remarkable book many stories similar to the ones I have here related. But I am vouching for the truth of what my own eyes have seen, my own ears have heard, my own hands have felt. I may be damned for believing my own senses, but I'll be damned if I can help it.

SCIENTIFIC FACTS.

If the stories I have here related are true, they constitute a group of scientific facts intimately connected with theology and religion. Science is the knowledge of facts. If Spiritualism is true, we have a scientific basis of facts instead of blind faith and hope upon which to build our religion. If Spiritualism is false, it is the duty of the church to prove it false not by concussion but by discussion and demonstration. If Spiritualism is the work of the Devil, and if it be the duty of the Church to destroy the works of the Devil, how is it possible for the Church to perform its duty in regard to the subject, by avoiding it and treating it with silent contempt?

Since the advent of modern Spiritualism into the city of Fort Wayne a few years ago, I think I can see that in a very important sense, it has been a great benefit to the church, however little credit it may receive for it. To a hitherto lazy, lukewarm, indifferent, materialistic, agnostic pulpit and pew, which with Bishop Foster, confessed openly or inferentially that they did not know that death does not end all, the glorious assurance which Spiritualism has given them of a future existence, and that whatsoever a man soweth that shall he also reap, has infused new life and energy into Fort Wayne Christendom, and as a consequence, notwithstanding the hard times, several new churches have been built within the past year, and the salaries of a number of our preachers have been raised.

The church is beginning to appreciate the fact that if

MODERN SPIRITUALISM IS TRUE,

Bible Spiritualism is true, and that Paul must have had some such evidences as are herein related whereon to base his knowledge of the fact that when done with this earthly tabernacle of clay, he would inhabit a house not made with hands, in the Spirit-world. Paul was a Spiritualist and said: "For we 'know' etc." Bishop Foster is not a Spiritualist, and says: "We do not know that death does not end all."

THANKS FOR THE AGITATION.

Many members of the different churches in Fort Wayne have quietly thanked me for my agitation of the question of a future existence and the proofs I have introduced in evidence thereof, and declared that they would be perfectly happy if they could look upon death in the light in which I view it. Many other church members have said to me that they know Spiritualism is true, and that they are simply waiting for the time which will come sooner or later, when their churches will acknowledge, accept and preach it.

WHAT IS DUTY?

If the evidences I have herein enumerated are true, what is my duty in regard to them? Must I keep my mouth shut about them? Have I no moral or religious right to discuss them publicly and privately? Is it possible that there is any truth supported by the Bible and demonstrated by present scientific investigation that should be suppressed?

HERMANNS AND KELLARS.

Have I been deceived and deluded in regard to my experiences here given? It is possible that there are so many Hermanns and Kellars throughout the country capable of deluding and deceiving the people? I have witnessed the performances of both these celebrated magicians and have been amazed at the wonderful tricks they have enacted by the aid of clever accomplices who, with their principals, have spent a lifetime in the art in which they have become skilled. But have they ever duplicated by trickery such phenomena as I have presented, received through the instrumentality of innocent, honest, and, in some cases ignorant and unsophisticated mediums? I pause for a reply upon this question, for it is one of the "stock in trade" with skeptics.

A Presbyterian lady friend said to me: "I know Spiritualism is true, but we are commanded not to consult with familiar spirits or hold converse with the dead." I replied that in another place in the Bible from which she quoted she would find the command: "Try the spirits whether they be of God, for many false prophets had gone out into the world." "You pays your money and you takes your choice."

It is objected that if spirits return to mortals they can do so anywhere and under all circumstances. I ask the reader in reply: Can you have your picture taken without going to the photographer? Can you eat your dinner without going where it is? Can you hear a sermon without going where it is delivered? Your spirit friends may be and undoubtedly are around you more or less constantly, but there are certain conditions or laws to be observed to enable them to communicate with you.

CUI BONO?

But after exhausting fruitlessly, all the usual arguments against Spiritualism, the skeptic has one that he falls back on as a last resort, a favorite old stand-by, and that one he considers a clincher. It is: "What good does Spiritualism do?"

It always provokes me to hear this question put, for, while it is a tacit admission that all other arguments have failed, it is in my opinion, the most ridiculous of any.

If Spiritualism has never done anything more and never will do anything more than to prove a future existence, it has accomplished the grandest work of the ages. It has demonstrated a life beyond the grave, which the church has failed to do. It has convinced skeptics, materialists, agnostics and infidels, both in and out of the church, that there is verily, a life after this. Is it worth nothing to know that death does not end all? What good may Spiritualism not do in the future if given a fair opportunity?

From the tiny raps heard through the instrumentality of the Fox sisters nearly a half century ago, there have evoluted about forty different phases of mediumship, nearly every one of which may be found in the Bible.

It is the object of

THE NATIONAL SPIRITUALISTS' ASSOCIATION

to organize and systematize these different phases of mediumship; to weed out from among our mediums the frauds and humbugs, impostors and mountebanks that cling like barnacles to them, and to present to the world Spiritualism in its purity and grandeur and sublimity.

It is the sacred duty of all Spiritualists throughout our country to rally to the support of our National Association, so that we may present the claims of our beautiful philosophy in the best possible official or authoritative manner.

If in this connection I may be permitted to refer to myself, I believe the President of the N. S. A. and its Secretary will bear me out in the assertion that my purse as well as my heart and soul has been converted to the cause of the spread of the truth of Spiritualism.

And now, in conclusion, if the stories I have herein narrated be accepted as true, I challenge all science, theology and philosophy to explain them upon any other hypothesis than the spiritualistic.

ORTHODOXY vs. SCIENCE.

Itis really refreshing to note how in the language of the day, a Princeton professor was "done up" by a man of science. At the sesquicentennial celebration at Princeton, Prof. Woodrow Wilson, the orator of the occasion, commented somewhat severely upon the methods and achievements of science. Professor Wilson held that great as these methods and achievements are, the former may be carried into spheres where they do not belong, and the latter are in danger of being overestimated in this utilitarian age. His plea for the ideal center of learning, where calm thinkers may sit apart from the busy toilers, increasing our stock of knowledge without contact with the world, has been greatly applauded by students of literature and philosophy, but scientific men have been inclined to take umbrage at it, and to protest against what they regard as an obsolete, if not quite medieval, point of view.

In reply to this now commonly-advanced view of theology, that science must mind its own business and not essay to tread upon the corns of religion, or old-time orthodoxy, Prof. J. McKeen Cattell has well written as follows:

"Professor Wilson holds that the scientific spirit of the age is "doing us a great disservice, working in us a certain degeneracy," that the limitations of science are known to its own masters, who "have eschewed sense and confined themselves to sensation." He is indeed prepared to acknowledge certain achievements of science, but for him "the scientist" seems to be the man who invents the steam-engine or the sewing-machine. The practical applications of science have, it is true, reformed the world. They have made possible a civilization in which each man may have not only physical well-being, but also time and means for thought and culture. But I believe that science has done more than this; it has not only given opportunity for education and culture, it has also offered the best means of culture and the truest standpoint from which to view the world. Keats might see no beauty in the rainbow after its causes had been explained to him, and Professor Wilson may think Phoebus and his horses a nobler conception than those of modern astronomy. But the man of science does not find that the beauty of the world becomes less as he learns more of its order.

"SKEPTICSIM, PESSIMISM, AND THE LIKE

are much older than the present century; they do not result from scientific study, as Professor Wilson claims, but are rather literary products. It is not the student of science, but Professor Wilson, who 'cowers' 'in an age of change.' If, as Professor Wilson says, classical studies make a boy a gentleman, scientific studies may make him a man. The present writer does not under value classical studies, but finds the difficulty to be that in a college such as Princeton the work with grammar and dictionary is a somewhat trivial science, and the student does not go far enough to appreciate classical literature and art or to undertake the scientific study of the causes of the development of civilization. But Professor Wilson holds that science should confine itself to counting the chemical elements and becomes a 'noxious, intoxicating gas' when its methods are applied to the study of the development of society.

"Views such as Professor Wilson offers on the limitations and evil effects of science seem like a survival from the denominational college of fifty years ago, and I regard it as unfortunate that they should have been presented in an official address at the inauguration of Princeton University."

By the foregoing we are reminded that the fight between religion and science is still on and will continue to the finish. The result of it is already assured. The spurious sympathy manifested for the under dog in the fight, which, it is plain to see, is obsolete orthodoxy, will avail nothing in influencing unfavorably the final victory for science.

H. V. SWERINGEN.

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Co-operation in France has spread more in agriculture than in manufacturing and trade. Some 600,000 farmers are members of supply associations, through which they buy their fertilizers and implements from first hands and also sell the produce. For a long time it was of slow growth, but being thoroughly organized it has of late years grown immensely.

A Minnesota statesman has offered a bill providing for the appointment of a state phrenologist at a salary of $2,000 a year, with a $1,500 assistant, and an expense fund of $8,000 a year at their disposal, their business to be the examination of "not less than two thousand heads a year."

The law declaring a Saturday half-holiday in Ohio has been declared unconstitutional.

A VIVID PICTURE

Of Certain Features of Spiritualism.

TRANCE, WITH UNIQUE INCIDENTS—A MEDIUM'S VISIT TO THE REALMS CELESTIAL—THE RECOGNITION BY FRIENDS IS STRANGELY IMPEDED—INVESTIGATION OF DIFFERENT SPHERES "OVER THERE"—STARTLING IDEA OF HELL AND NEW DEFINITION OF PUNISHMENT BY THE LIGHT OF REASON.

"Like the experience of many women, my mediumship began in a trance," said Mrs. M., in the Cincinnati Enquirer, "but unlike that of all others with whose beginnings I am acquainted, I was conscious of the new condition, and felt that it was produced by entrancement from its beginning to the end. It began in the early morning of a perfect day in June, and continued for a space of twenty-three hours, in spite of many attempts of friends to awaken me, finally coming back to real life like the involuntary awakening from sweet slumber. I had made a peaceful trip into the unknown, but it was wondrous strange in many features, some of which I will relate.

"I had opened my eyes and looked abroad upon the rosy dawn of the day whose golden hours passed during my phenomenal slumber, but in a few minutes an unusual drowsiness seized upon my senses, and, only half dressed, I reclined across the bed. In a moment I was in another realm, paradisical in appearance and amplitude, but indescribable beyond the incidents I shall relate. The atmosphere was a delicate blue, tinted in the far away vistas with glowing gold and wafting a perfume peculiarly grateful to the sense of smell. The surroundings were restful to heart and brain, and invited repose.

"Seated upon a shelving bank, I saw many old acquaintances, whom I thought to greet. At first they did not recognize my presence, and when I tried to recall myself to their recollection they said they did not know me. One of the gentlemen had been an admirer of my poor self long ago. When I made bold to remind him of this he said it might be so, for he was guilty of many foolish things in mortal life, and the list of those he remembered was too long to admit additions, therefore he declined to renew the acquaintance. I turned and approached a little girl to whom I had shown special kindness in her last illness.

SHE RAN FROM ME

as if actuated by fear, like one pursued by a demon, and the effort to avoid me was too evident to be assumed. Why should I affright such a dear little spirit? at once became a question to agitate my mind. Had she forgotten a friend who less than two years before had baptized her in the deep sympathy of the heart? It was too true.

"I passed down a magnificent avenue, and met scores of people whom I had known on earth. Some regarded me with a startled glance, as if affrighted, and others stared as if in curiosity, but not one gave me even a smile of recognition, and I felt that I had become a stranger to all those whom my love had followed through the dark shadow. The thought was agonizing, unaccountable, certainly unnatural. This walk was long, but not fatiguing. Its effect was mildly exhilarant, and would have been very cheering but for the lack of recognition by those to whom I had a right to look for generous welcome.

"At the end of the avenue I stepped upon a wonderful platform, shelving like the glacis of a counterscarp, of some white material highly polished, and apparently of infinite extent. Upon it stood a countless host of men, women and children in loving communion. The air was resonant with harmony of many voices attuned to love of that degree which seems all bliss, and at the myriads of faces wrapt in joy I stood amazed, overcome. Soon I attracted the attention of one far back in the throng, and gathered from her motions and the way she bent her eyes upon me that she was coming to my relief. Her pleasant smile was reassuring, and I felt that now I would be cordially greeted. When near me she extended her hand and said:

"'You cannot imagine how strange a mortal looks in this company. A spirit would fail to appall a mortal more fearfully than your appearance dismays some spirits, and you bring an atmosphere to which they are unaccustomed. How did you come?'

"'Through trance,' said I.

"'Yes,' she replied, musingly, 'that was your only way to reach us just for a visit. You were moved by curiosity?'

"'I came involuntarily.'

"'Unquestionably, so far as you can understand, but the spirit always aspires to the better condition and floats away to fairer scenes without consent of the mortal part. You have never been here before?'

"'No.'

"'Then you think you have had but rude treatment, and you cannot understand the situation. Let me explain by telling you that the appearance of a spirit here, which has not been permanently disassociated from its earthly tenement, is as frightful to those who meet it as a

REAL GHOST

to the denizens of earth. And you can understand in the sensations produced in your own soul what bitterness is engendered in an immortal spirit when it attempts to carry glad tidings to mortals who give it no welcome. You are nothing more nor less than a spirit, but upon you is the earthly condition, like a hideous mask, and you bring terror to such as do not understand that with which you are encumbered, just as the spirit disembodied by the fiat of nature carries alarm to the child of earth. On both sides these sensations are absurd—the outcome of ignorance. It is a lesson you should heed for all time, and in your heart it may engender deep sympathy for those spirits who wander up and down the earth, bound there by an untoward fate, sighing for companionship, but fearing to make themselves known to friends through apprehension that their visit will prove unwelcome, even hideous. So they roam about in despair, witnessing scenes they cannot enjoy without the risk of making themselves manifest, to the injury of those they love. The embarrassment is very great.'

"'But why do my friends who were nearest and dearest on earth refuse me recognition here? I am glad to see and confer with them, but they give me no opportunity.'

"'They recognize only your semblance, and do not feel assured it is really you, precisely as spirits are recognized by old friends in earth life. "That looks some like Ella," said my sister, when I appeared to her at a seance, "but I don't believe she'd come here. She doesn't look quite tall enough for Ella, and that was not her favorite style for the hair. I fail to recognize her clearly enough to feel convinced it is her, and probably it is not." I faded out of the scene through utter discouragement. Now it seems plain that you will become a medium through whom spirits will communicate with mortals at times and under conditions favorable and unfavorable. Do not fail to accord the largest faith to those immortal intelligences who in confidence come through your powers with messages to friends.'

"'But there are spirits who come to deceive.'

"'They cannot approach pure-minded people. There must be

AN AFFINITY FOR THEM

in those they visit or they cannot manifest their presence. All are in affinity whom you now see, but there are other conditions on this plane of existence, equally happy, but not in affinity with what you now observe. Tastes and sentiments are as various here as on earth or any planet, but like associates with like to preserve harmony, and peace reigns.

"'In vain shalt thou or any call
The spirits from their golden day,
Unless like them thou too canst say
My spirit is at peace with all.'"

"She had taken me by the arm and we walked together along a pleasant path. Through an arch of climbing roses we emerged upon a grand plateau, and the first person I saw there was a dear cousin. She greeted me with great cordiality, and soon other relatives came with a joyous welcome. The entire aspect of things and dispositions of personages had changed to harmony with myself, and I was surrounded by smiling faces. How had it been brought about?'

"'Through sympathy,' said my guide, reading my thought, 'a feeling mortals are much disposed to ignore for those who are gone beyond their sight. Your sympathy is aroused for those spirits in earthly durance by the remarks I have made, and here you carry every true sentiment of the heart legibly written upon the countenance. If you love your kind the marks are there to indicate it, and if you hate, the sentiment is as plainly depicted; but hate cannot continue in this atmosphere. Nothing is here for it to subsist upon. It is not cultivated among progressive spirits, for hate and progress are antagonisms. Hate is corroding of the hater and destroys sympathy. This I feel sure you will always remember after this memorable experience.'

"'Certainly I will. A question arises in my mind, however, which you may be disposed to answer: Where are the bad spirits?'

"'The terms good and bad are relative and subject to definition. Some acts which have been indicated as high crimes in your education are simply venal in other systems of ethics, and among cultivated people of the Eastern nations much of that which we call good is strongly condemned. Some who might be called bad spirits are very near us, but not visible to those who have the better light. Missionary spirits have them in charge, and eventually they will be brought out of darkness. The most depraved spirits

ARE EARTH-BOUND,

and do incalculable mischief there. Murderers are held fast in the charmed circle of their crimes for ages by the strange magnetism of blood, and out of revenge they impel mortals to perpetrate foul crimes. Other wrong-doers are similarly held captives at the scenes of their depredations as a punishment, and are compelled to repeat continually in pantomime the horrors they enacted in mortal life. Hell? There may be another than that I have described, but I do not know its location. Wherever the fires of remorse are raging they inflict severer punishment than can be had from any other source, and nothing to compare with the anguish they produce is known to man or spirit.'

"'Is it an everlasting punishment?'

"'I pray not, poor souls, but we can answer to that no better than you can. Transition has opened our eyes to little that is new, although it has disproved many traditions. Mortals should understand that pure happiness in eternity is cheap at any price, but really it costs little to those who lead honest and sincere lives and outrage none of nature's laws. Some of the best spirits with whom I have come in contact were on earth denounced as heathens, but a short probation here brought out qualities in them in which those who denounced them are not more gloriously equipped. Comparisons are scarcely allowable in such a company where all are known to each other by the outward tokens you cannot understand till you are as we are, but when made for the benefit of an investigating mortal they will be excused.'

"A male spirit of brilliant aspect accosted my guide at this point, and, after a few words, asked me if I would like to visit the next sphere—one occupied by more advanced intelligences. I was eager to do so. He waved a tiny baton and I lost consciousness of my surroundings for a moment only. Upon returning to a comprehension of things I was in a great temple, so large that no estimate of its size could be made, in a congress of distinguished men and women, who carried the impress of profound wisdom upon their brows. They were discussing questions of abstract science in audible tones, learnedly, courteously and with a clear desire to arrive at the truth, but what they said I can no more remember than I could had it been in an unknown tongue. A few conclusions were reached and unanimously assented to, and then my new guide called attention to the fact that a mortal had called to visit their assemblage.

"'Poor child!' said a spirit of distinguished appearance; 'I was once a mortal, and found it very inconvenient in many ways, sometimes to even pay grocery bills. When are you coming to stay with us?' he asked, suddenly turning to me.

"I made an answer of some sort, what I canot recall, but it produced merriment. From this time onward events are confused in my mind. I remember going to other spheres with the same guide and finding many old friends, and that thousands of soft, gentle creatures hovered about me continually, and finally conducted me to a small temple, where they sang and prayed in velvety tones, and then, assisting me to ascend beautiful stairs to a platform, they opened a small door and bade me waft myself out, I stepped out into space, and at that moment awoke in my own bed at home. I have had many trances since, in some of which the same people I saw in the first again appeared, but none that impressed me as did this, of which I have tried to give a true description. T. P.

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SONG OF LIFE.

When Light unveiled her radiant face,
And wrapped the world in her embrace;
When into place the planets swung,—
This song the heavenly choir sung:
"O sacred pulse! O law divine!
All purpose and all power is thine.
Death, never!
Life ever and forever!"

And still that grand, triumphal song
Thrills through all nature, deep and strong;
And still vibrating, high and low,
It sets the continents aglow;
And in the ocean's sob and roar
It sounds and speaks forevermore:
"Death, never!
Life ever and forever!"

O human soul!—a spark of love,—
Around thee, earth-environed, move
Kaleidoscopic forms to-day;
To-morrow thou art on thy way
To fairer plains and sweeter skies!
And still the thrilling anthems rise:
Life ever and forever!"
"Death, never!

—()—

YOUR TIME WILL COME SOME DAY.

'Tis not the hopeless that achieve,
The faltering foot that reaches goals;
No web of gain can Fortune weave
From fiber of recoiling souls.
Endure. Repel Fear's icy clutch
That fain would pluck your heart away;
See barriers crumble at your touch,
And know your time will come some day.

Yes, "all things come to him who waits,"
But meanwhile you must labor too;
Barred shall remain Possession's gates
'Till your strong hands the hasp undo.
Armed with most steadfast purpose, learn
Beyond the clouds of chilliest gray
The certain sunlight to discern,
And feel your time will come some day.

O, tameless spirit! Hail elate,
All harrowing trials, whips and stings
That come, because their chastening weight
The soul to higher stature brings!
And strength redoubled shall replace
The blood that trickles as they flay;
The way is long, but yours the race;
Surely your time will come some day!

—JOHN TALMAN.

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SATURDAY, MAY 15, 1897.

DISHONEST PREACHERS.

The Progressive Thinker has been trying all along to convince its readers that preachers are no more honest than other men; that the profession is adopted as a means of support, with really less integrity and principle for guidance than characterize those who embark in the law, in medicine, in physics, in civil engineering, or even in teaching. We fear the reader may distrust our statement, so we bring into alignment with it the admission of that old wheel-horse of Methodism, Bishop John H. Vincent, founder and sustainer of the Chautauqua Schools, and who, in the course of an article in the Methodist Review for March and April, urging the establishment of "A Non-Resident School of Theology," with a "four year curriculum," said:

"The theological student is often a dependent, educated by charity. This itself is not at all ground for his disparagement; but there are a few ministers who were once theological students supported in this way, by individuals or by societies, who up to this day have never paid even the interest on the loan by which they were able to take their theological course. What is still worse, they seem to have no conscience about it. They marry, they have children, they buy books, they ride bicycles, they take summer vacations, but seem to have no ethical sense which makes imperative the restoration of the funds by which they were educated for their profession. There is among a certain class of ministers and of candidates for the ministry a tone of servility which perhaps these processes of professional education promote; a readiness to accept gifts of money; the habit of soliciting discounts because of their office; and consequently the cultivation of the tramp spirit and habit among men whose office stands for the highest, most independent, most manly type of manhood."

That the clergy should represent the "most manly type of manhood," as Bishop Vincent asserts, is true. We cheerfully concede there are many of that character, and regret there are not more of them; at the same time all know the profession is made the dumping ground of slightly educated emotionalists, who were hypnotized in youth by a successful mesmerist, calling himself an evangelist, and as the influence was not removed, neither had he the ability to overcome it, so he fancies he was born of God, and deports himself accordingly. Such men bring dishonor on the profession, and the cause they misrepresent.

THE TRUTH ABOUT CRETE.

The Literary Digest, a very worthy weekly magazine of New York, in a late issue, under the head of "What is Going on in Crete?" says:

"There is no apparent change in Crete. Throughout Europe, however, the anti-Greek party is getting the upper hand. That the Mohammedans have been and are being massacred in batches of hundreds by the Christians of Crete, and that neither age nor sex serve as protection, is now admitted by the most philo-Hellenic papers in Europe, altho' such news is not published with the flaring headlines given to the Armenian atrocities. The St. James' Gazette criticizes the attitude of the press as follows: 'We notice that, as usual, the philanthropic gentlemen whose hearts are wrung at the fate of the hundred Armenians in Tokat have no overwhelming sympathy for the many hundred Mohammedans in Crete who are being driven from their homes and plundered of their poor goods and chattels by the Cretan Christians. When a Cretan village is raided and plundered by the Christians the appropriate heading is 'Hard fighting in Crete,' but the corresponding incident in Asia is headed 'Another Shocking Massacre.'"

It does make a vast difference whose ox is gored.

GOOD SENSE IN SIGHT.

The committee having the Dingley tariff bill in its keeping, has agreed upon the doubling of the internal revenue tax on tobacco and beer, by which it is claimed the revenue will be increased $70,000,000. That is just what should have been done when the Supreme Court decided a tax on incomes was unconstitutional. It would have more than met the deficit in the revenue caused by that decision, and instead of being a burden on those impoverished by the sinking of values would have thrown it on the consumers of worse than useless products, and would have improved public morals by lessening the incentives to crime, as all stimulants are conceded to be corruptives of virtue. This done, with slight corrections which experience may have shown necessary in the so-called Wilson tariff act, then there would have been no disturbance in manufactures or commerce, and business would have soon resumed its wonted channels. It is the stability of legislation which gives confidence to trade and production. A bad law, permanent in its character, is better than a doubtful one with ever varying penalties.

A BAD REPUTATION FAVORED THE VICTORS.

When the great conqueror, Alexander, set out to punish the Eastern nations for their inroads on Greece, he gained the reputation, at the very beginning of his career, of being brutal in his treatment of prisoners. At the close of his seven months siege before Tyre, when his arms were triumphant, he caused the crucifixion of 2,000 of the principal citizens as a punishment, additional to the entire destruction of the city, for their protracted resistance. For eight years thereafter, during all his long marches against the enemy he met with slight hostility. The bravest were thrown into a panic, and fled like frightened sheep as the terror of his name was mentioned.

The Christian world, by word, pen and press, have been for upwards of two years heralding the savagelsm and brutality of the Kurds and Turks. All Greece was made to believe in the genuineness of the reported causeless atrocities committed by that people. After playing braggarts for months, hounding on the government, and threatening the overthrow of the Ottoman Empire, refusing to listen to the voice of the allied powers, the result is now before us. The Greeks at the first appearance of real danger were frightened out of their wits. Soldiers and citizens, men, women and children fled before the advancing Turks, leaving homes and munitions of war behind, and rushed to imagined places of safety, crying and screaming "The Turks are upon us! The Turks are here to cut our throats!" Instead of peans of victory only were heard the moans of despair. Weary, hungry, starving, paralyzed with fear, they fell by the way side to be crushed by the advancing tide of their own frenzied friends. An Indian scare on our Western borders never witnessed a more complete representation of pandemonium than this on the planes of Thessaly. Armed warriors, peasants and irregulars, one and all, were in mortal terror. And thus the brave, patriotic, heaven-protected, frightened, flying Greeks!

It was the reputation Christians had given to these Turks and Kurds which started the human avalanche, defeated Greece, and finally precipitated the maddened throng on Athens, made them stone the royal palace, and forced from King George an offer to abdicate the throne in favor of his second son, the crown prince Constantine being now in as bad odor with his own people as the father, brother to the wife of the Prince of Wales. But the people are now demanding a Republic, and it is said nothing will satisfy their present ambition but a Republic. A change in the ministry just made may delay matters for a time.

It is not well to leave the scene of the successful march of the Turks without accompanying them, and witnessing their action in the hour of victory. The press dispatches from the head-quarters of the victorious army at Larissa, on the 27th ult., tells the tale. They who have been relating alleged scenes of slaughter in Armenia need this additional picture of "horror" to round out their imperfect knowledge of the cruelties of the Turks.

The clippings are made from dispatches to the London dailies, and to the Associated Press, from various correspondents in the field, all under date of April 27, and from Larissa:

"The correspondent of the Associated Press with the Turkish army here never saw such perfect discipline as when the victorious Turks occupied Larissa. The peace was not disturbed in a single quarter of the town. As an instance of the strictness of the orders against pillage the correspondent has just seen a Turkish soldier who took a shirt from an abandoned, half-closed store, seized by a patrol and arrested.

* * *

"The Turks have sealed up the banks, business houses and other places containing money or other valuables and have placed armed guards over them.

* * *

"I have visited the town hall, where are the headquarters of the general who captured the town. He is an old, tanned, grizzled and good-natured warrior. He modestly said to me: 'My success is due to luck alone. We happened to be coming along and walked into the town. There was no fighting. They ran away and I was in the right place. That was all.'

* * *

"The Greeks and the Turks fraternize. In a word, the Turkish army entered the town in the guise of friends rather than of conquerors. Turkish sentinels were placed at the corner of every street, but this was really unnecessary. Greeks and noncombatant refugees were not molested, and when they discovered this they began to promenade the streets freely. When the main body of Turkish troops entered this evening the inhabitants received them with the wildest joy, with salutes, embraces and kisses. I myself was kissed on both cheeks, dragged to a cafe and compelled to drink because I wore a fez.

* * *

"As illustrating the moderation and the discipline displayed by the Turks, I can truthfully say that an ordinary crowd of Englishmen on Derby day is much more violent and difficult to restrain."

That is the way the bloody and brutal Turks and Kurds acted in the hour of victory over a fallen foe. May not our Western Christian civilization take a lesson from these barbarians?

THE CONCLUSION.

The prayers and sympathies of the entire Christian world have been with the Greeks in their attempt to steal Crete from the Turks, and despoil the Ottoman empire. The preachers almost universally have urged appeals to the throne of grace in behalf of those fighting to crush Islamism. Even on the floors of Congress in disregard of national treaties, resolutions were offered expressing sympathy for those Christian people who were warring to extend their empire. But the naughty Turks had the advantage. They prayed five times a day, used no intoxicants, and, best of all, it would seem from the result, had the ear of God turned to them, hence they were victors.

Moral:—Always be sure you are in the right and have the strongest battalions when asking God to assist in a fight.

OBEYED THE GREAT TEACHER.

Judge Donnelly of this city gave judicial hearing in his court, on the 29th ult., to several cases brought before him from the Detention Hospital. Among them was that of Frank Johnson:

"He had cut off his right hand last Saturday because, as his brother said, he had been reading the chapter of the Bible in which are the words, 'If they right hand offend thee, cut if off.'"

Others may believe a teacher who gave utterance to that expression was a God, or was inspired of God, but The Progressive Thinker, with numerous commands of like nature before it coming professedly from the same source, begs to take a humanitarian view of them, and deny that the teaching came from a God, a Son of God, or even from a good man.

REPLY TO A CORRESPONDENT.

"What English translation of the Koran do you deem the most reliable?" inquires a correspondent. Not versed in Arabic, hence unacquainted with the language in which the Koran originally appeared, it is difficult to answer. In 1143 there was a worthless translation of the Koran into Latin. This was first printed in 1543, and served as a guide to Marracca, an Italian Jesuit, who in 1698 pretended to make a new translation. The rendering was made in the interest of Christianity, and is said to be everywhere misleading. George Sale, professedly an Orientalist, also in the interest of the church, made a rendering, evidently using the false Latin translation as guides. Prof. Johnson, an Arabic and Hebrew scholar, as well the classics, points out this vile perversion of the text: Where the phrase "People of the Book" occurs in the Arabic Sale renders it "Jesus and Christians." Jesus Christ frequently appears in the translation, but Prof. Johnson says: "Neither Jesus, nor Christ, nor the dogma of the person of Christ as held in the church, is to be found in any part of the Moslem Word of God."

But this is only one of hundreds of similar falsifications, all in the interest of "our Lord."

Rodwell, in 1862, made an English rendering, but like our own "Holy Bible," each translator has been guided by the first Latin rendering, seemingly unwilling to make a departure, else the work would not meet with popular favor. In the present state of learning an edition of the Koran in English should be made directly from the Arabic, with no reference whatever to former translations, and this should be done by an educated Mohammedan thoroughly versed in the Arabic. It is such a person only who is qualified to do the work justice.

GOOD GIRLS.

A grisly, gibbering, ghastly ghost, clothed in a white robe, lately put in its appearance at the residence of a couple of maiden sisters living alone, in Mills Valley, N. Y. Secreted in a woodshed it gave utterance to unearthly groans, and, in reply to the question, "What is the trouble?" came the answer, in a hoarse voice, that years ago he was foully murdered near that place, and that he had determined to haunt that region. The girls armed themselves with sticks of wood and violently assailed the spectral visitor. A succession of well directed blows, one on the head, brought the intruder to the ground while attempting an escape. When an inventory was taken of the result one Egbert Sears, a friend of the ladies, was found prostrate with a severe scalp wound, numerous bruises, and large experience, from which it is presumed he will not attempt the spook role again until mortality is laid aside.

Are there not others in the spook business whose morals would be improved by a similar thumping?

FROM THE SEAT OF WAR.

Advices from the European field of war up to the 1st inst, says:

"The people of Larissa are gradually returning. There is not the slightest disorder. No one is allowed in the streets at night without a permit."

A correspondent writes: "We are now over 100 miles from the base of Turkish supplies, yet there has not been the slightest hitch."

Paris, May 1.—A dispatch from Sofia says M. Ralli, the new Greek premier has semi-officially intimated that Greece will gratefully accept the mediation of the powers.

The present outlook indicates that the ambition of the Greeks to fight the Turks is fully satisfied, and that now she will be compelled to not only pay the cost of her own armies, but of the Turks who gave them a gentle chastisement.

KILL SOME OF THEM; SAVE THE OTHERS—FOR WHAT?

To the Editor:—In an issue of The Progressive Thinker you referred to a passage in the Old Testament wherein some one was supposed to have been commanded by God to kill every living being except the maidens who had never known a man, whom his savage soldiers were to keep for themselves. This is disputed here and I can't prove it. Please let me know where it is to be found in the Bible, also, any other passages of a similar nature, and oblige a subscriber and interested reader.

Yours for the truth,
Brewerton, N. Y. F. PLATTO, SR.

If our friend will consult Numbers xxi:15-18 he will find the following:

"And Moses was wroth with the officers of the host, with the captains over thousands, and captains over hundreds, which came from the battle. And Moses said unto them, Have ye saved all the women alive? Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the Lord in the matter of Peor, and there was a plague among the congregation of the Lord. Now therefore, kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children, that have not known a man by lying with him, keep alive for yourselves." Deuteronomy xx:13, 14, reads: "And when the Lord thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword: But the women and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself," etc.

THE WORK OF A WEEK.

Mrs. Cora L. V. Richmond received a telegram while at the Band of Harmony on Thursday night, from President Barrett of the N. S. A., asking her if possible to go to San Antonio, Texas, and attend the State convention assembled at that place May 1, 2, and 3, organizing a State Association. She at once decided to go, but told no one except the President and some of the trustees of her church who were present at the Band of Harmony. She had already promised to be at Columbus, O., on the 4, 5, and 6. She inwardly resolved to do both. The first day's proceedings of each convention would be simply routine work and she could be present at the second and third days of each convention. She left home Friday, the 30th, and arrived in San Antonio Sunday morning. She attended two meetings that day speaking briefly in one and giving the only address in the evening; spoke Monday afternoon, and started for Columbus, Ohio, at 8 p. m. She arrived on Wednesday at 8 p.m., and was at the convention hall in time to fill her engagement for that evening. She spoke Thursday afternoon and evening, and returned to Chicago on Friday, just one week from the time she left for Texas, and was ready for the work Sunday. We are informed that the State organizations in Texas and Ohio are perfected and that they are mostearnest and devoted auxiliaries to the N. S. A.

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

READ OUR FIFTH PAGE CAREFULLY.

We give on our fifth page an object lesson to Spiritualists everywhere. Mrs. Magoon gives her views of Wm. Langdon and May Goodrich. Then comes Dr. George showing that Langdon is a medium in some respects at least. We give both sides. The spirit-world is seemingly unwise, under any circumstances, when it secretly appropriates cheese-cloth or some cheap gauze-like texture to personate some spirit with. In personation the "dress" is generally borrowed, the same as the form of the medium, which is made to represent in a measure the spirit intended.

We are not surprised at the prevalence of tricksters. They have come to abide with Spiritualists, and you can no more get rid of them entirely than you can get rid of the corrupt politician, the thief, the housebreaker, the counterfeiter, and the hundreds of other criminals that are constantly preying upon the public.

There is a constant stream of corruption and wrong-doing in all the churches, as illustrated by the daily papers, and it is greatly in excess of the crime of the tricksters in our own ranks. Spiritualists as a class are the most moral people on earth to-day, and that is one reason why they should fight the tricksters on both sides of life.

Again, the necessity of extreme care in investigating physical phenomena. The fact that you "think" you see your friend in a dark seance is no absolute evidence that you do, as illustrated by the communication on our fifth page, giving the manifestations supposed to have occurred at Clifton's circles for physical phenomena. It shows that assertions—bold and uncompromising—must always be taken with a "grain of allowance." Each one who endorsed Clifton in the statement made would have gladly testified to the same on oath, yet they all know now that he was a rank fraud. With all our skill we could not get at the method he adopted, as great pains were taken to prevent grabbing the spirits—and it certainly, under the circumstances, would have been dangerous to do so. But when we found the trap-door so concealed as to positively avoid detection, we then realized how Clifton had succeeded in making $2,000 off of Chicago gullibles.

But a great point has been gained. To be an honest, kind, tender, painstaking, conscientious fraud-hunter is now a respectable calling, and woe be to the tricksters who howl against them.

THINK TO SOME PURPOSE.

This city in many respects is a cesspool of corruption. Its rum holes, its houses of prostitution, its gambling hells, its boodle aldermen, and corrupt politicians make it in many respects equally as bad as some of the cities of olden times, and which have passed away in consequence of their own inherent rottenness. There is, of course, a respectable element, truly enlightened, in the city but it has failed, as yet, to overcome the dangerous class. To fight the combined elements of corruption in the city we have a Civic Federation, that is constantly inspecting every avenue of the city government and public institutions to unearth fraud, and during the time of its existence it has evolved a vast amount of rottenness as set forth by the daily papers. Supposing some one should excitedly arise and cry: "Oh! daily papers, don't publish to the world the rottenness and corruption of Chicago, for it will surely ruin the fair fame of our city, and prevent its growth. Besides, when I send a paper to my Eastern friends, I don't want them to know there is anything wrong here." Such a man is no thinker—he is very foolish who would talk like the above. The business of the Civic Federation is to unearth wrong doing and publish it to the world, and if ever a really perfectly divine institution existed it is one.

These thoughts arise from a letter lately received from the Egypt part of this State. We give one paragraph: "Don't publish the doings of frauds or tricky mediums. I can't send such papers to my friends." Why, my friend, it is only by probing the corruption that the spiritual atmosphere can be purified. Spiritualism is a grand truth; as a religion and a philosophy it is superior to all the various orthodox sects in the world. It is founded on the rock of truth, and will forever stand. To remain silent and not condemn the arrant tricksters and frauds that have attached themselves to it, is simply lending them a helping hand. Fraud is here in our ranks; it has come to stay. Suppress it in one direction and it will rise in another. You cannot abolish it altogether; you can only hold it in abeyance. For hundreds of thousands of years this earth has been inhabited, yet see the corruption in Church and State. One hundred thousand years more will see a marked improvement, but the criminal element must be constantly fought wherever found—in Spiritualism as well as in civic government—in Spiritualism as well as in Church and State. From the start The Progressive Thinker has followed this policy and it has proved to be the only Spiritualist paper that is a success financially, showing that the great mass of people are with it, and that they are against the goody-goody policy—one becoming so good he is absolutely good for nothing, antagonizing no one, and in harmony with everybody.

THREE MONTHS FOR 15 CENTS.

The standing offer we have had in The Progressive Thinker to send the paper three months for fifteen cents is now withdrawn.

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HELL, HEAVEN.

EVERY ONE IS EVOLVED FROM THE SAME PRIMAL SOURCE—AND THE ROAD THAT LEADS TO A HELL IS JUST AS MUCH GOD'S ROAD AS THE ONE THAT LEADS TO HEAVEN, OR ELSE THERE ARE TWO OWNERS TO THE UNIVERSE.

Whether God, Buddha, Brahm, Orzmud, Jehovah or Immutable Law governs the universe, it is a fact that every human soul emanates from the same primal source, and is an integral part of the divine structure recognized as all things. Whether a convict in prison, a murderer on the scaffold, a thief prowling around at night, a king on his throne, a president in his chair of State, or a philanthropist sowing seeds of benevolence, each one is of special importance in the grand economy of creation, and each one is an integral part of that great archway that sustains all things, and not one can be annihilated or destroyed.

The pure white ray of light that emanates from the sun, possesses seven divine impulses for good, recognized as colors, each one of which serves a specific purpose in the economy of creation. That white beam may be focalized or concentrated on an object so as to destroy it or work great damage, thus diverting it from its apparent mission, and changing it, as it were, unto a fiend.

Every individual, whether a highway robber, or a philanthropist has within himself all the divine attributes for good, but like the white beam of light they can be utilized for works of evil and deeds of darkness The chisel that the sculpture uses to work out in marble the classic features of a Socrates or Plato, can be utilized to commit murder or to break into a house to steal.

The difference between individuals lies wholly in the use to which each one puts his God-given, or nature-given, or law-given gifts or attributes. One confined to Jail—a besotted wretch—was heard to sing "Home, Sweet Home," with a pathos that brought tears even to the eyes of the criminals around him. His voice tremulously sweet, his eyes dimmed with tears, his face turned heavenward, his whole being for a time illuminated with a light divine, and angelic emotions surging in his soul, this young man's voice and bearing was angelic as the corridors of the jail were vibrant with tones of his voice. For a brief period all the divine attributes of his nature asserted themselves, and manifested in the right direction, and his manhood had temporarily changed from the demon to the angel. Thus it is that divine attributes may be directed towards the good or bad, just as the divine attributes of power can do a philanthropic deed or becoming perverted commit a murder. As related by the Topeka (Kansas) Capital, the scene for this little touch of humanity is not laid in a romantic valley nor among vine-clad hills. Purpling clouds and the hush of twilight do not form the background for the setting sun, and the wind does not howl in fitful gusts around anybody's broken lattice.

On the contrary, the incident happened on a Santa Fe train near the little station or Holliday, and the surroundings were most prosaic and unromantic. Although the last place on earth to expect it, yet here was witnessed the triumph of Charity, the greatest in the trinity of virtues; Charity triumphant after Faith and Hope had been cast to the winds.

The scene was a short one and will not take long in the telling. A hard-featured man was seated next to a window and was gazing vacantly from it. Something in the man's bearing and in his dull and spiritless look showed that he had entered somewhere and had left hope behind.

Presently a little girl came down the aisle—a little girl whose bright eyes and sunny hair seemed created for dispensing sunshine and happiness.

She paused before the seat occupied by our morose friend and instinctively held out a big white chrysanthemum to him. The startled man took it and looked at her incredulously for a moment. Then with an impulsive movement, he reached in his pocket, pulled out a dollar and gave it to her.

After a little while the girl's father came over and offered to return the man's money, but no amount of persuasion could induce him to accept. Sitting down on the seat beside him the father got the stranger's history. He was a pardoned convict out of prison, and the little girl's was the first act of kindness he had received in many years.

"One touch of nature makes the whole world kin," and many hearts will throb responsively, with genuine brotherly feeling, to the impulsive action which proved that although numbered among criminals this man was still a brother man, with a man's heart susceptible to the finest feelings, the feelings that are always called forth by the sweet innocence of childhood and flowers.

There is a tender spot in every human soul that can be reached sometime, just as in the case of this ex-convict. The divine attribute of love, kindness, benevolence, virtue, honesty, were nestling in his soul, ready to be illuminated by the kindly touch of a little child, and feeling intuitively that there is a life beyond, as an inspired writer says:

"I cannot believe that earth is man's abiding place. It cannot be that our life is cast upon the ocean of eternity, to float for a moment upon its waves, and sinking into nothingness? Else why is it that the glorious aspirations which leap like angels from the temple of our heart, are forever wandering aubout unsatisfied? Why is it that the rainbow and clouds come over us with a beauty that is not of earth; and then pass off and leave us to muse upon their loveliness? Why is it that the stars who hold their festival around the midnight throne, are set above the grasp of our limited faculties, forever mocking us with their unapproachable glory? And, finally, why is it that the bright forms of human beauty are presented to our view and then taken from us, leaving the thousand streams of our affections to flow back in Alpine torrents on our hearts? We are born for a higher destiny than that of earth; there is a realm where the rainbow never fades—where the stars will be spread out before us, like the island that slumbers in the ocean; and where the beings that pass before us like shadows, will stay in our presence forever."

While all are born for a higher destiny than that of earth, sometimes the way is exceedingly devious whereby the home in the Summerland is finally attained. There may be one beautiful "divine purpose" animating an individual and pulsating like little wavelets in his soul, but let it come in contact with grim Temptation—fascinating, alluring, brilliant, and attractive—and it may be diverted from its primal course, and lead its subject on to what is designated as ruin; and in the ruin wrought, in the home circle blasted, in the hearts made sad, and the wrecks caused, the "divine purpose" is always present, seeking recognition, even if it be in the dregs of the cup of sin.

Every attribute is evolved, Nature-given or Law-given, whether it be that which incites to crime—to steal, to be covetous, to be intemperate or vile. God, Nature, or Law—one and the same when applied to specific actions of any or all the forces of the universe! Hence the hard-featured man referred to above, and who had been in prison, had only those impulses which were given him to utilize, and all were divine in the sense that he inherited them and did not create them himself, and was in no way responsible for their primal existence. In utilizing them, however, he soon learned that the "divine purpose" leads in two directions: One towards spiritual darkness, and the other towards spiritual light. This "divine purpose" was no less divine in its origin and intent when following evil, than when doing good, but the impressive effects were exactly opposite, and it is therein that the needed lesson was learned. It is divine to learn a needed lesson even in the lowest hell. It is the "divine purpose" that you inherit eternal life, and it can not be destroyed, even if the happiness finally attained has been realized by descending to the depths of the infernal regions. The "divine purpose" permits you to degrade yourself, if you so desire, and in the slime and debris thus realized an added experience is had which leads to the realm of light.

When one realizes there are no bounds or limits to the "divine purpose;" that there are no roads or pathways in life which one may choose to pursue, whether in the cesspools of vice or in the departments of cultured wisdom and ethics, that are not in every sense divine, though opposite in effects, then he or she, is prepared to realize the plan prepared for every human soul, and that all will attain the higher celestial regions eventually, whether it be by the devious, dismal, circuitous route through the lowest hells, or on the direct line adorned with intellectual strength and all the cardinal virtues. Those who pursue the divine circuitous route to the celestial regions, by the way of the hells of darkness are to be pitied, for they do not realize their sad condition. If you are pure in thought, word and deed, you are to be congratulated, for you are on the direct road to the regions of bliss; and you should extend a cordial sympathy and helping hand to those who choose to reach the celestial homes of happiness, through the meandering pathway of the hells of darkness on earth and in spirit life, for the darkest hell is just as much God's handiwork as the highest heaven, and the road to each was made by him, else there are two creative powers controlling the universe.

J. R. FRANCIS.

AN EXCEEDINGLY VIVID PICTURE.

OF THE FUTURE OF ORTHODOXY—THE TREND OF PUBLIC OPINION VIVIDLY PORTRAYED.

The Rev. Thomas Dixon of New York City in his last Sunday's sermon took the sensational ground that "the orthodox church has lost its hold on the public mind;" says the Chicago Tribune, "and that men, as a rule, do not go to church, and that women are the people who hold fast to the orthodox organization." This, he claimed, is true both of the Protestant and Roman Catholic churches. According to the most recent statistics, he said, 385,000 persons attend the latter church in greater New York; whereas it should have at least 900,000, which indicates a loss of nearly 600,000 communicants in that one, great, wicked city. The Rev. Dr. Dixon attributes this enormous fall off in attendance to two reasons; first, the decline in the intellectual status of the clergy, and, second, to the fact that when men of brains get into the ministry and begin to think and give expression to their thoughts they have to get out of the pulpit or stand trial on charges of heresy; and he concludes:

Old forms have had power, not because they were forms, but because the people believed they had power. The ministry of the future must be of the independent sort, and the new theology will embrace all creeds united under one grand church, the state that shall believe in the fatherhood of God and the brotherhood of man.

It is certain that in Western European nations and in the United States the mass of organized laborites have practically ceased to go to church. They leave that duty to their wives and daughters. They themselves appear at church on stated occasions, such as marriages, baptisms, funerals, and on certain festival days, and not generally even then. They are no longer regular members of any church. In countries like France and Belgium half of the men are non-attendants of divine worship. How the matter stands in the cities of this country any one can ascertain by looking into the Protestant churches on Sunday and then looking into the street cars, the parks, the pleasure gardens, the theaters, the baseball grounds, and the saloons. It will not take long to find out that the attendants in the one case are largely women, and in the other their husbands, sons, and brothers.

Now, why is this absenteeism? The answer in part is not far to seek. It is largely due to the outcome of scientific research. The startling discoveries of science during the last fifty years have filtrated down gradually from the investigators into the colleges and high schools, where they are taught to or read by the rising generation of young men, and by them spread and disseminated among multitudes of young men, while the same discoveries have reached the great mass of organized wageworkers through the discussions in their lodges and in the columns of the papers and magazines which they patronize. They are informed that the Jewish belief as to the age of the earth is wholly incorrect, and that instead of being about 5,800 years old, is has been untold thousands of years, if not eons, as the testimony of the rocks shows, and that man has lived on earth many thousands of years before Adam. They have been affected by the Darwinian ideas of evolution and development. They have come to believe that man was not created "a little lower than the angels," and has been gradually degenerating, but that he began at the bottom of the scale and has gradually risen to his present mental development. They have found that some races have arisen more rapidly than others that some, like the Chinese, and Africans, and Indian tribes, have advanced to a certain point and remained stationary, while others, like the Europeans, have made enormous advancement.

Because of the widespread promulgation of those scientific views the organized wage-workers have also lost the faith they once had in the so-called Mosaic account of the origin of man and his fall on account of Adam and Eve's eating of the tree of good and evil. The higher criticism has told them that Moses did not write this account, but that it is an ancient Chaldean belief, accepted by the Israelites when they came in contact with the Chaldeans.

Being therefore in doubt about the origin of the human race, they have come to disbelieve in the existence of a hell prepared for the punishment and torture of the human race because of Adam and Eve, whose existence is in dispute, committing a sin 5,800 years ago, when there were savage races on earth perhaps 100,000 years ago. They are all the more disinclined to believe in this alleged place of eternal torture for faults that they are not responsible for because they don't hear it but rarely preached in the city pulpits any more. They find that this old hades doctrine is now quite generally avoided or slurred over by the clergy. So from doubting the "fall of man" in the garden of Eden, it is but a step to doubt the incarnate atonement, for if there were no fall of man then there is no need of an incarnate atonement.

For these and various other reasons millions of trades union wage-earners in this country and Europe are not taking a lively interest in church matters. They leave the church to their wives. This is peculiarly true in large cities, but in the rural communities the old orthodox doctrine is believed, except here and there, where some young, educated man of influence has promulgated the Darwin evolution doctrine and the remarkable discoveries of science and applied the methods of the higher criticism to explaining the sacred scriptures.

In view of these facts, what are men like the Rev. Dixon to do? It is impossible to stifle these new ideas of science. The church cannot and the State will not prevent their promulgation in books and magazines. It is no longer possible to rear a generation in religious ignorance of the teachings of science. The revelations of astronomy, chemistry, geology, biology, medicine, surgery, and other sciences have opened up avenues of thought which cannot be closed or ignored. The churches must adapt their creeds to the truths disclosed by science, which will give them an opportunity to preach more about Christ's beautiful inculcations of honesty, right, morality, and charity, and our duty to our fellow-men, and to urge men to do unto others as they wish to have done to themselves, without fear of eternal hellfire. Science has left plenty of room for the churches to do a mighty work for humanity and leading reformed lives.

AN IMPORTANT OBJECT LESSON.

NEVER EXCELLED.

MOST MARVELOUS INDEPENDENT MATERIALIZATIONS—TWO OR THREE FORMS APPEAR AT A TIME—MEDIUM FULLY ENDORSED BY PROMINENT SPIRITUALISTS.

To the Editor:—A prominent Spiritualist residing in an Eastern city, some time ago, published in a Spiritualist paper, an article giving his opinion, as to the genuineness of the materializing of more than one spirit form at the same time through any medium. In his opinion if more than one spirit appeared in front or outside of the cabinet, to greet their earthly friends, at the same time, the extra spirit presented was either a confederate or the manifestation was a fraud. For the benefit of many readers of The Progressive Thinker, and those interested in this class of phenomena, with all due respect to the author of the assertion, I will show him to be in great error.

In this city is located a medium at 282 West Madison street, who has recently been interviewed by scores of earnest and critical investigators. This person is Mr. Harry Clifton—a gentleman of slight build, height 5 feet, 10½ inches, weight 156 pounds; former weight two years ago, 210; age thirty-eight years, light complexion and eyes of blue, slim features adorned with moustache, etc.

The subject of this sketch possesses remarkable phases of mediumship. The writer has attended six consecutive seances at his parlors. I went to interview not alone the medium, but his alleged (so-called, as the skeptic would call them) spiritual manifestations. I went diligently to ferret out the mystery (or trick) if any there might be, but completely gave up that theory at the conclusion of my personal investigation.

No trap doors, sliding panels, or other paraphernalia could be found. A black canton flannel curtain seven feet high stretched across one corner of a parlor, with black curtains tacked to two sides of a solid wall, were all seen. A committee was not required. A light in one corner of the room, some ten feet from the floor, was sufficient to emit good light. The medium, seated some six feet in front of the curtain requests all in the circle to give him their best thoughts, etc: The medium is entranced by a South Sea Islander. He stands outside of cabinet, back towards audience. His hand outstretched towards the curtain make passes in the air. Inside of a few seconds (while singing is going on, to create harmony) a beautiful female spirit emerges from the center opening of curtains. She advances towards the medium, by his side remains visible to all for a short time, then medium and materialized form are seen to enter the cabinet. Instantly there appears two and three forms at a time. While one or two stand, the other, center one, dematerializes outside, then reappears in a standing position. Presently the form rises and floats to the ceiling, some ten or twelve feet high, while "Shall we gather at the river" is sung by floating spirit, etc. The control gives friends in the circle the names of spirits about to materialize. A person is requested to come to the cabinet. The medium comes outside, and the spirit form by his side is recognized. A nun appears: persons are requested singly to come and look at face of spirit—the medium is seen at the same time with all forms that appear to their friends. Indians with costumes, feathers and copper hue! Arabians and Persians with Oriental garb and turbans; male and female; children, colored people as dark as erebus emerge from the cabinet. All that come in the presence of the medium, who leads them out, walk to and fro, converse etc. The medium is his own manager, and leads or causes the forms to appear by the waving of his hands. My Persian guide, nearly six or seven feet tall, dressed in fine costume walks by my side and leads out a female form. The curtain is lifted off the floor by spirits and two forms beside the medium are seen, distinctly seated on a chair. A beautiful female form appears out in the room, in elegant stage costume, purporting to be Mrs. Siddons, an actress. With hands manipulating the atmosphere, distinctly seen by all, she catches handfuls of roses, pinks, etc., in mid-air and passes them to the circle. Where do they come from? A pad (blank) examined by the circle prior to seance, and clear of any marks or writing, is taken in the spirit's lap, while she kneels on the floor, she tears off a sheet at a time, and are then passed rapidly to each person in circle. These contain from four to twenty or more beautiful faces in light and dark outlines, as pictures. Many are recognized. Where do the spirits sketch them so quickly? Messages also appear rapidly.

Beautiful lace is materialized on the carpet, and is touched by the members of circle. A trumpet is laid on the floor in front of the cabinet; a spirit, a male and a female alternately, sings, talks, laughs, etc. through it audibly. A spirit at the same time is seen in the entrance of curtain, standing. The medium brought outside, the trumpet talks all the same. Who controls the trumpet? Spirits are without veils that generally appear. Is it not all very strange, when at no time the medium is personating a spirit. Neither is he transfigured, consequently he must be an independent materializing medium. Go and visit his seances. See for yourselves. Solve the phenomena if you can. I give it up.

TESTIMONIAL.

We the undersigned having attended the seances of Mr. H. Clifton, held at his parlors, 282 W. Madison street, this city, on different occasions, cheerfully add our testimony individually as witnesses of the spiritual manifestations of the above medium occurring through his special phases, namely: The independent materialization of spirit forms. Therefore we subscribe our names to the correctness of the above article as follows: (names omitted—Editor.)

Chicago, Ill., Dec. 7, 1893.

The above was signed by a score or more of very prominent Spiritualists, who certified in emphatic language that the manifestations were what they purported to be—genuine manifestations of spirit power. We withold their names, for all are heartily ashamed of the fact that they were so easily deceived. At the time this communication was handed to us, we knew that the parties endorsing it had been imposed upon and under various pretenses withheld its publication. Clifton was a first-class villain, and never produced a genuine materialization. He took away $2,000 from the gullibles. He was the sleekest villain—Christ-like in appearance and language— that was ever in Chicago. He could almost deceive the very "elect."

The above communication constitutes a broad and comprehensive object lesson, and even parties who "swear" to the genuineness of certain manifestations may be badly deceived. Tricksters are abroad in the land, and some Spiritualists stand ready to endorse them in the same manner Clifton was endorsed in this city.

Every city in the United States has its "Cliftons." They are in New York, Chicago, St. Louis, and other large cities. Like the Clifton here, they are sustained by gullibles. Not a Spiritualist paper besides The Progressive Thinker but what is afraid of them, afraid of their tirades of abuse and slander. And at the same time bear in mind, Spiritualists, that The Progressive Thinker is the only Spiritualist paper now published in the United States that is a success financially.

BASE TRICKSTERS.

The Worm Gnawing at the Root of Spiritualism!

PLAIN WORDS FROM AN HONEST WORKER—EFFECT OF THE BASE WORK OF TRICKSTERS POSING AS MEDIUMS—LET SPIRITUALISTS TAKE HEED—CURSE THE EDITOR IF HE DOES—CURSE THE EDITOR IF HE DOES NOT—AND WHAT IS THE POOR EDITOR TO DO?

My Dear Mr. Francis:—The distasteful duty before me, in writing you this letter, is one from which I would gladly shrink, as the giving of information, of a painful nature, is distressing to all good people, and knowing the very careful discrimination it has always been your effort to maintain in recognition, by publication, of matter sent you from all over the country, by parties unknown to you personally, I do say with you when it comes to published doings, self-written, by parties whose paths have not run athwart yours, but in some parts of the country, or wherever they [illegible], practice habitual fraud, obscenity and knavery, in daily life, to the detriment of our cause, and the besmirching of our glorious philosophy, what, verily, is a poor editor to do?

The Spiritualists of a community should aid their press in downing these vile tricksters. When Spiritualists become sincere and fearless enough to do their plain duty as workers in a community; when they have common sense enough to look for one moment beyond their tiny local world, and a trickster comes among them and drags Spiritualism in the mire, it is the duty of those people duped, to send letters of warning and information to the spiritualistic press of the country, that it may cease to recognize in its columns the unworthy. These, with signature and address of all who may have viewed the spectacle of fraud and deception, will aid, in a clear and intelligent manner, our press, in eliminating the matter of unworthy ones from their crowded columns.

Let us have less moral cowardice among us, and if a hard, and disagreeable duty stands imperative, let us stand ready to perform it. The worm which is eating at the root of the tree of Spiritualism is Fraudulence and Imposition, attached like barnacles to its holy and beauteous principles. We must purge our ranks from their deterious influence. Many, no doubt, do send individual letters of information regarding these people. They forget how frail and weak a thing is the human heart, and that the editor of a paper cannot be swayed by any personal letter from one, defaming another. Though Truth might be spoken, yet spite-work would too often creep in, and the publisher be wholly at sea, a stranger perchance to both parties concerned. Yet the recognition in the crowded columns of a great weekly paper, of unfit people, proclaiming themselves at length, and thereby bringing anathemas on the defenseless head of the unwitting editor, from a thoughtless people who have been duped by the unworthy correspondent, is not a thing to be desired, and information, we repeat, should come from a body of people, not from individuals, from reasons stated above.

It will be a surprise to you, to learn that Geo. Brooks, some weeks since, put in one month of hard work, in his thorough and sincere way, among the Spiritualists of St. Joseph, in response to an actual summons, and yet so wild with disgust were the community, at Spiritualism, so-called, that Mr. Brooks received, not even the remuneration of replacing his actual expense, but, barring a paltry $2 or $3 at the hall, taken at collection, Sunday evenings, was compelled to realize, at the end of the month, that he was sans salary, sans railroad fare, sans justice—and why?: The spiritualistic people of St. Joseph had been trodden under foot by the exposition of the fraudulence of one May Goodrich, assisted by Wm. Langdon, a young man of St. Joseph, who is producing the same condition of affairs in Omaha, (from which city he wrote a lengthy eulogy to your paper of May 1st), these parties having so duped the people in their so-called materializations, that honest investigators with clear brains, are in despair as to the outcome. I enclose slip from St. Joseph Gazette. The party who turned on the light, to witness the shameful spectacle, is one of the veteran Spiritualist workers there, also J. R. Rackliffe, 1027 Felix St., St. Joseph, Mo. Mr. Bender's address is No. 329 N. 9th St., St. Joseph. He would give you other names I have forgotten.

We found it impossible to get people out, for a time, to attend a Spiritualist meeting, in that town—and this woman, and this Langdon, are plying the same games here, besmirching the sacred shrine of Immortal Truth, with the grime of immorality and deceit.

I love your paper and the good it is accomplishing. We need its far-reaching influence throughout the country as a people. We pray for its growth and prosperity. But we hard-working, conscientious toilers, our cheeks do blanch a little at the thought of these soiled names appearing among the doings, in the columns of the painstaking workers in our ranks. I know that the contingencies which beset the daily life of that hard-working unfortunate, an editor, are hard, indeed.

Forgive the encroachment of this letter. The stern voice of Duty bids me write it.

ELLA GIBSON MAGOON.

Following is the account in the St. Joseph (Mo.) Gazette, of the expose referred to by Mrs. Magoon:

Everybody was seated in the [illegible]ary circle, and Langdon, the medium, took off his coat and was tied by the wrists to a chair in the dark cabinet arranged in one corner of the room, the only lamp in the room was turned low, and the audience waited. May Goodrich asked for a song, and the "Sweet By and By" was started. That didn't seem to bring the spirits, so more singing was asked, and the "Sweet By and By" was tried again.

The rendering of this song twice in succession occupied considerable time, and a light appeared behind the dark screen of the cabinet. Another verse was sung, and something white floated where the light had been. Then more lights—then the white "apparition" appeared again, only more of it. One more chorus of "The Land that is Fairer than Day," and the medium didn't do a thing but trot out a full grown "ghost," "all dressed up in his Sunday clothes."

That is, some of the folks thought it was a ghost, and the women began to wonder whose first husband it was, and the men wiped their eyes as they thought of their great-grandfathers, and the arrival of other invited ghosts was momentarily expected, and all was going off according to the bill of fare, when some of the delegation from the Wood Manufacturing company, spoiled the whole performance by too much familiarity with the visitor from across the Styx. They actually grabbed the angel by the petticoat, presumably with the intention of going back to heaven with him.

Anyway they took hold of the spirit, and stuck to him as though he was a long lost brother. A momentary scuffle, and then the light was turned on, and Mr. Sammy Langdon, with his white gauze robe half torn off, stood a convicted fake. A few partly burned fuses on the floor in the cabinet ended the expose, and those that paid twenty-five cents to see a ghost can hereafter go home and look at themselves before retiring at night and save their quarters.

PLACED IN AN IRON CAGE.

I have just returned from Omaha, where I assisted Mrs. May Goodrich and Mr. W. F. Langdon in public meeting at Patterson's Hall. On Saturday evening of last week, Mr. Langdon, who is a physical medium for light and slate-writing manifestations, accepted an invitation from Mr. O. C. Campbell to sit in an iron cage for a test. Mr. Campbell's cage for physical mediums has been a terror to most of the phenomenal mediums visiting Omaha. Mr. Langdon is a young medium, having entered the field but a few months ago. He was placed in the cabinet, and the cage put over him and nailed to the floor. Several slates were placed about two feet from the cage. The lamp was lowered, and we waited for results. The sitters did not have long to wait, when one of the slates was thrown over the top of the cabinet, falling to the floor and breaking it. The manifestations commenced in earnest. Many messages were written upon the slates by invisible hands, while Mr. Langdon sat in the cage in a deep trance, not being able to move in either direction more than six inches. Mr. Langdon has won for himself a reputation in Omaha that keeps him busy filling engagements. He has engagements for every night this week in that City. I am sure he will come to the front ranks as a physical medium. His address is 207 S. 24th St., Omaha, Neb.

DR. P. S. GEORGE.

AN IMPOSTOR ROUNDLY DENOUNCED.

To the Editor:—As I have not inflicted my pen thoughts upon the readers of your excellent paper for some time, I now want to thank our good sister, Mrs. Eva A. Cassell, for her timely revelations upon the subject of the inhuman vampires and fakirs crowding into our ranks under the blessed name of mediums, when in reality an orthodox hell would not be half hot enough to justify the punishment they deserve.

We have had experience during the last two weeks with one of those devils incarnate, whom Mrs. J. W. Kratz has mentioned as being at Evansville, Ind. I note she mentions a Hibernian who has the map of the old country stamped upon his countenance, and I believe we have had this same impostor in our midst during April, under the name of Dr. David Douglas, claiming to belong in New York. I want to warn all Spiritualists and friends to be on the lookout for this son of Ireland. He is a very smooth fakir; he is well posted upon all phases of mediumship and knows of all our best mediums, and can talk as glibly upon the philosophy and phenomena of Spiritualism as the most learned of our cause. This human vampire came to Streator unsolicited, and he went away in disgrace, for we consider him a disgrace to our cause. I branded him as a fraud, and because I did so he tried to ruin my good name by falsely asserting to my friends that my reason for denouncing him was because he would not divide the profits of the fake seance with me. This I wish to brand as a contemptible bare-faced lie, for I was fool enough to give this cur, $3.50 of my good money before I fully realized what he was.

I presume he is now "Dr." some-one-else. So that others may not get beat by this money-grabber, I will try to describe him so that none may be deceived in his identity.

He could easily be taken at first sight as a gentleman; he is medium height; medium build; rather on the fleshy order; weight about 175 pounds; well educated; with somewhat of an Irish accent; rather full face; full beard (when here) trimmed in latest French style; dark hair and whiskers; gray-bluish eyes; high broad forehead; rather full eyes with sort of roguish twinkle in them. He is a bull-dozer in his talk, and if you mention "test conditions" to him he goes all to pieces and quotes places where he has given grand successful phenomena before Psychic Research Societies, etc., but is careful not to give any names, and has no letters of reference, or at least refused to show any here.

I want every lover of our cause who reads this grand progressive paper to keep a lookout for all such fakirs.

Do not patronize any of the mediums and "Doctors" who claim to be mediums unless they can show positive proof that they are what they claim to be. No first class medium will ever play the tramp upon any society, for if they be genuine they will ever find room to live and room to work and will get ample support from honest investigators, who are willing to pay honest mediums for honest work. I say, let us unite as a vigilance committee to drive such human drones, out of the lines; they are too lazy to work, and are afraid to steal, so they take the name of medium and start to live off of the too credulous, good, honest people who believe all should be honest and just, and true, and human, for that is the basis of our religion.

W. H. H. TUCKER.

Streator, Ill.

George III., so far from being the ferocious tyrant described in the Declaration of Independence, was as gentle as a child to all with whom he came in contact.

I CURE FITS

When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Postoffice address.

Prof. W. H. PEEKE, F.D., 4 Cedar St., New York

GENERAL SURVEY.

(Continued from page 8.)

Mrs. G. Partridge, the psychometrist has changed her residence to that of a suburban instead of a crowded city place. She will be found by her patrons and friends in a much more commodious home at 54 North 52nd St. One block north of the Lake St. elevated road. A beautiful and restful ride.

Societies and camp-meetings wishing the services of A. E. Tisdale may address him at 547 Bank St., New London, Conn.

W. H. B. writes from Trafalgar, Ind.: "We are pleased to report a very successful conclusion of a course of five lectures by the guides of that indefatigable worker in the vineyard, Mrs. Julia Steelman-Mitchell. Many and lavish were the expressions of approval and delight heard on every hand. Her tests that followed each lecture was eminently satisfactory and spirit messages from sealed photos were peculiarly unique. Her lectures were the first ever delivered in our county on our grand philosophy, and we feel her stay was all too short. She went to Martinsville from here for two lectures; from there to Missouri for two weeks. On her return we contemplate organizing a society."

Secretary writes from South Bend, Ind.: "Geo. H. Brooks has just completed a very successful course of lectures for this, The First Spiritualist Society of South Bend, Ind. His lectures were of a very pleasing and edifying character. He made many converts for Spiritualism during his stay which was of a week's duration. We hope to be able to again have the pleasure of having him in our midst; also any other good speaker that may desire to serve our society. Mr. Brooks organized a lyceum for us, with a large membership."

Geo. F. Perkins writes from Anderson, Ind.: "I find a pretty town here with a great many Spiritualists, and so far as I have known them a very nice, social people. Their temple is a model-one, and has good influences. What a grand thing if the Chicago people had taken some of the rent money paid to outsiders and built a temple of their own. This is a busy time of the year and the farmers are getting in a hurry. Already camp-meeting talk is heard, the grouds being only about four miles from here. Every one is more or less interested."

Dr. Wilkins has removed to 54 North 52nd St. Near the Lake St. elevated road. The Doctor reports quite favorably of the change—from that of the business district to the residence portion of the city. He says "it is delightful and healthful."

We are glad to learn Emma E. Poucher is meeting with great success in her efforts to obtain materializations. She writes from Henderson Harbor, N. Y.: "For over a year I have steadily prosecuted my attempts at materialization. My dress has been prescribed by attendant spirits. My daily habits, my food, exercise and hours of rest, have all been carefully enjoined upon me by these unseen guides. I am now at the period in which the work is nearly completed. Every day I have an hour for sitting in my cabinet with one or two persons only in the room. As soon as I enter the chairs are moved from their places. Every article of furniture seems animated—a sofa, a large music box, and most wonderful of all, a friend who weighs nearly 200 pounds, is carried, chair and all, into the adjoining room. Everything movable is carried about—clothing, heavy boxes, sofa cushions, and from our person and pockets the articles we wear and carry are removed. Coats and vests are taken off and watches and jewelry removed and hidden in the next room. Voices are distinctly heard, a whole chorus keeping time with the music, and sometimes articulate words. The rappings are very loud and clear all over the room, loud and clear all over the room, and any questions are answered, although this is not the object of the raps, they being simply one step in the development of force. If there are any who have had a similar experience, I should be very glad to hear from them."

The Daily Express of Beatrice, Neb., says: ""The first of a series of meetings was held at Unity church Sunday at 3 p. m., following a few prefatory remarks by the chairman of the meeting. Mr. Leonidas Pethoud, son of our esteemed fellow-townsman, A. J. Pethoud, arose under control and made a short introductory address. He then asked for a subject or questions from the audience, either verbally or written. With deliberation a question was handed up to the chairman to read, "What is Spiritualism, and what good is it doing?" Combining the two questions into one, the speaker handled it rapidly and very satisfactorily to the large number of listeners. Mr. Pethoud speaks while entranced, not knowing a word that is said."

Theordore F. Price having just closed a two months' engagement at Grand Rapids, Mich., is serving the First Society of Buffalo, N. Y., as lecturer and test medium, during May. His fall season in October begins at Indianapolis, Indiana.; November, Pittsburgh Pa.; December, Milwaukee, Wis.; open dates later on in the season. Address during May, 248 N. Division St., Buffalo, N. Y., permanent address, Cape May, N. Y.

A musical recital was given by the West Side Choral Union directed by Prof. H. A. Tolman Friday evening, May 7, at the People's Institute. The program consisted of a great variety and was enjoyed by all.

SCHOOLS MUST BE SECULAR.

St. Cloud, Minn., April 27.—Judges Baxter and Searle of the district court to-day handed down a decision in the case of Oliver Rasnick vs. School District No. 60, Stearns county, and Miss Mary Tschumperlin, teacher, giving judgment to the plaintiff, who applied for an injunction prohibiting the defendants from using the schoolhouse for the purpose of giving any religious instructions or conducting exercises peculiar to the distinctive teachings, creeds or beliefs of any religious faith, and particularly from teaching the catechism of the Roman Catholic church.

The court says it fully appreciates the importance of the case and has made careful examination for the reason that it is the first judical determination in this state of the question involved. The provisions as construed, it says, apply to all religious creeds and to all schools supported by public moneys. It says exercises such as held in the Avon school are prohibited by the constitution because they violate rights of conscience; that such exercises constitute worship, and that any schoolroom where the same are conducted is a place of worship, and, therefore, the plaintiff is compelled to aid in the support of a place of worship against his conscience; that confining these religious exercises to the catechism is giving a "preference," as that term is used in the constitution.

The court, therefore, maintains that money appropriated and used for the support of such schools is used for the "support of schools wherein distinctive doctrines, creeds and tenets of a particular Christian religious sect are promulgated and taught," contrary to the provisions of section 3, article 8, of the constitution as amended in 1877.—St. Paul Pioneer Press.

AN APOLOGY FOR MRS. CASSEL.

Like the pearl which is found at great depths, truth is only discovered at the bottoms of great heaps of falsehood. Thus truth is called the "Pearl of great Price." The diver does not see the precious gem while occupying the comfortable position on ship deck; he must take the chance of yielding up his life in pursuit of it, and he knows it can only be found at the bottoms of great depths of water through which he must penetrate to obtain it; and he dives days, weeks and months, and sometimes years, without accomplishing the object of his life, to find it. Then pause here, oh! searcher after truth, and learn that heaps of falsehood must be encountered and pressed aside before a single scintillation of this most precious gem will announce its presence, and that falsehood is its necessary environment, without which it cannot exist.

Then sound the light Timbrels! Jehovah is not here, but there is a human female entity, who for fifteen years has encountered the deep waters and high rubbish-heaps of falsehood's "perniciousness, disgust and unhygiene," pressed them aside, and has not "quit to give any one else her chance!"

Did not Socrates feel the perniciousness of the Greek judiciary's alternative? Was he not disgusted with their attitude on one side of him, and the nescient condition of the public mind on the other? Did he regard the hemlock as conducive to health—hygienic, as it were, and finally did he quit? No! And the immortelle of "unanswerable" entwines his memory today! And so all adown the ages human entities kept on investigating deep waters and almost unsurmountable rubbish-heaps of falsehood, and counted themselves well repaid if they yielded them but one feeble scintillation. Persistence, thou art a jewel!

How I sympathize with the writer of "Infidel's opinion" in your last issue, whose votaries, he avows, has no deep waters and high rubbish-heaps of falsehood to offer their students for investigation. How does he expect to unearth this precious gem? Lived there historically a great mind, who acclaimed his ability to procure it without delving, then would I enter their nescient camp, and repose. Let your watchword be, "keep out!"

Lima, Ohio. W. W. HAWKINS.

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"Origin and Antiquity of Man." By Hudson Tuttle. A masterly philosophical work. English edition, nicely bound in cloth, $1. For sale at this office.

"Bible and Church Degrade Woman." By Elizabeth Cady Stanton. Comprises three brief essays, on The Effect of Woman Suffrage on Questions of Morals and Religion; The Degraded Status of Woman in the Bible; The Christian Church and Woman; written in Mrs. Stanton's usual trenchant style. For sale at this office. Price 10 cents.

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"History of the Inquisition." Every citizen of our country should read this concise history of that Romish churchly institution known as the Inquisition. The animus of Romanism against all institutions, beliefs and parties not in conformity with the ruling powers of the Romish hierarchy is plainly shown in these statements of veritable history. The devilishness and murderous malignity of the "Holy Inquisition" is scarcely paralleled in all the world's records of inhuman atrocities. It is for sale at this office, and will be mailed postpaid for 25 cents.

"Mahomet, the Illustrious." By Godfrey Higgins, Esq. (Library of Liberal Classics.) No author was better qualified to write an impartial and honest life of Mahomet than Godfrey Higgins, and this volume is intensely interesting. It should be read in conjunction with Gibbons' work. For sale at this office. Price 25 cents.

"The Woman's Bible. Part I. The Pentateuch. Comments on Genesis, Exodus, Leviticus, Numbers and Deuteronomy." The contrast between the thoughts of these brave women and the thoughts of the orthodox world during all time past, is very striking. Keen analysis, ripe scholarship and fearless adherence to the right, characterize this very interesting effort of some of the brightest minds of to-day. For sale at this office. Price 50 cents.

"Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth $1. For sale at this office.

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NEVER EXCELLED.

MOST MARVELOUS INDEPENDENT MATERIALIZATIONS—TWO OR THREE FORMS APPEAR AT A TIME—MEDIUM FULLY ENDORSED BY PROMINENT SPIRITUALISTS.

To the Editor:—A prominent Spiritualist residing in an Eastern city, some time ago, published in a Spiritualist paper, an article giving his opinion, as to the genuineness of the materializing of more than one spirit form at the same time through any medium. In his opinion if more than one spirit appeared in front or outside of the cabinet, to greet their earthly friends, at the same time, the extra spirit presented was either a confederate or the manifestation was a fraud. For the benefit of many readers of The Progressive Thinker, and those interested in this class of phenomena, with all due respect to the author of the assertion, I will show him to be in great error.

In this city is located a medium at 282 West Madison street, who has recently been interviewed by scores of earnest and critical investigators. This person is Mr. Harry Clifton—a gentleman of slight build, height 5 feet, 10½ inches, weight 156 pounds; former weight two years ago, 210; age thirty-eight years, light complexion and eyes of blue, slim features adorned with moustache, etc.

The subject of this sketch possesses remarkable phases of mediumship. The writer has attended six consecutive seances at his parlors. I went to interview not alone the medium, but his alleged (so-called, as the skeptic would call them) spiritual manifestations. I went diligently to ferret out the mystery (or trick) if any there might be, but completely gave up that theory at the conclusion of my personal investigation.

No trap doors, sliding panels, or other paraphernalia could be found. A black canton flannel curtain seven feet high stretched across one corner of a parlor, with black curtains tacked to two sides of a solid wall, were all seen. A committee was not required. A light in one corner of the room, some ten feet from the floor, was sufficient to emit good light. The medium, seated some six feet in front of the curtain requests all in the circle to give him their best thoughts, etc: The medium is entranced by a South Sea Islander. He stands outside of cabinet, back towards audience. His hand outstretched towards the curtain make passes in the air. Inside of a few seconds (while singing is going on, to create harmony) a beautiful female spirit emerges from the center opening of curtains. She advances towards the medium, by his side remains visible to all for a short time, then medium and materialized form are seen to enter the cabinet. Instantly there appears two and three forms at a time. While one or two stand, the other, center one, dematerializes outside, then reappears in a standing position. Presently the form rises and floats to the ceiling, some ten or twelve feet high, while "Shall we gather at the river" is sung by floating spirit, etc. The control gives friends in the circle the names of spirits about to materialize. A person is requested to come to the cabinet. The medium comes outside, and the spirit form by his side is recognized. A nun appears: persons are requested singly to come and look at face of spirit—the medium is seen at the same time with all forms that appear to their friends. Indians with costumes, feathers and copper hue! Arabians and Persians with Oriental garb and turbans; male and female; children, colored people as dark as erebus emerge from the cabinet. All that come in the presence of the medium, who leads them out, walk to and fro, converse etc. The medium is his own manager, and leads or causes the forms to appear by the waving of his hands. My Persian guide, nearly six or seven feet tall, dressed in fine costume walks by my side and leads out a female form. The curtain is lifted off the floor by spirits and two forms beside the medium are seen, distinctly seated on a chair. A beautiful female form appears out in the room, in elegant stage costume, purporting to be Mrs. Siddons, an actress. With hands manipulating the atmosphere, distinctly seen by all, she catches handfuls of roses, pinks, etc., in midair and passes them to the circle. Where do they come from? A pad (blank) examined by the circle prior to seance, and clear of any marks or writing, is taken in the spirit's lap, while she kneels on the floor, she tears off a sheet at a time, and are then passed rapidly to each person in circle. These contain from four to twenty or more beautiful faces in light and dark outlines, as pictures. Many are recognized. Where do the spirits sketch them so quickly? Messages also appear rapidly.

Beautiful lace is materialized on the carpet, and is touched by the members of circle. A trumpet is laid on the floor in front of the cabinet; a spirit, a male and a female alternately, sings, talks, laughs, etc. through it audibly. A spirit at the same time is seen in the entrance of curtain, standing. The medium brought outside, the trumpet talks all the same. Who controls the trumpet? Spirits are without veils that generally appear. Is it not all very strange, when at no time the medium is personating a spirit. Neither is he transfigured, consequently he must be an independent materializing medium. Go and visit his seances. See for yourselves. Solve the phenomena if you can. I give it up.

TESTIMONIAL.

We the undersigned having attended the seances of Mr. H. Clifton, held at his parlors, 282 W. Madison street, this city, on different occasions, cheerfully add our testimony individually as witnesses of the spiritual manifestations of the above medium occurring through his special phases, namely: The independent materialization of spirit forms. Therefore we subscribe our names to the correctness of the above article as follows: (names omitted—Editor.)

Chicago, Ill., Dec. 7, 1893.

The above was signed by a score or more of very prominent Spiritualists, who certified in emphatic language that the manifestations were what they purported to be—genuine manifestations of spirit power. We withold their names, for all are heartily ashamed of the fact that they were so easily deceived. At the time this communication was handed to us, we knew that the parties endorsing it had been imposed upon and under various pretenses withheld its publication. Clifton was a first-class villain, and never produced a genuine materialization. He took away $2,000 from the gullibles. He was the sleekest villain—Christ-like in appearance and language— that was ever in Chicago. He could almost deceive the very "elect."

The above communication constitutes a broad and comprehensive object lesson, and even parties who "swear" to the genuineness of certain manifestations may be badly deceived. Tricksters are abroad in the land, and some Spiritualists stand ready to endorse them in the same manner Clifton was endorsed in this city.

Every city in the United States has its "Cliftons." They are in New York, Chicago, St. Louis, and other large cities. Like the Clifton here, they are sustained by gullibles. Not a Spiritualist paper besides The Progressive Thinker but what is afraid of them, afraid of their trades of abuse and slander. And at the same time bear in mind, Spiritualists, that The Progressive Thinker is the only Spiritualist paper now published in the United States that is a success financially.

BASE TRICKSTERS.

The Worm Gnawing at the Root of Spiritualism!

PLAIN WORDS FROM AN HONEST WORKER—EFFECT OF THE BASE WORK OF TRICKSTERS POSING AS MEDIUMS—LET SPIRITUALISTS TAKE HEED—CURSE THE EDITOR IF HE DOES—CURSE THE EDITOR IF HE DOES NOT—AND WHAT IS THE POOR EDITOR TO DO?

My Dear Mr. Francis:—The distasteful duty before me, in writing you this letter, is one from which I would gladly shrink, as the giving of information, of a painful nature, is distressing to all good people, and knowing the very careful discrimination it has always been your effort to maintain in recognition, by publication, of matter sent you from all over the country, by parties unknown to you personally, I do say with you, when it comes to published doings, self-written, by parties whose paths have not run athwart yours, but in some parts of the country, or wherever they go, practice habitual fraud, obscenity, and knavery, in daily life, to the detriment of our cause, and the besmirching of our glorious philosophy, what, verily, is a poor editor to do?

The Spiritualists of a community should aid their press in downing these vile tricksters. When Spiritualists become sincere and fearless enough to do their plain duty as workers in a community; when they have common sense enough to look for one moment beyond their tiny local world, and a trickster comes among them and drags Spiritualism in the mire, it is the duty of those people duped, to send letters of warning and information to the spiritualistic press of the country, that it may cease to recognize in its columns the unworthy. These, with signature and address of all who may have viewed the spectacle of fraud and deception, will aid, in a clear and intelligent manner, our press, in eliminating the matter of unworthy ones from their crowded columns.

Let us have less moral cowardice among us, and if a hard, and disagreeable duty stands imperative, let us stand ready to perform it. The worm which is eating at the root of the tree of Spiritualism is Fraudulence and Imposition, attached like barnacles to its holy and beauteous principles. We must purge our ranks from their deterious influence. Many, no doubt, do send individual letters of information regarding these people. They forget how frail and weak a thing is the human heart, and that the editor of a paper cannot be swayed by any personal letter from one, defaming another. Though Truth might be spoken, yet spite-work would too often creep in, and the publisher be wholly at sea, a stranger perchance to both parties concerned. Yet the recognition in the crowded columns of a great weekly paper, of unfit people, proclaiming themselves at length, and thereby bringing anathemas on the defenseless head of the unwitting editor, from a thoughtless people who have been duped by the unworthy correspondent, is not a thing to be desired, and information, we repeat, should come from a body of people, not from individulas, from reasons stated above.

It will be a surprise to you, to learn that Geo. Brooks, some weeks since, put in one month of hard work, in his thorough and sincere way, among the Spiritualists of St. Joseph, in response to an actual summons, and yet so wild with disgust were the community, at Spiritualism, so-called, that Mr. Brooks received, not even the remuneration of replacing his actual expense, but, barring a paltry $2 or $3 at the hall, taken at collection, Sunday evenings, was compelled to realize, at the end of the month, that he was sans salary, sans railroad fare, sans justice—and why?: The spiritualistic people of St. Joseph had been trodden under foot by the exposition of the fraudulence of one May Goodrich, assisted by Wm. Langdon, a young man of St. Joseph, who is producing the same condition of affairs in Omaha, (from which city he wrote a lengthy eulogy to your paper of May 1st), these parties having so duped the people in their so-called materializations, that honest investigators with clear brains, are in despair as to the outcome. I enclose slip from St. Joseph Gazette. The party who turned on the light, to witness the shameful spectacle, is one of the veteran Spiritualist workers there, also J. R. Rackliffe, 1027 Felix St., St. Joseph, Mo. Mr. Bender's address is No. 329 N. 9th St., St. Joseph. He would give you other names I have forgotten.

We found it impossible to get people out, for a time, to attend a Spiritualist meeting, in that town—and this woman, and this Langdon, are plying the same games here, besmirching the sacred shrine of Immortal Truth, with the grime of immorality and deceit.

I love your paper and the good it is accomplishing. We need its far-reaching influence throughout the country as a people. We pray for its growth and prosperity. But we hard-working, conscientious toilers, our cheeks do blanch a little at the thought of these soiled names appearing among the doings, in the columns of the painstaking workers in our ranks. I know that the contingencies which beset the daily life of that hard-working unfortunate, an editor, are hard, indeed.

Forgive the encroachment of this letter. The stern voice of Duty bids me write it.

ELLA GIBSON MAGOON.

Following is the account in the St. Joseph (Mo.) Gazette, of the expose referred to by Mrs. Magoon:

Everybody was seated in the ary circle, and Langdon, the medium, took off his coat and was tied by the wrists to a chair in the dark cabinet arranged in one corner of the room, the only lamp in the room was turned low, and the audience waited. May Goodrich asked for a song, and the "Sweet By and By" was started. That didn't seem to bring the spirits, so more singing was asked, and the "Sweet By and By" was tried again.

The rendering of this song twice in succession occupied considerable time, and a light appeared behind the dark screen of the cabinet. Another verse was sung, and something white floated where the light had been. Then more lights—then the white "apparition" appeared again, only more of it. One more chorus of "The Land that is Fairer than Day," and the medium didn't do a thing but trot out a full grown "ghost," "all dressed up in his Sunday clothes."

That is, some of the folks thought it was a ghost, and the women began to wonder whose first husband it was, and the men wiped their eyes as they thought of their great-grandfathers, and the arrival of other invited ghosts was momentarily expected, and all was going off according to the bill of fare, when some of the delegation from the Wood Manufacturing company, spoiled the whole performance by too much familiarity with the visitor from across the Styx. They actually grabbed the angel by the petticoat, presumably with the intention of going back to heaven with him.

Anyway they took hold of the spirit, and stuck to him as though he was a long lost brother. A momentary scuffle, and then the light was turned on, and Mr. Sammy Langdon, with his white gauze robe half torn off, stood a convicted fake. A few partly burned fuses on the floor in the cabinet ended the expose, and those that paid twenty-five cents to see a ghost can hereafter go home and look at themselves before retiring at night and save their quarters.

I CURE FITS

When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Postoffice address.

Prof. W. H. PEEKE, F.D., 4 Cedar St., New York

PLACED IN AN IRON CAGE.

I have just returned from Omaha, where I assisted Mrs. May Goodrich and Mr. W. F. Langdon in public meeting at Patterson's Hall. On Saturday evening of last week, Mr. Langdon, who is a physical medium for light and slate-writing manifestations, accepted an invitation from Mr. O. C. Campbell to sit in an iron cage for a test. Mr. Campbell's cage for physical mediums has been a terror to most of the phenomenal mediums visiting Omaha. Mr. Langdon is a young medium, having entered the field but a few months ago. He was placed in the cabinet, and the cage put over him and nailed to the floor. Several slates were placed about two feet from the cage. The lamp was lowered, and we waited for results. The sitters did not have long to wait, when one of the slates was thrown over the top of the cabinet, falling to the floor and breaking it. The manifestations commenced in earnest. Many messages were written upon the slates by invisible hands, while Mr. Langdon sat in the cage in a deep trance, not being able to move in either direction more than six inches. Mr. Langdon has won for himself a reputation in Omaha that keeps him busy filling engagements. He has engagements for every night this week in that City. I am sure he will come to the front ranks as a physical medium. His address is 207 S. 24th St., Omaha, Neb.

DR. P. S. GEORGE.

AN IMPOSTOR ROUNDLY DENOUNCED.

To the Editor:—As I have not inflicted my pen thoughts upon the readers of your excellent paper for some time, I now want to thank our good sister, Mrs. Eva A. Cassell, for her timely revelations upon the subject of the inhuman vampires and fakirs crowding into our ranks under the blessed name of mediums, when in reality an orthodox hell would not be half hot enough to justify the punishment they deserve.

We have had experience during the last two weeks with one of those devils incarnate, whom Mrs. J. W. Kratz has mentioned as being at Evansville, Ind. I note she mentions a Hibernian who has the map of the old country stamped upon his countenance, and I believe we have had this same impostor in our midst during April, under the name of Dr. David Douglas, claiming to belong in New York. I want to warn all Spiritualists and friends to be on the lookout for this son of Ireland. He is a very smooth fakir; he is well posted upon all phases of mediumship and knows of all our best mediums, and can talk as glibly upon the philosophy and phenomena of Spiritualism as the most learned of our cause. This human vampire came to Streator unsolicited, and he went away in disgrace, for we consider him a disgrace to our cause. I branded him as a fraud, and because I did so he tried to ruin my good name by falsely asserting to my friends that my reason for denouncing him was because he would not divide the profits of the fake seance with me. This I wish to brand as a contemptible bare-faced lie, for I was fool enough to give this cur, $3.50 of my good money before I fully realized what he was.

I presume he is now "Dr." some-one-else. So that others may not get beat by this money-grabber, I will try to describe him so that none may be deceived in his identity.

He could easily be taken at first sight as a gentleman; he is medium height; medium build; rather on the fleshy order; weight about 175 pounds; well educated; with somewhat of an Irish accent; rather full face; full beard (when here) trimmed in latest French style; dark hair and whiskers; gray-bluish eyes; high broad forehead; rather full eyes with sort of roguish twinkle in them. He is a bull-dozer in his talk, and if you mention "test conditions" to him he goes all to pieces and quotes places where he has given grand successful phenomena before Psychic Research Societies, etc., but is careful not to give any names, and has no letters of reference, or at least refused to show any here.

I want every lover of our cause who reads this grand progressive paper to keep a lookout for all such fakirs.

Do not patronize any of the mediums and "Doctors" who claim to be mediums unless they can show positive proof that they are what they claim to be. No first class medium will ever play the tramp upon any society, for if they be genuine they will ever find room to live and room to work and will get ample support from honest investigators, who are willing to pay honest mediums for honest work. I say, let us unite as a vigilance committee to drive such human drones, out of the lines; they are too lazy to work, and are afraid to steal, so they take the name of medium and start to live off of the too credulous, good, honest people who believe all should be honest and just, and true, and human, for that is the basis of our religion.

W. H. H. TUCKER.

Streator, Ill.

George III., so far from being the ferocious tyrant described in the Declaration of Independence, was as gentle as a child to all with whom he came in contact.

GENERAL SURVEY.

(Continued from page 8.)

Mrs. G. Partridge, the psychometrist has changed her residence to that of a suburban instead of a crowded city place. She will be found by her patrons and friends in a much more commodious home at 54 North 52nd St. One block north of the Lake St. elevated road. A beautiful and restful ride.

Societies and camp-meetings wishing the services of A. E. Tisdale may address him at 547 Bank St., New London, Conn.

W. H. B. writes from Trafalgar, Ind.: "We are pleased to report a very successful conclusion of a course of five lectures by the guides of that indefatigable worker in the vineyard, Mrs. Julia Steelman-Mitchell. Many and lavish were the expressions of approval and delight heard on every hand. Her tests that followed each lecture was eminently satisfactory and spirit messages from sealed photos were peculiarly unique. Her lectures were the first ever delivered in our county on our grand philosophy, and we feel her stay was all too short. She went to Martinsville from here for two lectures; from there to Missouri for two weeks. On her return we contemplate organizing a society."

Secretary writes from South Bend, Ind.: "Geo. H. Brooks has just completed a very successful course of lectures for this, The First Spiritualist Society of South Bend, Ind. His lectures were of a very pleasing and edifying character. He made many converts for Spiritualism during his stay which was of a week's duration. We hope to be able to again have the pleasure of having him in our midst; also any other good speaker that may desire to serve our society. Mr. Brooks organized a lyceum for us, with a large membership."

Geo. F. Perkins writes from Anderson, Ind.: "I find a pretty town here with a great many Spiritualists, and so far as I have known them a very nice, social people. Their temple is a model-one, and has good influences. What a grand thing if the Chicago people had taken some of the rent money paid to outsiders and built a temple of their own. This is a busy time of the year and the farmers are getting in a hurry. Already camp-meeting talk is heard, the grounds being only about four miles from here. Every one is more or less interested."

Dr. Wilkins has removed to 54 North 52nd St. Near the Lake St. elevated road. The Doctor reports quite favorably of the change—from that of the business district to the residence portion of the city. He says "it is delightful and healthful."

We are glad to learn Emma E. Poucher is meeting with great success in her efforts to obtain materializations. She writes from Henderson Harbor, N. Y.: "For over a year I have steadily prosecuted my attempts at materialization. My dress has been prescribed by attendant spirits. My daily habits, my food, exercise and hours of rest, have all been carefully enjoined upon me by these unseen guides. I am now at the period in which the work is nearly completed. Every day I have an hour for sitting in my cabinet with one or two persons only in the room. As soon as I enter the chairs are moved from their places. Every article of furniture seems animated—a sofa, a large music box, and most wonderful of all, a friend who weighs nearly 200 pounds, is carried, chair and all, into the adjoining room. Everything movable is carried about—clothing, heavy boxes, sofa cushions, and from our person and pockets the articles we wear and carry are removed. Coats and vests are taken off and watches and jewelry removed and hidden in the next room. Voices are distinctly heard, a whole chorus keeping time with the music, and sometimes articulate words. The rappings are very very loud and clear all over the room, loud and clear all over the room, and any questions are answered, although this is not the object of the raps, they being simply one step in the development of force. If there are any who have had a similar experience, I should be very glad to hear from them."

The Daily Express of Beatrice, Neb., says: "'The first of a series of meetings was held at Unity church Sunday at 3 p. m., following a few prefatory remarks by the chairman of the meeting. Mr. Leonidas Pethoud, son of our esteemed fellow-townsman, A. J. Pethoud, arose under control and made a short introductory address. He then asked for a subject or questions from the audience, either verbally or written. With deliberation a question was handed up to the chairman to read, "What is Spiritualism, and what good is it doing?" Combining the two questions into one, the speaker handled it rapidly and very satisfactorily to the large number of listeners. Mr. Pethoud speaks while entranced, not knowing a word that is said."

Theordore F. Price having just closed a two months' engagement at Grand Rapids, Mich., is serving the First Society of Buffalo, N. Y., as lecturer and test medium, during May. His fall season in October begins at Indianapolis, Indiana.; November, Pittsburgh, Pa.; December, Milwaukee, Wis.; open dates later on in the season. Address during May, 248 N. Division St., Buffalo, N. Y., permanent address, Cape May, N. Y.

A musical recital was given by the West Side Choral Union directed by Prof. H. A. Tolman Friday evening, May 7, at the People's Institute. The program consisted of a great variety and was enjoyed by all.

SCHOOLS MUST BE SECULAR.

St. Cloud, Minn., April 27.—Judges Baxter and Searle of the district court to-day handed down a decision in the case of Oliver Rasnick vs. School District No. 60, Stearns county, and Miss Mary Tschumperlin, teacher, giving judgment to the plaintiff, who applied for an injunction prohibiting the defendants from using the schoolhouse for the purpose of giving any religious instructions or conducting exercises peculiar to the distinctive teachings, creeds or beliefs of any religious faith, and particularly from teaching the catechism of the Roman Catholic church.

The court says it fully appreciates the importance of the case and has made careful examination for the reason that it is the first judical determination in this state of the question involved. The provisions as construed, it says, apply to all religious creeds and to all schools supported by public moneys. It says exercises such as held in the Avon school are prohibited by the constitution because they violate rights of conscience; that such exercises constitute worship, and that any schoolroom where the same are conducted is a place of worship, and, therefore, the plaintiff is compelled to aid in the support of a place of worship against his conscience; that confining these religious exercises to the catechism is giving a "preference," as that term is used in the constitution.

The court, therefore, maintains that money appropriated and used for the support of such schools is used for the "support of schools wherein distinctive doctrines, creeds and tenets of a particular Christian religious sect are promulgated and taught," contrary to the provisions of section 3, article 8, of the constitution as amended in 1877.—St. Paul Pioneer Press.

AN APOLOGY FOR MRS. CASSEL.

Like the pearl which is found at great depths, truth is only discovered at the bottoms of great heaps of falsehood. Thus truth is called the "Pearl of great Price." The diver does not see the precious gem while occupying the comfortable position on ship deck; he must take the chance of yielding up his life in pursuit of it, and he knows it can only be found at the bottoms of great depths of water through which he must penetrate to obtain it; and he dives days, weeks and months, and sometimes years, without accomplishing the object of his life, to find it. Then pause here, oh! searcher after truth, and learn that heaps of falsehood must be encountered and pressed aside before a single scintillation of this most precious gem will announce its presence, and that falsehood is its necessary environment, without which it cannot exist.

Then sound the light Timbrels! Jehovah is not here, but there is a human female entity, who for fifteen years has encountered the deep waters and high rubbish-heaps of falsehood's "perniciousness, disgust and unhygiene," pressed them aside, and has not "quit to give any one else her chance!"

Did not Socrates feel the perniciousness of the Greek judiciary's alternative? Was he not disgusted with their attitude on one side of him, and the nescient condition of the public mind on the other? Did he regard the hemlock as conducive to health—hygienic, as it were, and finally did he quit? No! And the immortelle of "unanswerable" entwines his memory today! And so all adown the ages human entities kept on investigating deep waters and almost unsurmountable rubbish-heaps of falsehood, and counted themselves well repaid if they yielded them but one feeble scintillation. Persistence, thou art a jewel!

How I sympathize with the writer of "Infidel's opinion" in your last issue, whose votaries, he avows, has no deep waters and high rubbish-heaps of falsehood to offer their students for investigation. How does he expect to unearth this precious gem? Lived there historically a great mind, who acclaimed his ability to procure it without delving, then would I enter their nescient camp, and repose. Let your watchword be, "keep out!"

Lima, Ohio. W. W. HAWKINS.

CATARRH INHALER FREE.

I will for a short time mail any reader of The Progressive Thinker my new scientific Aerial Catarrh Inhaler, much improved, and medicine for one year, on three days' trial. If it gives satisfaction, send me $1; if not, return it in the original package. Catarrh, asthma, headache, partial deafness, roaring, colds or pain in the head immediately relieved and speedily cured. Address DR. E. J. WORST, Ashland, O 395

"Origin and Antiquity of Man." By Hudson Tuttle. A masterly philosophical work. English edition, nicely bound in cloth, $1. For sale at this office.

"Bible and Church Degrade Woman." By Elizabeth Cady Stanton. Comprises three brief essays, on The Effect of Woman Suffrage on Questions of Morals and Religion; The Degraded Status of Woman in the Bible; The Christian Church and Woman; written in Mrs. Stanton's usual trenchant style. For sale at this office. Price 10 cents.

"The Religion of the Future." By S. Weil. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, $1.25; paper, 50 cents.

"The Priest, the Woman, and the Confessional." This book, by the well known Father Chiniquy, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail $1. For sale at this office.

"Science of the Soul." By L. A. Sherman. The price of the cloth-bound edition of this very interesting book has been reduced to $1. Paper-bound, 60 cents. For sale at this office.

"Cosmian Hymn Book." A collection of original and selected hymns, for liberal and ethical societies, for schools and the home; compiled by L. K. Washburn. This volume meets a public want. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price, 50 cents. For sale at this office.

"From Night to Morn, or An Appeal to the Baptist Church." By Abby A. Judson. Gives an account of her experience in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price 15 cents.

"History of the Inquisition." Every citizen of our country should read this concise history of that Romish churchly institution known as the Inquisition. The animus of Romanism against all institutions, beliefs and parties not in conformity with the ruling powers of the Romish hierarchy is plainly shown in these statements of veritable history. The devilishness and murderous malignity of the "Holy Inquisition" is scarcely paralleled in all the world's records of inhuman atrocities. It is for sale at this office, and will be mailed postpaid for 25 cents.

"Mahomet, the Illustrious." By Godfrey Higgins, Esq. (Library of Liberal Classics.) No author was better qualified to write an impartial and honest life of Mahomet than Godfrey Higgins, and this volume is intensely interesting. It should be read in conjunction with Gibbons' work. For sale at this office. Price 25 cents.

"The Woman's Bible. Part I. The Pentateuch. Comments on Genesis, Exodus, Leviticus, Numbers and Deuteronomy." The contrast between the thoughts of these brave women and the thoughts of the orthodox world during all time past, is very striking. Keen analysis, ripe scholarship and fearless adherence to the right, characterize this very interesting effort of some of the brightest minds of to-day. For sale at this office. Price 50 cents.

"Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth $1. For sale at this office.

"The Occult Forces of Sex." By Lois Waisbrooker. Three pamphlets are embodied in this volume, in which questions of great importance to the race are discussed from the standpoint of an advanced social reformer. Price 50 cents.

"Atlantis: The Antediluvian World." By Ignatius Donnelly. Sums up all information relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history. It is intensely interesting. Price, $2.

"The Relation of Science to the Phenomena of Life." By Prof Michael Faraday. Price 10 cents. For sale at this office.



THE PSYCHOGRAPH
—OR—
DIAL PLANCHETTE.

This instrument is substantially the same as that employed by Prof. Hare in his early investigations. In its improved form it has been before the public for more than seven years, and in the hands of thousands of persons has proved its superiority over the Planchette, and all other instruments which have been brought out in imitation, both in regard to certainty and correctness of the communications received by its aid, and as a means or developing mediumship.

Do you wish to investigate Spiritualism?
Do you wish to develop Mediumship?
Do you desire to receive Communications?

The Psychograph is an invaluable assistant. A pamphlet with full directions for the

Formation of Circles and Cultivation of Mediumship

with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. A volume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than themselves, and became converts to Spiritualism.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

Securely packed, and sent postage paid from the manufacturer, for $1.00. Address:

HUDSON TUTTLE,
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..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

Mrs. Messina Ford writes from Penbroke, Mass.: "I am not a very zealous Spiritualist, but I do admire Mrs. Cassell's sentiments. I wish there were more who have the courage of their convictions, and dare to speak for truth and honesty. She has voiced the thoughts of many well-minded people beside Spiritualists, and should command sympathy and encouragement from all who want to see truth prevail. I like The Progressive Thinker because it seems to give both sides of a question a fair chance. I believe every word she has written is true, as I have seen enough of fraud among so-called Spiritualists, and believe she knows just what she is talking about. Hope I may sometime meet the brave, noble-minded woman."

W. H. Bach has removed from Springfield, Mass., to Lily Dale Camp.

Mrs. Lora Holton, phenomenal, musical test medium and clairvoyant, will accept engagements upon reasonable terms at the camps. Address her at 164 N. Harding Ave., 2nd Flat, Station E, Chicago, Ill.

E. H. Ferguson writes from Florence, Colo.: "The Spiritualists of Florence are progressing finely. Regular circles are held twice each week for development. We have four or five pretty-well-developed mediums here, and best of all we have secured the services of Mrs. E. F. Jay-Bullene to lecture for us. She gave us a lecture Sunday evening, which was highly satisfactory."

Mrs. H. L. Bigelow writes from San Jose, Cal.: "I looked in vain for the report of our Anniversary doings. We had a good meeting all day and in the evening also. Had a large attendance and an excellent program. Our society, 'The First Spiritual Union' of San Jose has been incorporated and working under a charter of this State for about sixteen years. It is also working as an adjunct to the State Spiritual Association. This month we have had Mrs. Irene Smith for our platform. She is a ready speaker, earnest, concise, and postive in declaring the truths of our philosophy, she also answers questions and reads articles from the audience. Mrs. Cowell, of Oakland, is engaged for the month of May and she will be welcomed to this place as she has many friends here and the outsiders also flock in to hear her. Dr. Coonley has opened a meeting in this place called 'The First Spiritual Church.' There is plenty of room in San Jose, and I presume some will go to one place that might not go to another. At any rate we hope that wherever the people congregate they will find that spiritual food that will satisfy the soul."

Miss Lucy Myer, a medium in need, writes: "I wish, by the kindness of the editor, through this paper to again present my case to the many friends of humanity and mediumship who read The Progressive Thinker. They will remember, some of them, my calls for aid kindly published in this paper, last winter, and I feel thankful to say, my plea for help was generously reponded to, and we were enabled to get along through the winter and up to the present time. But now we are in need of assistance again—our help has run out. Sister Carrie is suffering from a severe attack of acute bronchitis. We are all three aged and ailing. We have been faithful in our calling of mediumship. Please help the mediums in need, and the angels will be with you, for it is their work and office to alleviate suffering Humanity and to succor the distressed. For those wishing messages or answers, who will send letter enclosing a dollar, I will sit and try for them and send results. Please address, Miss Lucy Myer, Waynesville, Warren Co., Ohio."

Secretary writes from Auburn, N. Y.: "No doubt some of your readers will like to hear how the good work is going on in the Empire State. At the Syracuse convention Brother E. W. Sprague was sent out as State Organizer, and after starting a society in Syracuse, he and his good wife came on to Auburn and we started in with a society of twenty members. We have rented Pythian hall, and are holding regular meetings on Sunday evenings, with Mrs. Sarah L. Walters as our present speakers. Although it may be a little early to phophesy for the future of our society, yet our spirit friends give us good encouragement in many ways. Brother Sprague gave us two rousing lectures, and after organizing our society, passed on to do the same for the people of Moravia and Cortland. While here they were entertained at the home of Mr. and Mrs. Thomas Grant, who are old-time Spiritualists and charter members of our society, Mr. Grant being elected one of our trustees. They attended both of Mr. Sprague's lectures, and Mr. Grant seemed to be especially pleased with them, and also enjoyed their stay in his home: And now in less than a week from their departure he has stepped out and up to join his friends in the spirit world. Mr. Grant was a mechanic, and as he finished his day's work, he all at once gave out, and sat down and immediately expired. The cause is ascribed to apoplexy. I hope every Spiritualist will send a good thought to his devoted wife and daughters. The officers of our society are: president, Mrs. Sarah Comstock Ellis; vice-president, Mrs. Sarah L. Walters; secretary, Mrs. Mary S. Wheeler; treasurer, Mrs. Mary E. Dickerson. Trustees, Mr. Birch Ellis, Mr. Thomas Grant, Mr. Wm. F. Wheeler."

May F. Ayers writes from Lansing, Mich.: "Fred L. Hughes has appealed his assault and battery case to the Supreme Court, and all donations in behalf of the Michigan State Spiritual Association's appeal will be gratefully received by the secretary for that purpose."

Mrs. Willi R. Carriker writes from Nebraska City, Neb., that Spiritualism there seems in very crude condition and she would like to see it on a more elevated plane, where it belongs. She attended seances by Dr. Rothermel at a private residence, with very satisfactory results. After mentioning experience with mediums under improper controls, she says: "I may never have clairvoyant vision, nor any of the phases some claim and practice, but I do mean to help others to a higher plane of Spiritualism."

The Pueblo Press of a recent date says: "Mrs. Bullene must not be classed with the "hands all round trumpet mediums" that give the general public its idea of Spiritualism, but on the contrary she is a representative of the highest intellectual growth, and the thoughts she enunciates are replete with the most devout sentiments of spiritual and moral purity, besides being an intellectual treat not often listened to by our people."

Mrs. Edith E. R. Nickless has just closed a very successful engagement with the Spiritual Society at Anderson, Ind. She goes from there to Boston, Mass.

L. A. Marble writes: "Every issue of The Progressive Thinker is worth a quarter."

Wm. F. Langdon writes from Omaha, Neb.: "I sent you some time ago a notice of our future movements, and asking for engagements in New England, but we have changed our plans somewhat and decided to remain in the west. We would like engagements for societies or camps in Middle or Western States. We refer all inquirers to Dr. P. S. George, secretary of the State Spiritualist Association of Nebraska. His residence is at Lincoln. We also refer to all prominent Spiritualists in Omaha and vicinity. Wm. F. Langdon, physical-medium; May Goodrich, test medium. Rooms 207 S. 24th St."

Geo. Chafee writes from Belvidere, Ill.: "I cannot say my views accord with all the views expressed in The Progressive Thinker, but I highly appreciate its liberal views and principles of progression. You come as square upon the creed of Thomas Paine as any paper I read. Here I will say no other person ever lived in America to whom we at this day owe a greater debt of gratitude than to Thomas Paine for his services rendered in gaining the independence of our United States; and farther, no other man ever trod American soil has been maligned, abused and slandered as much as he has, only for speaking his views of right and justice. This spite or malice all vented and forced upon the people by a class of persons claiming to be servants of God. Servants of God! what nonsense!"

Thomas M. Locke, president of The Philadelphia Spiritualist Society, writes: "During the month of April we have had the pleasure of listening to the lectures delivered through the organism of our Brother A. E. Tisdale, to the very great delight of all who enjoyed that privilege. His discourses were logical and instructive, and were listened to with marked attention. We have no hesitation in saying that as an instrument in the hands of the spirit world in demonstrating our beautiful philosophy he has few equals. He has our best wishes wherever he may go. In addition, we have had Miss Maggie Gaule, of Baltimore, for the last two Sundays of the month, on the platform with him. Only those who have had the pleasure of witnessing spirit messages given through her organism can fully appreciate what a wonderful instrument she is in the hands of the spirit world. Her tests were so marked that large audiences gathered at each service to learn something of the life beyond and hear from their loved ones. So convincing were the tests she gave the people during her stay with us, that in obedience to their request we have secured her services for two months next year."

Geo. L. Barrus writes from Beloit, Wis.: "Will C. Hodge delivered two lectures in Beloit recently, subjects: 'Spiritualism, and what is has to offer in place of theological dogmas,' and 'The Phenomena of Modern Spiritualism.' The audiences were greatly interested in the spirit portraits which Mr. Hodge procured through the Bangs Sisters of Chicago. Such an able and interesting talker as Mr. Hodge should be kept in the field constantly."

Dr. P. S. George writes from Lincoln, Neb.: "Mr. Amae Wheeler, the well known medium for physical manifestations, is for the fourth time in this city holding seances. He expects to remain here until the opening of the camp season. I attended one of his trumpet seances last night. He uses seven trumpets for manifestations, all in active use at times by different intelligences. Mr. Wheeler is doing a grand work in this section of Nebraska. His address is General Delivery, Lincoln, Neb."

Mrs. S. E. Hudson writes from Bay City, Mich.: "The quarterly meeting of the Saginaw Valley Spiritualists Association at Bay City, May 1 and 2 has just closed. It was a success in every way. The meeting was conducted by Mr. M. A. Root, in the absence of the president, Mrs. Eva Paine Hopkins, of Owosso. Address by Lyman C. Howe, of Fredonia, N. Y. Mrs. M. E. Root wecomed the visitors. The evening meeting was closed by Mrs. Hatfield Pettibone giving fifty or seventy-five names of spirits, all recognized. Sunday, lecture by Mrs. M. E. Root and Lyman C. Howe, and short addresses by delegates and officers. Mrs. Pettibone gave sixty-five tests in the closing. Miss Marshal, of Chesaning, Mich., entertained the audience with seven beautiful songs. Prof. P. O. Hudson sang some of his beautiful spiritual songs. An orchestra of six pieces rendered some fine music. The Ladies' Aid served refreshments. Bay City never does anything half-way. It was never so alive to Spiritualism as it is to-day, at least five hundred people attended the meeting in spite of the inclement weather. Mrs. Anna L. Robinson, of Port Huron, has been with us for the last month, and has the people thoroughly stirred up."

A. T. Honeyman writes: "I do not know whether you know anything about The West Side Spiritualists of Grand Rapids, Mich., or not, but if not it is high time you did, for I assure you your paper is well known to us. Our first meeting as an organized association commenced Oct. 4th, 1896; but we held meetings in our hall, corner West Bridge and Scribner streets long before that time. The originator of it is Mrs. Lindsey, wife of our worthy president, Mr. John Lindsey. As a medium, clairvoyant, and psychometric reader, this lady commands the respect of not only our own membership, but also the whole city. Our local speakers attract the attention of the most gifted intellects. Our discussions are unsurpassed for truth, depth and interest. Our circles under the mediumship of Mrs. Lindsey and Mrs. E. A. Payne fill the length and breadth of our place of meeting. The president and wife are not only officers, but rather the father and mother of this society, which promises still greater success, and prosperity."

J. H. T. writes: "Mrs. Maggie Waite commenced a series of Test seances at Army and Navy Hall, Cleveland, O., Sunday evening, May 2nd. Notwithstanding threatening bad weather, the hall was well filled with a very intelligent audience. As usual Mrs. Waite gave some very remarkable tests, to the great satisfaction of the large audience. The prospect is good for a very successful engagement during the month of May."

Mrs. L. M. Steel writes from North Amherst, O.: "With the good influence of your valuable paper, and the ministration of the spirit world through the mediumship of Mrs. C. C. Bacon as an inspirational speaker, we have been greatly blessed and many have come to see the light of truth in this place."

Dr. Adah Sheehan has December, January and Febraury of the winter season open for engagements, and societies can address her for terms as follows: Elsinore Gate and Russel streets, Cincinnati, Ohio. Mrs. Sheehan gives excellent satisfaction wherever she lectures.

The Secretary writes from Springfield, Mo.: "The annual meeting of the South Side Spiritual Society took place last Sunday evening, resulting as follows: M. Theresa Allen, who has served the society as president since its formation, was unanimously re-elected; De Charles Everett was chosen as vice-president; Julia A. H. Colby as secretary; E. R. Huxley as treasurer, and Henry A. Eckas, Mary A. Ingram and E. R. Huxley as trustees. The South Side Society represents the older, or original portion of the city. It has some special features. It never transacts business before the public. It has a certain rule or system for the admission of members, receiving only after a unanimously favorable vote. In all matters of vital importance, including amendments to constitution, a unanimous vote is required; spirituality, enlightened mediumship, self-cultude and mutual improvement throughout the membership, to be the first and utmost impoortance—rather than rapid growth in numbers, through questionable sensational methods, which are sure to result in trouble. Too much cannot be said in commendation of the unselfish and untiring devotion of our regular speakers, Prof. and Mrs. Allen, in connection with our society not only, but as officers and missionaries of the State Association as well as in organizing a State camp, the Silver-chain developing circle and spiritual culture classes," etc.

E. W. Baldwin, of Chicago, writes: "The meeting at Forest Ave., Mrs. Ada Foye, Pastor, on Sunday the 16th inst. will be held at No. 77, 31st street, 2:30 and 7:30 p. m. and continue permanently at this latter place."

(Continued on page 8.)

Items Suggested by, or Gleaned From, Spiritualist Exchanges.

Any religion or religious system which requires the civil power to aid and enforce its doctrines must be a false religion, a false system. Spiritualism needs no such aid.

Any system which resorts to coercion and legal penalties to establish its dogmas, by such very act demonstrates it is not of divine origin.

Spiritualism builds its tabernacles upon a foundation of knowledge.

The timbers of the house of Spiritualism are often rough-hewn, but are substantial and deeply mortised, fitted and spiked together.

Spiritual existence is the alpha and the omega of being.

Matter is one of the forms in which spiritual existence becomes individualized.

The link between matter and spirit is force, and the exhibition of force is motion in all its infinite varieties.

Spiritualism teaches that there are realms of pure spiritual life, endless in number, infinite in extent, where spiritual essences dwell—beings without passions, vices or virtues—the Adams and Eves of inconceivable paradises, whose genius is innocence.

Spiritualism needs no methods to propagate her teachings, no creed to throttle the engine of progress and blind the eye of reason, for the sake of a power over man, it needs but the understanding of human beings to make it great, and grand and powerful for good.

Spiritualism needs no legislative enactments to stay the broken timbers of a soulless dogma, or to prevent an overthrow of false doctrines. Truth will take care of itself without legal enactments.

The philosophy of spiritual existence teaches that the instant a spirit has passed through the embryotic life of human maternity, its incarnations through matter are accomplished, and it is born on earth with the new function of self consciousness, or conscious individuality.

There is no such thing as annihilation, a being is not, until formed, an existent entity, then it is eternal, whether animate or inanimate.

Self-consciousness is the function of the human soul, and individuality is the result of self-consciousness.

There is a line being drawn between Spiritualism and Spiritism, in that Spiritualism applies to a condition of the mind and is defined as alluding to spiritually-minded persons and organizations, while Spiritism alludes more strictly to the science of spirit and can exist without spiritists being spiritual.

Spiritualism has no snake stories to relate, no Jonah and the whale stories, no Lot's wife stories, no Elijah's ascent yarns to spin, but presents many more wonderful and awe-inspiring proofs of a superhuman power in the multifarious phases of manifestations accessible to every investigator who really wishes to know a future state, a life of immortal.

If Spiritualism is the work of the Devil, then his satanic majesty is gaining ground rapidly over his mighty foe—Christianity and the Christian God.

The vast good that Spiritualism does or can do is to prove an eternal existence—a future life. That has been the incentive to all past religions and the query of every mind allowed to think for itself; to know there is no death and that we will recognize and be recognized by our departed friends over there.

Spiritualism challenges honest investigation—courts the profound research of the world's greatest scientists—and measures not the means, nor suggests the conditions, but demands justice and that demand will some time result in complete vindication of its truth.

Spiritualism comes into the world with arms surrounding a cradle of civilization full of love, and on its brow we see the faded laurels of ancient Spiritualism struggling for a new life of expression.

Spiritualism means the past, present and future, the then, now and the hereafter. We think of dying and going into eternity, but this is eternity, the past is a part of eternity, and is not lost; its values are carried forward into the present and the future.

Spiritualism teaches that man should learn to live now; not that there should be no retrospection, but that the retrospection should influence our present, our now, and finally the future.

Nothing can withstand the power of spirit. Onward it ever sweeps, breaking into fragments all that would retard its progress.

The religion of Spiritualism, has gone forth into the world, commanding for itself recognition on the part of the more intelligent because of its inherent worth.

The hope that is planted within us, growing stronger through man's intellectual and spiritual advancement, is most surely a valid hope, a portent of that reality which Spiritualism reveals as the destiny of man.

In the light of Spiritualism death becomes the silent warder by the gate that swings inward to reveal the glories of the celestial life.

What good does Spiritualism? The impress of its revelation must tend toward uplifting even the lowliest of the earth.

"Talleyrand's Letter to the Pope" will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts he states, and his keen, scathing review of Romish ideas and practices should be read by all. Sold at this office. Price 25 cents.

From The Freethinker, London, England.

FROM THE DAYS WHEN CHRIST is supposed to have lived, down to the present time, the views entertained of him by his admirers have been both varied and conflicting. At first he was regarded by some as a mere man, by others as a combination of God and man, and by others again as a phantom having no real existence,

THREE STANDPOINTS.

To-day Christ is looked upon from three standpoints. First, he is worshiped by the orthodox party as a divine being; in the second place, he is extolled as a great Socialist reformer; and, thirdly, he is revered as the most exalted "Ideal" of all time. Now, the present writer does not share any one of these views.

ENTHUSIASTIC SPIRITUALIZER.

Supposing such a person as the Jesus of the New Testament to have lived (about which I have grave doubts), he appears to me to have been an enthusiastic spiritualizer, a man in many respects well intentioned, but destitute of those qualities which constitute true greatness. Considered as a man possessing but limited education, surrounded by unfavorable influences for intellectual acquirement, belonging to a race not always remarkable for literary culture, retaining many of the failings of his progenitors, and having but little regard for the development of mundane duties, an impartial observer can recognize many commendable traits in his character.

EXAMPLE OF VIRTUE.

When, however, it is claimed for him that he was an example of virtue and wisdom, surpassing anything previously produced by any age or country; that he presented to the world a unique career, and that he furnished a code of ethics superior to all others, I am bound to designate such a claim as extravagant, and destitute of any foundation in fact.

CHARACTER AND TEACHINGS.

As with his character, so it is with his alleged teachings. The orthodox believers in Christ are so indiscriminate in their adoration of him that they regard his recorded sayings and doings as the very quintessence of wisdom and utility. True, there are some notable exceptions to this hero-worship among men of ability, both in and out of the Church. For instance, the late Bishop of Peterborough wrote: "It is not possible for the State to carry out all the precepts of Christ. A State that attempted to do so could not exist for a week.

JOHN STUART MILL

also observes, in his work, On Liberty (pp. 28, 29), in referring to Christian morality: "I do not scruple to say of it that it is, in many important points, incomplete and one-sided, and that, unless ideas and feelings, not sanctioned by it, had contributed to the formation of European life and character, human affairs would have been in a worse condition than they now are."

RENAN, IN HIS LIFE OF JESUS,

remarks that Christ had "no knowledge of the general condition of the world" (p. 78); he was unacquainted with science, "believed in the Devil, and that diseases were the work of demons" (pp. 79, 80); he was "harsh" towards his family, and was "no philosopher" (pp. 81-83); he "went to excess" (p. 174); he "aimed less at logical convictions than at enthusiasm;" "sometimes his intolerance of all opposition led to acts inexplicable and apparently absurd" (pp. 274, 275); and "bitterness and reproach became more and more manifest in his heart" (p. 278; American edition, published by Carleton, Madison-square, N. Y.)

NO GOD FINALLY INSANE.

Even the Rev. Charles Voysey admits that Christ could "not have been God, because he was not a perfect man. He had faults which neither I nor my readers would venture to imitate without loss of self-respect. His mind gave way, and he was not responsible for what he said." Instead of regarding Jesus as an impostor, the reverend gentleman said that "he was simply mistaken, and finally insane." (Fortnightly, January, 1887).

From Harbinger of Light, Melbourne, Australia.

THE CRAFTY CONSPIRATORS

saw in the new doctrines of Christianity a moral power which was lacking in Paganism; and they planned to amalgamate all the essentials of paganism with the elevated sentiments of Christianity and carry the whole through the world by the power of the Papal Church, insisting upon creeds, demanding submission and threatening death to all heretics, St. Augustine in the 4th century having proclaimed that heretics ought to be burned.

THIS PAGAN CONSPIRACY

suppressed Christianity and its gospels for a hundred years, carrying on the Church work without a Bible, and near the end of the second century presented its masterpiece, a Bible in which Paganism and Christianity are welded into one compact system. Of course, this statement will astonish the world, but it will not astonish the students of these questions.

THE FOUR GOSPELS.

The profoundest theologians of this country have ascertained and published the fact in their learned essays, that the gospels of Matthew, Mark, Luke, and John were never known to be in existence until near the end of the second century, and that they had been unable to detect the authorship of any. In short, that there is no satisfactory evidence that the evangelists had anything to do with these writings brought out a hundred years after their death, but they do not denounce the fraud as other forgeries are denounced; and the pulpit pays no regard to their revelations, and continues to present the Bible as the Word of God.

AUTHENTICITY.

Twenty of our ablest theologians have shown that the New Testament has no authenticity whatever, the latest and best of their histories of the Bible, by the Rev. J. T. Sunderland, of this country, says explicitly that the gospels had no authors, but were mere compilations by unknown men. And yet the Christian church to-day stands upon this anonymous foundation.

SYSTEMATIC FORGERIES.

But that is not the worst. The foundation is not Christian, but Pagan. Nearly everyone of the leading doctrines of the Church is antagonistic to the doctrines of Jesus Christ, but is fathered upon Jesus and St. Paul by systematic forgeries and interpolations in the New Testament.

ANCIENT PAGANISM.

I repeat that every one of the leading doctrines of the Church is a reproduction of ancient Paganism, and if anyone doubts this, I would refer him to that comprehensive work "Bible Myths," by T. W. Doane, which in its fulness of demonstration places it beyond all doubt, that what are called Christian doctrines to-day, are merely a rehash of ancient Paganism.

20,000 YEARS OF AGE.

The Pagan doctrines of Egypt, Persia, China, India, Scandinavia, and Mexico, probably more than 20,000 years of age, were combined with the myths of the Jewish church and stolen fragments of apostolic writings to give the whole a Christian exterior, while every essential of Christianity is conspicuously absent. The trinity of the Pagans was substituted for the Monotheism of Jesus and the Pagan theology followed throughout.

THE SIX DAY CREATION,

the garden of Eden with its four rivers and its tree of knowledge, its tempting Devil, talking snake, and seduced woman, expulsion from Paradise and sinful condition, wrath of God promising Hell, the virgin-Savior to be sacrificed on earth, to return and call the world to judgment, having after His death descended into hell three days and three nights, but being a part of God, and mysteriously called "The Word," he administers justice, after which the world is set on fire. This whole creed was gathered from the common doctrines of Pagan antiquity—a thousand years before the advent of Jesus.

THE SURVIVAL OF PAGANISM.

Not only these essential doctrines, but all the details, emblems, and ceremonies of Paganism survive in the Roman Church. The cross is the most ancient of sacred religious emblems. The Eucharist, or Sacrament of The Lord's Supper—eating and drinking their God, the rite of baptism, the establishment of religious orders, monasteries, monks, and nuns, peculiar dress, rosaries, and other ceremonies, which I need not enumerate any farther, were compacted into a system under the name of Christianity, which was well known in the first centuries to be the old Paganism in a new dress with a new name, and was so recognized by the early fathers of the Church down to St. Augustine, the great mouthpiece of the Church in the 4th century.

From Light, London, Eng.

IS BROTHERHOOD IMPOSSIBLE?

Not many days ago, "The Daily Chronicle" gave a most kindly notice of "The Brotherhood Church," all the more kindly because there are only three congregations belonging to it, and these by no means strong. As their name indicates, their main profession is brotherliness: but what do we find? "The Chronicle" made some innocent reference to Tolstoy, and identified the Brotherhood Church with his teachings, because, as a matter of fact, one of the three congregations publishes his books. Whereupon the editor of "The Chronicle" is requested to make it clear that the Brotherhood Church at Hoxton does not agree with the Brotherhood Church at Croydon; and it feels called upon to publicly "protest." True, it also recognizes much that is beautiful and sound in Tolstoy's teaching, but it does not go so far as the Croydon Church; and then the protestor goes into refinements whither we cannot and do not want to follow him. So here at the start, the Brotherhood is kept from being "at sixes and sevens" only because there are but three!

PATH OF BROTHERHOOD.

There is another Society which started out, not long ago, on the path of Brotherhood. It was to be a standing rebuke to the world, as it shone forth, an example of charity and goodwill. In a seething world, mad with its materialisms and stung with its selfishnesses, it should stand out, calm, self-denying, wise, elevated, spiritual, divine. Its name was "Theosophy." What do we see now? Its great founder's memory under a cloud: the camp broken up amid cries of "forgery," "treachery," "self-assertion," "ambition;" a grand Theosophical "Crusade" descending upon London and ignoring the English head of Theosophy, or openly lowering her, and still phrasing the old messages of charity and love!

GOSPEL OF SOCIALISM.

A short time ago, little clusters of strong men and women lifted up the Gospel of Socialism. The curse of the world, they said, is competition. The cure is co-operation, or more than co-operation—community of interests and the sinking of Individualism. And now already these clusters are driven apart, not only in isolation but in antagonism, and a Socialist Congress in London presents the spectacle of persons and gangs scarcely held back from flying at one another's throats.

IMMENSE PROGRESS.

Really, when we turn to the old sects and parties, we feel inclined to say that after all, we may go farther and fare worse. Time has, at all events, taught them something; trouble has drilled them into at least continence; and experience has made them amenable to reason and open to progress. But these green beginners, with their immense program of universal benevolence, have all to learn: and the world which is not sad and sorry—laughs.

TRIFLING THE ADVANCE.

What then? Is Brotherhood impossible? Tennyson gave the idealist's answer, fifty years ago, in the dream of "the Parliament of man, the Federation of the world." But how trifling is the advance we have made towards that! One needs to be optimistic in order to avoid the suggestion whether we do not seem farther off from it than ever. All the world over, there are fresh crops of "roots of bitterness," and there are millions who would scream with delight to see even freedom-loving England come to harm.

And yet we have the most perfect faith in the

COMING OF THE BROTHERHOOD.

But it can come only in one way—by the slow evolution of the spirit-self, gradually dominating the merely animal-self. Constitution, rules, declarations of principles, saying so, will not much help.

LET US LOVE ONE ANOTHER.

Who was that celebrated schoolmaster whose teaching of the higher law took some such form as this—"Boys! let us love one another. Do you hear what I say? Love one another! If you don't, I'll thrash you!"? That will not greatly help on The Brotherhood. But how much wiser are some churches and societies who make as much of rules and officials and discipline as The Brotherhood, when it arrives, will make of freedom and self-restraint and charity?

PURE SPIRITUALSM.

What we all want is a strong advance on the lines of pure Spiritualism, in the sense of spiritual unfolding. That would be a real "well of water" "springing up unto everlasting life;" and The Brotherhood must come in that way or it will not come at all. We very much doubt, indeed, whether any special Brotherhoods or Theosophies or Socialism: and, just in proportion as it is is often a hindrance to say, "Lo, here!" or "Lo, there!" It must be "within" us—within us, in the spirit-self, and then within us as one complex social organism: and, pust in proportion as it is within us, it will manifest itself everywhere—in the Stock Exchange as in the Church—in founding a colony as in founding a college—in regulating a savage tribe as in regulating the affairs of a diocese. Surely this is the only way by which we can arrive at it,—the only way, too, by which the great prayer can be answered—"Thy kingdom come, Thy will be done on earth as it is in Heaven." And truly, that is what The Brotherhood means.

From Two Worlds, London, England.

MILLIONS UPON MILLIONS

of pounds have been spent in providing bibles which speak of a life or a world to come. On the authority of that book tens of thousands of preachers have warned the people "to flee from the wrath to come," which is the consequence of their spiritual transgressions; they have talked of heaven for the good, of hell for the bad; they have deplored the condition of the rich man in hell; they have built costly cathedrals and churches for worship, inwhich to proclaim the wrath of heaven against the wrongdoer; they extol "the meek and lowly Jesus who had not where to lay his head," while they themselves live in palaces of well-apportioned houses. Of such, Jesus might well say, "Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchers, which indeed appear beautiful outwardly, but are within full of dead men's bones and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity."

The question now be asked: What better are we

THAN THOSE WE CONDEMN?

Perhaps none. Then so much the worse for us. Have we accepted the gospel that returning spirits bring. "As ye sow, so shall ye reap?" Do we realize the transitory things of the flesh and the eternity of the soul?

CONSCIOUSNESS NEVER ENDS

Do we remember that consciousness never ends, so far as the spirit is concerned, and that that implies knowledge of wrong done as well as right done; peace of mind or pain of mind; of time wasted or profitably employed in spiritual development; of neglecting the opportunity to do good whenever that is presented to us; that we should be ever watchful over our weakness, and bring our wills to bear in the building up of a true spiritual character?

SCHOOLHOUSE OF EXPERIENCE.

This world is the schoolhouse of experience, in which we should be daily fitting ourselves for the duties that devolve upon us in each succeeding day, so that when our purpose here has been served we may be ready to go up higher, to commence the ascent of another Alps in the spiritual world.

"The heights by great men reached and kept,
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night."

CONSIDERATION OF DEMONS.

This is another term that has been corrupted by Christian bigotry into quite a different meaning than the ancients gave it. It is like bringing the rose, or violet, or lily into contempt, by some foul name, and then condemning it. But, like these flowers, names do not change their nature.

BETWEEN GODS AND MEN.

"Demons, says Plato, are of a middle nature between the Gods and men. The correspondence between heaven and earth is carried on by them. The things of this world they represent and convey from men to the Gods, and divine things from the Gods to men; for instance the prayers and sacrifices of the one; commands, religious rites, appointments, and ordinances from the other. The nature of them being of a middle kind between both, fills up the whole, and, as a link in a chain, connects the Universe with itself. By this all kind of prophecy is carried on, to this is owing the diligence and application of priests about sacrifices, expiations, incantations, and Divinations. The God indeed has no communication of intermixture with human nature; but by this canal a commerce and correspondence is maintained betwixt the Gods and men. Whoever is versed in these matters is called Daimonios; that is, a happy and wise man."

DOCTRINES OF PYTHAGORAS.

Diogenes Laertius gives us of the doctrine of Pythagoras: "The whole air is filled with spirits, or souls of men, we call them demons and heroes; 'tis from the impressions which they make upon us, that our dreams proceed, and those forebodings which we have of our health or bodily indispositions; which is an office they perform not only unto men, but to the rest of the animal creation. To them likewise is owing our skill in lustrations, vaticinations, and our other abilities of a like nature."

From The Mystical World, London, England.

When we speak of the morality of another, we mean that they do not do as we do. They may be much nearer divine truth, but if not like us they are "immoral," "damn 'em."

God opens the way for all who wait, and he not only prepares the way, but he prepares the one who waits to fit the way.

The white lily is the voice of God; the voice of silence. It plainly says, "Let your life be pure and true." Cease all worry about worldly clothing and seek rest in God.

When a student will listen to the wise man, who clearly defines the listener's ignorance, he will be able to see it, and improve himself accordingly.

The moment a man offers an "opinion," spot him as an ignoramus, for he does not know. An opinion is another word for guess, and a fool can guess.

Why is it that ignorance always becomes angry when a mirror is so held that it can see itself?

The sin is not in the doing, but in the motive that prompts the doing.

We say that a plant is "tender." This is a libel on the plant. Man's greed brought it from its native habitat to a land foreign to its nature.

True faith never enters a church. Credulity assumes itself to be a faith in church matters.

I know that the unreasoning bigot will condemn me as ignorant when I say that there is more godliness in a faro bank than in a church. Nevertheless, "godliness" never enters a cathedral or church.

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M. S. C., Dundee: Q. (1) Can one become a medium by himself?

(2) Are all phases possible, and which is the best?

(3) How can we distinguish a bad spirit?

A. (1) The best conditions for the development of mediumship are the circle, but it is quite possible to gain valuable results alone.

(2) All phases of mental manifestations are possible to the same sensitive. Physical manifestations require different conditions, which may or may not be compatible with the mental.

(3) The old adage, "by their fruits ye shall know them," is most applicable here. An evil tree cannot bring forth good fruit. But great care should be taken to distinguish between intentional misstatement or falsehood, and failure in giving messages correctly, and ignorance. A very small part of what passes as the work of evil spirits is such, and few cases of reported obsession are anything more than organic disturbances, either physical or mental.

F. L. S., Philadelphia, Pa.: Q. (1) In The Progressive Thinker of Sept. 5, 1896, you say: "The growth of a child in spirit corresponds to what its growth would have been had it not left the physical body." Do you not think it highly probable that the matured growth of such a child in spirit life is less in size than its matured growth in the form would have been? Is it not growth made under less favorable conditions, and therefore smaller?

(2) How many developed mediums agree with you, substantially, in Spiritualism?

A. (1) All communications I have received agree that there is "growth in heaven," of a spirit child, identical in its spiritual complement to its growth had it remained connected with the physical body. Of the departure of such a child it is said: Why should we regret? Life is the complement of death, and death a necessity of life. Death unlocks the eternal gate and swings it open wide for the ascending spirit. True—"out of our hands she passed," but into gentler hands than ours. The waiting angels received her in their tender arms, arrayed her in new robes of their sphere of light and she knew not of the change. She received her angel mother as her own, and after the pain of this second birth (death) had passed, her life became a perfect joy. She will perfect herself in future life, as she would have done had she remained, and if our spiritual perceptions are sufficiently quickened, we shall see her from day to day and year to year in her ascending course. We shall see her sweet spirit taken from earth unsoiled and spotless as a calla's bloom, mature so delicately and spiritually, that we shall be glad her feet were not called to press the flinty pathways of earth-life; that she was not called to drink its bitter cup of pain, nor bear its heavy burden of cares.

(2) Spiritual teachings have a wonderful unity amidst their great diversity. The communication received in the lumber camp of Northern Michigan expresses identical truths with that received by the refined medium of New York, London, or Australia. The expression may be uncouth, yet the thought is the same. The great and fundamental ideas of the spiritual philosophy have come through so many mediumistic channels, with such a flood tide, that no one can claim priority or exclusive expression. Thus the exposition of spiritual phenomena in these columns has been by means of recognized laws, and not as one medium is impressed, but a consensus of all.

When differences arise, such in the main grow out of difference of expression rather than confliction of the basic ideas. Except in the one item of reincarnation, I am not aware that the principles stated, and explanations made, have received other than the endorsement of Spiritualists and mediums.

Optimist: Q. Is it true that "whatever is is right?"

A. It would be nearer the truth to say that, whatever is is wrong, to be made right in the future. Either statement confuses thought, and if accepted leads to a passivity which receives the most distorting error with approving smile. Tolerance and commendable charity become a weak excuse for a supine indifference to error. There is, it is claimed, no absolute right nor wrong. What is wrong for one may be right for another; what is wrong in one age may be right in a succeeding. Even our ideas of right and wrong, it is claimed, are gained through selfishness. Whatever affects us unpleasantly or disadvantageously we consider wrong, and the reverse right. As every individual's impressions are different, these qualities vary, and hence have no absolute value. Whatever is, must be. It is always imperfection struggling upward to the perfect.

Right and wrong are absolute qualities, states and conditions, existing outside of moral beings, and not subjective dependencies on the mind. The recognition is keener in civilized than savage man, tending to an absolute right toward which all are attracted. Hedged in by expediency, and endeavoring to tread the treacherous path of compromise, the mind feels that beyond its best efforts is an absolute which admits of no comparison. Every moment of life it asks what is right, and its answer seals its destiny. The good of others is our own supreme good. Benevolence is never in error. It is a keynote in the octave of spirit.

Skeptic, Cambridge, Mass.: Q. Is the story of Jonah a lie?

A. It is far from a lie, but an ancient version of a solar myth. It is the story of darkness devouring the light, the winter's death of the year and its return. It is told by all nations in varying forms, and in the nursery tale of Little Red Riding-Hood and the Wolf.

Received, however, as a divine inspiration, it has another aspect, and become as incongruous as one of Esop's fables would be in the midst of a poem of Tennyson. It has been a bone of contention, and its absurdity when taken literally, has provoked a skepticism which has extended to the whole Bible.

While Moody, who is emotional and nothing more, is preaching the literal understanding of every text, the learned Dr. Lyman Abbott has awakened a storm of criticism by calling the Book of Jonah a humorous or satirical sketch. The writer was a Hebrew Dickens or Mark Twain. Even so, what becomes of the claim for the infallibility of the Bible? If a whole book which for ages has been regarded as inspired by God himself is to be relegated to "funny literature," to-morrow other books may be dismissed with equal curtness, and the whole Bible become no more than any other compilation. This end of its career must come, and is hastened by the over-zeal of its would-be friends. The disgust of Talmage is well expressed in a recent sermon, where he confesses the impossibility of coming to an understanding and satisfactory exposition of the Bible, and practically shouts amidst the breakers on which the theological scheme is wrecked, not to wait a moment expecting that the old ship will be or can be repaired, but every one seize the first available plank, and pull for the shore. Take anything that will float; a broken spar, a coil of rope, or a hen-coop; anything if it will bear you up and pull for the shore! This is good, sound advice, for the present, but if skepticism follows with the double quick step it has taken of late, and discoveries continue to be made, there will not be even a spar, plank, or a hen-coop left on which to go ashore!

Arthur Kline: Q. Will you give the strength of the various sects into which the Christians are divided in the United States?

A. On the most reliable authority there were in the United States in 1896:

Baptists, 33,993 ministers; 4,153,857 members.

Catholics, 10,878 ministers; 10,000,000 members.

Christian Scientists, 3,000 ministers; 25,000 members.

Congregationalists, 5,475 ministers; 622,557 members.

Disciples, 5,360 ministers; 1,009,672 members.

Jews, 2,000 ministers; 139,000 members.

Lutherans, 5,993 ministers; 1,420,905 members.

Methodists, 35,237 ministers; 5,653,289 members.

Presbyterians, 11,154 ministers; 1,460,346 members.

Episcopal, 4,705 ministers; 645,566 members.

Salvationists, 2570 ministers; 40,000 members.

Spiritualists, 334 churches; 45,030 members.

Unitarians, 525 ministers; 70,000 members.

Universalists, 797 ministers; 49,025 members.

The total number of churchmembers in round numbers is 27,000,000; number of churches, 183,000; number of ministers, 136,960.

The Catholic church is not comparable in membership with the Protestant, for children of Catholics are born Catholics. The family is counted, whereas in Protestant churches, the age of choice and subscription to the creed is necessary for membership.

The Spiritualists are represented in this census by those actually belonging to organizations, which is not a tithe of the number.

In the study of these statistics we are met with stupendous facts. That there are 10,000,000 Catholics in this country, to every intent and purpose a foreign empire in the heart of this republic, ten millions, under Jesuitical control, having sworn allegiance to the Pope, and priests against the government which protects them, is a menace to liberty.

Then there are 136,960 ministers of the gospel supported at public expense. The cost of their establishment cannot be placed at less than an average of $800 a year, or one hundred and ten millions of dollars. There are 183,761 churches. Many are cathedrals worth hundreds of thousands of dollars, many country churches costing from two to ten thousand dollars. There is no doubt that the buildings, parsonages attached and other properties exceeds one billion of dollars. The tax on this vast property at the average of 2 per cent. would be twenty millions a year, and this sum the tax-payers are forced to pay in extra taxes, for the support of the churches, which the Constitution declares shall not be maintained by the State!

ALL CREEDS CALLED.

(Continued from page 1.)

world from those who have promised to take part in the great congress.

C. C. Bonney, general president of the World's Congress at the Columbian Exposition, writes:

The proposal is in perfect harmony with the purposes and plans of the World's fair congress of religions, and I therefore heartily approve of the proposal, with the understanding that the congress will be governed by substantially the same rules as those under which the marvelous success of the World's Parliament of Religions at Chicago was achieved.

Rev. Dr. Lyman Abbott of Plymouth Church, Brooklyn, writes:

I shall make a note of the proposed meeting and shall be very glad if you will keep me advised of the progress made toward realizing this idea.

Others who have expressed the intention of going to the congress from America are Mrs. L. N. Coleman of New York, Dr. Paul Carus, editor of the Monist, La Salle, Ill.; Rev. A. H. Bradford, editor of the Outlook, Montclair, N. J.; Rev. Caroline J. Bartlett, People's Church, Kalamazoo, Mich., and G. W. Brown, M. D., Rockford, Ill.

Arrangements will be made for the printing and promulgating of the knowledge gained by the coming together of so many wise men from all parts of the world, and a special committee will be appointed to receive copies of all lectures and select from them those which will be of most benefit to the world.

PERSONALITIES ARE BARRED.

No peronal criticism will be allowed. Everything is to be done with a view to separating from religion the hopelessly entangled part which consists only of dark tradition or observances beyond human solution, and carrying to the outside world the pure, fundamental doctrine that will be the marrow of all sensible religious teachings. It will surely be a great gathering, and should go a long way toward harmonizing the discords of the religious world and bringing all races to recognize one common creed based on spiritual facts, with all fictions eliminated.

This meeting cannot fail to produce highly beneficial results. The world is loaded down with religions, the most of them being of a grotesque character, without a particle of foundation in truth. Each of the 1,000 religions and religious cults should be present producing a medley of contradictions unsurpassed in the world.

DIVINE WRIGHT.

STATEMENT OF FACTS.

(Continued from page 1.)

ing took steps to provide for the funeral.

He had great difficulty to learn where the wife had been buried, but finally discovered that her remains were in the receiving vault at Oak Hill.

He telegraphed to the sons in Texas and Florida, and they could not come; he then completed the arrangements, and buried the bodies of the Doctor and his wife, in Oak Hill, paying all the expenses, $195, out of his own pocket.

It should be added that the money has since been refunded by the boy in the Treasury employ.

A few days after the experience of Dr. Hinds at the Oxford he met Mr. Edmondson on F. street, near the Ebbit House, and said: "Edmondson, I have a message for you; come in here, I want to tell you."

"A message for me; who from; are you giving me taffy;" said Edmondson? "No," said Dr. Hinds, "you shall hear for yourself;" and then related his experience at the Hotel Oxford.

It is needless to add that both gentlemen, Dr. Hinds and Mr. Edmondson, are astonished, and have no explanation. They are sensible men and accept the statement of the medium. The exact substance of the facts are here given.

Washington, D. D., April 3, 1897.

BEAUTIFUL WEDDING.

On Monday, April 12, one of the most beautiful weddings of the season took place in the Pettis Hall, First avenue, Seattle, Wash. The contracting parties were Samuel F. Thompson, Esq., and Laura Duval Horne, both of Tacoma. The wedding was unique in its character, it being a Spiritualist one in the true sense of the word, the happy bride and bridegroom being Spiritualists.

The ceremony was performed by the ordained minister of the society, Mrs. Esther Thomas, of Seattle, and the majority of the audience were Spiritualists. It being the first of its kind ever performed on Puget Sound, great interest was manifested, and it brought together a large congregation. At 3:30 the bridal party entered the hall, keeping step to the sweet strains of the wedding march played by Prof. Darling.

First came the minister, Mrs. Esther Thomas with the groom, then the pretty little maids of honor, Misses Lillian D. Madison, of Tacoma, and R. Thomas, of Seattle then the bride, accompanied by her brother, Mr. Harry F. Johnson, the bridegroom changing places with Mr. Johnson on reaching the platform. After the legal form of marriage had been gone through and the wedding ring been placed on the bride's finger, Mrs. Thomas gave a very excellent address on marriage ties, based on the principles of true love, being divine and so ordained of God; the benediction and blessing following.

The bride wore an elegant train, cream-colored pearl silk dress, trimmed with gold braid and Chantilla silk lace. She carried a lovely bouquet of bride roses and lilies of the valley. She also wore lilies of the valley in her hair, and looked very beautiful.

The maids of honor looked very pretty—Miss Madison being a blonde, was prettily attired in light blue cashmere, and Miss Thomas, a decided brunette, wore a pink of the same material. Thus the bride and little maids of honor made a lovely picture for all eyes to gaze upon.

The groom, of course, was at his best, and looked the very picture of happiness as he gazed upon his lovely bride.

The hall looked like a garden, so profuse were the decorations of palms, ferns and flowers. On the way to the platform, the bridal party had to pass under an archway of evergreens and ferns, with a wedding bell hanging in the center, made of beautiful white flowers. The happy couple were the recipients of many beautiful presents and received the hearty congratulations and good wishes of their numerous friends.

Mr. R. C. Mulligan, of 606 Second avenue, took a very excellent photo of the bridal party, showing also the platform decorations, some persons claiming that they see three forms in the picture that were not in the party. Spiritualists will understand what this means.

After the ceremony, Mr. and Mrs. Thompson, with many friends, retired to Mrs. Lemont's home, and partook of refreshments, and enjoyed very much that lady's hospitality. Mr. and Mrs. Thompson will make their future home in Tacoma.

W. C.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here garnered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, $5. It is a wonderful work and you will be delighted with it.

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"Mahomet, His Birth, Character and Doctrine." By Edward Gibbons. This is No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. Price, 25 cents. For sale at this office.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents.

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PARIS LETTER.

PROFESSOR PIERRE JANET ON FIXED IDEAS IN THE SUBCONSCIOUS SELF AS ENTAILING AUTOMATISM.

Professor Janet has given a series of lectures at the Salpetriere, illustrated by experimental demonstrations with subjects. These lectures are of value to readers of this paper, as showing the identity of the subconscious or subliminal aspect of the self of the psychologists and psychical researchers, with the somnambulic and hypnotically or mesmerically induced secondary aspect of the self; consequently also with the mediumistically induced self of the Spiritualists and the astral self of the Occultists. These deductions were not drawn by Professor Janet, but will appear from the context to every thoughtful reader who is acquainted with these several schools.

Suggestion, said the lecturer, can only be imperfectly effected in the normal, waking state. The full phenomena of complete suggestion only occurs, he considered, in hysterical subjects. A varying period of time may intervene between the determination by suggestion and post-hypnotic realization; but at the time of realization, the symptoms pertaining to the hypnotic state temporarily supervene; showing that when the subject executes the post-hypnotic suggestion, she is in the hypnotic and not in the normal state. The suggested idea carries greater dynamic intensity and entails a state of monoideism, as compared with normal realization. Generally speaking, suggestible subjects are weak-willed; incapable of consecutive attention; cannot read a page of a book uninterruptedly; are incapable of synthetic judgment. The last stages of consumption; the weakened state which follows after typhoid fever; alcoholic delirium, present analogies with the suggestible state.

If temperamental resistance to a suggested idea is presented by a subject, the idea may remain fixed in the subject's mind, till a suitable occasion occasion arises, either emotionally or by weakness, when it will then be expressed. Such ideas have remained unexpressed in the mind of subjects, for days, and then suddenly been expressed on unexpected occasions.

Exceptionally strong emotions or sudden shocks in suggestible subjects, said the lecturer, may penetrate into his subconscious self and there leave an impression, described as a "fixed idea" which emerges into action when the subject is tired or weakened, when he thereby becomes an automaton, to that extent.

A subject was presented who had suffered keenly from the sudden loss of her child. She duly resumed her normal life and duties however. Six years later she was enfeebled by typhoid fever. The scene of the death of her child then began to haunt her as a delirium. She subsequently lost her sleep and remained insomniolent for two years, losing her memory and power of attention, and of reading, simultaneously. She became utterly helpless and incapable and was brought to the hospital. There it was found by hypnotizing her, that is by inducing somnambulic sleep artificially and making her describe while in that state the cause of her insomnia, that the scene of the death of her child emerged from her subconscious self on every occasion that she was just dropping off to sleep and awoke her by the shock. This state had lasted for three years.

Another subject was presented who, when fifteen years old, had been frightened by a bull. The emotion had impressed itself into her subconscious self and emerged during sleep, causing the girl to somnambulically dream the scene over again nightly. She would then jump up, run around her room trying to escape, and even jump through the window. When awakened by the shock of her jump, or other accident, she would then know nothing as to the cause of what had led her there. The dream gradually altered in the course of years, and other animals took the place of the bull, but their eyes remained unchanged. This had gone on for seven years, when she was brought to the hospital. The somnambulic state was then artificially induced. She was questioned and the disturbing cause discovered.

Another case of a man was given who every night got up while asleep, ran around his room, seized his clothes and hid himself under his bed, where he would go to sleep again. By hypnotically inducing the somnambulic state, it was found that he had been frightened by burglars and the fright repeated itself nightly.

In each case curative action was effected by suggestion; i. e., the secondary self was treated with psychic medication. The consideration arises by association that probably "hauntings" are similarly constituted, but with the supplemental projection of apparitional objectified thought-forms, or doubles. The dreaming becomes objectively represented.

Another case of a guard was presented, who was collecting tickets from the footboard of a moving train when the train entered a tunnel. The intense fear of being crushed against the sides of the tunnel produced a nervous shock which paralyzed one of his legs. The sudden movement of the paralyzed limb still revives the mental picture of the tunnel and the accompanying terror.

In most cases the impression produced reacts in the normal self for some time. The evidence of its having penetrated into the subconscious self only appears when the symptoms pertaining to its action in the normal self disappear. The impression or fixed idea then emerges into action when the subject is tired, or when she is just going off to sleep, when it produces somnambulic action on the one hand, or on the other entails insomnia by awakening the subject with a start. But when awakened the subject no longer recollects the cause of the start which awakened her and consequently cannot explain what occurs. This action may persist for years and appear incomprehensible.

These cases show the identity of hypnotic or mesmeric sleep with somnambulism and the reactive effect of somnambulic dreams in entailing insomnia. The subconscious self in which such impressions are retained, was not defined, but appears from the above to be identical with the somnambulic self (whether spontaneous or artificially induced), which again is identical with the secondary self induced in hypnotism or mesmerism, and would further appear consequently to be identical with the secondary state induced in mediumistic control. This subconscious self is again identical with what the Cambridge experimenters have defined as the subliminal self and what the occultists call the astral self. These many definitions might preferably be embraced in the one relatively simple and comprehensive definition of intra-normal consciousness.

It is to be observed that ideas are here defined as originating in sense impressions, or the reaction entailed in the mind by sense impression. The mind appears to register these impressions as a phonograph does, and under a temporary stimulus these impressions emerge as images or ideas, even as a phonograph reproduces its impressions in sounds. The mind appears to be a phonograph which not only registers sound impressions, but visual and emotional impressions also, all of which impressions may be reflected again as images, or ideas, or as what have been called hallucinations.

A curious illustration of the simultaneous double functioning of the normal and subconscious self was given. A young girl was made to sleep by the simple laying of the operator's hand over her eyes (she was a trained subject and a hysterical patient). The suggestion was then made to her that after awakening she would see that the audience were all wearing tri-colored hats, after he had hit the table ten times. She was then awakened by blowing on her eyes, and the speaker proceeded with his lecture, addressing remarks to the subject from time to time, to which she replied normally. During his conversation the lecturer hit the table at irregular intervals, in an unnoticeable manner, with his paper knife, from time to time. When this had occurred ten times, the subject commenced to laugh. Asked why, she protested that the public should not behave in such a disrespectful manner as to come to a lecture in carnival hats.

A similar experiment but of a different character was made with another subject. She was told when asleep to turn her hands over each other after awakening, when the lecturer had named numbers which added together, would make ten. After awaking her, Mr. Janet carried on a trivial conversation with her, quietly introducing the words four, two, four, at intervals into his remarks. She then suddenly began to turn her hands over each other. Asked why she did that, she did not know why she did it. The subconscious self had been counting while the normal self was conversing and then made the normal self rotate her hands and arms, while aware that she was doing something without apparent reason.

A converse illustration was given showing that suggestion to the subconscious self caused the latter to inhibit the visual perception of the normal self, in part. Under that determination the subject saw all the numbers placed before her, with the exception of the number three, which remained invisible to her.

From these illustrations it would appear that hypnotic suggestion may determine the subconscious self to act simultaneously with the normal self in post-hypnotic realization. The normal self is determined to do things by the subconscious (secondary, astral, mediumistic) self. It executes them without knowing why, as the determination pertains to the secondary self and to the memory-chain pertaining to the secondary self. Thus the normal self may be determined by the secondary self, but the normal self cannot determine the secondary self.

The physiological relations of the secondary self were not touched upon by the lecturer. It is of course recognized that the consciousness of the normal self is related with the cerebrum, cerebellum, and with the sensor-motor nervous system. The writer of this article will show in a subsequent letter, that the subconscious, subliminal, secondary, astral, or mediumistic self, pertains to the sympathetic system, i. e., the solar plexus with its ganglionic brains.

QUAESTOR VITAE.

"Thomas Paine: Was He Junius?" An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this office.

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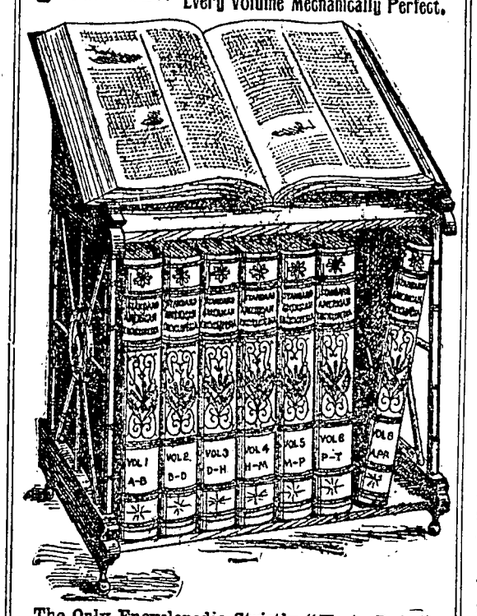
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GENERAL SURVEY.

(Continued from page 6.)

A member of the Breedsville, (Mich.) Spiritualist Society writes: "We have discontinued our meetings for a while, but Mrs. E. W. Williams is holding some meetings in the country, with grand success. She would engage with other societies and will also attend funerals."

Isaac Perry writes from National Military Home, Kansas: "You will find inclosed a circular published by Dr. Alex Hume and Mme. Beausant as mediums. They are only frauds of the first water. I was present at the meeting and was chosen by the audience as one of the committee to investigate the proceedings, and I must say in all candor and truth that they failed to produce a single manifestation as advertised, or anything that could be called spiritual. You will also see that they are sailing under the auspices of the Lyceum Bureau of Boston, which I am confident is another falsehood, for I know the Spiritualists in Boston would never think of sending out any such frauds. The people here have come to the just conclusion that they want no more of such Spiritualism. The spiritual cause is dead here in Leavenworth, and all on account of the fraudulent mediums, and unless Spiritualists will go to work and clear themselves of those sharks, they need not look for prosperity."

W. W. Hawkins writes from Lima, O.: "The calmness of contrast offers a deep and close study, while vehemence can be better contemplated through distance; but vigor is a gift of the Gods, and what an endowment of it must the Egyptian Hebrew, Moses, have had. I believe it is estimated that at least one fragment of the slates was found a Hebrew's day's journey away from the place of dissolution. Can it be possible that our Moses inherits through name analogy a "hull" lot of it. Of course, while I don't know it, I certainly must believe it? However, his last Sundays lectures elicited this from a closely attentive student of the orthodox version: 'My, the vigor of your speaker will leave us only the covers of our sacred book.' 'Well,' I replied; 'that's about all of it that your past use of it entitles you to.' Silence ensued."

W. S. Eldridge, M. D., medium and speaker, is now ready for duty after a long illness. He speaks for the First Society of Spiritualists of Portland, Maine, Sunday, May 9th, will answer calls for funerals, societies and camp-meetings. Address him at 72 Brown St., Portland, Maine.

Frank T. Ripley, speaker and platform test medium, goes to Moravia, New York. He can be engaged for lectures and tests in the State of New York for May and June. Address letters in care of Dr. B. L. Robinson, M. D., McLean, N. Y.

S. F. Gray writes from Lexington, Ky., that one of their little band had passed to spirit life, and he officiated at the funeral. He says: "The people here have learned that while we are not of the orthodox, we practice and teach Primitive Christianity, as the Nazarene and his disciples taught it. This being the first funeral ever conducted by Spiritualists in our city, drew a very large attendance of all classes. Salvationists, Catholics, and Protestants were in full force, filled with a curiosity to see and know what could be said of one who had followed the teaching, and done the work of the Devil. And from what I can hear from all sides these Spiritualists are a pretty good lot after all. It is hardly necessary for me to say, that your paper is considered here the best and most readable Spiritualists' sheet published in America. And that letter from Dr. Peebles, in your last issue, is of itself, worth a whole year's subscription."

Bishop A. Beals writes from Summerland, Cal.: "We are having delightful weather here, and yesterday, May day, we celebrated it with picnic in the woods, under gnarled oaks, and by a beautiful stream of crystal water; green clad mountains on one side, and old ocean on the other. Your paper keeps me well posted in things spiritual and intellectual, and I am through its columns brought in touch with the best minds that grace our cause."

The following comes from Long Beach, Cal.: Miss L. M. Cummings home was at one time in Boston, but after a lecturing tour of, perhaps, years, will locate west of the Rocky Mountains, and will not return East at present.

L. E. B. writes from East Homer, N. Y.: "E. W. Sprague and wife have just organized a society of twenty members in Cortland. The names go for the charter to-day. It is something I have long-wished for in Cortland."

J. B. Dow, attorney at law, writes from Beloit, Wis.: "Our friend, Will C. Hodge, spoke here in "orthodox Beloit" recently, two successive Sunday evenings, to fair-sized audiences. He made a very good impression indeed, and incited a number of people to do a little thinking for themselves. Mr. Hodge is very fair in the discussion of his topics. He asks no one to believe, simply upon his say so, but urges all to investigate for themselves and be convinced. Contrary to the scripture affirmation that 'a prophet is not without honor,' etc., as Mr. Hodge was a Beloit boy and lived here the major part of his life, he was accorded very much credit for the forcible and fair-minded way in which he presented that which he himself knew, by personal observation and experience, was the truth. If we had more men who were as fearless in their utterances of what they know to be true, the world would be better and wiser." Mr. Hodge will answer calls to lecture. He can be addressed in care of 40 Loomis street, Chicago, Ill.

Oscar A. Edgerly has engagements at the following named camp-meetings: Niantic, Conn.; Lake Pleasant, Mass.; Queen City Park, Vt.; Vicksburg, Mich.; and Devil's Lake, Mich. Mr. Edgerly's engagements as made for the season of 1897 and 1898 are as follows: December, 1897, First Spiritual Temple, corner Exter and Newbury streets, Boston; February, 1898, with Boston Spiritual Temple, Berkley Hall, Boston; March, 1898, Norwich, Conn. Mr. Edgerly solicits correspondence from secretaries of Western Societies who may desire the service of a trance speaker and test medium for the months of October and November, 1897.

Mrs. G. G. Cooley writes from Salt Lake City, Utah: "Mr. Cooley and myself arrived here from Summerland, Cal., last week and find a work to do in the way of harmonizing the followers in our ranks. We found what had once been a flourishing society, in a very weak state at present, although a few earnest workers have managed to hold together so as to retain their charter. The town has been visited by a number of frauds in the past year, who have naturally left their impression on the minds of the new investigators, but much of the prejudice has been overcome, since the work done by the Brockway family several months ago. They remained three months, doing good on every hand. An excellent work was also done here by Mrs. Loe F. Prior, who organized the society about a year and a half ago. From here we go to Minnesota to attend the N. W. Camp; thence to Clinton, Iowa. I would like to form engagement for first two weeks in August at camp in or near these places. Address Georgia Gladys Cooley, 161½ S. State St., Salt Lake City, Utah."

(Continued on page 5.)

IMPORTANT!

DR. G. E. WATKINS,

—THE—

FAMOUS CHRONIST,

OF AYER, MASS.

QUICK CURES! SMALL DOSES!

Send age, name in full and two 2-cent stamps and leading symptom, and we will send you a diagnosis of your case FREE, and we will try and make the price of treatment right to you. Remember, please, that we do not wish to take your case unless you are dissatisfied with your present treatment. Do not ask OUR opinion of this doctor or that one, because we never express an opinion, nor have we any one connected with us that is allowed to speak ill of any one or even to express an opinion. We know some doctors do so, but we do not.

The day of shot-gun prescription is past; drastic drugs in large doses will not be given ten years from now. We believe in the certainty of medicine and in specific medication, but specific medication requires specific diagnosis. He who understands the action of drugs, and who is gifted with the power of correctly diagnosing, is the successful physician to-day.

SPECIFIC MEDICINE! NO DRASTIC DRUGS!

A Book on "Chronic Disease" Sent for 2-cent Stamp.

G. E. WATKINS, M. D.,

AYER, MASS.

DR. C. E. WATKINS' GREAT WORK.

We dislike to publish testimonials, that is, we feel that it is not just the way we would like to conduct practice. But as we treat only chronic cases, we find that printer's ink is the only medium that we have by which we can reach the sick, and discouraged. We always have tried to say nothing that would reflect on the honesty or skill of any other physician But feeling that we can greatly help and cure chronic cases where others have failed to cure, or help, we feel that we must do as others do—advertise the fact that we are meeting with great success. We have no doubt but what there are others who are just as successful, and perhaps more so, but still we have faith in our guides, and we therefore advertise.

We write these few words because one dear old friend wrote us telling us he disliked to see us advertising so extensively. The last two years we have cured five times as many sick folks as we ever did any other two years. Have we not, therefore, done more good? Some one might say, "But, Doctor, do you only work for the good of others? Do you not work for money?" Yes, we do, and we work fifteen hours a day lots of days, and at the end of the year the money earned is put to a good use. For further particulars write us, and we will cheerfully tell you how we squander our money. Below are a few letters taken out of a box of letters, just as we reached them, one at a time.

Shows Interest in Patients.

My Dear Dr. Watkins:—I feel that you have done me much more good than all the others before you, who have taken about all I could raise to pay them. I believe you take more interest in my case than anyone ever did.

D. W. FRARY.

Prescott, A. T., May 1.

Takes No Medicine Now..

Mr. Davis takes no medicine now. Is well, I am glad to say.

MRS. J. C. DAVIS.

Lake Crystal Minn.

A Letter From England.

Dear Doctor:—I do not think I need any more medicine. I feel very much better. You are doing a great work. God bless you in your efforts to do good.

EMANUEL CAMPBELL.

30 Atlas Road, Darwin Lane, Eng.

Dr. C. E. Watkins—Dear Sir:—I am feeling so much better now that I do not think I need any more medicine. I feel very grateful to you for the benefit I have received from your treatment, after suffering so much as I did from my complaints. I can recommend you to all who need medical attendance. Wishing you success, I remain, yours truly, MRS. ELLA BUCHANAN.

Haverhill, Mass.

Dear Doctor:—My good right arm you saved for me when all other doctors said I must lose it. God bless you.

WILLIAM S. BROWNSON.

Haverhill, Mass.

Sleeps Well, Eats Well and Feels Well.

C. E. Watkins, M. D.—My Dear Sir:—I feel to rejoice that I am again in good health so far as I can see, as I sleep well, eat well, and feel well. And I can in confidence recommend you to my friends as a most skillful physician. May you live long to bless mankind. Kindly yours, W. E. BROWNE.

120 Burrington street, Providence R. I.

My Dear Doctor:—I am still on the improve; have not had a bad day this month, and worked some every day; and oh, how happy one feels to be able to work, after so long forced idleness. God bless you. W. L. GAGE.

Kane City, Pa.

(Continued next week.)

DRS. PEEBLES & BURROUGHS.

SUCCESSFUL SPECIALISTS.

Any good medium can correctly diagnose your case; but very few of them know how to cure the diseased organs which they see. They must be acquainted with medicines and their action upon the system, or they will do great injury to your body.

WE GUARANTEE A CURE

of every case which we pronounce curable. The following letter is like thousands of others which we receive each month:

Silver City, N. M., April 8, 1897.

Dear Doctors—I write you to night to let you know how your little patient is getting along. As I write she is sitting up in bed, talking and feeling so much better. I cannot find words to express myself to you. The doctors here had given her up; had told me she could not live 24 hours, when your box of medicine came. But from the first dose of your medicine there has been a steady improvement. She has a good appetite and sleeps well now, especially after your psychic treatment.

MRS. ARTIE GALLOWAY.

Do not endanger your life and throw away your money on uncertainties. Write us; give name, age, sex and a leading symptom and receive by return mail an absolutely correct diagnosis and medical advice free. No guess work, experiments or poisonous drugs.

Drs. Peebles & Burroughs,

INDIANAPOLIS, IND.

730 Lemcke Building.

NEW BOOKS.

The Old and The New; or the World's Progress in Religious Thought. By Moses Hull.

Readers of spiritual literature will be glad to welcome a new brochure by the veteran writer and speaker, Moses Hull. No matter how rapid the world's advance along liberal and radical lines of thought and reform, Moses Hull will ever be found in the van—ever a leader, never a laggard. Hence, no one more fit than he to write of the progress of the world in religious thought. He recognizes that "the law of progress is fundamental, universal and eternal; there is no place where it does not apply."

In this spirit he depicts the change in religious teachings, in the direction of more humane and liberal doctrinal views and scripture interpretations—in the which the churches have largely outgrown their old-time cast-iron creeds.

Mr. Hull does not enter into a fight with any part of the Bible; indeed he says, "a fight with the Bible would be too much like kicking my mother." In this respect he sets a good example for those Spiritualists whose spirituality is too nearly gauged by their unremittent activity and vim in "kicking their mother."

Mr. Hull takes under review the old idea of God, the old ideas of man, the old Hell, the old Heaven, and supplements each of these chapters with the more recent and advanced ideas on the same subjects, thus indicating the trend and degree of progress made in these matters of religious thought and belief. The chapters are enriched with apt quotations from orthodox sources, past and present, which illustrate the points under discussion. It is hardly needful to recommend to the readers of The Progressive Thinker, any treatise written by an author so well known. This instructive little pamphlet can be procured for the sum of 10 cents at the office of The Progressive Thinker.

The Strike of a Sex. By George N. Miller. A novel with a purpose—and that purpose the great and needed one of lifting from woman the burden of undesired maternity—and that in a manner that will result in the betterment and increased happiness of man and woman alike. For sale at this office. Paper. Price 25 cents.

After the Sex Struck, or Zugassent's Discovery. By George N. Miller, author of "The Strike of a Sex."

In the form of pleasing fiction, in part, the author treats of the important subjects of the marriage relation and the best means to secure enduring marital love and the best and highest physical, mental and spiritual development, by proper self-control of natural functions. In this consists the gist of Zugassent's discovery. A valuable book, and worthy of commendation. It is for sale at this office. Paper. Price 25 cents.

"Letting Go," a booklet by Nancy McKay Gordon, published by the Hermetic Pub. Co., 4006 Grand Boulevard, Chicago, Ill., is an unmixed concentration of practical and beautiful advice. Its teachings are clearly, and logically put, that we suffer much of the disaster and worries of life, because we will not let go. We must clear away the old ideas, musty, and befogged, of life as opposed to death and take hold of the new theorem, that there is no death, but we are passing on a constant cycle of eternal living, sometimes visible and sometime invisible, but all preconceived ideas of "love and hate, spirit and matter, must also be cleared away. We must attach ourselves to that ideal which is the God image, if we desire surcease from all sorrow. For sale at the above address. Price 10 cents.

TO THE SPIRITUALISTS OF NEW YORK STATE.

The first act of the board of trustees of the New York State Spiritualist Association was to appoint E. W. Sprague State Missionary and organizer, and he has been doing a grand work since the Syracuse convention, holding one or more meetings a day (assisted by his wife), and has succeeded in organizing three new societies and has sent me their applications for membership in the State Association.

On June first Brother Sprague and wife go to Michigan where he is to take charge of the Banksons Lake cammeeting for the entire month. During the remainder of this month Brother Sprague is open for engagemnts.

Fellow Spiritualists of our Empire State, can we allow our brother's usefullness to the cause to be lost for want of a field in which to labor?

We should have a good local society in every section of our State, and our organizer and missionary is just the man to do the work for you. I can recommend both him and his wife as excellent test mediums, and his terms are most reasonable: railroad fare, entertainment, a suitable hall and the collections.

It is time for Spiritualists to organize for more effective work and for protection from the persecutions of bigotry and intolerance.

Ours is the grandest philosophy ever presented to the world, and has for its basis truth. It is the religion of facts that can be proven, and universal love, the demonstration of the principle of the brotherhood of man.

Are you not willing to assist us in this work for humanity, even if it should require a little sacrifice on your part? Anyone wishing the services of Brother Sprague and his good wife can address him at 965 Grove street., Meadville, Pa.

Brother Sprague did very effective work while missionary for the National Spiritualist Association and his efforts were of the greatest value in making our late Syracuse convention a success. Keep him at work brothers and sisters.

HERBERT L. WHITNEY, Sec.

Mrs. Dr. Dobson-Barker,

AS A SPIRITUAL HEALER HAS NO EQUAL! . . . . .

Rejoice and Be Glad! Herald Forth the Tidings of Good Health!

DR. A. B. DOBSON'S

Healing powers are being repeated over and over again through the mediumship of MRS. DR. DOBSON-BARKER, who, for the past year and a half has

SUCCESSFULLY TREATED OVER ONE THOUSAND PATIENTS

of all diseases that flesh is heir to, and will give you proof of her powers, by sending requirements as per small advertisement for diagnosis of your case. Here is one of her many cures:

St. Louis, June 21, 1896.

MY DEAR MRS. DOBSON:—I herewith enclose $1.15 for another month's remedies for my sister Emma. I can't tell you how much good these medicines do her and how thankful and grateful we are for having applied for them. When she began taking this last medicine, she had considerable distress in the bowels and stomach, but after a week she was relieved and we are convinced if she had not the medicine she would have had a serious sick spell as liver, stomach and bowels were in a bad condition. Now everything seems in good order; still we feel as if more medicine will eventually cure all her ailments. We thank you sincerely for prompt reply, and wish you all the success you so well merit.

With affectionate regards, very truly,

REBECCA LEVY.

3381 Laclede ave., St. Louis Mo.

PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

Passed to spirit-life, May 1, 1897, Edna E. Sutherland, infant daughter of Mr. and Mrs. J. S. Sutherland, of Evansville, Ind. This is the third child to pass to spirit-life in just two weeks, between the ages of four months and six years. Funeral service was conducted by Mrs. Dr. Noyes.

At his residence in Noank, Conn., March 17, 1897, Mr. Daniel Searls passed to immortal life, aged 85 years. He was a life-long Spiritualist and an honest man. R. S. WHITE.

Arthur E. Crowell, of Dexter, Maine, passed to spirit-life April 21, at the age of 31 years, 6 months and 5 days.

Mr. Crowell was a native of Garland, Maine, and was highly esteemed by all who knew him. He had been sick for nearly a year with consumption and was a great sufferer, but bore his suffering verp patiently. Everything was done to make his last days pleasant. The funeral was held April 23 at his father's in Garland, at 2 o'clock p. m. Not securing Mrs. M. J. Wentworth, an inspirational speaker, of Knox, Maine, Rev. W. H. Gould officiated in her place.

IMPORTANT OBJECT LESSON.

There is trouble brewing in Minneapolis, Minn. S. N. Aspinwall, who is always on the alert, writes:

"Our time has come to have a trial with the officers of the law to uphold our religion and the cause of liberal thought. Chief of Police Smith in his annual report recommended that an effort be made to try and get a bill passed giving the police power to deal with all mediums as they saw fit, but I headed that off and he now is trying to get the power conferred upon him by the council. I have seen and talked with Alderman Long on the subject, and expect a conference with the committee."

One of the papers in Minneapolis says:

"Mr. Smith also called attention to the fact that clairvoyants, astrologers, fortune-tellers, and all of that ilk, paid no licenses of any kind, and that no restrictions were thrown about this business, which he regards as not much better than a pure confidence game in many cases. He related several instances in which the most bare-faced fraud had been practiced on trusting victims, and complained because the police had little authority to interfere. He urged that a license of at least $100 be fixed and some restrictions made. The members of the committee and other aldermen who were present concurred heartily with the chief and Alderman Long promised to introduce an ordinance covering the ground."

Here you have the whole actuating impulse: "He related several instances in which the most bare-faced fraud had been practiced on trusting victims." It is the fraud that is in our ranks, that causes all the trouble. Banish fraud, drive it from our cause, and there will then be no incentive to pass legal restrictions.

CHARGED WITH HERESY.

Right Rev. David Sessums, of New Orleans, bishop of the Protestant Episcopal church of Lousiana, has been charged with heresy by fifty of the leading ministers of the city in the following points:

1. Explicit denial that Christ has redeemed us by his blood.
2. Denial of future punishment of the wicked.
3. The assertion of the final restoration of all men to the favor of God in a state of probation after death.
4. The sinking of religion into mere humanitarianism bounded only by the second table of the law, and in which God has no right through the practical abolition of the first table.—Chicago Times-Herald.

Bishop Sessums had better now confess, like Paul, that after the manner which his accusers call heresy, so he worships the God of his fathers, etc.

Pope Adrian lamented that he was not free to do good. It is a pitiable state of society when a bishop cannot speak the truth as it appears to him in this age of progress, without a theological howl being raised against him. That the second table of the law— humanitarianism—is being brought into prominence, is one of the best signs of the age, and will sometime result in the millennial condition of the world, of which theology is the deadly enemy.

It is said that the bishop has not replied to his accusers. We hope that when he does it will be by a vigorous maintenance of his convictions.

Since the above was written, Bishop Sessums, in reply to his critics, says that he is trying to teach nothing new; that what he taught was being taught all over the world to-day. He said that the only part of the attack on him the least bit just was the statement that he was a pantheist.

It appears that Bishop Sessums is a young man, thirty-eight years of age, and, of course, ought to be "up to date," and if the conservative element in his own church rejects him the world will hear and justify him; and before he is an old man his doctrine will have ceased to be called heresy.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL.D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75c. For sale at this office.

SPECIAL READING NOTICES.

Mothers will find "Mrs. Winslow's Soothing Syrup" the best to use for children while teething. An old and well tried remedy.

Valuable Books and Pamphlets.

We have on hand a limited number of copies of the various writings and lectures of Mrs. Maria M. King, whose name ranks high in the list of Spiritualist authors, for profundity in philosophic thought. Her elucidations of various questions pertaining to the science and philosophy of Spiritualism, as well as the related field of natural science, are truly remarkable for their depth and clearness. These books and pamphlets constitute of themselves a noble Spiritual library, of sufficient intrinsic value to worthily engage the study and thought of the wisest students in spiritual science.

Although slightly shop-worn, they are in good condition, and we offer them at reduced rates, as follows:

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STUDIES IN THE OUTLYING FIELDS OF PSYCHIC SCIENCE.

This work essays to utilize and explain the vast array of facts in its field of research by referring them to a common cause, and from them arise to the laws and conditions of Man's spiritual being. Third edition. Price, 75 cents.

RELIGION OF MAN AND ETHICS OF SCIENCE.

Not servile trust to the Gods, but knowledge of the laws of the world, belief in the divinity of man and his eternal progress toward perfection is the foundation of this book. Price, $1.

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In this story the scenes are laid on earth, and in the spirit-world presenting the spiritual philosophy and the real life of spiritual beings. All questions which arise on that subject are answered. Price 50 cents.

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How to Investigate. How to form circles, and develop and cultivate mediumship. Names of eminent Spiritualists. Their testimony. Eight-page tract for mission work. Single copies, 5 cents; 100 for $1.25.

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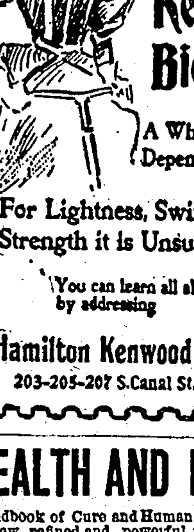
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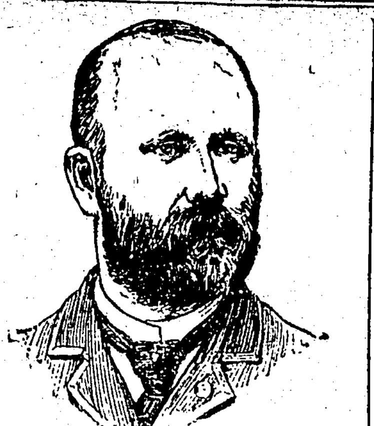
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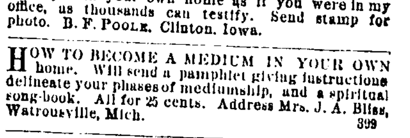
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